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RUNNING HEAD: PEDAGOGY OF COMMUNITY ORGANIZING

**PEDAGOGY OF COMMUNITY ORGANIZING: LESSONS LEARNED
FROM AND WITH FORMAL EDUCATORS, PROFESSIONAL
TRAINERS, AND COMMUNITY ORGANIZERS**

A DISSERTATION SUBMITTED TO THE FACULTY OF THE COLLEGE OF
EDUCATION, LEADERSHIP AND COUNSELING OF
THE UNIVERSITY OF ST. THOMAS

ST. PAUL, MINNESOTA

BY

DAVID R. ANDERSON

IN PARTIAL FULFILLMENT OF THE REQUIREMENTS
FOR THE DEGREE OF
DOCTOR OF EDUCATION

2020

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UNIVERSITY OF ST. THOMAS. MINNESOTA

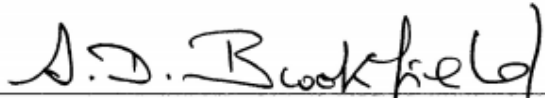
**PEDAGOGY OF COMMUNITY ORGANIZING: LESSONS LEARNED
FROM AND WITH FORMAL EDUCATORS, PROFESSIONAL
TRAINERS, AND COMMUNITY ORGANIZERS**

We certify that we have read this dissertation and approved it as adequate in scope and quality. We have found that it is complete and satisfactory in all respects, and that any and all revisions required by the final examining committee have been made.

Dissertation Committee



Michael Klein, Ed.D., Committee Chair



Stephen Brookfield, Ph.D., Committee Member



Eleni Roulis, Ph.D., Committee Member

April 15, 2020

Final Approval Date

ABSTRACT

Most, if not all, large-scale changes in social, economic, and civic policy in modern times resulted not from small adjustments within administrative institutions but from social movements built through decades of organizing. For community organizing to fulfill its traditional role in social movements, there must be well-trained organizers. The questions pursued in this research are: how is organizing being taught both in community-based and academic settings, what is being taught including the core concepts, skills, and competencies, and what and how should it be taught in the future?

Two different spheres of practice have historically served to unite, educate, and activate people in the exercise of community organizing: community-based institutions; and scholarly-educational disciplines. My research used two theoretical frameworks to explore the process of teaching and learning organizing as well as bridging these two spheres: critical pedagogy; and social movement theory. My research was mixed methods with both quantitative and qualitative elements: a meta-analysis of literature related to community organizing education and knowledge production; a survey of organizers in the Twin Cities metropolitan area; and interviews with formal, non-formal, and informal educators, specifically academics, professional trainers, and veteran organizers.

The three basic components I examined in developing a community organizing pedagogy were: (1) the learning objectives of community organizers, as identified by the learners themselves; (2) the curriculum, using experienced community organizers as the source of this knowledge production; and (3) the teaching methodology, drawing on methods from both community organizing practice as well as educational and scholarly practice.

My research followed two methodological traditions: phenomenology; and grounded theory. I used phenomenology to understand how the educators' lived experience influenced

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them as practitioners and educators, including decisions about curriculum and teaching methods, and to produce a set of educational recommendations. I used grounded theory to understand who is organizing in the Twin Cities and the amount, quality, and impact of their education, and to produce of a model for organizing pedagogy describing the educational settings, sources, and methods. Finally, I identified possible future research, including field observations of current education programs and a pilot program of my proposed pedagogy.

ACKNOWLEDGEMENTS

This paper is the culmination of an unexpected educational journey. My undergraduate education had opened doors to my career in the nonprofit sector and that seemed sufficient. The recession and the downturn in the nonprofit world prompted me initially to think very practically about increasing my educational credentials and making myself more competitive in the job market. Eventually though, it led to a true passion project that I hope will change the arc of my career and has already done so in my personal life; as it has expanded my insights in areas I assumed I already thoroughly understood.

I must thank my committee members – Mike Klein, Stephen Brookfield, and Eleni Roulis – for guiding me through this journey to its conclusion. In particular, I am grateful to my advisor and committee chair, Mike Klein, for his frequent and honest feedback. I want to thank the many community organizers who took the time to complete my long survey, and the teachers, trainers, and veteran organizers who took time to sit down for often long interviews. I want to thank the other department faculty and staff who expanded my horizons, and the members of Cohort 28 who supported my journey, including Kristine Baker, Kristine DeVinck, Penny Dupris, Tamara Gray, David McKoskey, Tara Mennitt, Victor Quinones, Heather Verstraete, Charles Weise, and Christine Wells. I must also thank the people who started me on this journey. In 2012, I enrolled in the mid-career Master of Public Affairs program at the University of Minnesota’s Humphrey School with the idea of increasing my educational credentials. The passion and talent of the teaching team – Kevin Gerdes, Karen Zentner Bacig, and Jodi Sandfort – inspired me to continue on into this doctoral program.

However, none of this would have been possible without the endless support and encouragement of my partner, Amanda Napp. In the depths of “imposter syndrome,” Amanda had steady faith in my ability to complete this journey, even when mine was flagging. In

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addition, she worked hard to provide me the space to learn while also finding time to serve as my frequent sounding board. I was lucky to go through a kind of parallel educational journey with my daughter, Zara Napp Anderson, who was just starting school. Her seriousness and joy in learning inspired my own. I want to thank my mother, Judy Anderson, as well for providing me with examples both as a first-generation college student as well as someone balancing family, work, and education. I am also grateful to my employers, All Parks Alliance for Change and National Manufactured Home Owners Association, their boards, and staff members who accommodated and actively supported my return to school.

Finally, I want to thank some of the people who helped to shape me as a leader, organizer, trainer, and mentor. In my adolescence, there were many books, comic books, movies, and television shows that opened my mind and inspired my moral imagination, particularly those created by Isaac Asimov, Ursula Le Guin, Stan Lee, and Gene Roddenberry. I was inspired by some of the very well-known models for community organizers, such as Ralph Nader, Paul Wellstone, and Barack Obama. I also have been a co-teacher and co-learner with dozens of community organizers and hundreds of community leaders who are not as well known, but that I have had the good fortune to work with over the last 25 years. In particular though, I feel I was most strongly shaped as a leader, organizer, and trainer by three community organizing mentors – Heather Cusick, Buddy Robinson, and Beth Newkirk. All three are great organizers and great teachers.

I appreciate the inspiration and support provided by these and so many other people. I hope this research begins to repay what I have received from them by advancing the teaching and practice of community organizing.

DEDICATION

For the four strong women who continue to inspire me to make the world a better place:

Amanda, Zara, Judy, and Hazel.

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CHAPTER ONE: INTRODUCTION

Introduction to the Study

Inequality across a range of measures (e.g. economic, racial, social) and settings (e.g. work, education, community) has been growing for decades. The United States is experiencing the highest level of income inequality since 1928, the year before the Great Depression (Anyon, 2014). The times call for dramatic social change. Most, if not all, large-scale changes in social, economic, and civic policy in modern times resulted not from small adjustments within administrative institutions but from social movements built through decades of organizing. This includes movements for abolition, suffrage, civil rights, and unionization. Therefore, it is very important for community organizing to fulfill its traditional role, which will require well-trained organizers.

To understand how I am using the terms, social movements are defined as “a series of contentious performances, displays, and campaigns by which ordinary people make collective claims on others” (Tilly & Wood, 2013, pg. 4). The major elements of social movements are: campaigns (a sustained, organized public effort making collective claims on target authorities), a repertoire of contention (employment of a combination of political actions), and displays of worthiness, unity, numbers, and commitment or “WUNC” (Tilly & Wood, 2013). Community organizing is defined as a process of conflict and social struggle by which people in a community generate durable collective power for themselves and for an organization representing their community. Through organizing, people come together to learn about common problems, identify these problems as their own, plan the kind of action or campaign needed to solve these problems, and choose what steps to take from the repertoire of possible actions (Bobo & Max, 2001).

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The term “community organizer” is often used interchangeably with “activist” or “leader.” For me, there is a sharp distinction in both responsibility and impact. “Activists” have an additive impact on social change, since they increase impact through the addition of themselves. “Leaders” multiply the levels of change by inspiring or urging others to also participate in their social change efforts. However, “community organizers” achieve exponential levels of change by creating an environment that fosters individual agency, brings individuals together to form a larger community, and facilitates collaborative actions and campaigns. Lao Tzu famously observed, “Give a man a fish and you feed him for a day. Teach a man to fish and you feed him for a lifetime.” This has been anonymously reconstructed in a way that illustrates my point:

If you give someone a fish, they eat for a day. If you teach someone to fish, they can feed themselves until the water is contaminated or the shoreline is seized for redevelopment. If you teach someone to think critically and be politically conscious, then whatever the challenge, they can organize with their peers and stand up for their interests.

Researcher’s Journey

For 25 years, I have worked for and sometimes led organizations established to promote the development of grassroots leaders, including All Parks Alliance for Change, Minnesota Public Interest Research Group, Minnesota State University Student Association (now Students United), Minnesota Senior Federation, and National Manufactured Home Owners Association. My own education as a community organizer followed two normally distinct paths. Initially, it came through experience volunteering and working for community organizations, mentoring from experienced professionals, reading books of “practice wisdom” written by veteran

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organizers, and participating in the occasional professional training conducted by training institutes, such as Midwest Academy, Organizing Apprenticeship Project (now Voices for Racial Justice), Minnesota Center for Neighborhood Organizing, Progressive Action Network, Applied Research Center, and Institute for Conservation Leadership. In recent years, it also included formal courses and scholarly research related to leadership, social movements, community organizing, and critical and other social justice pedagogies as part of my Master of Public Affairs at the University of Minnesota's Humphrey School of Public Affairs and my Doctorate of Leadership at the University of St. Thomas.

I have trained more than 60 community organizers and worked with hundreds of community leaders. The teaching of community organizing is important to me because I am deeply committed to the fight for a fair, just, and equitable world. The teaching of community organizing is also important to me because it coincides with and supports my personal values. I enjoy numerous social privileges; I am white, male, straight, and native born. However, I did experience a few social and economic disadvantages, specifically being raised on a limited income by a single mother and entering a new school almost every year during my K-12 education. These challenges provided me with personal experience and perspective on social stratification and injustice that I otherwise would likely have lacked. During my adolescence, books, comic books, movies, and television shows that dealt directly or metaphorically with outsiders and marginalized groups developed a great deal of resonance for me. After high school, I became a co-first generation college student with my mother; who became the first person in her family to attend college shortly before I also enrolled. In college, I again felt like an outsider and found myself drawn to social change organizations that championed marginalized groups and fought for equality and social inclusion. As a student leader, I worked with community organizers and they had a significant personal, educational, and professional

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impact on me, and eventually I took on the roles myself as a community leader, community organizer, and trainer and mentor.

The training and mentorship I received prepared me to train others about community organizing and provided me with my first opportunities to do so. At the Minnesota Senior Federation (MnSF), I assisted one of my mentors, Buddy Robinson, with trainings for community organizers and AmeriCorps * VISTA volunteers. At the Minnesota Public Interest Research Group (MPIRG), I assisted another of my mentors, Heather Cusick, with trainings for community organizers and organizing interns at the beginning and later developed and conducted the trainings myself. At All Parks Alliance for Change (APAC), I developed and conducted the trainings myself, but, early on, was able to consult with another one of my mentors, Beth Newkirk. At APAC, my approach has also been informed by formal courses and scholarly research undertaken as part of my Master of Public Affairs at the University of Minnesota's Humphrey School of Public Affairs and my Doctorate of Leadership at the University of St. Thomas.

My approach to training organizers has changed over time. With MPIRG, the trainings often focused on completing an organizing cycle during a given period of time, which included: entering a community, recruiting student activists, holding a meeting, choosing an issue, organizing events, and using timelines as an overall planning tool. With MnSF, the trainings often had two stages: first, building relationships through an understanding of the roles of self-interest, public relationships, and agitation; and, second, exercising collective power, by understanding how to choose an issue, develop a strategy, and select tactics. With APAC, the trainings often had three stages: first, creating a broader context for the community organizing, by understanding different leadership styles, the characteristics that define social movements, the elements of effective community organizing, and contrasting movements and organizing with

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other approaches to resolving social issues; second, building relationships and community through reflective listening and meetings; and, third, building and exercising power, by understanding how to choose an issue, develop a strategy, and select tactics.

I recognize that my own experience with marginalization and my long-time involvement as a community leader, a community organizer, and informal community organizing trainer and mentor may provide me with some first-hand knowledge and insight as I conduct this research. However, I also recognize that I will also have to guard against consciously or unconsciously universalizing my experience to all communities, leaders, and organizers.

The Issue to be Explored and Why It Merits a Dissertation

Statement of the Issue

I am interested in studying the education of community organizers in order to produce a theoretical model for community organizing pedagogy. There are three basic components of any pedagogy: (1) the curriculum (or the content of what is being taught); (2) the teaching methodology; and (3) the socialization (or the cognitive and effective skills required to function). In addition, the curriculum itself is not simply, “a course of study,” but six related elements that will need to be carefully considered: physical materials, language and symbols, the people in the environment, temporality (including past, future, and continuous movement), art/creativity, and social policy (Au, 2011). The questions my research will address are: how is organizing being taught both in community-based and academic settings, what is being taught including the core concepts, skills, and competencies, and what and how should it be taught in the future? Both educators and community organizers agree it is vitally important to support research into the theory, practice, and education that underlies effective organizing (Brady & O’Connor, 2014; Christens & Speer, 2015; Cox, 2015; Gamble, 2011; Hardina, 2000; Mizrahi & Rosenthal, 1998;

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O'Donnell, 1995; Rothman, 2013; and others). While there is some important scholarship about organizing practice and its teaching produced within the academic world, it seems to be limited, not well integrated, and reaching only a narrow audience. This scholarship includes many case studies that provide vivid illustrations of how organizing practice relates to specific settings and desired outcomes, however, there is little research related to the preparation and support of community organizers.

The limited research done into whether and how the educational needs of community organizers are being met leaves it unclear if the educational services that exist and the educational needs of organizers actually connect. One article intended to provide descriptive information on community organizing careers in Chicago is a source for some information (O'Donnell, 1995). Data came from 41 individuals who responded to a mailed survey; primarily long-time, career-oriented organizers. Many respondents reported being drawn to organizing through an organizer or organization they had come to know, or through commitment to an issue that community organizations tackled. Nearly all respondents identified experience as a source of organizing education, many responded this was the best source, and some responded it was the only source of education. Of the 40 respondents, nine reported that their education for organizing had been entirely informal from on-the-job experience and guidance from mentors. Eleven reported receiving training through organizing institutes in addition to on-the-job learning, and of these seven had college degrees as well. Overall, five reported a bachelor's degree and nine reported graduate degrees as the highest level of education completed, but none received a degree in a field with organizing instruction such as social work.

This disconnect was also highlighted in a Master of Social Work (MSW) program study of the pre- and post-MSW values, jobs, work activities and professional identification of 100 of its Community Organizing and Planning alumni. A majority identified as social workers with a

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“community organizer perspective,” which was defined as a social change orientation, and a client involvement/process approach to social work practice. Their pre-MSW values and career motivations aligned with pursuing a career with a community organizing focus. However, prior organizing work experience proved to be a far better predictor of pursuing an organizing career. The study identified a need for concerted efforts by educators and practitioners to promote and support community organization as an option for professional social work (Starr, Mizrahi & Gurzinsky, 1999).

In the one published example I could find of this kind of research, a study of grantees of a major foundation in New York City assessed their community organizing status and needs (Mizrahi & Rosenthal, 1998). The organizations surveyed were involved in a broad range of organizing activities and used a mix of organizing and advocacy strategies. The respondents identified a wide variety of training needs related to different aspects of organizing: influencing the political process, developing internal leadership, and enhancing various organizational capabilities. They also identified already having expertise in many aspects of organizing and advocacy. In providing additional organizing education, it is important to remember that there appears to be a wealth of skills and strategies, often developed from their own experience, to share and on which to build within community organizations and the organizers themselves.

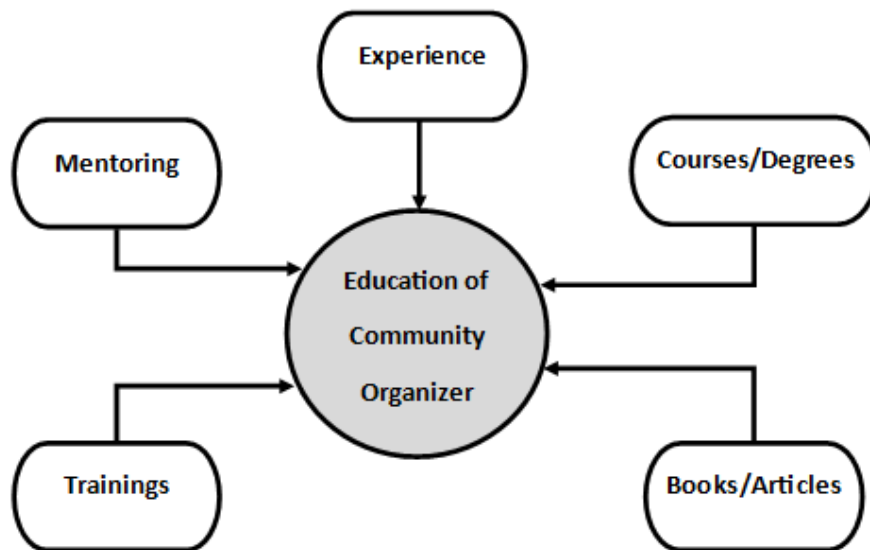
Significance of the Issue

In addition to the accessibility of community organizing education, it is also important to ask what is the quality of the information when it is available? Community organizing can lead to effective movement building but requires what I call an effective “pedagogy of community organizing”; a pedagogy that can be adapted and deployed to reach and impact anyone regardless of their level of engagement in the institutions traditionally associated with community

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organizing, or their physical or social location in society. I am committed to helping to develop a model for community organizing education that comprehensively incorporates what were certainly the most important elements of my education as an organizer (experience, mentoring, practical training, theoretical education, and scholarly research), and can be used in any setting, community institutions or academic disciplines. In developing a pedagogy, I begin with a model based on my own experience, however, it will evolve based on my research (see Figure 1).

FIGURE 1. My Education as a Community Organizer

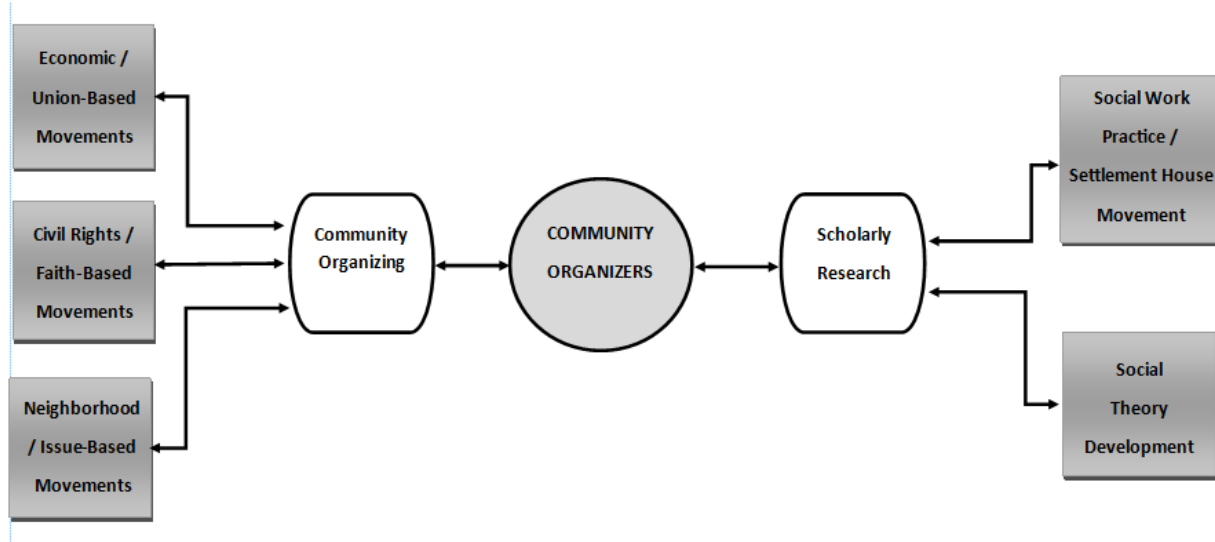


My research will need to assess and build on what already exists. Two different spheres of practice have historically served to unite, educate, and activate people in the exercise of community organizing: community-based institutions (in particular unions, churches, and neighborhood groups); and scholarly-educational disciplines (in particular social work's macro practice and critical pedagogy) (Hardina, 2000). Through these different settings, people who assume the role of a community organizer are educated about the specific norms, expectations, knowledge, skills, and practices. The influence of these two different spheres will also have to

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be reflected in the model of a developing pedagogy (see Figure 2). Unfortunately, these traditional pillars of community organizing have been in decline in participation and influence for decades (Putnam, 2000; Rothman, 2013). To make matters worse, a polarization has developed between academic theory (that has become aloof and disengaged) and social movements (that have become disconnected from research-supported theory) (Baptist & Rehmann, 2011). Clearly, training should not be based on either theory disconnected from practical human needs, or on lazy assumptions that the organizing knowledge is true because it works, but rather on the confidence that it can be relied on to work because it has been proven to be true. The preface to the 2005 edition of Freire's *Pedagogy of the Oppressed* spoke to the clear urgency to get the educational processes right, "Those who are truly oppressed do not enjoy the freedom to fail, the luxury of experimenting. This is why they heed only serious ideas which they can put into practice" (2005, pg. xiii). I want to bridge the divide between community organizers and traditional educators in order to strengthen both. A scholar/advocate approach has been proposed as the most useful approach because it combines formal training in research methods with the political learning curve provided through social movements. To borrow a phrase, I want to become a "pracademic" – a practitioner academic – involved both in continuing community organizing practice as well as in educational and scholarly practice (Brady & O'Connor, 2014).

FIGURE 2. Two Different Spheres of Community Organizing Practice



Overview of Chapters

As discussed in Chapter One: Introduction, the teaching of community organizing is important because most, if not all, large-scale changes in social, economic, and civic policy in modern times resulted from social movements built through decades of organizing. For community organizing to fulfill its traditional role, there must be well-trained organizers. There are academic disciplines that include community organizing education (notably social work), but they do not educate most organizers (O’Donnell, 1995). There are professional training institutes that have developed a significant body of practical knowledge, but they can be reluctant to collaborate with other organizing networks or academic researchers (Robinson & Hanna, 1994). I am interested in studying the education of organizers in order to produce an organizing pedagogy that draws from and unites these disparate efforts.

In Chapter Two: Relevant Literature, I reviewed the development of community organizing knowledge and education by reviewing the role of community organizing and social movements as knowledge producers, the early key proponents of community organizing, the emerging academic interest, the development of teaching and training methods, and some

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critiques of these early approaches. I explored the major contemporary themes and tensions related to the three basic components of a community organizing pedagogy: the learning objectives of community organizers; the curriculum; and the teaching methodology. I also introduced the two theoretical frameworks I will use for understanding the process of teaching and learning community organizing, specifically: critical pedagogy; and social movement theory. Given the scope of my review, the chapter produced a kind of meta-analysis of both organizer education and organizing knowledge production.

In Chapter Three: Research Design and Methodology, I introduced the two methodological traditions relevant to my questions about a community organizing pedagogy (phenomenology and grounded theory), reviewed methods others have used to collect data about organizing education, and provided a comprehensive overview of the methodology for a survey of Twin Cities-based organizers and interviews with formal, non-formal, and informal educators (such as formal educators, professional trainers, and veteran organizers). In Chapter Four: Findings, I reviewed and analyzed the responses to 30 survey questions related to the respondents' position, demographic information, organizational information, education and training, and usefulness of the education and training. I also reviewed and analyzed responses to 11 interview questions related to the educators' organizing experience, teaching or training experience, and elements of their organizing pedagogy.

Finally, in Chapter Five: Conclusions and Recommendations, I summarized my research and discussed my results, including a meta-analysis of the literature, survey of Twin Cities-based organizers, and interviews with formal, non-formal, and informal educators. I provided recommendations for organizing education, including learning objectives, curriculum, and teaching methods, and produced a theoretical model for community organizing pedagogy. I described the limitations of my research and identified possible future research, including both

my own, such as field observations of current educational programs and a pilot program of my proposed pedagogy, as well as questions raised and left unresolved in the course of my research.

Research Question

How is organizing being taught both in community-based and academic settings, what is being taught including the core concepts, skills, and competencies, and what and how should it be taught in the future? My research process will require the use of a meta-analysis of the literature, surveys of Twin Cities-based organizers, and interviews of different types of educators (academics, professional trainers, and veteran organizers).

Glossary of Terms

Earlier, I provided definitions for social movements, community organizing, activist, leader, and community organizer. The following are definitions of other important terms that will appear in and be used in this paper's literature review, research, data analysis, and conclusions:

- Agitation – The process of challenging a person to act on their self-interest. It is done in the context of an established public relationship (DiEnno, Hanschen, et al, 2014).
- Community – A small or large social unit who have something in common, such as norms, religion, values, or identity (Brown, 2005; Blackwell Encyclopedia of Sociology Online).
- Critical Reflection – A reasoning process following praxis (or action) to make meaning of an experience (Freire, 2000; Freire, 2005).
- Empowerment – The process of people or a community overcoming a sense of powerlessness and lack of influence, recognizing and using their resources, and increasing their degree of autonomy and self-determination (Freire, 2000; Freire, 2005).

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- Hegemony – The process whereby the majority of people come to view ideologies as natural and working for their own good even if it is not (Brookfield, 2017).
- Issue – A problem is a broad area of concern. An issue is an action-oriented and feasible solution that addresses the larger problem (DiEnno, Hanschen, et al, 2014).
- Pedagogy – Theoretical model for educational practices that involving use of curriculum, teaching methodology, and socialization in order to promote successful functioning in the society that the education is designed to promote (Anyon, 2011; Au, 2011).
- Power – A structural expression of "a complex strategic situation in a given social setting" that requires both constraint and enablement (Foucault, 1980). A means to make social actions possible, which can include the ability of an actor to bring about or help bring about outcomes, and the ability of an actor to change the incentive structures of other actors in order to bring about outcomes (Dowding, 1996).
- Public Relationships – Intentional, strategic relationships oriented towards serving community or group needs rather than private needs (DiEnno, Hanschen, et al, 2014).
- Self-Interest – The needs or desires of the self, which is inclusive of the interests of the group or groups to which you belong. It is about the self among others (DiEnno, Hanschen, et al, 2014). Using virtue theory, it is the mean point between extremes of behavior or “vices,” specifically selfishness at one end and selflessness at the other.
- Strategy – A conceptualization of how a goal can be achieved. Strategy is about turning resources into the power needed to win a desired change in light of the existing constraints and opportunities (Ganz, 2008).
- Tactics – An action that can be taken execute a strategy. Tactics are the specific activities carried out at specific times and in specific ways (DiEnno, Hanschen, et al, 2014).

CHAPTER TWO: RELEVANT LITERATURE

I am interested in studying the education of organizers in order to produce a theoretical model for community organizing pedagogy. In this chapter, I will review the development of community organizing knowledge and education by reviewing the role of community organizing and social movements as knowledge producers, the early key proponents of community organizing, the emerging academic interest, the development of teaching and training methods, and some critiques of these early approaches. I will explore the major contemporary themes and tensions related to the three basic components of a community organizing pedagogy: the learning objectives of community organizers; the curriculum; and the teaching methodology. Finally, I will introduce the two theoretical frameworks I will use for understanding the process of teaching and learning community organizing, specifically: critical pedagogy; and social movement theory. Given the scope of my review, this chapter produced a kind of meta-analysis of both organizer education and organizing knowledge production.

The Issue's Historical Significance

Community Organizing and Social Movements as Knowledge Producers.

While social movements and community organizing are knowledge producers in their own right, they are rarely recognized as such in the everyday academic world. This is not unexpected since educational success is traditionally associated with possession of the cultural capital and habitus of the dominant group (Bourdieu & Passeron, 1990). Organizing, as a response coming from the socially dominated, is something different because it is a form of subjugated knowledge (Foucault, 1980). From the perspective of both Bourdieu and Foucault, the development of an organizing curriculum itself will be a process of elevating a different set of cultural capital by revealing the concealed and qualifying the disqualified. It will be

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important, therefore, to work with community organizing practitioners and educators (formal, non-formal, and informal) to detail a comprehensive and cohesive pedagogy of community organizing that includes the history, philosophy, and theories underlying community organizing and documents the evidence-based practices. Community organizing pedagogy should come to involve the use of social movements as a force for education and a recognition of organizers as knowledge producers, for the same reasons that Gramsci recognized an important distinction between the knowledge of traditional and organic intellectuals (Morgan, 2002). The actual lived experiences of people often contradict universalist claims of the dominant ideology put forward by traditional intellectuals. Having said that, the “common sense” or “spontaneous philosophy of the multitude” is not ideologically coherent until “organic intellectuals,” arise from the working class and these individuals become “ideologically prepared and organizationally capable to lead” (2002, pg. 227).

Community organizing practice is rich overall in approaches built from practice wisdom, case studies, conceptual frameworks, and more broadly focused social theory, but it has still not produced much in the way of formal practice theory and models (Brady & O’Connor, 2014). Formal theory differs from terms commonly used in texts prepared by highly experienced community organizers untrained in research methods. For example, a “framework” is “a heuristic that provides a logical categorization of some aspect(s) of community practice” such as goals, outcomes, leadership, and so on (2014, pg. 212). An “approach” is “guidance ... based on practice wisdom and/or various conceptualizations of practice” (2014, pg. 212). Formal practice theory is derived from empirical evidence gained through rigorous scientific inquiry for the purpose of providing specific guidance about how to carry out a particular practice and what can be expected as a result, which is obviously useful for both practitioners and educators. Brady and O’Connor (2014) in their article, provided beginning results from research with a long–

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range aim of building formal practice theory for individuals engaged in community organizing practice who have empowerment-related social change goals. They had several important conclusions, but two that are particularly relevant to this review are: the particular organizing tradition may be of little importance for understanding and developing theories about organizing practice; and “pracademics,” or practitioners formally trained in research, may be best suited for organizing scholarship as they possess both practice and research knowledge.

There are, in fact, academics with an interest in community organizing, however, few engage significantly in social movements themselves and therefore they have not undergone the political learning curve experienced through participation in social movements. This may explain the “widespread persistence of a faith in critical scholarship isolated from agency” (Cox, 2015). They have not gained the political experience necessary to understand that simply “becoming aware of a systematic or structural injustice, nailing it in a hard-hitting writing or publishing high-quality research on it, does not in itself change things” (Cox, 2015, pg. 38). “Good arguments and empirical research are only as effective as the social agents who deploy them” and that effectiveness requires the proper methods of education (2015, pg. 39).

Brady, Schoeneman and Sawyer (2014), in their article, provided a critical cautionary note against allowing my research to tilt too heavily toward the traditional approach of academic researchers. The authors pointed to neoliberal trends in organizing research that began to develop in the 1980s. These trends can negatively impact community organizing: first, by allowing evidence-based practice to dictate community organizers practice; second, a disconnection of the mechanical methods of community organizing from their connection to larger social movements; and, third, the professionalization of community organizing in a way that marginalizes “nonprofessionals” engaged in community organizing. The authors proposed a

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theoretical framework that combines critical theory and Foucault's work on social control as a way to harmonize the activities and purposes of organizers and academics.

If there is to be a resurgence of community practice, it is necessary to resolve this historical tension between professionalism and community organization. Johnson (1994), in his article, proposes a scholar/advocate approach to create a bridge between professional academics and community organizations and illustrated the benefits and limitations of this method for educators and community groups by applying it to three organizations. The scholar/advocate approach creates a link that can help to facilitate social change, allows social work educators to participate directly in community organizing, and empowers grassroots organizations. The paper argued that it is time for a resurgence of community-based work and the development of new methods to attract students to the study of community organizing.

Development of Community Organizing Knowledge and Education

Key Early Proponents of Community Organizing Practice and Education

The attempts to produce community organizing knowledge from experience and develop effective methods to share that information with others reach back into the early history of social movements. This is well-illustrated by some key figures in the evolution of community organizing. Jane Addams, founder of Hull House, the first settlement house in the United States, and the mother of Social Work, developed the book *Hull House Maps and Papers* (1885), and kept a heavy schedule of public lectures around the country, especially at college campuses, and offered college courses through the Extension Division of the University of Chicago (Knight, 2010). Saul Alinsky, who coined the term "community organizer," founded the Industrial Areas Foundation as the first organizing training center, and drafted books such as *Reveille for Radicals* and *Rules for Radicals* (Horwitt, 1989). This is in addition to progressive educators,

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such as Myles Horton, once dubbed “the Father of the Civil Rights Movement” (Horton, 1997) who founded the Highlander Folk School, and Paulo Freire, the prolific philosopher and writer, whose *Pedagogy of the Oppressed* became one of the foundational texts of the critical pedagogy movement (Freire, 2000). The history of social movements is also replete with examples of conferences that played a crucial role in both the transmission as well as the creation of social movement and community organizing knowledge; from the National Negro Convention Movement, to Seneca Falls, to Port Huron (Rubin, 2000).

Jane Addams. Addams, along with Ellen Gates Starr, opened Hull House in 1889 in Chicago. She wrote a series of articles that defined the social settlement movement and established Addams as the spokesperson for the movement. Addams viewed social settlements as “experiments in learning that cut across culture and class” (Hamington, 2010, pg. 1). For Addams, settlements “draw into participation in our culture large numbers of persons who would otherwise have to remain outside” (Addams, 1930). This “social democracy” required what she described as “sympathetic knowledge” or a duty to learn about others in society. Sympathetic knowledge is the “connective understanding” necessary for a robust democracy (Hamington, 2010, pg. 1).

Addams described social settlements as good neighbors, and, as such, models for the behavior of members in a healthy democracy. Good neighbors listen carefully, respect community members, and respond to their needs (Hamington, 2010, pg. 2). For example, at a time when collective bargaining did not enjoy much legal protection, Addams recognized that single women labor union members were particularly vulnerable to strikes or lockouts and established a workingwoman’s cooperative that came to be called the Jane Club. This cooperative made sure all members’ rents were paid during such interruptions (*Hull-House Year Book: Forty-Fifth Year*, 57). The Jane Club allowed individual members to flourish through this

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kind of communal enterprise. For Addams, the social settlements were intended to be continuing good neighbors. Addams viewed these proximal relationships as of paramount importance (2010, pg. 2). She led the effort to convert the settlement workers' outsider status to insider status by living in proximity, and reciprocity with oppressed peoples (2010, pg. 6). She overcame her own outsider status in the Hull House neighborhood by treating her neighbors with dignity and respect, as well as living in the area for almost 50 years.

If Addams held paternalistic ideas when she opened Hull House, she came to realize community members needed to speak for themselves (Addams, 2002). Addams viewed the active participation of the marginalized as essential to the success of the settlement (Hamington, 2010, pg. 5). As she argued, settlements were intended to facilitate education and connection, not charity (2010, pg. 4). The social settlements facilitated self-sufficiency by supporting community ties and promoting life-long learning (2010, pg.1). In *Democracy and Social Ethics*, Addams criticized well meaning, but ineffective charity workers who failed to understand the communities that they set out to serve. Addams' community organizing supported her political philosophy which emphasized social democracy, widespread participation, and the development of sympathetic knowledge (2010, pg. 2). Hull House afforded numerous opportunities for local groups to organize, particularly as clubs or labor unions. The settlement provided meeting space and expertise without formal affiliations (2010, pg. 5). Although Addams' philosophy was clear in the work of Hull House, it did not reflect the entire settlement movement. The Settlement Movement was a very wide-ranging spectrum of approaches. The over 400 settlements that existed at the movement's peak had no formal ties to one another (2010, pg. 2).

Addams' philosophy of community organizing was "responsive, anti-ideological, fluid, and methodologically anti-antagonistic" (Hamington, 2010, pg. 2). Addams' lack of ideology meant that she was open to many different paths to achieving success. Addams also avoided

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personal antagonism. She refused to villainize anyone, although she did point out their errors. In community organizing, Addams attempted to keep all people in the conversation and avoided alienating individuals through unnecessary personal antagonism (2010, pg. 2). Addams was guarded in her remarks in order to keep people engaged in the conversation. Her interest was in widening the circle of those actively engaged in any particular issue (2010, pg. 6). Addams' philosophy envisioned ongoing efforts at community organizing. Addams recognized that when existing social institutions do not respond to citizen participation, citizens will organize in resistance (2010, pg. 5). According to Addams, an unresponsive government, "forces the most patriotic citizens to ignore the Government and to embody their scruples and hopes of progress in voluntary organizations" (Addams, 2007).

Addams reflected on what she learned through her writing and speeches allowing those not involved in settlements to learn from those experiences as well (Hamington, 2010, pg. 1). Addams thought it was crucial to use tangible examples that resonated with the audience in order to fuel interest and passion for the subject, but, nevertheless, she maintained a commitment to scholarly reflection to help "characterize and give meaning to social issues" (2010, pg. 6). Addams and her cohort engaged in systemic research to understand the community. In 1895, Addams co-authored *Hull-House Maps and Papers*, a groundbreaking social study on the ethnicity and conditions surrounding the settlement (2010, pg. 4). Addams and Hull House also helped to shape the sociology department of the University of Chicago. The early sociologists of the Chicago School collaborated with Addams often, and were frequent visitors to Hull House, just as Addams visited and lectured at the University of Chicago (2010, pg. 5). Academics hailed the publication of *Hull House Maps and Papers*, however, in the next generation of sociologists, it is ironic that a gender divide emerged, as social workers were largely female and

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the academic sociologists were almost exclusively male (2010, pg. 5). As Lawrence J. Engel described:

Although these male sociologists failed to acknowledge the significance of Addams, their work was nevertheless influenced by Hull House; it's community-mapping techniques, its emphasis upon the social dimensions of democratic neighborhood life, and its institutional relationships within the community (labor, churches, city agencies, etc.). (Engel, 2002)

Saul Alinsky. In 1939, Saul Alinsky, along with Joseph Meehan, organized the Back of the Yards community located behind Chicago's Union Stock Yards (made infamous by Upton Sinclair's 1906 novel, *The Jungle*). The Back of the Yards Neighborhood Council (BYNC) was a collection of local groups brought together to collectively address neighborhood issues. The Alinsky led coalition successfully leveraged public outrage to expand city services and the community's political power. During this time period, Alinsky is credited with originating the term "community organizer." In 1940, he also founded the first national community organizing training network, the Industrial Areas Foundation (IAF) to systematize his community organizing efforts and replicate the model in other urban areas (Horvitt, 1992).

Alinsky wrote two books, *Reveille for Radicals* (1946) and *Rules for Radicals* (1971), that made him the first person in the United States to codify the key strategies and aims of community organizing. *Reveille for Radicals* provides a good sense of Alinsky's perspective on organizing and of his public style of engagement, as illustrated by the following passages (pg. 133-135):

- A People's Organization is a conflict group, [and] this must be openly and fully recognized. Its sole reason in coming into being is to wage war against all evils

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which cause suffering and unhappiness. A People's Organization is the banding together of large numbers of men and women to fight for those rights which insure a decent way of life.

- A People's Organization is dedicated to an eternal war. It is a war against poverty, misery, delinquency, disease, injustice, hopelessness, despair, and unhappiness. They are basically the same issues for which nations have gone to war in almost every generation.... War is not an intellectual debate, and in the war against social evils there are no rules of fair play.
- A People's Organization lives in a world of hard reality. It lives in the midst of smashing forces, dashing struggles, sweeping cross-currents, ripping passions, conflict, confusion, seeming chaos, the hot and the cold, the squalor and the drama, which people prosaically refer to as life and students describe as "society."

Rules for Radicals: A Pragmatic Primer for Realistic Radicals (1971) was written as a guide for future community organizers. Divided into ten chapters, *Rules for Radicals* provides 10 lessons on how a community organizer can accomplish the goal of successfully uniting people into an active grassroots organization with the power to effect change. These rules were expanded to 13 when it was republished in 1972. Though targeted at community organization, these chapters also touch on ethics, education, communications, symbol construction, and political philosophy (Reitzes & Reitzes, 1987).

Alinsky compiled the lessons he had learned throughout his years of community organizing experience (1939–1971), and the lessons he learned while attending the University of Chicago (1926 to 1932) from professor Robert Park who saw communities as "reflections of the larger processes of an urban society" (Reitzes & Reitzes, 1987). Alinsky also believed in

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collective action as a result of the work he did with the Congress of Industrial Organizations (CIO) and the Institute for Juvenile Research in Chicago where he first began to develop his own, distinct method of community organizing, as well as his later work with the Citizens Action Program (CAP). Alinsky saw community structure and empowerment as elements of community activism and used both to create powerful, active organizations (McCarthy, 1989).

There are some clear themes to be found in *Rules for Radicals*. Among them, he used “symbol construction” to strengthen organizational unity. He drew on loyalty to a particular church or religious affiliation to create a structured organization with which to work. The existence of symbols that communities used to identify themselves created structured organizations that were easier to mobilize in taking collective action. Once the community was united behind a common symbol, Alinsky would find an external antagonist to turn into a "common enemy" for the community to be united against (Reitzes & Reitzes, 1987).

The use of common enemy as a uniting element in communities was another theme of *Rules for Radicals*, (Marshall, 1976). He used shared social problems as external antagonists to "heighten local awareness of similarities among residents and their shared differences with outsiders" (Reitzes & Reitzes, 1987). This was one of Alinsky's most powerful tools in community organizing; to bring a community together, he would bring to light an issue that stirred up conflict with an outside party to unite the group. This provided an organization with a specific "villain" to confront and made direct action easier to implement.

Often, this would be a local politician or agency that had some involvement with a problem affecting the community. Once the enemy was established, the community would come together in opposition to it. Conflict not only heightened the awareness within the community of the similarities its members shared, it also differentiated them from those outside the organization. The use of conflict helped the goals of the group to become clearly defined. With

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an established external antagonist, the community's goal would be to defeat that enemy (Reitzes & Reitzes,1987).

Another element in Alinsky's teaching was nonviolent, direct action. Direct action established conflict that further unified the community working toward the community's goal of defeating their common enemy (Trolander, 1982). It also brought the community issues into public view. Alinsky encouraged over-the-top public demonstrations that could not be ignored throughout *Rules for Radicals*. These tactics enabled his organization to advance their goals faster than they did through normal bureaucratic processes (Reitzes & Reitzes,1987).

The main theme throughout Alinsky's work, however, was empowerment of the poor (McCarthy, 1989). Alinsky used symbol construction to create an organization with a clear goal taking nonviolent, direct action against a common enemy. Once this was in place, Alinsky would disengage from the organization and allow their progress to be powered by the community itself (Reitzes & Reitzes,1987). This empowered the organizations to create change (Trolander, 1982) and exemplifies the exponential power of community organizing.

When asked how to organize people, Alinsky responded, “You find out what they care about, what they are worried about, and you organize them around these issues” (Sanders, 1970). Alinsky viewed his organizations as fully democratic, “This kind of organization can be built only if people are working together for real, attainable objectives” (Sanders, 1970). Alinsky’s community groups were democratic to the point that he sometimes regretted the direction taken by local groups he helped to found (Hamington, 2010, pg. 5). Ultimately, Alinsky described the community organizer as having “a complete commitment to the belief that if people have the power, the opportunity to act, in the long run they will, most of the time, reach the right decisions” (Sanders, 1970)

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Myles Horton. Horton cofounded the Highlander Folk School (now the Highlander Research and Education Center) with educator Don West and Methodist minister James A. Dombrowski in Tennessee. Highlander provides training and education for emerging and existing movement leaders throughout the South, Appalachia, and the world. Highlander contributed to both the labor movement and the Civil Rights Movement. Horton was influenced by theologian Reinhold Niebuhr, under whom he studied at the Union Theological Seminary in New York City, and by observing rural adult education schools in Denmark started in the 19th century by Danish Lutheran Bishop N. F. S. Grundtvig (Horton, 1997).

Horton spoke about Highlander's approach in a way that pointed to four major themes: the educational methods support organizing but are not organizing; the program starts with where the participants are but moves toward a clear philosophical goal; participants learn from their experience; and they learn to solve their own problems. First, Highlander was not in the business of organizing, or even of training organizers, but in educating people to take action, and helping people to become activists (Jacobs, 2003, pg. 257). However, the education Highlander provided does support organizations and the organization does work to develop participants' ability to analyze so that they can develop into organizers (2003, pg. 258). Horton's concern with focusing primarily on organizing was his sense that organizing, quite often, has a specific, limited goal (pg. 263). If the focus isn't placed on a radical educational program, then it becomes possible to justify achieving specific aims that benefit people in the quickest, most efficient way possible and not necessarily in a way that involves people in the process and develops their thinking (2003, pg. 264).

Second, Horton thought that, in designing Highlander, it was critical to be clear about the program's philosophical direction and long-range aims. In addition to differentiating Highlander's approach from community organizing, he also drew a clear distinction from what

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he labelled as leftist, sectarian groups. He did not want Highlander to be a leftist-oriented, philosophical-oriented school (Jacobs, 2003, pg. 266). He saw this sort of sectarianism leading to theoretical hair splitting that would divert the energy that might be used in building a revolution to simply talking about one (pg. 269). Horton was clear that his goal was revolution, and a revolution was not possible until people supported it (2003, pg. 268). Horton believed the practical program had to deal with problems of people as they see their problems ... in the hope that they will develop an understanding of the class nature of society and the need for changing society (2003, pg. 268). By encouraging people to work together, they might develop group solidarity and some cooperative spirit, which might get them into an organization where they function on a more sustained level that will eventually coalesce into a movement (2003, pg. 269).

Third, Horton believed that, once organizers know what direction they want to move people, they need to start giving people learning experiences to move them in that direction (Jacobs, 2003, pg. 261). However, it cannot be just any experiences. Highlander's educational approach is to use where people already are as the starting point. Horton believed people learn from critical reflection on their experiences and all new learning is an extension of those experiences. They are not going to learn what you say; they're going to learn from what they experience (2003, pg. 261). In addition, it was important that the participants learn to work together and learn from each other (2003, pg. 262). This would minimize the amount that people would look to Highlander rather than themselves for answers. When people did get to the place where they didn't have within their experience the information they need, Highlander staff would share it with them, but the collective work of the participants (including Highlander staff) would help them to see it as being an extension of their experience (2003, pg. 263).

Finally, Horton believed it was important for the education to always start with the participant's problems. This was not because Highlander was interested in solving those

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particular problems, but rather this helped them to learn how to solve problems (Jacobs, 2003, pg. 261). Generally speaking, the people who went through Highlander's program were not accustomed to analyzing their own experiences as a source of potential knowledge (pg. 262). Part of this approach is to help people learn how to think about and solve a small problem in order to prepare them to analyze and solve other, bigger problems (pg. 263). This approach underscores the distinction Horton drew between organizing and education. When Highlander helped people to address a problem, they did so in such a way that the participants learned how to analyze and think (pg. 263).

Horton raised several important points – contrasting education and organizing, stressing the importance of clearly identifying the educational program's philosophical aims, and the use of personal experience and problem solving as educational methods. I argue that there is not as much of a distinction between Highlander's educational approach and an educational approach to community organizing as Horton suggests. Having a clear philosophical direction, learning from experience, and individuals learning to solve their own problems are core tenants of both. From my reading, Horton also seemed to create a dichotomy in which Highlander is ultimately only interested in personal development and community organizing is ultimately only interested in achieving concrete aims.

Paulo Freire. Freire was an educator and philosopher who was a leading advocate of critical pedagogy. He is best known for his influential work, *Pedagogy of the Oppressed* (1968), generally considered one of the foundational texts of the critical pedagogy movement. Freire proposed a philosophy of education which blended Plato and modern Marxist, post-Marxist and anti-colonialist thinkers. It also extended ideas in Frantz Fanon's *The Wretched of the Earth* (1961), which emphasized the need to provide native populations with an education that was new and anti-colonial — not simply an extension of the colonizing culture; a view that seems inspired

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by Freire's own experience in anti-colonial societies in Brazil, Bolivia, and Chile. Freire proposed a pedagogy with a new relationship between teacher, student, and society, and argued that pedagogy should instead treat the learner as a co-creator of knowledge (Freire, 2000).

For Freire, critical consciousness was the driving force behind cultural emancipation. Freire argued a person can be a "subject" (that which controls the action) as opposed to an "object" (that which is acted upon), including in the formation of culture (Freire, 2005, p. 4). As Freire described it, consciousness begins with people at a level of "semi-intransitivity" in which their interests center almost totally around survival, they cannot apprehend true causality, and they fall prey to magical explanations (2005, pg. 14). At the next level, "naïve transitivity," people are more open and responsive to issues and concerns beyond biological necessity, but are characterized by an over-simplification of problems, a lack of interest in investigation, a strongly emotional orientation, and a vulnerability to nostalgia, gregariousness, and fanciful or magical explanations (2005, pg. 14). At the highest level of consciousness, "critical transitivity," people look for causal explanations, test their findings, are open to revision, practice dialogue, and response to soundness of argumentation rather than polemics (2005, pg. 15).

To move through levels of consciousness, critical education becomes vitally important. A certain criticality of consciousness naturally emerges from economic progress, but critical transitivity emerges only when people critically and consciously reflect upon their existing context. At the stage of naïve transitivity, people are vulnerable to polemics and fanaticism and can easily fall into a fanaticized consciousness and massification (Freire, 2005, p. 16). Along with massification, there is a certain amount of "mystification," in which the forces of oppression are hidden or disguised as something else.

The result of critical education is "conscientization," or critical consciousness, which represents the awakening of critical awareness. As Freire phrased it, "The important thing is to

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help men (and nations) help themselves, to place them in consciously critical confrontation with their problems, to make them agents of their own recuperation” (Freire, 2005, p. 13). This approach stands in stark contrast to “assistencialism,” which is essentially treating people as passive objects that require support rather than active subjects that can participate in their own betterment. With critical awareness, people became aware of their context, their condition as active subjects, and their ability to become makers of culture.

What is required is a dialogical, educational program concerned with the social and political responsibility to move people from naïve to critical transitivity. The biggest challenge in critical education is training the educational coordinators to adopt a new attitude oriented to dialogue rather domestication (Freire, 2005, p. 48). Freire’s dialogical method is characterized by co-operation and acceptance of interchangeability and mutuality in the roles of teacher and learner. In this approach, all teach and all learn. This contrasts with an anti-dialogical approach which emphasizes the teacher’s side of the learning relationship. Without dialogue, there is no communication, and without communication, there can be no critical education. In Freire’s view, the dialogue should begin by identifying generative themes and words. They are derived from a study of the specific history and circumstances of the learners. Generative themes are codifications of complex experiences which are charged with political significance and are likely to generate considerable discussion and analysis (Freire, 2000, p. 87).

A codification is a representation of the learner’s day-to-day situation. It can help to mediate between reality and theory, as well as between educators and learners. A codification is an abstract way of representing the learner’s concrete reality to discuss, analyze, and better understand it (Freire, 2005, p. 140). Through a process of decodification, these representations can be broken down into their constituent elements and reveal their previously unperceived meanings (2005, pg. 141). Freire conducted this process of codification and decodification

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through a “culture circle” peer group. In deciphering their daily existence, the group engages in a “problem-posing” process that allows them to call all previous conceptualizations of the problems they are experiencing into question. To “problematize” is to engage a group in the task of codifying reality into symbols which can generate critical consciousness and empower them to alter their relations with nature and oppressive social forces (2005, pg. 137).

It is ultimately through this complex interplay of action and reflection in a continuous cycle that individuals can create culture and become critically conscious. This practice, referred to by Freire as “praxis” (Freire, 2000, p. 54), has several important characteristics that reflect the shift to critical transitivity, including self-determination (as opposed to coercion), intentionality (as opposed to reaction), creativity (as opposed to homogeneity), and rationality (as opposed to chance). Freire suggested systematized ways for the oppressed to produce knowledge, including participatory research. The approach challenged both then and now the conventional view of knowledge production through traditional social science methods and by dominant educational institutions. These methods also allow the exploited and oppressed to focus inquiry in areas important to their lives.

Conscientization supported by humanization, dialogical methods, and praxis produces not just skills and competencies as any educational pedagogy would, but empowerment. Empowerment is in fact a natural consequence of critical education. Teachers and learners both teach and learn based on generative themes identified, codified, decodified, and acted out by the learners within a group of peers. Within this dialogical method, power is not given, but created within the emerging praxis in which co-learners are engaged. A praxis that places its emphasis on groups (rather than individuals) and focuses on transforming culture to serve the needs of the oppressed rather than forcing exploited people to adapt to the expectations of their oppressors.

Summary of Key Early Proponents Views. The attempts to produce community organizing knowledge from experience and develop effective methods to share that information with others reach back into the early history of social movements. This is well-illustrated by some key figures in the evolution of community organizing, specifically Jane Addams, Saul Alinsky, Myles Horton, and Paulo Freire. There are some basic similarities between all four individuals. They all wrote about community organization and education, developed a specific pedagogy, educated many others about their approach, and established an institution capable of conducting and continuing their approach.

There are similarities between their pedagogies, but also differences. For example, there were differences in their emphasis between community organizing and educational activities. Addams and Alinsky both viewed their educational activities as a means to achieve successful community organizing, although they did have different approaches. Addams' philosophy of community organizing was "responsive, anti-ideological, fluid, and methodically anti-antagonistic" (Hamington, 2010). She was open to many different paths in achieving success. She refused to villainize anyone, although she did point out their errors. Her interest was in widening the circle of those engaged in any particular issue. Alinsky saw structured organizations as easier to mobilize in taking collective action. To bring a community together, he would bring to light an issue that stirred up conflict with an outside party to unite the group. Conflict not only heightened the awareness within the community of the similarities its members shared, it also differentiated them from those outside the organization.

Horton and Freire both viewed community organizing activities as a means to provide effective education, although they articulated similar philosophies in very different ways having operated in very different environments. Primarily speaking to community-based organizations, Horton contrasted education with organizing and stated that Highlander's methods supported

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organizing but were not organizing. He argued organizing, quite often, has a specific, limited goal and not necessarily in a way that involved people in the process and developed their thinking. At Highlander, the program started with where participants were and dealt with problems of people as they saw their problems but did so in the hope of moving people to a new place where they would develop a broader understanding of the need to change society. Sharing his philosophy with other academics, Freire identified as fundamental to his philosophy the recognition that a person can be a “subject” (that which controls the action) as opposed to an “object” (that which is acted upon). He believed people can be active subjects that participate in their own betterment. to call all previous conceptualizations of the problem they were experiencing into question. He proposed an interplay of action, which he called praxis, and reflection in continuous cycle would result in “conscientization” or critical consciousness.

Emerging Academic Interest

In the mainstream academic world, there were theoretical works and practical manuals published in the 1920s on common community organization principles and methods of action that drew together knowledge and experience from the Settlement Movement, the Charity Organization Society Movement, and Rural Community Development programs, as well as major theorists such as W.E.B. DuBois and E. Franklin Frazier. Some prominent examples include “organizing manuals” written by educators and organizers such as Joseph Hart (*Community Organization*, 1927), Eduard Lindeman (*The Community: An Introduction to the Study of Community Leadership & Organization*, 1921), Bessie McClenahan (several manuals in the 1920s), Walter Pettit (*Case Studies in Community Organization*, 1928), and Jesse Steiner (*Community Organization: A Study of Its Theory and Current Practice*, 1930) (Betten & Austin, 1990).

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During the Great Depression of the 1930s, community organizing began to receive much more in the way of official recognition. For example, responding to the perceived effectiveness of community organization methods, the Social Security Act of 1935 required that states, in order to receive funds, engage in social and community planning activities, such as marshalling community support, fact finding, public education, and coordination of public and private agencies. It was probably the first time the term “community organization” appeared in federal statute (Betten & Austin, 1990). The scholarly interest in the 1920s and the growing salience in the 1930s culminated in the 1939 publication of a report by Robert Lane that reflected an emerging consensus emerged within the field of social work that it was necessary to define and train social workers for community organization practice. The Lane Report established what came to be considered standardized educational requirements for community organizing.

Jesse Steiner. Steiner, an educator and organizer, approached community organizing from a sociological perspective and produced the first major study of community organization in *Community Organization: A Study of Its Theory and Current Practice* (1930). He identified four approaches to organizing: “individualism” (organizing around one major problem resulting in specialized organizations); “supervisory” (organizing through supervision by some national organization); “confederation” (coordinating local, autonomous community organizations); and “theory of amalgamation” (uniting into a single organization with centralized control). Steiner believed the interlocking causes of social problems required close coordination, but he emphasized the direct participation of all people in the community. He believed that, while social reformers may focus on one idea, community organizers must seek many ideas to solve problems. Organizers must be familiar with “the nature of social attitudes, methods of social analysis, the problems of social control, and the complexity of social problems” (Betten & Austin, 1990).

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Bessie McClenahan. McClenahan concentrated on the practical aspects of community organizing and, writing mostly in the early 1920s, outlined the process for integrating the organizer into the community. Her guides were based on the study-diagnosis-treatment model basic to social casework: studying the community, diagnosing its problems, and formulating plans to treat or resolve those problems. McClenahan believed the organizer should aid and direct this process, but not control it. She saw the organization's board as the policymaking body and the organizer as the implementor. However, the organizer should not attempt to do all the work, but instead use recruitment and delegation for particular tasks. She saw that an organizer's success rested on his or her ability to develop a good relationship with the organization's board and others. McClenahan suggested the organizer begin with an uncomplicated project "to gain confidence" and "demonstrate success" (Betten & Austin, 1990).

Walter Pettit. Pettit, chair of the Community Organization Department of the New York School of Social Work, published *Case Studies in Community Organization* in 1928. The case studies focused on practical organizing problems, such as the leadership roles assumed by the community members and the organizer. Pettit emphasized the organizer's ability to work with others, establish relationships, and study, diagnose and treat the community. He emphasized the importance of engaging the community in itemizing community problems through self-studies. Pettit saw this as a way to understand the causes of neighborhood conflict, clarifying the problems, and establishing priorities. He also stressed the importance of organizational skills required in community organizing, particularly related to public relations, conducting meetings, and coordinating agency programs. Like McClenahan, Pettit also encouraged the organizer to strive for "early concrete successes in order to build a constituency" (Betten & Austin, 1990).

Eduard Lindeman. Lindeman summarized his organizing principles in *The Community: An Introduction to the Study of Community Leadership & Organization* in 1921. He argued the

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organizer's job should primarily involve training individuals, groups, and communities to solve their own problems. It is through the community volunteer or "citizen participant" that the organizer cultivates the community's "vital interest groups." Organizing should encourage the general public to solve community problems and promote long-range social goals. The major conflict that will arise is over the means to reach those goals. He advocated for the "discussion method" to resolve conflicts by illustrating the legitimate and diverse ways of achieving the goals. Organizers must understand the needs of the community, both the emotional needs of the individuals as well as the groups and agencies that can help to solve the community problems. Lindeman was deeply concerned about the ability to engage in community decision making. He divided the process into a number of steps: consciousness of need; spreading the consciousness of need; projection of consciousness of need upon the leadership of the community; emotional impulse to meet the need quickly; presentation of other solutions; conflict of solutions; investigation; open discussion of issues; integration of solutions; and compromise on the basis of tentative progress (Betten & Austin, 1990).

Joseph Hart. Hart articulated his philosophy of "why organize a community" in *Community Organization* in 1927. He found community life fragmentary, overly individualistic, and composed of overdeveloped, unwieldy institutions. Hart believed society needed to form new institutions, including community organizations, to coordinate "all the community resources for the solving of community problems" and those resources included the latent talents of the citizenry. In his view, the most important community goal is "democratic forms of organization, or community-wide organization through which the entire community express its thought and see that its will is done." Hart argued the role of the organizer is to educate the community to stimulate individual responsibility for the common good. This involved "community deliberation" from all segments of the community to work out common problems. Hart

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recognized that all social problems must be viewed in relation to the life of the community as a whole and should be regarded as the tasks of the community: “The task of community organization involves the development of a social order inclusive enough, rich enough, varied enough, stimulating enough to reach every normal human being, to transform all our common social institutions into instruments of service” (Betten & Austin, 1990).

The Lane Report. By 1939, consensus regarding the knowledge and skill required for effective community organizing had developed sufficiently to gain the attention of the National Conference of Social Work. The report prepared by Robert Lane reflected agreement on the term “community organization,” recognition of community organizing as a process within and outside of social work, understanding that the primary purpose is not direct service, and the process exists on the local, state, and national levels. The report recognized the importance of community organizing in fact finding, initiating and modifying social programs and services, improving and facilitating relationships within communities, and developing public support for and participation in social actions (Betten & Austin, 1990).

Summary of Early Academic Interest. In the 1920s, major theorists such as Hart, Lindeman, McClenahan, Pettit, and Steiner codified existing practice, refined community organizing techniques based on their experience, and examined some of the theory underlying organizational practice. Some of commonalities in the practice and teaching of organizing, included: the studying, diagnosing, and solving community problems; the role of community members in resolving these problems; the use of community-wide deliberation or decision making processes; the development of good relationships; the use of early success to “gain confidence” and “build a constituency”; and the use of community organizers to train, educate and guide community members but not control them. In 1939, the Lane Report established what came to be considered standardized educational requirements for community organizing.

Development of Teaching and Training Methods

It remains the case, however, that little research has been published about the actual methods used for teaching community organization practice, although some existing formal and non-formal program methodology has been documented. There was a surge of professional community organizing education in the 1930s and 1940s with the establishment of the Industrial Areas Foundation (IAF) in 1940 and the designation of Highlander Folk School as the educational program for the Congress of Industrial Organizations (CIO) in the late 1930s. Since then, additional training institutes have developed and IAF's own methods became more systematized and codified under Alinsky's successor, Ed Chambers. These programs were established to serve a variety of different target groups local, state, and national, and, ultimately, some changed their focus, merged with others, or even closed. In addition to IAF and Highlander, some of the earliest and most influential other training institutions include Gamaliel Foundation, Faith in Action (formerly Pacific Institute for Community Organization or PICO), National People's Action, Midwest Academy, and Direct Action Research and Training Center (DART) (Hanna & Robinson, 1994). Together these programs have developed a significant body of organizing knowledge. Unfortunately, these training centers are sometimes reluctant to collaborate with other organizing networks or academic research (Robinson & Hanna, 1994). Within a formal setting, the most substantial source of organizing education has been social work with its community practice concentration. Formal education for community organization also expanded in the 1960s as a result of an organizing curriculum promoted by the Council of Social Work Education, and new federal programs – such as, the Economic Opportunity Act, the Older Americans Act, and other Great Society initiatives – and the Civil Rights Movement, which

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provided new opportunities for community organizing and practice (Stuart, 2011). These educational programs, however, declined in subsequent years.

Highlander Research and Education Center. In 1932, it was founded as the Highlander Folk School by Myles Horton, Don West, and James Dombrowski in Tennessee. Highlander provided training and education for grassroots organizing and movement building in Appalachia and the South. Its most famous students include Rosa Parks, Martin Luther King, James Bevel, Ralph Abernathy, and John Lewis. Highlander was primarily known as a training center for labor and civil rights activists from across the United States from the 1930s to the 1960s, which included the citizenship schools, which were designed to aid literacy and foster a sense of political empowerment within the black community. Through popular education, language justice, participatory research, cultural work, and intergenerational organizing, Highlander created spaces for people to develop leadership and create and support organizations. Its training and education programs include: Threads: A Leadership and Organizing School, a multiracial, intergenerational leadership and organizing school focused on economic, environmental and racial justice; Seeds of Fire: Youth Organizing & Leadership Program, which works with youth activists and organizers (ages 13-19, young adults in their 20s and adult allies); Social Change Workshops, which are offered once or twice each year; and two six-month internships at a time (Hanna & Robinson, 1994).

Industrial Areas Foundation. In 1940, Alinsky founded IAF, along with Bernard James Sheil and Marshall Field III, as a national community organizing network to systematize his organizing efforts and replicate the model in other urban areas (Horvitt, 1992). In 1969, Alinsky established a formal IAF organizer training program, run by Ed Chambers and Dick Harmon. After his death in 1972, Chambers became IAF's executive director and began to place systemic training of organizers and local leaders at the center of IAF's work. He also began to shift the

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organizing model toward the congregation-based community organization developed by Ernesto Cortes. Public relationship meetings or “one-to-ones” became a central organizing technique used to explore values, motivation, and self-interest of potential leaders (Hanna & Robinson, 1994). Chambers and Cortes also emphasized building long-term relationships between IAF and community organizations as opposed to “three years and out” as imagined by Alinsky (Horwitt, 1989). It also moved to develop multi-racial, broad-based organizations spanning metropolitan areas. Training programs were primarily for leaders and organizers in IAF’s national network, but an intensive eight-day leadership training program is open each year to non-members with permission. It also has a 90-day organizer internship program. IAF developed a model that has influenced other broad-based community organizing training networks, including Gamaliel Foundation, Faith in Action, People’s Action, and Direct Action and Research Training Center (Hanna & Robinson, 1994).

Gamaliel Foundation. Gamaliel was founded in Chicago in 1968 to assist African-American home buyers, but was reoriented to focus on community organizing in 1986. Seeing its basic function as training and developing leaders in low-income communities, Gamaliel’s goal was “to assist local community leaders to create, maintain and expand independent, grassroots, and powerful faith-based community organizations” that have the power to influence political and economic decisions that impact cities and regions. Gamaliel conducts one-week national leadership trainings three times a year in the United States and once a year in South Africa. A three-day advanced training is held each year for leaders who have attended the week-long training. A three-day training is offered for those who pastor churches. Every year, Gamaliel holds a three-day staff training retreat for all the organizers in its network. Gamaliel offers various half-day, full-day, and weekend trainings for local communities. Gamaliel also

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conducts a year-long women's empowerment and leadership development program (Hanna & Robinson, 1994).

Faith in Action. Founded in 1972 as the Pacific Institute for Community Organizations (PICO), Faith in Action originally conducted neighborhood-based organizing in Chicago. In 1984, the organization shifted to a congregation-based model and evolved into a national network of faith-based community organizations headquartered in Oakland, California with offices in San Diego and Washington, D.C. Faith in Action sponsors six-day National Leadership Development Seminars three to four times each year that provides an in-depth review of the theory and practice of congregation-based organizing, including one in Spanish. Local Faith in Action federations also provide leadership training for neighborhood residents and congregation members throughout the year using interactive and experiential adult education tools (Hanna & Robinson, 1994).

People's Action. In 2016, three national networks of community organizing groups, National People's Action, the Alliance for a Just Society, and USAction, along with some other organizations merged to form People's Action. Founded in 1972, National People's Action was established in Chicago originally to push for federal housing legislation. For many years, the organization provided training to its affiliates through their National Training and Information Center on different subjects such as community organizing, communications, and base building. These trainings are often developed as opportunities arise, or in response to interest from affiliates and non-affiliates. People's Action provides weeklong Transformative Leadership Trainings, intensive political education trainings, and trainings for trainers (Hanna & Robinson, 1994).

Midwest Academy. In 1973, Midwest Academy was founded by Heather Booth as a training organization to teach grassroots community organizing methods based on earlier work

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done by Saul Alinsky. Booth and other leaders created a highly-regarded tool, the Midwest Academy Strategy Chart, used to teach the methods for using pressure-group tactics in a formally-structured organizing campaign. This planning tool that can be used by individuals or groups focused attention on setting concrete objectives, measuring the strength of likely tactics, and identifying targets of those pressure campaign who actually hold decision-making power. It also emphasized how the campaign can used to strengthen the organization, develop its leadership, expand its constituency, and increase resources. Midwest Academy provides a five-day Organizing for Social Change training, a three-day Advanced Organizing for Social Change training, a three-day Supervising Organizers Workshop, and a 10-week Midwest Academy intern program (Hanna & Robinson, 1994).

Direct Action Research and Training Center (DART). Founded in 1982, DART was established to build a statewide network of congregation-based organizations throughout Florida, and later established organizations in other states, such as Ohio and Kentucky. DART holds a five-day national leaders' workshop once a year for community leaders, and an annual three-day national clergy conference. The DART Organizers Institute, established in 2001, is an annual five-month training program for organizers beginning each year in January and August. Advanced and individually tailored workshops for religious institutions and community groups are also available (Hanna & Robinson, 1994).

Summary of Teaching and Training Methods. These are not the only community organizing training institutes, but they are among the oldest and are still operating while a number of other programs have suspended operations. They also reflect a diversity of populations served, issue focus areas represented, subject matter covered, and training methods employed. Highlander and Midwest Academy open all of their training opportunities, for the most part, to the general public. The other programs primarily orient their trainings to a

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specific network of affiliates or chapters with certain specific opportunities open to the general public, which includes the Direct Action Research and Training Center (DART), Faith in Action, Industrial Areas Foundation, Gamaliel Foundation, and People's Action.

The trainings provided by these programs use a variety of different formats for a variety of different audiences. Every year, all of the programs provide trainings that run five to eight days; with some like Gamaliel and Faith in Action providing these longer trainings several times during the year. The longest training program is one that runs five months provided by DART. Several of the programs provide three-day trainings for specific audiences, such as more experienced individuals, supervisors, trainers, and members of the clergy, including DART, Gamaliel, Midwest Academy, and People's Action. A few provide specific learning cohorts, including Highlander and Gamaliel, which provides programs tailored to women, youth activists and organizers, and economic, environmental, and racial justice. Three offer organizing internship programs, including Highlander, Industrial Areas Foundation, and Midwest Academy.

These programs provide other training opportunities in addition to their more formally structured offerings. Gamaliel provides various half-day, full-day, and weekend trainings for local communities. DART develops advanced and individually tailored workshops for religious institutions and community groups. Faith in Action conducts local leadership training throughout the year using interactive and experiential adult education tools. People's Action develops other trainings throughout the year as when there is a need and opportunity.

Critique of Earlier Approaches

In recent decades, there have been renewed efforts to promote community organizing education, which includes identifying the knowledge, values, judgment, and skills necessary for community organization. Feminists have challenged descriptions of community organization

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that fit male gender stereotypes and even carry an anti-female tinge and developed new feminist approaches and perspectives on community organizing (Hamington, 2010; Stall & Stoecker, 1998; Weil, 1996). Felix Rivera and John Erlich edited *Community Organizing in a Diverse Society* (1992), the first book on community organizing by and with people of color. The Association of Community Organization and Social Administration (ACOSA) was established in 1987 with the purpose “to promote teaching, research, and social work practice in the areas of community organization and social administration” (ACOSA, 2011). In 2010, ACOSA members developed recommendations regarding research, best practices, and effective teaching/learning strategies (Gamble, 2011). In 2013, the initial steps were taken in response to these recommendations including the establishment of a Special Commission to Advance Macro Practice in Social Work (Rothman, 2013).

Feminist Perspectives. Some scholars have pointed out that the difference in methodology between prominent early figures in community organizing such as Addams and Alinsky map well onto the different gender stereotypes. Addams was cooperative and caring in fostering life-long learning and relationships. Alinsky was competitive and abrasive in trying to achieve victories in the name of social justice (Stall & Stoecker, 1998). Alinsky’s organizing did not exclude women, but its demands and style favored men requiring, “behavior more typically identified as male; activism, aggression, self assertion, and organizing more frequently associated with the ‘managerial sex.’” (Boulding, 1958). The “masculine” has been considered more realistic and efficacious ... the “feminine” approach has been thought of as naïve and simplistic (Hamington, 2010, pg. 7).

Some feminist scholars see a divide in gender and community between the public and private spheres. For example, Alinsky’s methods assume working in the public sphere while a women-centered approach must traverse the private to the public. The Alinsky model assumes

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the self-interested agent, while the women-centered approach assumes a caring model. Alinsky-inspired organizing must find the issues that resonate with a person's individual self-interest, while a women-centered approach seeks to foster connections among community members to facilitate caring (Stall & Stoecker, 1998).

Other scholars argue the field has not been male dominated, but the portrayal of it has been. Feminist community organizing is hidden behind the acclaim heaped upon male organizing (Hamington, 2010, pg. 8). At the very beginning, Addams provided a feminist philosophy of community organizing emphasizing proximal relationships and sympathetic knowledge. The feminist process of reassessing given historical truths reveals more grassroots organizing than is commonly attributed:

Despite a rich and proud heritage of female organizers and movement leaders, the field of community organization, in both its teaching models and its major exponents, have been a male-dominated preserve, where, even though values are expressed in terms of participatory democracy, much of the focus within the dominant practice methods have been nonsupportive or antithetical to feminism. Strategies have largely been focused on "macho-power" models, manipulateness, and zero-sum gamesmanship (Weil, 1996).

Critical Race Perspectives. In 1992, when Rivera and Erlich wrote their book, the most prominent and well-known organizing writers and practitioners were overwhelmingly white and male. Many came from liberal or radical traditions, gained their experience and theoretical understand of organizing in the 1960s, and formed a color-blind political ideology (Rivera & Erlich, 1992, pg. 9). Communities of color viewed white radical groups as more interested in making the community's "struggle their own" rather than serving the needs of these neighborhoods, and, in fact, appeared to view efforts by these communities to address their community needs as too parochial and "not progressive enough," which tended to drive people

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of color away (1992, pg. 10). The different racial and cultural characteristics present in oppressed and disadvantaged communities represents an unprecedented challenge for community organizing (1992, pg. 8). The authors believed the need for a new, revised paradigm was clear and urgent (1992, pg. 10).

Rivera and Erlich defined culture as a collection of behaviors and beliefs that constitute “standards for deciding what is, standards for deciding what can be, standards for deciding how one feels about it, standards for deciding what to do about it, and standards for deciding how to go about doing it” (Rivera & Erlich, 1992, pg. 8). They identified factors that must be addressed related to community organizing with people of color, specifically: the racial, ethnic, and cultural uniqueness of people of color; the implications of these unique qualities in relation to such variables as the roles played by kinship patterns, social systems, power, leadership networks, religion, the role of language (especially among subgroups), and the economic and political configuration within each community; and the process of empowerment and the development of critical consciousness. In addition, the physical setting within which the community finds itself is an essential component for consideration as it plays a significant part in the way people view their situation (1992, pg. 10).

The nature and intensity of contact and influence the organizer has with the community is a critical factor in how organizing strategies and tactics play out. Contact with the community takes place at three levels: primary, secondary, and tertiary (Rivera & Erlich, 1992, pg. 10). The primary level of involvement is the most immediate and personal. The primary level requires racial, cultural, and linguistic identity. The only way of gaining entry into the community is to have full ethnic solidarity with the community (1992, pg. 11). The secondary level of involvement is one step removed from personal identification with the community and its problems, but may have some similar racial or cultural characteristics, such as language.

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These organizers may serve as liaisons with the outside community and institutions and be able to provide technical expertise that can be adapted to the culturally unique situations experienced by the community (1992, pg. 11). The tertiary level of involvement is the outsider working for the common interest who may not have any cultural or racial similarities. These organizers are less liaisons to the outside community and institutions than technical experts approaching or confronting these outside systems and structures (1992, pg. 11). Those with limited or no awareness of the customs, traditions, and language of these communities can serve effectively in secondary and tertiary roles, but the most successful organizers are those that know the culture intimately: its subtleties of language, mores, and folkways. However, cultural and racial similarity in of themselves are no guarantee of an organizer's effectiveness or acceptance by the community (1992, pg. 12)

Working with 15 other contributors, Rivera and Erlich proposed a "model-in-progress" that is a set of aspirational qualities – knowledge, skill, attributes, and values – for the successful community organizer working in communities of color. This model drew on experiences of people organizing within their own specific racial and cultural settings, such as African-American, Central-American, Chicano, Chinese-American, Japanese-American, Native American, Filipino-American, and Puerto Rican communities. Some of the eleven parts of this model were specific to working in communities of color, such as the need for: similar cultural and racial identification; familiarity with customs and traditions, social networks, and values; an intimate knowledge of language and subgroup slang; leadership styles and development appropriate to that community; and an analytical framework for political and economic analysis to understand power and authority within the community and where the community falls within the larger economic and political hierarchy. Some parts of the model were more broadly to community organizing, such as: knowledge of past organizing strategies, their strengths, and

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limitations; skills in conscientization and empowerment; skills in community psychology to understand the health and motivation of the community; knowledge of organizational behavior and decision-making; and skills in evaluative and participatory research (Rivera & Erlich, 1992, pg. 13-17).

Summary of Critiques. Practitioners and scholars operating in both the feminist and critical race traditions have observed that both the theory and practice of community organizing are modeled historically on the white, male perspective and experience. The “masculine” approach has been considered more realistic and efficacious, while the “feminine approach has been thought of as naïve and simplistic (Hamington, 2010). Similarly, white progressives have often formed a color-blind political ideology that attempts to make a community of color’s “struggle their own” rather than serving the needs of these neighborhoods (Rivera & Erlich, 1992). In both cases, the community organizing experiences and perspectives of women and people of color are a form of subjugated knowledge, both concealed and discredited (Foucault, 1980). Scholars explored the potential benefits of fully incorporating the knowledge produced by women and people of color, including the possibility of revealing new organizing approaches that are rooted in differences based on gender and racial or cultural characteristics. Ultimately, they argued it is not possible to fully understand what can be gained and lost without including people with the specific experience and knowledge that is absent and doing so as practitioners, educators, and theorists.

Summary of Section

The attempts to produce community organizing knowledge from experience and develop effective methods to share that information with others reach back into the early history of social movements. This is well-illustrated by some key figures in the evolution of community

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organizing, some theoretical works and practical manuals produced by early scholars, and some of the earliest and most enduring community organizing training institutes.

The early proponents of community organizing provided many of the foundational concepts in the field and there are some basic similarities between key figures, such as Jane Addams, Saul Alinsky, Myles Horton, and Paulo Freire. They all wrote about community organization and education, developed a specific pedagogy, educated many others about their approach, and established an institution capable of conducting and continuing their approach. There are, however, both similarities as well as differences in their pedagogies.

Early academic scholarship identified some of the core skills required in community organizing. In the 1920s, major academic scholars such as Hart, Lindeman, McClenahan, Pettit, and Steiner, codified existing practice, refined community organizing techniques based on their experience, and examined some of the theory underlying organizational practice. In addition, in 1939, the Lane Report established what came to be considered standardized educational requirements for community organizing.

Professional training institutes that developed as part of a surge of professional community organizing education in the 1930s and 1940s developed many of the methods for delivering the educational content, which included the Direct Action Research and Training Center (DART), Faith in Action, Industrial Areas Foundation, Gamaliel Foundation, Highlander Folk School, Midwest Academy, and People's Action. The trainings provided by these programs used a variety of different formats for a variety of different audiences. However, together they developed a significant body of organizing knowledge, which, unfortunately, they are sometimes reluctant to share this information with other networks or academic research.

Some critiques from feminist and critical race perspectives have identified why these earlier approaches may have flaws and certainly are not adequate in and of themselves.

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Practitioners and scholars operating in both the feminist and critical race traditions have observed that both the theory and practice of community organizing are modeled historically on the white, male perspective and experience. Scholars explored the potential benefits of fully incorporating the knowledge produced by women and people of color, including the possibility of revealing new organizing approaches that are rooted in differences based on gender and racial or cultural characteristics. Ultimately, they argued it is not possible to fully understand what can be gained and lost without including people with the specific experience and knowledge that is absent and doing so as practitioners, educators, and theorists.

A theoretical model describing a community organizing pedagogy will have to reflect how proponents of community organizing, academic scholars, professional trainers, and feminist and critical race critiques all contribute the development of organizing knowledge and its teaching (see Figure 3).

FIGURE 3. Early Development of Community Organizing Knowledge and Education

Early Proponents of Community Organizing

- Provided many foundational concepts in the field
- Developed and published their own specific pedagogies
 - Educated many others about their approaches
- Established institutions capable of conducting and continuing their approach



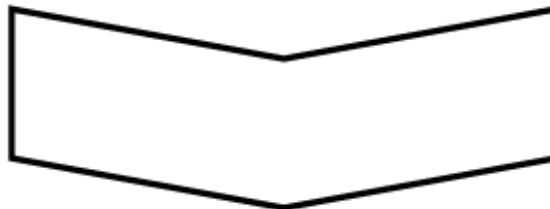
Early Academic Scholarship

- Drew together information on community organization principles and methods
 - Identified some of the core skills required in community organizing
 - Published theoretical works and practical manuals
- Established standardized educational requirements for community organizing



Professional Training Institutes

- Developed a significant body of community organizing knowledge
 - Created methods for delivering organizing educational content
- Established and used a variety of formats for a variety of audiences and settings
 - Provided training for a broad range of people, organizations, and issue areas



Feminist and Critical Race Scholars

- Critiqued theory and practice modeled on the white, male perspective
 - Documented the knowledge, experience, and perspectives of others
- Explored the potential benefits of fully incorporating the knowledge produced by women and people of color, including new organizing approaches

The Issue's Major Contemporary Themes and Tensions

There are three basic components of any pedagogy: (1) the curriculum (or the content of what is being taught), which is designed to encourage learning processes and cognitive skills in addition to the acquisition of specific information; (2) the teaching methodology or the way in which teaching is done through the arranged interactions of people and materials; and (3) the socialization, or the repertoire of cognitive and effective skills required for successful functioning in the society that the education is designed to promote (Anyon, 2011; Au, 2011). In developing a community organizing pedagogy, three important research gaps were identified, specifically: identifying the learning objectives of community organizers, creating a curriculum using practitioners as a source of knowledge production, and developing teaching methods.

Identifying the Learning Objectives of Community Organizers.

In many of the articles identified for this study, it appeared the learning objectives authors chose to study and promote sprang not from careful investigations into the needs of community organizers and community organizations, but from implicit assumptions held by the researchers. It was surprisingly difficult to find examples of questions about learning objectives being addressed to community organizers and community organizations themselves, even though inclusive practices are advocated for in community organizing. A study conducted by O'Donnell (1995) looked at organizers in the Chicago area. Virtually every respondent indicated experience as a source of education for organizing, many responded this was the best source, and some responded it was the only source of education; clearly suggesting there are unmet educational needs. In a survey of community organizations in the New York area conducted by Mizrahi and Rosenthal (1998), the groups expressed interest in trainings to meet a wide range of needs. However, another survey looking at macro-practice Master of Social Work (MSW) alumni found

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prior community organizing work experience was more likely to lead to an organizing career than a formal education (Starr, Mizrahi & Gurzinsky, 1999); indicating there was a disconnect between education needs and education delivery.

Fisher and Corciullo (2011) advanced an argument that supported the increasing importance to accurately meet the educational needs related to organizing. Their article pointed to the election of Barack Obama as the nation's first President with a background in community organizing as something that boosted the visibility and popularity of the field. However, the authors argued graduate social work programs had not yet taken advantage of this opportunity. This article made three arguments about the future of community organizing education. First, there is an increasing need for trained organizers and organizing education. Second, this historical opportunity holds significant potential for organizing education in the social work field. Finally, graduate schools of social work with community organizations programs should broaden their outreach to attract potential students with a "contrarian consciousness," "oppositional imagination," and prior experience, by making social movements and community organizing an explicit part of the curriculum (pg. 365).

An article by Rothman pointed to the current emphasis on clinical or micro practice in social work schools and the dearth of those being trained in community or macro practice (2013). He reported on a survey of experienced members of the Association of Community Organization and Social Administration (ACOSA) to diagnosis the problem and possible solutions. In general, there was a lack of support and resources for community practice within social work schools and barriers that have made it difficult to fulfill the requirements for a community practice concentration. It pinpointed the need to increase the visibility and resources for the practice, including the need to develop teaching resources, scholarship, and more faculty networking and support.

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Research documents the benefits of meeting educational needs related to community organizing. A research project evaluating courses for community activists in Israel compared 286 graduates of Schools for Community Activists, of whom 198 were still active in their communities and 98 were not, with 138 activists and 131 non-active residents from the same neighborhoods who had never participated in courses for activists (York & Havassy, 1997). The authors found significant differences between the graduate and non-graduate activists, the former reported: higher levels of activism, greater knowledge and skills, higher levels community involvement, deeper community roots, and assigned a higher value to community involvement. Since the graduates and non-graduates came from the same neighborhoods and had similar backgrounds, the article concluded that the courses made a significant contribution to the development and socialization of those activists who participated in them.

In addition, a case study explored the first decade (2002–2012) of the California Senior Leaders Program (CSLP), from its inception through its memberships' creation and implementation of a formal advocacy group, the California Senior Leaders Alliance (Martinson, Minkler & Garcia, 2013). This study collected data from participant interviews, event evaluations, program documents, video footage, and participant observation. It examined the evolution and impacts of the CSLP, which showed emotional, learning, and networking benefits for participants, intergenerational influences, collective capacity and coalition building, and contributions to policy; suggesting this is a useful model for organizing education.

Attempts have been made by educators to bring in their own experience with community organizing as a way to better assess educational needs. At Occidental College, the model used for service learning and civic engagement was redeveloped using Avila's experience as a community organizer as the basis (2010). This change was made to create ownership by various stakeholders throughout the college as well as by community partners. What ultimately

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developed, the Northeast Education Strategies Group (NESG), came to include 12 to 15 schools and community organizations. Most NESG members had attended community organizing trainings as members of the local Industrial Areas Foundation affiliate. The model addressed an issue in higher education; “the lack of reciprocity of interest, skills, and resources in creating long-term partnerships between academia and communities” (pg. 37). Stakeholders used four key community organizing practices to develop this model: assessing interest; building a leadership team; creating strategies and programs based on power dynamics; and engaging in critical reflection.

There have been efforts to engage students in the process of identifying and meeting their own educational needs. Based on student evaluations and participant observation, Wehbi, Ali and Enros (2005) reflected on the use of innovative teaching methods in a community organizing course. They argued that creativity is required to meet the daily challenges of community practice and innovative teaching methods allow students to test out their creative ability in a supportive setting. The authors recommended stimulating the use of processing skills in the classroom, which can aid in developing the skills to synthesize abstract theory into applied practice. The development of creativity in the classroom required engaged commitment from everyone involved. In another paper, Kahtn (1997) presented an interactive training process designed to tap into the creativity of participants. It illustrated how a small-group leadership development exercise affirms experience and provides inspiration for continued organizing work. The author argued the process validated participatory leadership, illustrated the strengths of participants, and provided energy to conduct often difficult community organizing work.

Creating a Curriculum Using Practitioners as a Source of Knowledge Production

A number of studies have documented the positive impact leadership training programs have on the confidence and level of activity of participants. However, there is little scholarly literature on curriculum and training methodology for the development of community organizers or grassroots leaders. There are training institutes with a thorough body of community organizing knowledge, such as the Industrial Areas Foundation. Unfortunately, they are sometimes reluctant to collaborate with other organizing networks or academic research (Hanna & Robinson, 1994). Despite that reluctance to share methods, there has been at least enough research on community-based education programs to demonstrate they can be successful in promoting knowledge, skills, and commitment.

An important era in the development of community organizing curriculum was examined in one article for the lessons it may offer to those interested in promoting its teaching now (Stuart, 2011). In 1962, the Council on Social Work Education (CSWE) added community organization as a social work practice method on par with other focuses through a Curriculum Policy Statement. Graduate schools of social work were required to provide education for practice in what is now referred to as community practice method. The new guidance was provided because of a shared belief that casework alone was not enough to solve the social issues faced by clients. The development of this new curricular priority meant developing conceptual explanations of community organizing that required forming connections between scholars and practitioners to conduct the necessary research. It also meant recognizing that, as with any profession, some things are learned most easily and effectively in the field, which also necessitated these partnerships.

The Industrial Areas Foundation (IAF) has existed longer than any other community organizing training center (Robison & Hanna, 1994). The IAF was examined because of the

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thorough body of knowledge it has developed of the field. The IAF's strategic model, structure, and training processes were described. Although a core tenet of the IAF's approach to community organizing is building relationships, the organization has shown little interest in developing collaborative relationships with other organizing networks, and limited interest in cooperating with academic research. Some practitioners and sponsors of the IAF method of organizing have not welcomed academic social work and field practicum experiences, although there are a handful of networks that deliberately use methodologies similar to and largely based on IAF. The article does layout in detail the foundational concepts of IAF's training methods (such as power, self-interest, relationships, and leadership) as well as those concepts that are missing (such as race, ethnicity, and gender) or hidden (an ideology that assumes the traditional family) along with what are considered important skills.

Hardina (1997) found community organization courses often focus on discussions of collaboration and campaign strategies. However, these courses seldom teach students how to use the tactics that underlie these strategies. In addition, these courses typically minimize the importance of confrontation tactics, which are often necessary to achieve social change. The author identified methods to teach power analysis and confrontation politics, including assertiveness training, appropriate cross-cultural decision-making, and insight into the effects of stigmatization and oppression on members of marginalized groups.

There is very little overlap in the literature between community organizing and deliberative theory or the implementation of deliberative forums, which place authentic deliberation and not simply voting at the center of decision-making processes. This struck one set of authors as strange because inclusive discussion, listening, and collective framing are core elements of organizing practice (Rusch & Swarts, 2015). Similarly, it is unusual that deliberation theory does not consult organizing research for ideas on how engage diverse

participants, strategize for maximum impact, or hold public officials accountable. The article provided a comparison of institution-based community organizing and deliberative practices in order to demonstrate how these are complementary approaches for civic engagement. The authors revealed a shared democratic ethos and proposed greater collaboration between action-oriented organizers and deliberative advocates. The article identified where deliberative and organizing practices diverge, but also proposed a model for how the two approaches might be integrated for the benefit of both.

Developing Teaching Methods for Community Organizing

In addition to documentation of the methodological elements of some existing formal and non-formal educational programs, new educational approaches to the teaching of community organizing were also investigated. Some, like Kahn (1997), argued that innovative teaching methods are required to unlock the creative ability needed to meet the daily challenges of community practice and suggest interactive training processes. Others, like Hardina (1997), identified gaps in the curriculum such as how to use tactics necessary to enact strategies, particularly confrontation tactics, and developed methods to provide that content.

The use of participatory education and reflection on everyday experience was examined by Castelloe and Watson (1999) as a method for developing and implementing community practice interventions. The authors presented a case example of the Wayne Action Group for Economic Solvency (WAGES) Project, a participatory education project in a comprehensive Head Start program. The study drew several important conclusions: first, democratic facilitation requires unlearning directive teaching practices and passive learning practices; second, group interactions are inherently distorted by power and group facilitation is a political act; third, there is a “politics of space” and standing at the front of the room is a political act; fourth, ping-pong

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interactions instead of group dialogue are often a form of domination; fifth, there is a “politics of silence” and, as the authors allowed group silences to happen, more group dialogue occurred; and, finally, the authors only became aware of these issues because reflection and evaluation occurred after each meeting.

Zachary (2000) identified a challenge in developing leadership capable of promoting participation is the frequent internalization of the dominant, authoritarian approach to leadership that these grassroots leaders have seen and experienced in our society. Historically, leaders have controlled rather than organized and power resided fundamentally in the leader. However, volunteer associations rely on volunteers. Volunteer members who do not have a meaningful voice in the organization can simply leave. The author argued the development of critically conscious group-centered leaders best fits the contemporary grassroots neighborhood context. The following methodological elements were identified as critical: Rituals of Engagement, initial engagement throughout the training was participation in icebreakers which put the focus on the group, not the trainer; Sharing of Power, trainers asked participants to identify the topics they wanted the training to cover making them collective “owners”; Culture of Participation, the workshops emphasized interaction and minimized lecturing; Skillful Facilitation, being an “imperfect role model,” by acknowledging mistakes, broke down the distance between trainers and trainees teaching a lesson about equality; and Community of Learners, the training focused on comfort, safety, connection, respect, and validation which encouraged mutual support, cooperation, and a collective identity.

Timm, Birkenmaier and Tebb (2011) discussed the Experiential Community Assessment Project (ECAP) and addressed the challenge of incorporating meaningful and relevant community assignments within social work macro practice courses. ECAP helped students to engage in community practice using scenarios such as interviewing a community leader,

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attending a community meeting, collecting data about an at-risk neighborhood, and sharing a capstone poster presentation at the end. Grounded in the experiential learning theory of David Kolb and others, ECAP also requires a series of reflection papers to help students process and integrate what they are learning.

Moore and Dietz (1999) discussed the process through which students in a social work Community Intervention class brought about change in Texas Christian University policy to recognize Martin Luther King, Jr.'s birthday as a university holiday. This hands-on experience included tactics and strategies used to influence decision makers, educate the community, and empower the minority community on the campus. The article discussed important lessons for students including the political nature of systems change, issues of power and stratification, and the impact of successful tactics on the opposition. It helped them to understand the importance of knowledge and preparation, of finding resources and using them effectively, of perseverance, and, finally, of allowing community members to make an issue their own. The process of promoting system change during the educational process allowed students to learn the lessons, but also experience the application of professional practice to a larger system.

Although not frequently used in community organizer education, Gray, Wolfer and Maas (2006) argued that the decision case method of teaching fits well with the grassroots organizing philosophy and wrote up a sample case for their article. It is a teaching approach that uses decision-forcing cases to put students in the role of people who were faced with difficult decisions at some point in the past. It can help students and grassroots leaders learn how to critically analyze problems, develop solutions, and learn about themselves and collaborative work. It can be used by instructors as a strategy for teaching grassroots community organizing in the classroom. The decision case method also offers a way for prospective organizers to learn

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skills they can use in professional practice. Although developed for educators, this technique could also be used by community organizers for leadership development in their communities.

Histories of social change movements describe crucial events that have taken place at national conferences of community organizations, but Rubin (2000) found no other literature about the interactions of people within these conferences. Covering a six-year period of interview and observation, the author described both the manifest functions (training, networking, socializing, and socialization) and latent functions (building community and a shared ideology) of conferences. Conferences have allowed activists and their supporters to fulfill many manifest functions, such as sharing technical and political information, seeking out specific assistance, and creating supportive networks. Conferences were often not set up to accomplish the latent functions, but those often emerged as a result of both organizers and organizations confronting common problems and became a significant source of informal education. At conferences, participants shared their experiences, discussed the values that guide their work, and developed a larger common meaning for their social change work. They became focusing events that created political, social, and ideological communities that helped to spawn social movements.

Section Summary

There are three basic components of any pedagogy: curriculum; teaching methodology; and socialization (Anyon, 2011; Au, 2011). In developing a community organizing pedagogy, three important research gaps were identified: identifying the learning objectives of community organizers, creating a curriculum using practitioners as a source of knowledge production, and developing teaching methods.

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In many of the articles identified for this study, it appeared the learning objectives authors chose to study and promote sprang not from careful investigations into the needs of community organizers and community organizations, but from implicit assumptions held by the researchers. The literature review identified only three studies that addressed questions about learning objectives to community organizers and community organizations themselves, even though inclusive practices are advocated for in community organizing.

There are training institutes with a thorough body of community organizing knowledge. Research on community-based education programs demonstrated they can be successful in promoting knowledge, skills, and commitment. Unfortunately, they are reluctant to share their curriculum with other organizing networks or academic research (Hanna & Robinson, 1994). However, the Industrial Areas Foundation (IAF) has existed longer than any other community organizing training center, with some of the later training programs using methodologies similar to and largely based on those used by IAF, and there are descriptions of the foundational concepts of IAF's training methods (Robison & Hanna, 1994).

In addition to the documentation of the methodological elements of some existing formal and non-formal educational programs, new educational approaches to the teaching of community organizing were also investigated. Both identifying gaps in the curriculum as well as proposing specific new instructional methods or the application of existing teaching methods that have rarely if ever been used in relation to community organizing.

Relevant Analytic Theory

Community organizing knowledge and education have been produced in two spheres of practice (community-based institutions and scholarly-educational disciplines) following different logics and serving different audiences. I identified two theoretical frameworks for understanding

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the process of teaching and learning community organizing that I believe will help both to explore each sphere of practice as well as create a bridge between them. First, from the perspective of the formal academic disciplines, I selected critical pedagogy and adult education and within that framework I will apply Freire's concept of conscientization through praxis, critical reflection and dialogue, and Au's concept of curricular standpoint theory. Second, from the perspective of community-based institutions, I selected social movement theory and within that framework I will apply Gramsci's concept of organic rather than traditional intellectuals, and Cox's concept of community organizers as knowledge producers.

Critical Pedagogy

In this tradition, the teacher leads students to question ideologies and practices considered oppressive and encourage "liberatory" collective and individual responses to conditions in their own lives. When students view the present society as deeply problematic, they are encouraged to attempt to change the oppression they see in society. The concept of critical pedagogy can be traced back to Paulo Freire's *The Pedagogy of the Oppressed* (1968). Freire, a professor of history and the philosophy of education at the Federal University of Pernambuco in Brazil, worked to develop a philosophy of adult education that addressed class struggle and promoted greater awareness and analysis among the poor. His initial focus targeted adult literacy projects in Brazil and later was adapted to deal with a wide range of social and educational issues. He seldom used the term "critical pedagogy" himself when describing this philosophy, however, he is arguably the most celebrated critical educator.

Critical pedagogue Ira Shor, who was mentored by and worked closely with Freire from 1980 until Freire's death in 1997, defined critical pedagogy as:

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Habits of thought, reading, writing, and speaking which go beneath surface meaning, first impressions, dominant myths, official pronouncements, traditional clichés, received wisdom, and mere opinions, to understand the deep meaning, root causes, social context, ideology, and personal consequences of any action, event, object, process, organization, experience, text, subject matter, policy, mass media, or discourse (*Empowering Education: Critical Teaching for Social Change*, 1992, pg. 129).

Henry Giroux and others have developed the educational philosophy since the 1980s as a praxis-oriented "educational movement, guided by passion and principle, to help students develop a consciousness of freedom, recognize authoritarian tendencies, and connect knowledge to power and the ability to take constructive action" Freire wrote the introduction to Giroux's *Teachers as Intellectuals: Toward a Critical Pedagogy of Learning* (1988). Peter McLaren, another leading critical pedagogy theorist who Freire called his "intellectual cousin," wrote the foreword. McLaren and Giroux co-edited one book on critical pedagogy, *Critical Pedagogy, the State, and Cultural Struggle* (1989) and co-authored another, *Counternarratives* (1997). Other leading figures include bell hooks (Gloria Jean Watkins), *Teaching to Transgress: Education as the Practice of Freedom* (1994), and Antonia Darder, *Reinventing Paulo Freire: A Pedagogy of Love* (2001). Critical pedagogy has several other strands and foundations, such as postmodern, anti-racist, feminist, postcolonial, and queer theories that further expand and enrich Freire's original ideas, shifting its predominant focus on social class to encompass other issues such as race, gender, sexuality, nationality, and ethnicity. Freire remains, however, the most recognized and referenced figure within critical education.

Freire's conscientization through praxis, critical reflection, and dialogue.

The unifying thread in the work of Paulo Freire, one of the key early proponents of community organizing, was that critical consciousness is the driving force behind cultural emancipation. Freire (2005) pointed to the unique attribute of humanity as the ability to “intervene in reality in order to change it” (2005, pg. 4). A person can be a “subject” (that which controls the action) as opposed to an “object” (that which is acted upon). He believed people can be active subjects that participate in their own betterment. However, action without critical reflection he saw as disastrous activism and theory or introspection in the absence of collective social action as merely “escapist idealism or wishful thinking” (2005, pg. ix). He proposed an interplay of action, which he called praxis, and reflection in continuous cycle would result in critical consciousness or “conscientization.”

It is ultimately through the complex interplay of action and reflection in a continuous cycle that individuals can create culture and become critically conscious. This practice, referred to by Freire as “praxis” (Freire, 2000, p. 54), has several important characteristics that reflect the shift to this critical state, including self-determination (as opposed to coercion), intentionality (as opposed to reaction), creativity (as opposed to homogeneity), and rationality (as opposed to chance). This approach challenges the conventional view of knowledge production through traditional social science methods and by dominant educational institutions. These methods allow the exploited and oppressed to focus inquiry in areas important to them.

In fact, he saw an interchangeability and mutuality in the roles of teacher and learner, and treated the learner as a co-creator of knowledge. The biggest challenge in critical education, therefore, is training the educational coordinators to adopt a new attitude oriented to dialogue rather domestication (2005, pg. 48). Without dialogue, there is no communication, and without communication, there can be no critical education. In Freire's view, the dialogue should begin

by identifying generative themes and words. They are derived from a study of the specific history and circumstances of the learners. Generative themes are codifications of complex experiences which are charged with political significance and are likely to generate considerable discussion and analysis. In deciphering their daily existence, the group engaged in a “problem-posing” process that allowed them to call all previous conceptualizations of the problem they were experiencing into question (Freire, 2000). Supported by dialogical methods and praxis, critical conscientization is able to produce not just skills and competencies but empowerment.

Au’s curricular standpoint theory.

Standpoint theory is built on the assumption that power and knowledge are inextricably intertwined. “They co-maintain each other” (Harding, 2004a, pg. 67) and this power relation is socially situated, “For any particular interpretive context, new knowledge claims must be consistent with an existing body of knowledge that the group controlling the interpretive context accepts as true” (Hill Collins, 1989, p. 753). Standpoint theory has five central themes (Harstock, 1998a; Harding 2004a; Harding 2004b): first, our experiences structure our knowledge of the world in ways that both limit and enable ways of understanding; second, life and experience are structured by systems of domination and hierarchy that create systems of knowledge among the groups in power that contradict and run counter to the knowledge systems of oppressed groups; third, “all are forced to live in social structures and institutions designed to serve the oppressors’ understanding of self and society” (Harding, 2004a, p. 68); fourth, a standpoint is not simply given to someone by their marginalized or oppressed social location but is born from the struggle “against the apparent realities made ‘natural’ and ‘obvious’ by dominant institutions” (pg. 68); and, fifth, taking up a standpoint “makes visible the inhumanity of relations among human beings” (Hartsock, 1998, p. 229).

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Au articulated an argument (2011) for why some knowledge should be moved from the margin to the center based on standpoint theory: “All knowledge claims are socially located and ... some social locations, especially those at the bottom of social and economic hierarchies, are better than others as starting points for seeking knowledge not only about those particular women but others as well” (Olesen, 2003, p. 343). Standpoint theory formally originated with Lukacs (1971) who proposed proletarian standpoint theory. The concept drew on an essay by Marx in *The Holy Family* (Marx & Engels, 1956) that explained how the property-owning class (bourgeoisie) and the working class (proletariat) experience capitalism in strongly different ways. In the 1970s and 1980s, critical feminist scholars, particularly those with a Marxism feminist perspective, used the framework provided by the proletarian standpoint to develop a feminist standpoint theory to challenge both masculine norms and regressive gender politics found in research (Benton & Craib, 2001; Harding, 2004a).

Au stated as a fact that all curriculum intentionally shapes student consciousness and using curriculum to aid a student’s learning is effectively changing a student’s consciousness as well as potentially changing their very thinking process. He summarized the importance of this subject quoting a Texas school board member as saying, “The philosophy of the classroom in one generation will be the philosophy of the government in the next” (Au, 2012, p. 94). Au identified three compelling justifications for why it is important to analyze curriculum: curriculum is “the centerpiece of educational activity” (2012, pg. 11); curriculum are often competing visions of what sort of future people want; and curriculum are centrally important to discussing the field of education. For Au, curriculum is fundamentally about consciousness, therefore, how people conceive of consciousness is fundamental to how people understand the curriculum. He states that curriculum is fundamentally about learning, about how people see and

understand the world. Consciousness and the world cannot be understood separately or, as Freire wrote, “we are not only in the world, but with the world” (2012, pg. 19).

Social Movement Theory

Social movement theory seeks to explain why social mobilization occurs, the ways in which it manifests, and the social, cultural, and political consequences. Sociologists during the first half of the 1900s thought movements were random occurrences of individuals reacting emotionally to situations outside their control. Sociologists and political scientists have largely rejected these psychologically-based theories. Instead, it is thought that certain political contexts are conducive to social movement activity and may structurally allow for or even enable social movement activity. There exists a complex relationship between social movements and democratization. Social movements encourage democratization, but democratization also makes the rights-based claims of social movements more feasible, visible, and attractive, and additionally allows the assertion of new identities (Tilly & Wood, 2013).

Theories about democracy tend to focus on the institutions of government and the systems that govern elections. However, new and alternative ways of practicing democracy are regularly invented by those acting in their communities through community-based organizations. Rather than focusing on traditional, positional leadership, social movements can instead rely on “a culture of practice, a negotiation of evolving processes or transient rituals rather than institutionalized policies and procedures” (Klein, 2016, pg. 6). This model of leadership which promotes “expansive participation and distribution of power” and is “rooted in democratic voice ... leading to collective action,” (pg. xi) is one pursued through community organizing.

While social movements and community organizing are knowledge producers in their own right, they are rarely recognized as such in the everyday academic world. Community

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organizing practice is rich overall in approaches built from practice wisdom, case studies, conceptual frameworks, and more broadly focused social theory, but it has still not produced much in the way of formal practice theory and models. To create a bridge between professional academics and community organizations, scholar/advocates or “pracademics” (practitioners formally trained in research) may be best suited for organizing scholarship as they possess both practice and research knowledge (Brady & O’Connor, 2014).

Some academics do view the role of adult education as supporting social change, which includes educating people for participatory democracy. In this view, adult education should serve the egalitarian mission of “encouraging learning about the creation of democracy in political, cultural, and economic spheres. Political and cultural democracy entails learning how to recognize and abolish privilege around race, gender, status and identity; economic democracy entails learning how to abolish material inequality and privilege around class” (Brookfield & Holst, 2011, pg.4). It is important for the educator to model the democratic ideal that “those affected by decisions should be the ones to make those decisions” (pg.41), which is rooted in concepts of praxis, hegemony, and organic intellectuals formulated by Antonio Gramsci.

Gramsci’s organic rather than traditional intellectuals.

Gramsci wrote that all people are intellectuals, in that all people have intellectual and rational faculties, but not all people have the social function of intellectuals. He saw intellectuals as producing hegemony through education and the media. Hegemony is the process whereby the majority of people come to view ideologies as natural and working for their own good even if it is not (Brookfield, 2017). In the political sphere, the dominant social group is able to exercise control through coercion and direct domination. In the institutions that outside this sphere that Gramsci labeled civil society, hegemony is used to obtain consent. He distinguished between a

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"traditional" intelligentsia which sets itself apart from society, and the thinking groups which every class produces from its own ranks "organically." Such "organic" intellectuals do not simply describe social life in accordance with scientific rules, but instead articulate, through the language of culture, the feelings and experiences which the masses cannot express for themselves. To Gramsci, it was the duty of organic intellectuals to speak to the "obscured precepts of folk wisdom, or common sense, of their respective politic spheres." These intellectuals would represent the excluded social groups of a society (Gramsci, 2000).

Gramsci argued that power needs to be challenged by building a counter-hegemony. Organic intellectuals and others in the working-class must develop alternative values and an alternative ideology in contrast to bourgeois ideology. The need to create a working-class culture and a counter-hegemony was part of Gramsci's call to develop education capable of producing working-class intellectuals, whose task was not to introduce Marxist ideology to the proletariat in an organic way in order to change the existing consciousness of the masses and make them naturally critical of the status quo (Gramsci, 2000). His ideas about an education system for this purpose correspond with the notion of critical pedagogy and popular education as theorized and practiced in later decades by Paulo Freire.

Gramsci's positions on education were all related to the concept of hegemony. "For Gramsci, every relationship of hegemony is essentially an educational relationship" (Mayo, 1999, pg. 36). Educators operated within the same set of institutions that comprised the civil society and were under pressure from the same hegemonic forces. In order to shape the formation of human consciousness, educators must develop a counter-hegemonic discourse capable of dismantling the existing hegemonies. An educator might take on the role of an organic intellectual or work to transform educational institutions into "sites of practice" where discourse on education and practice can occur (Mayo, 1999).

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Gramsci argued for an analysis of the “relations of power in their unique conjuncture of time and place and in terms of their educative force ... to see the education of adults as a multifaceted activity, part of the complex set of institutions and forces of civil society” (Coben, 1998, pg. 49-50). His concept of the educative state allowed him to differentiate between institutional “formations and to analyze the relationship of institutions to each other and to the state” (pg. 128). Gramsci emphasized personal agency “with the working class and its political party the agents of revolutionary change” (pg. 123) and both teachers and learners each having the potential to act as organic intellectuals, which allowed the learners to be independent of the teachers agendas (Coben, 1998).

Cox’s community organizers as knowledge producers

Cox made use of Gramsci’s distinction between traditional and organic intellectuals to contrast the academic and activist modes of both theorizing and learning within and about social movements (Barker & Cox, 2002). He argued there are two “very different logics and sets of interests at play” between social movements and educational institutions and no worthwhile result is possible without clearly recognizing this distinction. There are different purposes, audiences, and social relationships to consider in each context (Cox, 2015, p. 49, pg. 34). Cox described it as naïve to suggest that “the ways in which knowledge is produced, the audiences who enable and validate its production and distribution, and the purposes for which it is produced, do not affect both its content and its potential political uses” (2015, pg. 36)

He suggested social movements are knowledge producers, but this is rarely recognized within everyday academic knowledge production. This is because few academics have undergone the political learning curve experienced through participation in social movements. This learning involves an appreciation that becoming aware of an injustice and publishing

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research on it, does not in itself change things. Good arguments and empirical research are only as effective as the social agents who deploy them. The author suggested that creating “activist scholarship” requires reshaping the institutional structures of academic life to enable: the development of “robust organic theory rather than teaching ex-activists to say approved things in a suitably polished way”; “a critical dialogue of solidarity between movement processes ... and their academic counterparts”; and “a deepening connection to popular movements” (Cox, 2015, p. 50)

Section Summary

Community organizing knowledge and education have been produced in two spheres of practice: community-based institutions and scholarly-educational disciplines. I identified two theoretical frameworks to explore the process of teaching and learning community organizing as well as create a bridge between the two spheres.

From the perspective of the formal academic disciplines, I selected critical pedagogy and adult education. In this tradition, the teacher leads students to question ideologies and practices considered oppressive and encourage “liberatory” collective and individual responses to conditions in their own lives. I will apply Freire’s concept of conscientization through praxis, critical reflection, dialogue and problem posing, and Au’s concept of curricular standpoint theory and developing knowledge from the bottom of social hierarchies.

From the perspective of community-based institutions, I selected social movement theory. Social movement theory seeks to explain why social mobilization occurs, the ways in which it manifests, and the social, cultural, and political consequences. I will apply Gramsci’s concept of organic rather than traditional intellectuals and creation of a counter-hegemony, and Cox’s concept of community organizers as knowledge producers and developing of a robust organic theory.

Chapter Summary

While social movements and community organizing are knowledge producers in their own right, they are rarely recognized as such in the everyday academic world. Community organizing practice is rich overall in approaches built from practice wisdom, case studies, conceptual frameworks, and more broadly focused social theory, but it has still not produced much in the way of formal practice theory and models (Brady & O'Connor, 2014). There are academics with an interest in community organizing, however, few engage significantly in social movements themselves and therefore they have not undergone the political learning curve experienced through participation in social movements (Cox, 2015). To create a bridge between professional academics and community organizations, scholar/advocates or “pracademics” (practitioners formally trained in research), such as myself, may be best suited for organizing scholarship as they possess both practice and research knowledge.

The attempts to produce community organizing knowledge from experience and develop effective methods to share that information with others reach back into the early history of social movements. The early proponents of community organizing provided many of the foundational concepts in the field. They wrote about community organization and education, developed their own specific pedagogies, educated many others about their approaches, and established institutions capable of conducting and continuing their approaches. Early academic scholarship identified some of the core skills required in community organizing. In addition, in 1939, the Lane Report established for the field of social work what came to be considered standardized educational requirements for community organizing. Professional training institutes developed as part of a surge of professional community organizing education in the 1930s and 1940s. The trainings provided by these programs used a variety of different formats for a variety of different audiences. More recently, feminist and critical race scholars have observed that both the theory

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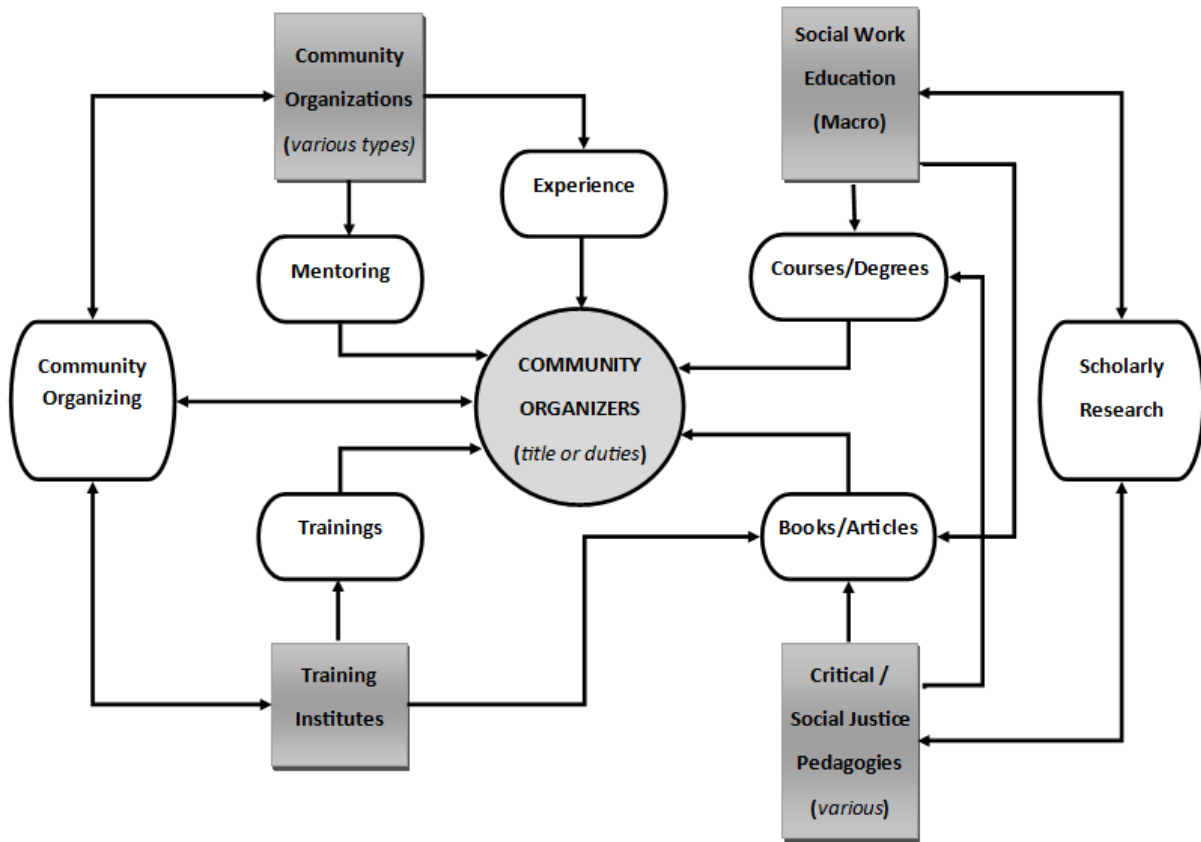
and practice of community organizing were modeled historically on the white, male perspective. Community organizing and social movements are knowledge producers but it will be inadequate, if it does not also include the knowledge, experience, and perspectives of women and people of color. A review of the literature helps to integrate the two different spheres of practice and illustrate how they work to develop organizing knowledge and provide organizing education and contributes to the model for a developing pedagogy (see Figure 4).

There are three basic components of any pedagogy: curriculum; teaching methodology; and socialization (Anyon, 2011; Au, 2011). In developing a community organizing pedagogy, three important research gaps were identified: identifying the learning objectives of community organizers, creating a curriculum using practitioners as a source of knowledge production, and developing teaching methods. The literature review identified only three studies that addressed questions about learning objectives to community organizers and community organizations themselves. There are training institutes with a thorough body of community organizing knowledge. Unfortunately, they are reluctant to share their curriculum with other organizing networks or academic research (Hanna & Robinson, 1994).

Two spheres of practice (community-based institutions and scholarly-educational disciplines) have produced community organizing knowledge and education. I identified two theoretical frameworks for understanding the process of teaching and learning community organizing. From the perspective of the formal academic disciplines, I selected critical pedagogy and adult education and within that framework I will apply Freire's concept of conscientization through praxis, critical reflection, dialogue and problem solving, and Au's concept of curricular standpoint theory and developing knowledge from the bottom of social hierarchies. From the perspective of community-based institutions, I selected social movement theory and within that framework I will apply Gramsci's concept of organic rather than traditional intellectuals and

creating a counter hegemony, and Cox's concept of community organizers as knowledge producers and development of robust organic theory.

FIGURE 4. Community Organizing Education



CHAPTER THREE: RESEARCH DESIGN AND METHODOLOGY

There are three basic components of any pedagogy: curriculum; teaching methodology; and socialization (Anyon, 2011; Au, 2011). In developing a community organizing pedagogy, three important research gaps were identified: identifying the learning objectives of community organizers, creating a curriculum using practitioners as a source of knowledge production, and developing teaching methods. In this chapter, I will introduce the two methodological traditions relevant to my questions about a community organizing pedagogy (specifically phenomenology and grounded theory), review methods others have used to collect data about organizing education, and provided a comprehensive overview of the methodology for a survey of Twin Cities organizers and interviews with formal, non-formal, and informal educators, such as formal educators, professional organizing trainers, and veteran community organizers.

Relevant Methodological Traditions

The question my research will address is: how is organizing being taught both in community-based and academic settings, what is being taught including the core concepts, skills, and competencies, and what and how should it be taught in the future? With my research, I want to move beyond the story of a single successful individual organizer, which is often reflected in practice wisdom and conceptual frameworks as the principle source of knowledge about community organizing. I want to approach the questions through both phenomenology, to understand the common experience of community organizing educators, and grounded theory, to develop a model for teaching community organizing.

Phenomenology

Phenomenology emphasizes human consciousness and its direct experience of the world over mental abstractions. The term is primarily associated with Edmund Husserl. In opposition

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to philosophical positions that regarded reality as a construct of the mind, Husserl argued the phenomena of the actual “lived world” should be the basis of reflection and study. He proposed the use of “phenomenological reduction” through “bracketing,” or setting aside conventional assumptions, in order to examine life experience with a fresh perspective. Other scholars helped to establish the basic principles of phenomenology as they built on Husserl’s writings, including key figures such as Martin Heidegger (*Being and Time*, 1927), Jean-Paul Sartre (*Being and Nothingness*, 1943), and Maurice Merleau-Ponty (*Phenomenology of Perception*, 1945). As described by David Stewart and Algis Mickunas, phenomenology’s philosophical perspective emphasized that human consciousness acts with intentionality in that it is always focused on something outside itself. The mind does not create reality, but rather interacts with it. When fewer preconceptions occupy the mind’s focus, more of the genuine lived experience can be observed (Creswell, 2013). Phenomenology focuses on describing what all participants in a phenomenon have in common, in order to identify the universal essence and obtain, as expressed by Max van Manen, a “grasp of the very nature of the thing” (pg. 77), from which a composite description for all individuals can be developed that describes “what” they experienced “how” they experienced, according to Clark Moustakas (pg. 76).

Because this study is examining the role of community organizing and social movements as knowledge producers, phenomenology was necessary in the development of a model of community organizing. Phenomenology was used to reveal the essence of the lived experience and the underlying structure of this experience in order to understand the phenomenon more clearly, in this case how the lived experience of formal, non-formal, and informal educators influenced both their development as community organizing practitioners and scholars as well as their approach to the teaching of community organizing. The researcher identified a phenomenon (an “object” of human experience) specifically community organizing education

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and collected data from persons who have experienced the phenomenon (formal, non-formal, and informal educators), in order to develop a composite description of the essence of the experience. The description consists of “what” was experienced and “how” it was experienced, but, since these are the conscious views of the experiences, it is not an explanation or analysis. The researcher “bracketed” himself out of the study by discussing personal experiences with community organizing education in order to focus on the experiences of the research participants.

Data collection typically involves interviews, as it did with this study, but may also involve observations and documents, which was not the case in this research. Participants are often asked broad, general questions, such as: “What have you experienced in terms of the phenomenon?”; and “What contexts or situations have typically influenced or affected your experiences of the phenomenon?” Other open-ended questions may also be asked. Several open-ended questions were used in this research (see Appendix F). Data analysis procedures move from narrow units of analysis (such as significant statements, sentences or quotes that provide an understanding of how the participants experienced the phenomenon) referred to as “horizontalization,” to broader units (so-called “meaning units”) that develop clusters of meaning from these significant statements into themes, to detailed descriptions that summarize the two important elements “what” they experienced (a textual description) and “how” they experienced it (an imaginative variation or structural description). A phenomenology ends with a descriptive passage that discusses the essence of the experience (which is called the “essential, invariant structure”), which is the culminating aspect of such research. (Creswell, 2013).

Grounded Theory

The intent of grounded theory study is to move beyond description and to generate or discover a theory, a “unified theoretical explanation” for a process or an action, according to this approach developed by Barney Glaser and Anselm Strauss in 1967, and elaborated on by Glaser, Strauss, and Juliet Corbin. In contrast with prior sociological methods, they argued theory should be “grounded” in data from the field, especially in the actions, interactions, and social processes of people. The researcher generates a general explanation, or theory, shaped by the views of the participants. All the participants in a study would have experience with the identified practice or process and the theory would either help to explain a practice or provide a framework for future research. The theory is “grounded” because the data supports it is generated from the participants (Creswell, 2013).

Kathy Charmaz has advocated for a constructivist and interpretive perspective on grounded theory as contrasted with the structured approach described by Corbin and Strauss. Constructivist grounded theory assumes that “knowledge rests on social constructions” (Charmaz, 2009, pg. 130). Researchers do not study reality but rather a social construct, and they cannot be neutral observers. As Charmaz (2014) argued, “We are part of the world we study, the data we collect and the analyses we produce” (pg. 17). Constructivist grounded theory is much less prescribed in its design and places more importance on “diverse local worlds [and] multiple realities” (Creswell, 2013, pg. 65), by putting the emphasis on the participants’ views, assumptions and beliefs and by emphasizing the subjectivity of the researchers’ interpretations (Charmaz, 2015).

Grounded theory is appropriate for studying a process or action that has distinct steps or phases that occur over time, such as developing an education program. In the end, this method seeks to develop a theory of a process or action that can draw together an array of theoretical

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categories within the practice and teaching of community organizing. The data analysis consisted of constantly comparing data collected from participants with ideas about the emerging theory. The data itself was structured by coding the data for its major categories of information (or “open coding”), selecting one open coding category to be the focus of the theory (called the “core phenomenon”), and then detailing additional categories around the core phenomenon, which include causal conditions (what factors caused the core phenomenon), strategies (actions taken in response to the core phenomenon), contextual and intervening conditions (broad and specific situational factors that influence the strategies), and consequences (outcomes from using the strategies). These categories surround the core phenomenon in a visual model called the “axial coding paradigm” (Bodgan & Biklen 2007; Creswell, 2013).

The final step (“selective coding”) develops a theory that describes the interrelationships in the model with specific components: a central phenomenon, causal conditions, strategies, conditions and context, and consequences. Memoing is part of developing the theory by recording ideas as the data are collected and analyzed. In memos, ideas are also tested in an attempt to formulate and sketch out the flow of the process or action. The final theory can take the form of a narrative, image, or series of hypotheses that predict the relationships (Bodgan & Biklen 2007; Creswell, 2013).

Data Collection

How Others have Collected Data

My review indicated a number of methods have been used for collecting data about community organizing education. These included a meta-analysis that looked at differences between academic and activist modes of theorizing and producing knowledge about social movements and community organizing; surveys that addressed community organizers about their

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educational preparation, and community organizations about their educational needs; interviews with both traditional educators and veteran community organizers about community organizing theories and models for community organizing practice and trainings; field observations that looked at courses and teaching methods; and case studies that used a mix of interviews, field observations, and document analysis to examine community organizing training institutes, community organizations, and formal courses.

O'Donnell's survey of Chicago community organizers.

O'Donnell's survey of Chicago community organizers (1995) sought largely to learn about working conditions of community organizers such as pay, fringe benefits, working hours, and time off. Questions were also asked about responsibilities, career paths, and education and training. A survey was mailed to 68 community organizations known to have staff organizers. The mailing list was obtained from Woods Charitable Fund, a local foundation that supports community organizing. This mailing list is that of multi-issue community action organizations (those that seek to tackle a number of social problems such as drugs, crime, joblessness, and poor schools) and umbrella organizations of community action organizations. Other kinds of organizers in organizations such as unions and single-issue interest groups (environment, children, etc.) were not part of this survey. Further, the survey excludes organizations that focus on community planning/development and social support rather than on local leadership development and social change. Multi-purpose organizations that provide services, develop neighborhoods, and organize local leaders to undertake change were included in the mailing list.

Mizrahi & Rosenthal's survey of New York community-based organizations.

This article reports on a study that assessed the status and needs of 97 community-based organizations funded by the New York Foundation (NYF) with respect to their experiences with

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and opportunities for community organizing and planning, and suggested ways to enhance their effectiveness (1998). Little is known about the present capacity of geographic and functional community-based organizations to organize around a common agenda or their capacity-building needs. While there are many case studies of organizing practice and several organizing manuals in the professional and activist literature, there have been surprisingly few empirically based studies of community organizing and community organizers (Mizrahi, 1992). The few recent research studies identify a range of strategies, tactics, and approaches used by organizers and leaders. There were two mailings and a series of follow-up phone calls to increase the numbers of respondents. The questionnaire was sent to the organizations' directors, asking that they, or the person most knowledgeable about the subject, respond.

Brady & O'Connor's interviews of veteran community organizers.

The goal of Brady & O'Connor's research study (2014) was to extend the current knowledge base of community organizing by taking initial steps to build formal community organizing practice theory grounded in the expertise of highly-experienced community organizers. The study utilized the qualitative Delphi method to explore the intersection between community organizing, consciousness raising, social justice, and social change. Drawing from Michigan and Mississippi, five participants were union organizers and five identified with the civil rights tradition. The data collection for this study began with a set of open-ended and semi-structured questions completed via e-mail. The responses were compiled into one document and sent out to all participants for additional feedback. An additional set of questions were developed to extend data where needed and to test theoretical relationships coded and identified in the first two rounds. Thematic analysis was used to identify concepts, group concepts to form categories, and explain category relationships by identifying themes. A predetermined decision

rule required that a majority of respondents identify a relationship or concept to be included in the final theoretical model. The final model was presented to all 10 participants and none indicated disagreement. The analysis provided concepts, categories, and themes associated with how community organizing practice operates.

Zachary's case study of a grassroots leadership training program.

Zachary's case study of a leadership training program (2000) looked at the decline of urban neighborhoods and how they may be rebuilt. Most efforts focus on the development of indigenous leaders who can facilitate meaningful citizen participation. While the author found consensus that grassroots leaders must play an important role in the community building process, it was less clear what kind of indigenous leadership is best suited to this effort and what training methodology is likely to produce it. The study focused on The City University of New York Parent Leadership Project (PLP), which provided 20 weekly two-hour workshops focused on leadership skills and school improvement issues designed to engage parents more actively as change agents in their schools. The study included a content analysis of program documents and qualitative interviews with 40 parents. The study was effective in developing a training methodology for transmitting a group-centered approach to leadership based on the interviews and content analysis of program documents and qualitative interviews of parent participants. The major limitation of the study is that the Parent Leadership Project provided training only. There was no organizing component. The study, therefore, provides no information on the appropriate relationship and balance between action and reflection or, put another way, between organizing and training.

My Data Collection Methods

Survey of Twin Cities community organizers.

The first method I identified as relevant to my topic and research questions was survey research, which I focused on primarily between July and November 2018. Similar to the O'Donnell and Mizrahi & Rosenthal research, the survey was used to determine what training is currently being received, how it is being delivered, and how useful it is to their work. This method was used first in order to identify the learning objectives of community organizers and assess how well they were being met. It informed the interviews conducted with formal, non-formal, and informal educators (such as formal educators, professional trainers, and veteran organizers), including influencing who was interviewed and what questions were asked. It also laid down a foundation for both studying the phenomenon of organizing education and developing a model for its teaching. This quantitative method was selected because it is useful in describing the number of people involved in certain behaviors or expressing certain preferences (Nardi, 2014). The population for this study was community organizers in the Twin Cities metropolitan area. To be included in the survey, an individual needed to hold a position that met at least one of two criteria: (a) the word "organizer" (or a word or phrase clearly suggesting a similar focus, such as "community engagement") appeared in their formal position title, or (b) the job description identified responsibilities substantially similar to the job description of a typical community organizer in the Minnesota Council of Nonprofits' (MCN) "Minnesota Nonprofit Salary and Benefits Survey" (2016). There are many ways to define the role of a community organizer. I selected the MCN definition for two reasons: first, since this is a survey of Minnesota-based organizers, I wanted to use a locally-determined definition; and, second, the definition avoided the flaw found in other descriptions that described "organizing" rather than "organizers." The MCN description covered purely functional details:

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Plans, organizes, and coordinates actions to promote and increase involvement by community members in the organization's activities and issues. Helps communities build appropriate organizations to represent and engage the community in action for positive change. May focus on neighborhood, public policy issue, or constituency group. Assists in identifying, researching, and developing strategies to address community issues. Identifies, recruits, and supports development of citizen leadership through individual coaching and group training. Attends and organizes community events. May write proposals to obtain government or private funding for community projects.

Sampling Procedure. The two criteria were important to ensure that: first, the participants' positions required them to perform duties that corresponded to those of a community organizer; and, two, they had enough identification with the field in order to want training that would allow them to develop and improve their skills. Even narrowing the focus with these specific criteria, there were too many people holding this position to collect data from the entire population even if a comprehensive database existed, so a sample was used. Time and resources also did not support conducting a longitudinal study, so this was a one-time cross-sectional study.

I wanted to capture as much diversity as possible in both training experiences and individual identities. Therefore, the population parameters included organizations that covered a range of geographic settings (urban, suburban, rural), organizational focus (geographic, demographic, issue, program activity), levels of expertise (novice, intermediate, advanced), organizational size, and staff size. I also wanted a survey sample with respondents that were diverse based on gender, race, class, and age, among other factors. In June 2018, I compiled a list of 334 community organizers from a highly dispersed work force. I initially focused on the

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types of organizers for whom contact lists already existed, such as Minneapolis and St. Paul neighborhood organizers, union organizers, and past and present participants in organizing training programs, such as the University of Minnesota's Neighborhood Leadership and Organizing Project, and Voices for Racial Justice. I also compiled lists by reviewing membership lists of umbrella organizations and networks such as unions, political parties, and the Minnesota Council of Nonprofits in order to identify additional organizations with a focus on community organizing.

Survey method. The data was collected between July and November 2018 through a self-administered survey that was web based and computer assisted to ensure I had a sample that was sufficiently large and diverse. A link to the web site that hosted the questionnaire was sent by e-mail to the potential respondents (see Appendix A). The host for the survey was Qualtrics at the University of St. Thomas. Qualtrics is a subscription software used for collecting and analyzing quantitative data provided to St. Thomas faculty, staff, and students to create web-based surveys and web forms. This platform was easy to set up and it allowed for instant coding of the data, which saved limited time and resources as well as eliminating errors that might have occurred through manual data entry. A paper version of the survey was downloaded from the site for those who could not respond to the survey in any other way. After the survey was distributed, three emailed monthly reminders were used to encourage individuals to respond (see Appendix B).

Survey instrument. The survey instrument included questions that were nominal, ordinal, and interval variables. The 30 questions covered the key issues identified in the research design. The purpose of this survey was to determine whether community organizing education and training was adequate to prepare people for community organizing-related positions in the

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Twin Cities metro area as well as to describe how training was being provided. It included questions that were demographic, open and close ended, filter and contingency, intensity measures, ranking, knowledge, behavioral, and forced choice. The questions were divided into five sections related to the respondents' position, demographic information, organizational information, education and training, and the usefulness of the education and training (see Appendix C). I estimated that completing the survey should take no more than 10 minutes and people were asked to respond within a week. Respondents were asked to provide their title and organization name; however, they were informed that their responses would be kept confidential. Individuals were also invited to check a box on the questionnaire if the person wished to receive a copy of the analyzed results of this survey once the information was published. Respondents were able to provide their name and email address without that information being linked back to the survey responses.

Respondents were given either the option to provide an electronic response or a mail response and were provided with instructions for both. For electronic respondents, the instructions stated: please read the survey questions carefully; click or enter information in the box or boxes that best represent you and your experience; click the box again or another box to change your answer; click on the arrow on the bottom of each page to move to the next set of questions; and, at the end of the survey, please click submit. For mail respondents, the instructions stated: please read the survey questions carefully; mark your response as instructed; erase or black out a box to change your answer and mark the correct box; and, at the end of the survey, please place the document in the enclosed pre-paid postage envelope and mail it at no cost to you. For questions or concerns, respondents were given the option to call or e-mail me.

Interviews of formal, non-formal, and informal educators.

The second method I identified as relevant to my topic and research questions was interviews, which I conducted primarily between November 2018 and May 2019. Interviews allowed me to study both the phenomenon of organizing education through their lives and experiences as well as developing a future pedagogical model. Like the Brady & O'Connor research (2014), the interviews included highly experienced individuals. LaBelle (1982) argued that education is equal to learning and there are three types of learning: formal education (structured education in a formal academic setting), non-formal education (structured education outside a formal academic setting), and informal education (life experience that does not need to be structured or in a formal setting). These modes can be offered discretely or in combination and LaBelle (1982) argued that, while there are some resources provided through formal education, much of the learning associated with social movements is a result of informal and non-formal education. My interviews, therefore, included individuals engaged in formal, non-formal, and informal educational activities, such as veteran community organizers, professional organizing trainers, and educators teaching formal courses on community organizing

There were several important elements of my interview protocol. I developed 12 questions designed to explore the research questions, plus an open-ended question, "What haven't I asked about yet that I should," midway through the interview (see Appendix F). Since the interviews were intended to help develop a pedagogical model by exploring organizing education through the educators lives and experiences, the interviews included questions about their organizing experience, teaching and training experience, and the elements of their organizing pedagogy, including what they viewed as key concepts, essential skills or capacities, important educational resources, and appropriate teaching methods. I also developed a consent-

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to-participate form for interview participants (see Appendices G and H), identified the phone application Smart Recorder for recording the interviews, identified Rev.com for transcribing the interviews, and identified in-person interviews as my preferred interviewing method whenever possible. Whether the interview was conducted in-person or by phone, I identified the importance to ensure the interview was quiet and free of distraction. The interview questions and procedures were piloted in the spring of 2017 as part of the course EDLD 905, Analysis of Qualitative Data, and three interviews conducted during this pilot were included in my data collection.

I conducted a total of 11 interviews as part of my research, which was a manageable number given time and resource constraints, but was large enough to meet the various participant parameters outlined in this paragraph. As Charmaz wrote, “When researchers pursue straightforward research questions to resolve problems in local practice in applied fields, a small number of interviews may be enough ... that 12 interviews suffice for most researchers when they aim to discern themes concerning common views and experiences” (2014, pg. 106). I decided the interviews would be the most useful if the participants were engaged in educational activities long enough to develop a meaningful level of knowledge, experience, and insight. Therefore, as a minimum threshold to be included in survey, an individual had at least 10-years-experience conducting educational activities in a professional capacity. Some of the additional parameters I set for interview subjects were intended to obtain a diverse set of perspectives, including: educational setting (formal, non-formal, and informal), educational focus (novice, intermediate, advanced), geographic setting (urban, suburban, exurban), organizational focus (geographic, demographic, issue, program activity), organization size, and staff size.

I conducted interviews based on several visits “to the field” to collect data to develop and saturate theoretical categories. The participants selected were theoretically chosen (referred to as

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“theoretical sampling”) based on what would best help to form the theory. The number of interviews depended on how many would allow the categories of information to become saturated and the theory to become elaborated in a sufficiently complex way. Within each category, I looked for subcategories or “properties” and looked for data to “dimensionalize,” or show the extreme possibilities, on a continuum of the property. My goal was to have one-third of the interview participants come from each of the educational settings (which was essentially the case with four participants from two settings and three participants from the third), approximately half from each gender (it was five female and six male), at least one-third people of color (it was one-fifth), and at least one person representing each of the subsets under organizational focus, geographic setting, and educational focus. There was also an attempt to reflect the different sizes of organizations and staff.

I conducted the interviews in a semistandardized style. The questions were predetermined and asked of each participant in a systemic and consistent order, except that the wording of questions was flexible, the level of language was adjusted, and questions were restated or clarified when needed. Interviewing can be defined as “conversation with a purpose” (Berg, 2009, pg. 101), specifically a purpose “moving past the mere words and sentences changed during the interview process” (pg. 103) to ensure gathering the desired information. I engaged in what Erving Goffman might have referred to as a “social performance” and J.D. Douglas termed “creative interviewing.” In order to create an atmosphere that promoted information exchange, I disclosed my own information and shared my own feelings during the interview as well (Berg, 2009).

Ethical Considerations

I took steps to ensure I addressed the ethical issues likely to arise during data collection, data analysis, and dissemination of the results. In the data collection, I disclosed the nature of the study to the participants. I sought the voluntary consent of the participants. I used a participant consent form and informed prospective participants that they were not required to sign it. In the data analysis, I reported multiple perspectives and contrary findings that emerged in interpreting the data. In the dissemination of results, I made it clear during the data collection that participants can receive a copy the final report and I would provide them with copies of the results. Overall, I used a large and broad sample of community organizers and standardized questions for the surveys and interviews to avoid conflicts of interest as much as possible, given my depth of experience and relationships in the community organizing and nonprofit field, particularly within the Twin Cities metropolitan area.

I recognized it was my responsibility to provide respect for the welfare of research participants. I worked with the University of St. Thomas' Institutional Review Board to ensure my research study safeguarded the rights, safety, and welfare of people involved in my research activities. In this regard, I was be guided by both federal regulations and the basic principles set forth in the *Belmont Report: Ethical Principles and Guidelines for the Protection of Human Subjects of Research* (1978): respect for persons, beneficence, and justice. I worked to uphold the mission of the University of St. Thomas "to be morally responsible leaders who think critically, act wisely, and work skillfully to advance the common good." I sought an expedited level of review because my research fell into one of the nine expedited categories recognized by federal guidance because it did not present more than minimal risk to participants. Specifically, it fell into Category Seven, research on group characteristics or behavior (including, but not limited to, research on perception, cognition, motivation, identity, language, communication,

cultural beliefs or practices, and social behavior) or research employing survey, interview, oral history, focus group, program evaluation, human factors evaluation, or quality assurance methodologies.

Standards of Validation

My research was mixed-methods with both quantitative and qualitative elements. The quantitative methods, specifically the survey of Twin Cities community organizers, were discussed under my data collection methods and covered validity, reliability, and generalizability. In this section, I will therefore deal with primarily the qualitative methods. In summary though, the survey was reviewed for reliability, or consistency, using parallel form and inter-item reliability test. I did so by comparing responses to similar items within the questionnaire. The questionnaire was also reviewed for validity, or accuracy, based on content validity. I did so by working to ensure that the content of the survey items covered all the dimensions of the idea being studied.

Validity

Many perspectives exist regarding the importance of validation in qualitative research. In some cases, researchers have identified qualitative equivalents that parallel traditional quantitative approaches to validation. Other researchers argue using quantitative terms tend to be a defensive measure that muddies the waters and that “the language of positivistic research is not congruent with or adequate to qualitative work” (Creswell, 2007, pg. 246). As LeCompte & Goetz (1982) suggest, I worked to avoid threats to both internal validity (e.g. “history and maturation, observer effects, selection and regression, mortality, spurious conclusions,” 2007, pg. 245) and external validity (i.e. “effects that obstruct or reduce a study’s comparability or translatability,” 2007, p. 245). As Whittemore, Chase & Mandle (2001) propose, I used four

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primary criteria, “credibility (Are the results an accurate interpretation of the participants’ meaning?); authenticity (Are different voices heard?); criticality (Is there a critical appraisal of all aspects of the research?); and integrity (Are the investigators self-critical?)” (2007, pg. 248) to achieve this twin goal. In addition, I used validation strategies suggested by Creswell, specifically clarifying researcher bias by commenting on past experiences, biases, prejudices, and orientations that likely shaped how I approached and interpreted the research (2007, pg. 251); taking data, analysis, interpretations, and conclusions back to the study’s participants for their judgment on the accuracy and credibility of my account (2007, pg. 252); and rich, thick descriptions with enough detail about the participants, setting, or ideas to allow readers to determine whether the findings can be transferred based on the same or similar characteristics (2007, pg. 252).

Reliability

Reliability can be addressed in qualitative research in a number of ways as long as the protocols established for collecting, coding, and interpreting data provide stability in the responses. For my interviews of formal, non-formal, and informal educators, my protocols included 12 standardized questions, using the phone application Smart Recorder for recording the interviews, and Rev.com for transcribing the interviews.

Generalizability

Generalizability is a term that holds little meaning for most qualitative researchers (Creswell, 2007, p. 101). However, commenting on past experiences, biases, prejudices, and orientations that shaped how I approached and interpreted the research (pg. 251), establishing a rationale for my purposeful strategy in gathering data, and providing rich, thick descriptions with enough detail about the participants, setting, or ideas allows readers to determine whether the

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findings can be transferred based on the same or similar characteristics (pg. 252). I provided a bracket for my experience in the introduction to this study and I described my data collection methods in both this section and the one dealing with methodology. I also want to acknowledge that the results of this study will be embedded in my experience and interpretation of community organizing education as it is occurring in the Twin Cities metropolitan region of Minnesota during the early twenty-first century. For context, the region carries a formal designation as the Minneapolis-St. Paul-Bloomington, MN-WI Metropolitan Statistical Area. It is a 16-county region (14 in Minnesota and 2 in Wisconsin) with a population of 3.87 million people, which makes it the 14th largest MSA in the United States, according to the 2015 Census estimates. While the region is currently 74 percent white, it is becoming rapidly more diverse. To illustrate, the core counties Hennepin and Ramsey are 30% and 35% people of color, nearly all population growth in the region is populations of color, and 41% of children under 5 are of color.

Limitations of the Research

The overarching limitation of my research was focusing on community organizing specifically in the Twin Cities metropolitan region of Minnesota. Similar to the surveys conducted by O'Donnell (1995) in the Chicago area and Mizrahi & Rosenthal (1998) in the New York area, my survey of community organizers focused on a specific geographic region. To address questions of generalizability, I attempted to provide rich, thick descriptions with enough detail about the participants, setting, and ideas in order to allow readers to determine whether the findings can be transferred based on the same or similar characteristics (Creswell, 2007, pg. 252). There may be demographic differences between the Twin Cities and some other regions that may affect the generalizability of the results. For example, the region is currently 74 percent white; although the core counties of Hennepin and Ramsey in particular are becoming

increasingly diverse. In addition, the survey sample was limited to those community organizers I could identify with contact information, since there is no existing overall list of Twin Cities-based organizers. Some organizers with a particular focus, such as political party and campaign organizers, were difficult to identify and are significantly unrepresented in the survey results. Finally, I did not meet all the participant parameters set in my research design. I intended to have equal numbers of formal educators, professional trainers, and veteran organizers and at least one-third people of color, but fell short after multiple attempts to recruit participants. I point to the absence of an interview with an educator who was a woman of color as a particularly significant limitation for my research results.

Chapter Summary

There are two methodological traditions relevant to my questions about a community organizing pedagogy. Phenomenology was used to reveal the essence of the lived experience and the underlying structure of this experience in order to understand the phenomenon more clearly, in this case how the lived experience of formal, non-formal, and informal educators (specifically formal educators, professional trainers, and veteran organizers) influenced both their development as community organizing practitioners and scholars as well as their approach to the teaching of community organizing. Grounded theory is appropriate for studying a process or action that has distinct steps or phases that occur over time, such as developing an education program. In the end, this method seeks to develop a theory of a process or action that can draw together an array of theoretical categories within the practice and teaching of community organizing.

My review indicated a number of methods have been used for collecting data about community organizing education. O'Donnell's survey of Chicago community organizers (1995)

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was mailed to 68 community organizations known to have staff organizers and asked about responsibilities, career paths, and education and training. Mizrahi and Rosenthal's survey (1997) assessed the status and needs of 97 community-based organizations funded by the New York Foundation (NYF) assessed the present capacity of geographic and functional community-based organizations to organize and their capacity-building needs. The goal of Brady & O'Connor's research study (2014) was to extend the current knowledge base of community organizing by taking initial steps to build formal community organizing practice theory grounded in the expertise of highly-experienced community organizers. Zachary's case study of a leadership training program (2000) looked at the development of indigenous leaders who can facilitate meaningful citizen participation, what kind of indigenous leadership is best suited to this effort, and what training methodology is likely to produce it.

The first method I identified as relevant to my topic and research questions was survey research, which I focused on primarily between July and November 2018. Similar to the O'Donnell and Mizrahi & Rosenthal research, the survey was used to determine what training was being received, how it was being delivered, and how useful it was to their work. This method was used first in order to identify the learning objectives of community organizers and assess how well they were being met. It informed the interviews conducted with formal, non-formal, and information educators (specifically formal educators, professional trainers, and veteran organizers), including influencing who was interviewed and what questions were asked. It also laid down a foundation for both studying the phenomenon of organizing education and developing a model for its teaching. The population for this study was community organizers in the Twin Cities metropolitan area. The data was collected through a self-administered survey that was web based and computer assisted between July and November 2018. The survey instrument included 30 questions divided into five sections related to the respondents' position,

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demographic information, organizational information, education and training, and the usefulness of the education and training.

The second method I identified as relevant to my topic and research questions was interviews, which I focused on primarily between November 2018 and May 2019. Like the Brady & O'Connor research (2014), the interviews included individuals highly-experienced in formal, non-formal, and informal educational activities, such as veteran community organizers, professional organizing trainers, and educators teaching formal courses on community organizing. This method allowed me to study both the phenomenon of organizing education through their lives and experiences as well as develop a future pedagogical model. The purpose of the interviews was to learn about the educators organizing experience, teaching or training experience, and the elements of their organizing pedagogy, including what participants viewed as key concepts, essential skills or capacities, important educational resources, and appropriate teaching methods. I decided the interviews would be the most useful if the participants were engaged in educational activities long enough to develop a meaningful level of knowledge, experience, and insight. Therefore, as a minimum threshold to be included in survey, an individual had at least 10-years-experience.

My research was mixed-methods with both quantitative and qualitative elements. The survey was reviewed for reliability, or consistency, by comparing responses to similar items within the questionnaire. The questionnaire was also reviewed for validity, or accuracy, by working to ensure that the content of the survey items covered all the dimensions of the idea being studied. In the interviews, I avoided threats to both internal validity and external validity by specifically clarifying researcher bias by commenting on past experiences, biases, prejudices, and orientations that likely shaped how I approached and interpreted the research (2007, pg. 251); taking data, analysis, interpretations, and conclusions back to the study's participants for

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their judgment on the accuracy and credibility of my account (2007, pg. 252); and rich, thick descriptions with enough detail about the participants, setting, or ideas to allow readers to determine whether the findings can be transferred based on the same or similar characteristics (2007, pg. 252). Reliability was addressed through the use of 12 standardized questions.

I took steps to ensure that I addressed the ethical issues likely to arise during data collection, data analysis, and dissemination of the results. I sought the voluntary consent of the participants. In particular, I took steps to avoid conflicts of interest given my depth of experience and relationships in the community organizing and nonprofit field, particularly within the Twin Cities metropolitan area. I worked with the University of St. Thomas' Institutional Review Board to ensure my research study safeguarded the rights, safety, and welfare of people involved in my research activities.

CHAPTER 4: FINDINGS

In this chapter, I review and analyze the results of my research into community organizing education. The first method was a survey of community organizers in the Twin Cities metropolitan area, which I focused on primarily between July and November 2018. I reviewed the responses related to the survey participants, the education and training they received, the usefulness of that education and training, and any differences in that education and training based on gender, race, and ethnicity. The second method was interviews of individuals highly-experienced in formal, non-formal, and informational education activities, such as veteran community organizers, professional organizing trainers, and formal educators. I reviewed the responses based on the educators' organizing experience, teaching or training experience, and the elements of their organizing pedagogy, including what respondents viewed as key concepts, essential skills or capacities, important educational resources, and appropriate teaching methods.

Survey of Twin Cities Community Organizers

The objectives of this survey are to describe the education and training that is currently being received; determine the usefulness of that education and training; and identify differences in that education and training based on the gender, race, and ethnicity of individuals. In addition, the survey asked respondents questions about their positions, demographic characteristics, and organizational setting. As part of the analysis, I will use the survey data to assess the amount, quality, and impact of education being provided to community organizers or those who undertake the work of community organizers. Collection of this data and development of this assessment will allow me to: test the relationship between the independent and dependent variables; profile the respondents and better describe the issues under study; explore the

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language and concepts under study; and uncover possible reasons “why” and “how” respondents received useful training, which can point the way to future research.

Survey Participants

I conducted a survey of Twin Cities based community organizers between June 2018 and November 2018. I am not aware of there being a comprehensive list of organizers in the metropolitan area. I developed my own list of 365 individuals for the survey sample, although I was only able to identify contact information for 334 of them. While I had the names and titles for 34 other organizers (primarily political organizers and field organizers for the state’s political parties), I did not have access to their contact information. The list was developed using the following sources:

- Existing lists of Minneapolis and St. Paul neighborhood organization staff, which I updated based on visits to their web sites (106 people, or 31.74% of my list);
- Membership lists of organizational networks such as unions, political parties, issue-focused and advocacy coalitions, and the Minnesota Council of Nonprofits (MCN), which I compiled based on their web sites (181 people, or 54.19% of my list); and
- A list of the members and supervisors involved in MCN’s AmeriCorps * VISTA program (44 people, or 13.17% of my list).

I invited people to respond to my web-based survey using this list and my own social media accounts, specifically Facebook, LinkedIn, and Twitter. Several individuals who received the survey invitations reported sharing it with other people. After the initial distribution and three monthly reminders to the list, I received 63 responses. While 16 responses (25.40%) were obtained through social media and other methods, 47 responses (74.60%) were produced as a result of the list. In fact, the response rate for the list was 14.07 percent, which is a high response

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rate for a single-mode survey (in this case web-based) of people with whom there is not a preexisting relationship and a specific incentive is not used to encourage responses (typically, 1-15%), according to the American Association for Public Opinion Research.

Positions

One set of questions asked about the positions held by the respondents. Individuals were eligible to participate in the survey if they met at least one of two criteria: the word “organizer” appeared in their formal position title (or a word or phrase clearly suggesting a similar focus, such as “community engagement coordinator”); or their job description identified responsibilities substantially similar to the job description of a typical organizer.

Position Titles. Position titles were provided by 60 respondents, which were grouped into four broad categories (see Table 1):

- 22 respondents (or 36.67%) had titles including the word “organizer” or “organizing”
- 15 (or 25.00%) included the words “outreach,” “engagement,” or “coordinator”
- 11 (or 18.33%) were Executive Directors, with an additional two who listed their titles as Executive Director and Community Organizer (for a total 21.66%)
- 10 (or 16.67%) had a wide variety of other titles

I was not able to identify the titles for all of the 334 individuals on the email distribution list, but I did for 262 people (or 78.44%). To assess how well certain categories were represented in the responses, the frequency of position titles (or absence of titles) on my list were:

- 134 individuals (or 40.00%) had titles including the words “organizer” or “organizing”

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- 42 (or 12.50%) included the words “outreach,” “engagement,” or “coordinator”
- 56 (or 16.77%) were Executive Directors
- 32 (or 9.50%) had a wide variety of other titles
- 77 (or 21.5%) did not have a title identified

The participation rates for those with the word “organizer” or “organizing” in their titles and Executive Directors were similar to the rates they were invited to participate. On the other hand, the participation rates for those with the words “outreach,” “engagement,” or “coordinator” and those with other titles responded at very different rates than expected. Some other titles I assumed suggested a community organizing focus were a reliable indicator of engagement in community organizing, and there were a variety of other positions that also reported organizing, which suggests a much broader range of position may be involved with organizing. The survey bore out my assumption that more people are engaged in organizing activities in a professional capacity than those with the word “organizer” in their position title.

TABLE 1. Position Titles

Position Titles	Frequency	Examples
Titles using the words “organizer” or “organizing”	22 respondents (36.67%)	<ul style="list-style-type: none"> • Community Organizer (8) • Associate Director of Congregational Organizing & Engagement (1) • Coalition Organizer (1) • Congregational Organizer (1) • Contract Organizer (1) • Director of Organizing and Policy (1) • Diversity & Organizational Development (1) • Field Organizer (1) • Lead Organizer (1) • Organizer (2) • Organizing Director (1) • Political Organizer (1) • Senior Organizer (1) • Tenant Organizer (1)
Use “outreach,” “engagement,” or “coordinator”	15 respondents (25.00%)	<ul style="list-style-type: none"> • Campus Program Coordinator (1)

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		<ul style="list-style-type: none"> • Co-director of Family Advocacy & Community Engagement (1) • Community Engagement Coordinator (1) • Neighborhood Coordinator (3) • Neighborhood Office & Outreach Manager / Office Manager & Volunteer Coordinator (1) • Office & Outreach Manager (1) • Outreach Coordinator / Youth Specialist (1) • Outreach / Fundraising Specialist (1) • Program & Communications Coordinator (1) • Project Coordinator (1) • Sustainability Coordinator (1) • VISTA Outreach Coordinator (1) • Volunteer Coordinator (1)
Executive Directors	13 respondents (21.66%)	<ul style="list-style-type: none"> • Executive Directors (10) • Executive Director / Community Organizer (2) • Director (1)
Other Titles	10 respondents (16.67%)	<ul style="list-style-type: none"> • Administrator (1) • Assistant Professor (1) • Campaign Representative (1) • Canvass Director (1) • Consultant (1) • President (2) • Program Manager (2) • Senior Editorial Columnist (1)

Time Related to Community Organizing. My survey invited any people with responsibilities similar to those of a typical community organizer to respond. Anyone involved in organizing activities will have educational and training needs. One indication of the significance of training needs is the amount of time devoted to organizing activities. In my survey, a large portion of the respondents (65.08%) devoted a majority of their time to organizing; 31.75 percent spent 50 to 74 percent, and 33.33 percent spent 75 to 100 percent. Only 14.29 percent spent less than a quarter of their time on these activities. When a large number of respondents commit a significant amount of time to organizing, then there is clearly a large number who will have some type of training need.

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Duties of Position. While a large number of respondents devoted a significant amount of time to organizing, it was important to look at which activities most respondents focused on and if this varied based on the amount of time committed to organizing work (see Table 2). The survey identified five general organizing job responsibilities (community events, actions, issues, organization building, and leadership development). The overwhelming majority of respondents spent time on all five duties. In fact, a majority of respondents who devoted 25 percent or more of their time to organizing spent time on all five duties. Clearly, there is an overall need for education and training in all of these areas. Only those devoting less than 25 percent of their time to organizing did not spend time on all duties; specifically, only a third spent time on organization building or leadership development. Regardless of time commitment, those two activities received the least attention overall (65.67% for organization building, and 77.05% for leadership development). It may be these two areas are generally assigned a lower priority; are more time intensive and require people to first make a bigger time commitment to organizing work; or are difficult tasks that require more training.

TABLE 2. Duties of Positions Compared to Time Devoted to Organizing

Duties of Position	What portion of your position is related to community organizing?				Total
	Less than 25%	25% to 49%	50% to 74%	75% to 100%	
Attend &/or organize community events.	6 (66.67%)	13 (100%)	19 (95%)	19 (100%)	57 (93.44%)
Plan, organize, &/or coordinate actions to promote and increase involvement by community members in the organization's activities and issues.	7 (77.78%)	12 (92.31%)	19 (95%)	19 (100%)	57 (93.44%)

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Help communities build appropriate organizations to represent and engage the community in action for change.	3 (33.33%)	7 (53.85%)	14 (70%)	16 (84.21%)	40 (65.57%)
Assist in identifying, researching, and/or developing strategies to address community issues.	7 (77.78%)	11 (84.62%)	18 (90%)	18 (94.74%)	54 (88.52%)
Identify, recruit, &/or support development of citizen leadership through individual &/or group training.	3 (33.33%)	10 (76.92%)	16 (80%)	18 (94.74%)	47 (77.05%)
Other (enter other duties):	1 (11.11%)	1 (7.69%)	2 (10%)	3 (15.79%)	7 (11.48%)
Total	9	13	20	19	61

Level of Experience. The survey respondents had varying levels of experience; from 12.70 percent who have less than a year of experience, to 36.51 percent who have more than 10 years. Surprisingly, but encouragingly, the most frequently cited level of experience was more than 10 years (36.51%). The next most common level of experience, however, was three to five years (22.22%), not five to 10 years (12.70%), which suggests that some significant number of people may leave the organizing field after five years. In fact, half of all respondents have five years of experience or less (50.79%). It may be people feel their continuing professional development requires them to leave the organizing field for reasons similar to any career change, such as pay, working conditions, or opportunities for career advancement, or there may be challenges unique to people in the organizing field in order to transition from the five years or less category to the 10 years or more category.

Satisfaction with work as Community Organizer. Survey respondents overwhelmingly reported satisfaction with their work as community organizers. A majority reported being satisfied (53.97%) and nearly three-quarters (74.60%) reported being either satisfied or very

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satisfied. Almost no one reported being unsatisfied (1.5%), but a significant number did report feeling mixed (23.81%). The number of people identifying themselves as very satisfied generally increased over time (see Table 3) and the people engaged with community organizing for more than 10-years were the most likely to report being very satisfied (34.78%). The number of people who reported feeling mixed was above the average in two segments, which both reported this assessment at more than twice the average rate: those with less than one-year experience; and those with five to 10 years. For those with less than one year of experience, it seems reasonable that some may discover the reality of community organizing does not match their expectations. However, the segment with five to 10-years' experience is the most polarized with among the highest rates stating they feel mixed (50%) and very satisfied (25%). Significant mixed feelings at this level of experience may explain the challenge in transitioning from working five years or less to working 10 years or more, but not why those feelings develop in the first place.

TABLE 3. Satisfaction with Organizing Compared to Experience Level

Overall Satisfaction	What is your level of organizing experience?					Total
	Less than 1 year	1 to 3 years	3 to 5 years	5 to 10 years	More than 10 years	
Very unsatisfied	0	0	0	0	0	0
Unsatisfied	0	1 (10%)	0	0	0	1 (1.59%)
Mixed	4 (50%)	2 (20%)	1 (7.14%)	4 (50%)	4 (17.39%)	15 (23.81%)
Satisfied	3 (37.5%)	7 (70%)	11 (78.57%)	2 (25%)	11 (47.83%)	34 (53.97%)
Very satisfied	1 (12.5%)	0	2 (14.29%)	2 (25%)	8 (34.78%)	13 (20.63%)
Total	8	10	14	8	23	63

Demographics

The overwhelming majority of respondents were female (69.35%). A nearly identical portion of the sample list I used for the survey was also female (67.37%). Neither of these figures were surprising since women have accounted for roughly two-thirds of the nonprofit workforce over the last several decades, according to the Bureau of Labor Statistics.

Respondents also identified overwhelmingly as white (70.97%), which again is not surprising since the Twin Cities metro region is 74 percent white. Even the region's most diverse counties, Hennepin and Ramsey, are 70 percent and 65 percent white, respectively. In the survey, respondents also identified as Asian (6.45%), Black or African American (4.84%), and under other self-identified categories (16.13%), which included a number identifying as multiracial. In addition, 11.29 percent of all respondents identified as Hispanic or Latino. Overall, the people who responded were fairly young, with 59.68 percent under the age of 40. The largest age segments were 20 to 29 years old (32.26%), and 30 to 39 years old (27.42%). The survey respondents had much higher levels of educational attainment than what is typical for Minnesota's adult population, according to Minnesota Office of Higher Education statistics (2012):

- **At least some college or higher** – 70 percent of adults, but 100 percent of respondents
- **Bachelor's degree** – 24 percent of adults, but 61.29 percent of respondents
- **Graduate or professional degree** – 11 percent of adults, but 30.65 percent of respondents, which includes both Master's degrees (25.81%) and Doctorates (4.84%)

Given the level of formal education, this population is clearly willing and able to pursue education that it identifies as valuable. If they have not already identified and received the

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education and training they view as useful or necessary to their work as community organizers, their high levels of education signal a healthy interest in continuous learning.

Organizations

Individuals were eligible to participate in the survey if they lived and/or worked in the 14 Minnesota counties of the 16-county Twin Cities Metropolitan Statistical Area (two counties are located in Wisconsin). The region is large and diverse enough to allow for work to take place in different geographic settings (urban, suburban, and rural) with a variety of different community organizing focuses (a particular geography, demographic group, set of issues, or program activities). However, the overwhelming majority indicated their work usually takes place in an urban setting (86.89%), meaning Minneapolis and St. Paul, although there were 11.48 percent who reported usually working in the suburbs. There was a wider variety of organizing focuses with significant numbers primarily focused on a particular geography (36.27%), set of issues (26.47%), demographic group (24.51%), or program activities (9.80%). The most significant differences between organizers in the two settings was the focus on a particular geography or demographic group (see Table 4). Primarily-urban-based organizers focused much more heavily on a particular geography (67.92%) than suburban organizers (14.29%), which likely owes a great deal to the formal recognition and financial support of neighborhood organizations by the Minneapolis and St. Paul city governments. On the other hand, primarily-suburban-based organizers indicated focusing more heavily on a demographic group (57.14%) or a set of issues (57.14%), which may mean they worked with populations defined by other parts of their identities, such as being a renter, working for a unionized employer, or participating in a faith-based organization. It might be the case that urban and suburban organizers have different educational and training needs because of a different organizing focus; and, because they may be

recognized and support in different ways, they might have access to different educational resources.

TABLE 4. Organizing Focus Area Compared to Geographic Setting

Community Organizing Focus Area	In what setting would you say your current community organizing work usually takes place?			Total
	Urban	Suburban	Rural	
A particular geography (i.e. a neighborhood)	36 (67.92%)	1 (14.29%)	0	37 (60.66%)
A particular demographic group (i.e. age, race, gender, renters, etc.)	21 (39.62%)	4 (57.14%)	0	25 (40.98%)
A particular set of issues (i.e. labor issues, the environment, etc.)	22 (41.51%)	4 (57.14%)	1 (100%)	27 (44.26%)
A particular set of program activities (i.e. voter turnout)	9 (16.98%)	1 (14.29%)	0	10 (16.39%)
Other	0	3 (42.86%)	0	3 (4.92%)
Total	53	7	1	61

I assume the size of an organization’s budget or the size of its staff might influence the amount of training and support received by a community organizer (see Table 5). A larger organization might have more funding for workshops, conferences, in-depth trainings, or other educational resources. It might also have other community organizers, particularly more experienced ones, to provide training, advice, and mentoring. In most cases though, survey respondents reported working in small organizations, 65.38 percent had budgets under \$500,000, with a small staff, 75.40 percent had fewer than 10 staff positions. In fact, the most frequent staff size was two to five positions (45.90%) and 31.14 percent of organizations had a budget of less than \$100,000. However, some respondents did report working for organizations with a budget of \$1 million or more (19.67%) and a staff size of 30 or more positions (11.48%). Two questions remain: does the size of an organization’s budget or staff increase the access to

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educational resources and experienced organizers, and do smaller organizations currently have ways to compensate for the lack of financial and staff resources?

TABLE 5. Staff Size Compared to Size of Organization’s Budget

Staff Size	What is the approximate size of your organization's annual budget						Total
	Less than \$50,000	\$50,000 to \$99,999	\$100,000 to \$499,999	\$500,000 to \$999,999	\$1 million to \$9,999,999	\$10 million or more	
1 position	2 (40%)	7 (50%)	1 (4.76%)	0	0	0	10 (16.39%)
2 to 5 positions	2 (40%)	7 (50%)	17 (80.95%)	0	2 (20%)	0	28 (45.90%)
6 to 9 positions	1 (20%)	0	2 (9.52%)	4 (44.44%)	1 (10%)	0	8 (13.11%)
10 to 19 positions	0	0	0	4 (44.44%)	2 (20%)	0	6 (9.84%)
20 to 29 positions	0	0	1 (4.75%)	1 (11.11%)	0	0	2 (3.28%)
30 or more positions	0	0	0	0	5 (50%)	2 (100%)	7 (11.48%)
Total	5	14	21	9	10	2	61

Summary of Participant Information

Individuals were eligible to participate in the survey if either the word “organizer” appears in their formal title (or a word or phrase clearly suggesting a similar focus) or their job description identified responsibilities substantially similar to the duties of a typical organizer. Position titles provided by respondents made it clear many individuals beyond those with the word “organizer” or “organizing” in their titles (36.67%) engaged in organizing activities in a professional capacity. In fact, a large portion of the respondents (65.08%) devoted a majority of their time to organizing and only 14.29 percent spent less than a quarter of their time on the responsibilities of an organizer. The survey identified five general organizing job responsibilities having to do with community events, actions, issues, organization building, and leadership development. A majority of those respondents who devoted 25 percent or more of

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their time to organizing spent time on all five duties. For those devoting less than 25 percent of their time to organizing, only a third spent time on organization building or leadership development.

The survey respondents had varying levels of experience; from 12.70 percent who have less than a year of experience, to 36.51 percent who have more than 10 years. Although the most frequently cited level of experience was more than 10 years (35.51%), half of all respondents have five years of experience or less (50.79%), which suggests that some significant number of people may leave the organizing field after five years. A majority reported being satisfied (53.97%) and nearly three-quarters (74.60%) reported being either satisfied or very satisfied with their work as community organizers. The people with more than 10-years' experience were the most likely to report being very satisfied (34.78%), and the number of people identifying themselves as very satisfied generally increased over time. Almost no one reported being unsatisfied (1.5%), however, a significant number reported mixed feelings among those with less than one-year experience and those with five to 10-years' experience (50% in both cases).

The overwhelming majority of respondents were female (69.35%), which was not surprising since women account for roughly two-thirds of the nonprofit workforce, according to the Bureau of Labor Statistics. Respondents also identified as overwhelmingly white (70.97%), which again is not surprising since the Twin Cities metro region is 74 percent white. Overall, the people who responded were fairly young, with 59.68 percent under the age of 40. The survey respondents had much higher levels of educational attainment than what is typical for Minnesota's adult population. Not only had 100 percent of respondents attended at least some college, but more than twice as many had bachelor's degrees (61.29%) and nearly three times as many had graduate degrees (30.65%), according to the Minnesota Office of Higher Education. The overwhelming majority work in an urban setting (86.89%), meaning Minneapolis and St.

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Paul. Urban-based organizers focused heavily on a particular geography (67.92%) while suburban-based organizers focused heavily on a demographic group or set of issues (57.14% in each case). In most cases, respondents reported working in small organizations, 65.38 percent with budgets under \$500,000 and 75.40 percent with fewer than 10 staff positions.

Education and Training Currently Received

One set of questions asked about education and training received related to community organizing, including the sources and methods, usefulness, and differences based on gender, race, and ethnicity.

Sources and Methods for Education, Training, and Study

Individuals were asked to describe, regardless of specific subject matter covered, their study, education, and training related to community organizing, including their original introduction, sources, methods, level and amount, and ongoing support.

Introduction to community organizing education. Many people reported responding to an issue that interested or impacted them as the factor that prompted their first educational activity related to community organizing (35%). Many also reported they were introduced to organizing education by working for a community organization (35%). Community organizations provide slightly more than half of the initial educational experience (53.33%), when considering both those were first introduced while either working or volunteering (19.33%) with a community group. In fact, it might be safe to assume that those who responded to an issue also came into close contact with a community group and as much as 88.33 percent owe their first exposure in some way to an organizational involvement. A formal educational process such as a class or a degree program served as the initial introduction for 8.33 percent,

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and a workshop or training provided that first exposure for only 1.67 percent. The initial experience likely sets the tone and establishes the foundation for what comes later, which suggest it is important to identify ways to increase the educational and training capacity of community organizations.

Educational methods. As part of their overall organizing education, the most common methods identified by respondents were individual workshops and conferences, in-the-field mentoring, and books, manuals and other written materials. While only a very few people cited workshops and conferences as a part of the initial introduction to organizing, these methods grew in importance over time to become the most commonly cited educational method (81.67%). Community organizations continued to play a significant role in providing education through in-the-field mentoring (75%). It is interesting that, even for people working in the organizing field, self-directed activities, such as reading books, manuals and written materials (73.33%), played an educational role larger than courses at formal educational institutions (53.33%) or in-depth professional training programs (43.33%), although both appear to rise in significance as a part of individuals' overall organizing education. It is important to note though, while informal methods, those that are self-directed, employer provided, or brief in nature (e.g. workshops and conferences), have been available to three-quarters of respondents, those provided by formal methods (classes or degree programs) or non-formal methods (professional train programs) have only been available to about half. If the curriculum and quality of education is similar enough between the formal, non-formal, and informal methods than the method is not important only that organizers have access to some method. When there is some qualitative difference that makes certain methods preferable in general or in covering certain subjects, then it will be

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important to increase access to those methods or improve how certain subjects are covered by other methods.

Sources of education. The most common source of community organizing education cited by respondents was self-study or independent study (78.33%). My survey did not provide a definition of “self-study” or “independent study” and therefore allowed people to apply their own interpretation. It is possible that respondents saw it as inclusive of publications, which were cited by most people as one of the educational methods they used (73.33%). However, only 50 percent cited publications as a source of education, so clearly something else is involved. Among the sources volunteered by the 11.67 percent who indicated they relied on additional other sources, there were several references to peers and outside, informal mentors. Perhaps part of this self-study or independent study involves seeking out these other resources. Respondents frequently cited the community organizations that employ them as a source of education (65%) as well as larger “parent” organizations or organizational networks (60%). This parallels how frequently community organizations were identified either as the introduction to organizing education (53.33%) or as an educational method, such as in-the-field mentoring (75%). Not surprisingly, people identified educational institutions and professional trainers or training centers with the same frequency that they cited classes and in-depth trainings, 58.33 percent and 43.33 percent, respectively. Obviously, these are educational sources and methods that are intrinsically linked. There may be other importance sources of education and training not accounted for in my survey, such as peer networks, informal mentors, and larger “parent” organizations or organizational networks.

Amount of education. In other survey questions, people responded that they received organizing education from many different sources and methods, with some of those being very

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frequently cited. However, the responses to earlier questions only indicated people received education and training, not how much. Respondents were asked to self-assess the amount of organizing education they received. More than half (56.66%) indicated they had received a good amount (38.33%) or a significant amount (18.33%). Another 26.67 percent indicated they received some education, and 16.67 percent reported they had received only a little or almost none. The amount of education received increased along with the amount of organizing experience (see Table 6). Those who reported a good amount or significant amount rose from 25 percent (less than one year experience), to 50 percent (one to three years), to 61.54 percent (three to five years), to 62.50 percent (five to 10 years), and, finally, to 66.77 percent (more than 10 years). While those reporting a good or significant amount reached a plateau after three years, the portion reporting a significant amount steadily increased from none (less than one year) or 10 percent (one to three years) to 28.57 percent (more than 10 years). In addition, those reporting little or almost no organizing education declined even more dramatically from 50 percent (less than one year), to 20 percent (one to three years), to 7.69 percent (three to five years), and, finally, to 4.76 percent (more than 10 years). As with earlier questions about experience and satisfaction, those with five to 10 years' experience were a polarized group. While they were a part of the overall positive trend of rising education levels, they also diverged from that trend at both ends of the spectrum: many reported almost no organizing education (25%); and fewer reported a significant amount of education (12.50%). It may be necessary to provide some type of targeted training to those in the five to 10 year experience range adapted to their particular challenges and to reach the persistent 25 to 30 percent at every level of experience who indicate receiving only some organizing education.

TABLE 6. Amount of Education Compared to Organizing Experience

Amount of Education or Training	What is your level of organizing experience?					Total
	Less than 1 year	1 to 3 years	3 to 5 years	5 to 10 years	More than 10 years	
Almost none	1 (12.50%)	0	0	2 (25%)	0	3 (5%)
A little	3 (37.50%)	2 (20%)	1 (7.69%)	0	1 (4.76%)	7 (11.67%)
Some	2 (25%)	3 (30%)	4 (30.77%)	1 (12.50%)	6 (28.57%)	16 (26.67%)
A good amount	2 (25%)	4 (40%)	5 (38.46%)	4 (50%)	8 (38.10%)	23 (38.33%)
A significant amount	0	1 (10%)	3 (23.08%)	1 (12.50%)	6 (28.57%)	11 (18.33%)
Total	8	10	13	8	21	60

As people reported greater amounts of organizing education, they also reported higher levels of satisfaction with their work as community organizers (see Table 7). Only 1.67 percent reported being dissatisfied. For those who reported mixed feelings, 40 percent had a good or significant amount of education. Among those who reported they were satisfied, 53.13 percent had a good or significant amount. In the case of those who were very satisfied, 91.67 percent reported having a good amount (50%) or a significant amount (41.67%). Those with mixed feelings were far more likely to report little or almost no organizing education (40%), as contrasted with those who are satisfied (12.51%), or very satisfied (none). Reflecting back on earlier questions, there seem to be links between the amount of education and levels of satisfaction, as well as levels of satisfaction and the length of time people work in the organizing field. Hopefully, an increase in the amount of education and training would also increase both levels of satisfaction and longevity in the field.

TABLE 7. Amount of Education Compared to Level of Satisfaction

Amount of Education or Training	What is your overall level of satisfaction in your work as a community organizer?					Total
	Very unsatisfied	Unsatisfied	Mixed	Satisfied	Very satisfied	
Almost none	0	0	2 (13.33%)	1 (3.13%)	0	3 (5%)
A little	0	0	4 (26.67%)	3 (9.38%)	0	7 (11.67%)
Some	0	1 (100%)	3 (20%)	11 (34.38%)	1 (8.33%)	16 (26.67%)
A good amount	0	0	5 (33.33%)	12 (37.5%)	6 (50%)	23 (38.33%)
A significant amount	0	0	1 (6.67%)	5 (15.63%)	5 (41.67%)	11 (18.33%)
Total	0	1	15	32	12	60

Highest level of study. In other survey questions, people reported the amount of education they received and that they received it from many different sources and methods. However, this only indicated people received training, not the depth and breadth of the information that was covered. Respondents were asked to self-assess whether their highest level of study, education, or training was geared toward:

- **Introductory Level** (provides basic knowledge of techniques or concepts)
- **Intermediate Level** (assumes basic knowledge, deals with how to most effectively apply techniques or concepts)
- **Advanced Level** (assumes strong practical skills, deals with making more strategic and analytical choices)

Based on these definitions, 20 percent indicated their highest level of education was introductory, 38.33 percent indicated it was intermediate, and 41.67 percent indicated advanced. As people reported higher levels of organizing experience, they also reported higher levels of education (see Table 8). Those who reported education geared toward those at an advanced level

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increased from 12.5 percent (less than one year), to 30 percent (one to three years), to 30.77 percent (three to five years), to 62.5 percent (five to 10 years), and, finally, to 57.14 percent (more than 10 years). Conversely, those who reported only receiving training geared to an introductory level decreased from 50 percent (both, less than one year, and one to three years), to 7.69 percent (three to five years), to 12.5 percent (five to 10 years), and, finally, to 9.52 percent (more than 10 years). Respondents indicating their highest level of education was at the intermediate level ranged fairly consistently between 25 percent and 37.5 percent across all levels of experiences, with the exception of those with three to five years' experience. Notably, this was the point at which there was also a significant decrease in the number of people primarily receiving an introductory education (from 50% to 7.69%) and simultaneously when the number of people receiving an intermediate education significantly increases (from 30% to 61.54%). Three years of experience may be one of those natural transition points in professional learning. There may be another one at five years, when there was a significant decrease in the intermediate education level (from 61.54% to 25%) and a significant increase in advanced education level (30.77% to 57.14%). It was also noteworthy that, among those with at least five years' experience, people that fall between five and 10 years' experience reported slightly higher levels of education at both the introductory (12.5%) and advanced (62.5%) levels. If there are natural transition points in professional learning, it may make sense to develop and target particular kinds of education and training to those particular levels of experience.

TABLE 8. Highest Level of Education Compared to Level of Experience

Highest Level of Education	What is your level of organizing experience?					Total
	Less than 1 year	1 to 3 years	3 to 5 years	5 to 10 years	More than 10 years	
Introductory Level	4 (50%)	4 (50%)	1 (7.69%)	1 (12.5%)	2 (9.52%)	12 (20%)
Intermediate Level	3 (37.5%)	3 (30%)	8 (61.54%)	2 (25%)	7 (33.33%)	23 (38.33%)
Advanced Level	1 (12.5%)	3 (30%)	4 (30.77%)	5 (62.5%)	12 (57.14%)	25 (41.67%)
Total	8	10	13	8	21	60

The leading sources of the advanced level of organizing education, and the only sources that allowed most who participated in them to reach an advanced level of study (see Table 9), were professional trainers or training centers (61.54%), publications (53.33%), and larger “parent” organizations or organizational networks (47.22%). Although the other sources did frequently allow participants to reach an advanced level of study, including self-study or independent study (40.43%), educational institutions (40%), and employers (38.46%). These other sources, however, only allowed most of those who participated in them to reach a lower level of study, such as the intermediate level for employers (48.72%) and educational institutions (45.71%), and the introductory level for self-study and independent study (42.86%). Based on what survey respondents shared about their own experience, I would predict the most common outcome for participants using each of these different educational sources to be: those relying on self-study reach an introductory level; those receiving education from employers or educational institutions reach an intermediate level; and those who have access to professional training centers, larger “parent” organizations or organizational networks, or the right books, manuals, or written materials reach the advanced level. If it is important for organizers to reach an advanced level of study, then it is necessary to either increase access to those sources of education that

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allow most participants to reach the advanced level, or to increase the capacity of the other sources of education to also allow greater numbers to reach the advanced level.

TABLE 9. Highest Level of Education Compared to Source of Education

Highest Level of Education	What sources have you used for your study, education, or training?							Total
	Employer	Larger network	Professional training	Educational institution	Publication	Independent study	Other	
Introductory Level	5 (12.82%)	4 (11.11%)	3 (11.54%)	5 (14.29%)	3 (10%)	10 (21.28%)	3 (42.86%)	12 (20%)
Intermediate Level	19 (48.72%)	15 (41.67%)	7 (26.92%)	16 (45.71%)	11 (36.67%)	18 (38.3%)	2 (28.57%)	23 (38.33%)
Advanced Level	15 (38.46%)	17 (47.22%)	16 (61.54%)	14 (40%)	16 (53.33%)	19 (40.43%)	2 (28.57%)	25 (41.67%)
Total	39	36	26	35	30	47	7	60

Ongoing support. In addition to education and training, the survey also asked about the ongoing support community organizers received. People require some level of continuing support after training for a variety of reasons, including reminding them about material covered, providing them with additional new information, helping them to apply what they learned, reflecting on and evaluating progress, and so on. The knowledge and skills gained through training can be lost if they are not put into regular, successful practice, which can be aided by some type of encouragement, feedback, or advice. While 10 percent reported receiving no ongoing support, other people reported receiving it from several different sources. The most commonly cited source of support was peer networking. Identified by 83.33 percent of respondents, peer support was cited more than twice as often as the next two sources: a coach or mentor who was someone other than their supervisor (41.67%); and an experienced supervisor (38.33%). The importance of peer networks was consistent regardless of an organization’s size (see Tables 10 and 11). It was the most frequently cited source of support at every size of annual budget, from less than \$50,000 to more than \$10 million; at rates that ranged from 71.43 percent

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to 100 percent. In fact, people working for organizations with fewer than 10 positions were the only ones to report receiving no ongoing support; 20 percent for one position, 10.71 percent for two to five positions, and 12.5 percent for six to nine positions.

TABLE 10. Ongoing Support Compared to Organization’s Annual Budget

Ongoing Support	What is the approximate size of your organization's annual budget?						Total
	Less than \$50,000	\$50,000 - \$99,999	\$100,000 - \$499,999	\$500,000 - \$999,999	\$1,000,000 - \$9,999,999	\$10 million or more	
Experienced supervisor	0 (0%)	4 (28.57%)	9 (42.86%)	4 (44.44%)	5 (50%)	1 (100%)	23 (38.33%)
Coaching / mentoring -- other than supervisor	3 (60%)	2 (14.29%)	9 (42.86%)	4 (44.44%)	6 (60%)	1 (100%)	25 (41.67%)
Peer networking	5 (100%)	10 (71.43%)	18 (85.71%)	8 (88.89%)	8 (80%)	1 (100%)	50 (83.33%)
Job rotation / cross training	1 (20%)	1 (7.14%)	2 (9.52%)	0	0	0	4 (6.67%)
Other	0	2 (14.29%)	0	2 (22.22%)	2 (20%)	0	6 (10%)
None	0	3 (21.43%)	2 (9.52%)	1 (11.11%)	0	0	6 (10%)
Total	5	14	21	9	10	1	60

Support from an experienced supervisor increased with the size of the organization’s budget (see Table 10), which increased from no one citing it (less than \$50,000), to 28.57 percent (\$50,000 to \$99,999), to 42.86 percent (\$100,000 to \$499,999), to 44.44% (\$500,000 to \$999,999), to 50 percent (\$1 million to \$9,999,999), and, finally, to 100 percent (\$10 million or more). Organizations with budgets under \$100,000 may not be able to provide a supervisor with experience, or, possibly, any supervisor at all. Looking at staff size (see Table 11), 50 percent of people working for organizations with 10 or more positions reported receiving support from an experienced supervisor. On the other hand, respondents only reported this 20 percent of the time if there was one position, 39.29 percent if there were two to five positions, and 37.5 percent if

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there were six to nine. Coaching and mentoring by someone other than their supervisor also grew with the organization’s budget, from 14.29 percent (\$50,000 to \$99,999), to 42.86 percent (\$100,000 to \$499,999), to 44.44% (\$500,000 to \$999,999), to 60 percent (\$1 million to \$9,999,999), and, finally, to 100 percent (\$10 million or more); although it was also reported by 60 percent of those working for organizations with budgets less than \$50,000. If even organizations with budgets in the millions only provide experienced supervisors, or others coaches or mentors at a 50 or 60 percent rate, there may be a problem with capacity, and those who supervise and support organizers should also receive training.

TABLE 11. Ongoing Support Compared to Organization’s Staff Size

Ongoing Support	What is the size of your organization's staff?						Total
	1 position	2 to 5 positions	6 to 9 positions	10 to 19 positions	20 to 29 positions	30 or more positions	
Experienced supervisor	2 (20%)	11 (39.29%)	3 (37.5%)	3 (50%)	1 (50%)	3 (50%)	23 (38.33%)
Coaching / mentoring other than supervisor	0	11 (39.29%)	4 (50%)	4 (66.67%)	1 (50%)	5 (83.33%)	25 (41.67%)
Peer networking	7 (70%)	24 (85.71%)	7 (87.5%)	6 (100%)	1 (50%)	5 (83.33%)	50 (83.33%)
Job rotation / cross training	0	3 (10.71%)	0	0	1 (50%)	0	4 (6.67%)
Other	2 (20%)	0	1 (12.5%)	3 (50%)	0	0	6 (10%)
None	2 (20%)	3 (10.71%)	1 (12.5%)	0	0	0	6 (10%)
Total	10	28	8	6	2	6	60

It is worth noting that there does not seem to be a link between the source of the ongoing support and the level of satisfaction with community organizing work (see Table 12).

Respondents, whether they reported feeling very satisfied, satisfied, or mixed, all cited receiving support from the same sources at roughly the same rates. If there was any link, it was that those with no ongoing support at all had lower levels of satisfaction.

TABLE 12. Ongoing Support Compared to Satisfaction with Organizing

Ongoing Support	What is your overall level of satisfaction in your work?					Total
	Very unsatisfied	Unsatisfied	Mixed	Satisfied	Very satisfied	
Experienced supervisor	0	1 (100%)	5 (33.33%)	13 (40.63%)	4 (33.33%)	23 (38.33%)
Coaching / mentoring -- other than supervisor	0	0	6 (40%)	14 (43.75%)	5 (41.67%)	25 (41.67%)
Peer networking	0	0	14 (93.33%)	26 (81.25%)	10 (83.33%)	50 (83.33%)
Job rotation / cross training	0	0	1 (6.67%)	1 (3.13%)	2 (16.67%)	4 (6.67%)
Other	0	0	1 (6.67%)	4 (12.5%)	1 (8.33%)	6 (10%)
None	0	0	2 (13.33%)	4 (12.5%)	0	6 (10%)
Total	0	1	15	32	12	60

Topics in Community Organizing Covered

In other survey questions, people reported the sources and methods used to learn about community organizing, the amount of education they received, and even their highest level of study. However, this does not indicate what subject areas were covered. The survey provided a list of 14 areas related to the typical duties of a community organizer and respondents identified if they received training in these areas. Although a majority of respondents identified receiving training in 12 of these areas, there was a clear difference in the frequency of trainings for each area (see Table 13). It is unclear if this reflected different levels of interest on the part of the organizers, emphasis on the part of the organizations employing them, or simply availability of an educational source to provide a training in that particular area. However, the frequency does seem to follow a certain logical progression from the more foundational concepts in community organizing to those that are more advanced or specialized:

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- Nine out of 10 respondents received trainings that cover broad organizing concepts such as power, privilege, and oppression that are essential for any community organizer to understand; and relationship building skills such as one-to-one meetings, building trust, and agitation that are necessary to establish contacts in communities they want to organize.
- Eight out of 10 respondents received trainings that cover skills necessary to start building a community organization, including base building skills (outreach and recruitment), communications skills (active listening, making presentations, and developing messages), and community event and meeting skills (such as planning, facilitation, and evaluation).
- Seven out of 10 respondents received training to develop a community organization's leadership and address the community's issues, including leadership development skills (such as identifying, training, or supporting community leaders), campaign planning skills (such identifying, researching, or developing strategies to address community issues), and strategic action skills (such as planning, organizing, or coordinating collective actions).
- Six out of 10 respondents received training on methods that can expand the reach or improve the functioning of a community organization, including alliance building skills (such as networking, forming partners, and building coalitions), and reflection, critical thinking and evaluation.
- Five out of 10 or less received training in other areas, such as raising funds, managing conflicts and negotiations, and briefings on issue areas and program-related duties.

TABLE 13. Areas of Focus in Community Organizing Education

Community Organizing Areas Covered	Respondents	Percentage
Relationship building (e.g. one-to-one meetings, building trust, agitation)	54	90.00%
Broad concepts important to community organizing (e.g. power, privilege, oppression)	53	88.33%
Communications (e.g. active listening, making presentations, developing messages)	49	81.67%
Base building (e.g. outreach, recruitment)	48	80.00%
Community events and meetings (e.g. planning, facilitation, evaluation)	47	78.33%
Leadership development (e.g. identifying, training, or supporting community leaders)	46	76.67%
Strategic actions (e.g. planning, organizing, or coordinating collective actions)	45	75.00%
Campaign planning (e.g. identifying, researching, or developing strategies to address community issues)	42	70.00%
Reflection, critical thinking, and/or evaluation	39	65.00%
Building alliances (e.g. networking, forming partners, building coalitions)	38	63.33%
Raising funds (e.g. grants, donors, fundraising events)	34	56.67%
Briefings on issue areas related to your work	33	55.00%
Managing conflicts and negotiations	28	46.67%
Briefings on program-related duties	22	36.67%
Other	3	5.00%
Total	60	100.00%

As people reported higher levels of organizing experience, they were also more likely to report receiving training related to the various subjects (see Table 14). In fact, those with more than 10 years' experience had the highest reported training rates in eight of the 14 areas covered, and those with five years' experience or more reported the highest rates in 11 of the 14 areas. Conversely, those with less than one year experience had the lowest reported training rates in six

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areas of the 14 areas, and those with three years or less experience had the lowest rates in nine of the areas. As mentioned with other survey questions, those with five to 10 years' experience are the most polarized group reporting both the highest training rates in three areas and the lowest training rates in four areas.

TABLE 14. Organizing Education Focus Compared to Level of Experience

Community Organizing Areas Covered	What is your level of organizing experience?					Total
	Less than 1 year	1 to 3 years	3 to 5 years	5 to 10 years	More than 10 years	
Relationship building	7 (87.5%)	9 (90%)	10 (76.92%)	8 (88.89%)	20 (95.24%)	54 (90%)
Broad concepts important to community organizing	6 (75%)	9 (90%)	13 (100%)	6 (75%)	19 (90.48%)	53 (83.33%)
Communications	7 (87.5%)	7 (70%)	11 (84.62%)	5 (62.5%)	19 (90.48%)	49 (81.67%)
Base building	4 (50%)	9 (90%)	12 (92.31%)	6 (75%)	17 (80.95%)	48 (80%)
Community events and meetings	5 (62.5%)	8 (80%)	11 (84.62%)	4 (50%)	19 (90.48%)	47 (78.33%)
Leadership development	3 (37.5%)	7 (70%)	11 (84.62%)	7 (87.5%)	18 (85.71%)	46 (76.67%)
Strategic actions	6 (75%)	6 (60%)	10 (76.92%)	5 (62.5%)	18 (85.71%)	45 (75%)
Campaign planning	5 (62.5%)	6 (60%)	10 (76.92%)	4 (50%)	17 (80.95%)	42 (70%)
Reflection, critical thinking, and/or evaluation	5 (62.5%)	5 (50%)	9 (69.23%)	6 (75%)	14 (66.67%)	39 (65%)
Building alliances	3 (37.5%)	6 (60%)	7 (53.85%)	4 (50%)	18 (85.71%)	38 (63.33%)
Raising funds	3 (37.5%)	5 (50%)	8 (61.54%)	4 (59%)	14 (66.67%)	34 (56.67%)
Briefings on issue areas related to your work	5 (62.5%)	4 (40%)	6 (46.15%)	3 (37.5%)	15 (71.43%)	33 (55%)
Managing conflicts and negotiations	3 (37.5%)	2 (20%)	7 (53.85%)	5 (62.5%)	11 (52.38%)	28 (46.67%)
Briefings on program-related duties	2 (25%)	3 (30%)	6 (46.15%)	3 (37.5%)	8 (38.1%)	22 (36.67%)
Other	0	0	3 (23.08%)	0	0	3 (5%)
Total	8	10	13	8	21	60

As people reported more time devoted to organizing duties, they also reported higher rates of organizing education in many different areas of study (see Table 15). In fact, those devoting more than 75 percent of their time to organizing work reported the highest training rates

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in seven of the 14 areas covered and those who reported 50 percent or more reported the highest rates in 10 areas. Conversely, those devoting less than 50 percent of their time to organizing duties had the lowest reported training rates in 10 of the 14 areas. There are eight areas in which at least 50 percent at each level of time commitment received training. In descending order of frequency, they were: relationship building, broad organizing concepts, communications, base building, community events and meetings, leadership development, strategic actions, and building alliances.

TABLE 15. Organizing Education Focus Compared to Time Devoted

Community Organizing Areas Covered	What portion of your position is related to community organizing?				Total
	Less than 25%	25% to 49%	50% to 74%	75% to 100%	
Relationship building	8 (100%)	10 (76.92%)	17 (85%)	19 (100%)	54 (90%)
Broad concepts important to community organizing	6 (75%)	12 (92.31%)	16 (80%)	11 (57.89%)	53 (83.33%)
Communications	5 (62.5%)	11 (84.62%)	17 (85%)	16 (84.21%)	49 (81.67%)
Base building	6 (75%)	8 (61.54%)	16 (80%)	18 (94.74%)	48 (80%)
Community events and meetings	5 (62.5%)	11 (84.62%)	15 (75%)	16 (84.21%)	47 (78.33%)
Leadership development	5 (62.5%)	8 (61.54%)	17 (85%)	16 (84.21%)	46 (76.67%)
Strategic actions	6 (75%)	7 (53.85%)	14 (70%)	18 (94.74%)	45 (75%)
Campaign planning	5 (62.5%)	6 (46.15%)	14 (70%)	17 (89.47%)	42 (70%)
Reflection, critical thinking, and/or evaluation	4 (50%)	6 (46.15%)	14 (70%)	15 (78.95%)	39 (65%)
Building alliances	5 (62.5%)	7 (53.85%)	12 (60%)	14 (73.68%)	38 (63.33%)
Raising funds	5 (62.5%)	9 (69.23%)	6 (30%)	14 (73.68%)	34 (56.67%)
Briefings on issue areas related to your work	5 (62.5%)	4 (30.77%)	11 (55%)	13 (68.42%)	33 (55%)
Managing conflicts and negotiations	4 (50%)	4 (30.77%)	11 (55%)	9 (47.37%)	28 (46.67%)
Briefings on program-related duties	4 (50%)	2 (15.38%)	8 (40%)	8 (42.11%)	22 (36.67%)
Other	0	1 (7.69%)	2 (10%)	0	3 (5%)
Total	8	13	20	19	60

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People who reported their highest level of community organizing education was the advanced level also reported the highest rates of training in 13 of the 14 areas of organizing study (see Table 16). In fact, they reported receiving education in 12 areas at rates of 70 percent or more. For those who reported intermediate as their highest level, they reported receiving education in nine areas at rates of 65 percent or more. For those who reported introductory as their highest level of education, they cited receiving education in only six areas, specifically relation building, broad organizing concepts, communications, base building, community events and meetings, and leadership development.

TABLE 16. Organizing Education Focus Compared to Level of Education

Community Organizing Areas Covered	What is the highest level of study, education, or trainings?			Total
	Introductory Level	Intermediate Level	Advanced Level	
Relationship building	8 (66.67%)	21 (91.3%)	25 (100%)	54 (90%)
Broad concepts important to community organizing	8 (66.67%)	21 (91.3%)	24 (96%)	53 (83.33%)
Communications	8 (66.67%)	18 (78.26%)	23 (92%)	49 (81.67%)
Base building	7 (58.33%)	20 (86.96%)	21 (84%)	48 (80%)
Community events and meetings	9 (75%)	18 (78.26%)	20 (80%)	47 (78.33%)
Leadership development	6 (50%)	19 (82.61%)	21 (84%)	46 (76.67%)
Strategic actions	5 (41.67%)	19 (82.61%)	21 (84%)	45 (75%)
Campaign planning	5 (41.67%)	17 (73.91%)	20 (80%)	42 (70%)
Reflection, critical thinking, and/or evaluation	4 (25%)	14 (60.87%)	21 (84%)	39 (65%)
Building alliances	5 (41.67%)	15 (65.22%)	18 (72%)	38 (63.33%)
Raising funds	4 (25%)	12 (52.17%)	18 (72%)	34 (56.67%)

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Briefings on issue areas related to your work	4 (25%)	10 (43.48%)	19 (76%)	33 (55%)
Managing conflicts and negotiations	1 (8.33%)	10 (43.48%)	17 (68%)	28 (46.67%)
Briefings on program-related duties	1 (8.33%)	7 (30.43%)	14 (56%)	22 (36.67%)
Other	0	2 (8.7%)	1 (4%)	3 (5%)
Total	12	23	25	60

Specific Resources and People Cited

There were two optional, open-ended questions that invited organizers to share the names of particular people (supervisors, trainers, teachers, or mentors) and other resources (community organizations, organizational networks, training centers, educational programs, or publications) that played a critical role in their study, education, or training. There were 18 respondents who shared the names of a total of 71 different people and 40 respondents who identified a total of 91 additional other resources. These responses fell into seven broad categories:

- **Training Centers** – There were 18 different training programs cited. The most frequently cited were the Neighborhood Leadership and Organizing program housed within the University of Minnesota’s Center for Urban Affairs (11 respondents), Wellstone Alliance (five respondents), National People’s Action (four respondents), Training for Change (three respondents), and two respondents each for PICO National Network, Voices for Racial Justice, Wilder Foundation, and Wildfire Project.
- **Educational Programs** – There were 12 different education programs cited. The most frequently cited were the Higher Education Consortium for Urban Affairs (three respondents), University of St. Thomas (three respondents), and two respondents each

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for Augsburg University and Humphrey School of Public Affairs Master of Urban Planning program at the University of Minnesota.

- **Community Organizations** – There were 22 different organizations cited without a lot of repetition. The most frequently cited were All Parks Alliance for Change (three respondents), and two respondents each for Centro de Trabajadores Unidos en la Lucha (CTUL), Headwaters Foundation for Justice, Minnesota Public Interest Research Group (MPIRG), and Take Action Minnesota.
- **Organizational Networks** – There were 19 different networks cited without almost no repetition. The only two networks cited more than once were the Minnesota Council of Nonprofits (five respondents) and the AmeriCorps program (two respondents).
- **Publications** – Only four respondents cited books, manuals, or other written materials, but they listed several with only the books of Saul Alinsky cited more than once.
- **People** – There were 18 respondents who shared the names of a total of 71 different people with almost no repetition. There were only four people cited more than once: Malik Holt-Shabazz and Ned Moore, both with the Neighborhood Leadership and Organizing Program; Pamela Twiss, with National People’s Action; and Dave Anderson, with All Parks Alliance for Change. The question did not ask respondents to provide affiliations for the people they cited, but this identifying information was sometimes included indicating connections to other organizations as well, including the Higher Education Consortium for Urban Affairs, City of Minneapolis, Macalester College, University of Minnesota, and La Asamblea de Derechos Civiles.

- **Other Resources** – There were 15 other resources cited falling outside of the earlier categories without a lot of repetition. The only three resources cited more than once were the City of Minneapolis Neighborhood and Community Relations department (five respondents), Hennepin County (two respondents), and the University of Minnesota (two respondents).

Summary of Education and Training Received

Many people reported responding to an issue that interested or impacted them as the factor that prompted their first educational activity related to community organizing (35%). Many also reported they were introduced to organizing education by working for a community organization (35%). Community organizations provide slightly more than half of the initial educational experience (53.33%), when considering both those were first introduced while either working or volunteering (19.33%) with a community group. In fact, it might be safe to assume that those who responded to an issue also came into close contact with a community group and as much as 88.33 percent owe their first exposure in some way to an organizational involvement.

As part of their overall organizing education, the most common methods identified by respondents were individual workshops and conferences, in-the-field mentoring, and books, manuals and other written materials. While only a very few people cited workshops and conferences as a part of the initial introduction to organizing, these methods grew in importance over time to become the most commonly cited educational method (81.67%). Community organizations continued to play a significant role in providing education through in-the-field mentoring (75%). It is interesting to note that informal methods, those that are self-directed, employer provided, or brief in nature (e.g. workshops and conferences), have been available to

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three-quarters of respondents, while formal methods (classes or degree programs) or non-formal methods (professional train programs) have only been available to about half.

The most common source of community organizing education cited by respondents was self-study or independent study (78.33%). My survey did not provide a definition of “self-study” or “independent study” and therefore allowed people to apply their own interpretation. Perhaps part of this self-study or independent study involves seeking out these other resources.

Respondents frequently cited the community organizations that employ them as a source of education (65%) as well as larger “parent” organizations or organizational networks (60%).

People identified educational institutions and professional training with the same frequency that they cited classes and in-depth trainings, 58.33 percent and 43.33 percent, respectively.

Respondents were asked to self-assess the amount of organizing education they received. More than half (56.66%) indicated they had received a good amount (38.33%) or a significant amount (18.33%). As might be expected (or at least hoped for), people continued to receive education and the amount of education received increased along with the amount of organizing experience. Those reporting little or almost no organizing education declined even more dramatically from 50 percent (less than one year), to 20 percent (one to three years), to 7.69 percent (three to five years), and, finally, to 4.76 percent (more than 10 years). In fact, those reporting a significant amount steadily increased from none (less than one year) or 10 percent (one to three years) to 28.57 percent (more than 10 years). In addition, as people reported greater amounts of organizing education, they also reported higher levels of satisfaction with their work as community organizers. Among those who reported they were satisfied, 53.13 percent had a good or significant amount. In the case of those who were very satisfied, 91.67 percent reported having a good amount (50%) or a significant amount (41.67%).

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Based on self-assessment, 20 percent indicated their highest level of education was introductory, 38.33 percent indicated it was intermediate, and 41.67 percent indicated advanced. As people reported higher levels of organizing experience, they also reported higher levels of education. Those who reported education geared toward those at an advanced level increased from 12.5 percent (less than one year), to 30 percent (one to three years), to 30.77 percent (three to five years), to 62.5 percent (five to 10 years), and, finally, to 57.14 percent (more than 10 years). The leading sources of the advanced level of organizing education, and the only sources that allowed most who participated in them to reach an advanced level of study, were professional trainers or training centers (61.54%), publications (53.33%), and larger “parent” organizations or organizational networks (47.22%). Other sources only allowed most of those who participated in them to reach a lower level of study, such as the intermediate level for employers (48.72%) and educational institutions (45.71%), and the introductory level for self-study and independent study (42.86%).

The survey also asked about the ongoing support community organizers received. The most commonly cited source of support was peer networking. Identified by 83.33 percent of respondents, peer support was cited more than twice as often as the next two sources: a coach or mentor who was someone other than their supervisor (41.67%); and an experienced supervisor (38.33%). The importance of peer networks was consistent regardless of an organization’s size. It was the most frequently cited source of support at every size of annual budget, from less than \$50,000 to more than \$10 million; at rates that ranged from 71.43 percent to 100 percent.

Support from an experienced supervisor increased with the size of the organization’s budget, which increased from no one citing it (less than \$50,000), to 28.57 percent (\$50,000 to \$99,999), to 42.86 percent (\$100,000 to \$499,999), to 44.44% (\$500,000 to \$999,999), to 50 percent (\$1 million to \$9,999,999), and, finally, to 100 percent (\$10 million or more). Coaching

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and mentoring by someone other than their supervisor also grew with the organization's budget, from 14.29 percent (\$50,000 to \$99,999), to 42.86 percent (\$100,000 to \$499,999), to 44.44% (\$500,000 to \$999,999), to 60 percent (\$1 million to \$9,999,999), and, finally, to 100 percent (\$10 million or more); although it was also reported by 60 percent of those working for organizations with budgets less than \$50,000.

The survey provided a list of 14 areas related to the typical duties of a community organizer and respondents identified if they received training in these areas. Although a majority of respondents identified receiving training in 12 of these areas, there was a clear difference in the frequency of trainings for each area. The frequency does seem to follow a certain logical progression from the more foundational concepts in community organizing to those that are more advanced or specialized: nine out of 10 respondents received trainings that cover broad organizing concepts; eight out of 10 respondents received trainings that cover skills necessary to start building a community organization; seven out of 10 respondents received training to develop a community organization's leadership and address the community's issues, six out of 10 respondents received training on methods that can expand the reach or improve the functioning of a community organization, and five out of 10 or less received training in other areas, such as raising funds, managing conflicts and negotiations, and briefings on issue areas and program-related duties.

As people reported higher levels of organizing experience, they were also more likely to report receiving training related to the various subjects. In fact, those with more than 10 years' experience had the highest reported training rates in eight of the 14 areas covered, and those with five years' experience or more reported the highest rates in 11 of the 14 areas. As people reported more time devoted to community organizing duties, they also reported higher rates of organizing education in many different areas of study. Those devoting more than 75 percent of

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their time to organizing work reported the highest training rates in seven of the 14 areas covered and those who reported 50 percent or more reported the highest rates in 10 areas. People who reported their highest level of community organizing education was the advanced level also reported the highest rates of training in 13 of the 14 areas of organizing study. In fact, they reported receiving education in 12 areas at rates of 70 percent or more. Those who reported intermediate as their highest level reported receiving education in nine areas at rates of 65 percent or more. Those who reported introductory as their highest level they cited receiving education in only six areas.

There were two optional, open-ended questions that invited organizers to share the names of particular people and other resources that played a critical role in their study, education, or training, which are described right before this summary. There were 18 respondents who shared the names of a total of 71 different people and 40 respondents who shared the names of a total of 91 additional other resources. These responses fell into seven broad categories: training centers, educational programs, community organizations, organizational networks, publications, people, and other resources.

Usefulness of Education and Training

One set of questions asked about the usefulness of education and training received related to community organizing, including the relevance, overall quality, impact on their organizing work, and frequency of the use of knowledge and application of skills.

Relevance of Study, Education, and Training

In other survey questions, people reported on the subject areas covered in their study, education, and training; the amount of education and training received; and their highest level of study. However, this does not indicate the relevance of these educational activities to their

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current organizing responsibilities. To take that measure, respondents were asked to self-assess if the education they received matched their needs. An overwhelming majority (82.76%) responded in the affirmative, with 55.17 percent agreeing and 27.59 percent strongly agreeing that the training they received was relevant. There were 17.24 percent though, that were either mixed in their assessment (12.07%) or strongly disagreed (5.17%).

The more relevant organizers rated the education they received, the higher levels of satisfaction they reported with their work as community organizers (see Table 17). Only 1.72 percent reported being unsatisfied. For those who reported mixed feelings, 63.33 percent agreed or strongly agreed their education was relevant to their work. Among those who reported they were satisfied, 83.33 percent agreed or strongly agreed it was relevant. In the case of those who were very satisfied, all respondents agreed (58.33%) or strongly agreed (41.67%) it was relevant. In fact, the rate of those strongly agreeing rose significantly from those with mixed feelings (13.33%), to those who felt satisfied (30%), and, finally, to those who were very satisfied (41.67%). Reflecting back on earlier questions, there seem to be many links between education and job satisfaction, including both the amount and relevance of education.

TABLE 17. Relevance of Organizing Education Compared to Satisfaction

Education relevant to work?	What is your overall level of satisfaction in your work as a community organizer?					Total
	Very unsatisfied	Unsatisfied	Mixed	Satisfied	Very satisfied	
Strongly disagree	0	0	2 (13.33%)	1 (3.33%)	0	3 (5.17%)
Disagree	0	0	0	0	0	0
Uncertain	0	0	3 (20%)	4 (13.33%)	0	7 (12.07%)
Agree	0	1 (100%)	8 (53.33%)	16 (53.33%)	7 (58.33%)	32 (55.17%)
Strongly agree	0	0	2 (13.33%)	9 (30%)	5 (41.67%)	16 (27.59%)
Total	0	1	15	30	12	58

Overall Quality of Study, Education, and Training

In other survey questions, people reported on the subject areas covered in their study, education, and training; the amount of education and training received; their highest level of study; and the relevance of that education. However, this does not indicate the quality of these educational activities. Respondents were asked to self-assess the overall quality of the education they received. Only 1.72 percent rated their community organizing education as below average or very poor. A majority (60.34%) assessed their overall organizing education as above average (46.55%) or excellent (13.79%). However, there appears to be room for improvement with many rating their education as “average” (37.93%).

Respondents were more likely to evaluate the quality of their organizing education positively as the level of study increased (see Table 18). Of those who reported introductory as their highest level of education, 40 percent rated it above average (30%) or excellent (10%), and they were the only set of respondents to have anyone rate their education as below average (10%) or poor. For those who reported intermediate as their highest level, 47.83 percent rated it above average (39.13%) or excellent (8.7%). For those who reported advanced as their highest level, 80 percent rated it above average (60%) or excellent (20%).

TABLE 18. Quality of Organizing Education Compared to Level of Study

Quality of Organizing Education	What is your highest level your study, education, or training?			Total
	Introductory Level	Intermediate Level	Advanced Level	
Very poor	0	0	0	0
Below average	1 (10%)	0	0	1 (1.72%)
Average	5 (50%)	12 (52.17%)	5 (20%)	22 (37.93%)
Above average	3 (30%)	9 (39.13%)	15 (60%)	27 (46.55%)
Excellent	1 (10%)	2 (8.7%)	5 (20%)	8 (13.79%)
Total	10	23	25	58

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The more highly respondents rated the quality of the education they received, the higher levels of satisfaction they reported with their work as community organizers (see Table 19). Only 1.72 percent reported being unsatisfied. For those who reported mixed feelings, 40 percent rated their education as above average (33.33%) or excellent (6.67%). Among those who reported they were satisfied, 53.34 percent rated their education above average (46.67%) or excellent (6.67%). In fact, those who reported they were very satisfied, 83.34 percent rated their education as above average (41.67%) or excellent (41.67%). In particular, the growth in those rating their education as excellent is staggering. Reflecting back on earlier questions, there are many links between education and job satisfaction, including the amount, relevance, and quality of education.

TABLE 19. Quality of Organizing Education Compared to Satisfaction

Quality of Organizing Education	What is your overall level of satisfaction in your work as a community organizer?					Total
	Very unsatisfied	Unsatisfied	Mixed	Satisfied	Very satisfied	
Very poor	0	0	0	0	0	0
Below average	0	0	1 (6.67%)	0	0	1 (1.72%)
Average	0	1 (100%)	8 (53.33%)	11 (36.67%)	2 (16.67%)	22 (37.93%)
Above average	0	0	5 (33.33%)	17 (46.67%)	5 (41.67%)	27 (46.55%)
Excellent	0	0	1 (6.67%)	2 (6.67%)	5 (41.67%)	8 (13.79%)
Total	0	1	15	30	12	58

Impact on Quality of Community Organizing

In other survey questions, people reported on many aspects of their education, including subjects, amount, level, relevance, and quality. However, this does not answer the essential

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question about community organizing education: has it improved the quality of the work being done by community organizers? Respondents were asked to self-assess whether their study, education, and training had improved their community organizing. An overwhelming 84.49 percent reported that it probably (36.21%) or definitely did (48.28%) produce an improvement. There were, however, 15.52 percent who were uncertain (12.07%) or reported it probably did not (3.45%).

Other questions in my survey require respondents to conduct self-assessments, but this is perhaps the most subjective. The responses in other questions can be more easily compared to those of other people because they rely on amounts and levels. More significantly, these other questions deal with what is currently occurring or, at most, what has occurred to date. They do not ask for comparison to a previous baseline that was not established. Respondents also were not provided with self-evaluation criteria and were not asked to provide performance data could be independently evaluated. To put this self-assessment into some kind of context, it may be helpful to compare it to the responses given by organizers to other questions that seem related to improvements in work quality, such as the relevance, quality, or level of the training received.

Organizers were more likely to report an improvement in the quality of their organizing when their rating of the relevance of training increased (see Table 20). For those who reported they were uncertain if their training was relevant, only 28.58 percent reported it probably (14.29%) or definitely (14.29%) improved their community organizing. In fact, 71.43 percent reported it probably did not (57.14%) or definitely did not (14.29%). When organizers generally believed their training was relevant, 90.63 percent reported it probably (62.5%) or definitely (28.13%) improved their organizing work. When organizers strongly believed their training was relevant, 100 percent reported it definitely improved their organizing work.

TABLE 20. Impact on Organizing Compared to Relevance of Education

Improved Community Organizing	Is the study, education, or training relevant to your organizing work?					Total
	Strongly disagree	Disagree	Uncertain	Agree	Strongly agree	
Definitely not	0	0	0	0	0	0
Probably not	1 (33.33%)	0	1 (14.29%)	0	0	2 (3.45%)
Uncertain	0	0	4 (57.14%)	3 (9.38%)	0	7 (12.07%)
Probably	0	0	1 (14.29%)	20 (62.5%)	0	21 (36.21%)
Definitely	2 (66.67%)	0	1 (14.29%)	9 (28.13%)	16 (100%)	28 (48.28%)
Total	3	0	7	32	16	58

Organizers were more likely to report an improvement in the quality of their organizing when their rating of the quality of training increased (see Table 21). In fact, the relationship was even stronger than the one between relevance and improvement. For those who provided their training with an overall rating of average, 63.64 percent reported it probably (59.09%) or definitely (4.55%) improved their community organizing. For those who gave their training an overall rating of above average, 100 percent reported it probably (29.63%) or definitely (70.37%) improved their organizing work. For those who gave their training an overall rating of excellent, 100 percent reported it definitely improved their organizing. The negative assessments were limited. Those with an overall average rating for training reported being uncertain (31.82%) or probably not seeing (4.55%) an improvement. Only 3.45 percent reported below average quality training and all reported they probably did not see an improvement.

TABLE 21. Impact on Organizing Compared to Quality of Education

Improved Community Organizing	Overall quality of the organizing-related study, education, or training?					Total
	Very poor	Below average	Average	Above average	Excellent	
Definitely not	0	0	0	0	0	0
Probably not	0	1	1	0	0	2

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		(100%)	(4.55%)			(3.45%)
Uncertain	0	0	7 (31.82%)	0	0	7 (12.07%)
Probably	0	0	13 (59.09%)	8 (29.63%)	0	21 (36.21%)
Definitely	0	0	1 (4.55%)	19 (70.37%)	8 (100%)	28 (48.28%)
Total	0	1	22	27	8	58

Respondents were more likely to report an improvement in the quality of their organizing when their level of study increased (see Table 22). For those who reported introductory as their highest level of education, 50 percent reported it probably (20%) or definitely (30%) improved their community organizing, while the other 50 percent reported they were uncertain (30%) or it probably did not (20%). For those who reported intermediate as their highest level, 91.3 percent reported it probably (52.17%) or definitely (39.13%) improved their organizing. For those who reported advanced as their highest level, 92 percent reported it probably (28%) or definitely (64%) improved their organizing work, with a large increase in those who assessed a definite improvement.

TABLE 22. Impact on Organizing Compared to Level of Study

Improved Community Organizing	What is the highest level your study, education, or training has been geared towards?			Total
	Introductory Level	Intermediate Level	Advanced Level	
Definitely not	0	0	0	0
Probably not	2 (20%)	0	0	2 (3.45%)
Uncertain	3 (30%)	2 (8.7%)	2 (8%)	7 (12.07%)
Probably	2 (20%)	12 (52.17%)	7 (28%)	21 (36.21%)
Definitely	3 (30%)	9 (39.13%)	16 (64%)	28 (48.28%)
Total	10	23	25	58

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The more certain respondents were about an improvement in the quality of their organizing, the higher levels of satisfaction they reported with their work as community organizers (see Table 23). Only 1.72 percent reported being unsatisfied. For those who reported mixed feelings, 73.34 percent it probably (46.67%) or definitely (26.67%) improved their community organizing, while the other 26.66 percent reported they were uncertain (13.33%) or it probably did not (13.33%). For those who reported feeling satisfied, 86.67 percent reported it probably (40%) or definitely (46.67%) improved their organizing. For those who reported feeling very satisfied, 91.66 percent reported it probably (8.33%) or definitely (83.33%) improved their organizing work, with a large increase in those who assessed a definite improvement. In particular, the growth in those assessing that it definitely improved their community organizing is staggering.

TABLE 23. Impact on Organizing Compared to Level of Satisfaction

Improved Community Organizing	What is your overall level of satisfaction in your work as a community organizer?					Total
	Very unsatisfied	Unsatisfied	Mixed	Satisfied	Very satisfied	
Definitely not	0	0	0	0	0	0
Probably not	0	0	2 (13.33%)	0	0	2 (3.45%)
Uncertain	0	0	2 (13.33%)	4 (13.33%)	1 (8.33%)	7 (12.07%)
Probably	0	1 (100%)	7 (46.67%)	12 (40%)	1 (8.33%)	21 (36.21%)
Definitely	0	0	4 (26.67%)	14 (46.67%)	10 (83.33%)	28 (48.28%)
Total	0	1	15	30	12	58

Respondents were asked to self-assess whether their study, education, and training had improved their community organizing. This is perhaps the most subjective self-assessment in my survey. It asked organizers to compare their current performance to a previous unestablished

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baseline. I attempted to put this self-assessment into some context by comparing it to the responses given by organizers to other questions that seem related to improvements in work quality, such as the relevance, quality, or level of the training received. The kind of link I expect to see was extremely clear with people increasingly reporting improvement as they also reported increasing relevance, quality, and levels of education. Reflecting back on earlier questions, there are also many links between education and job satisfaction, including the amount of education, relevance of education, and quality of education, and, as these responses illustrate, also improvement in the quality of their community organizing work.

Frequency Study, Education, and Training is Applied

An important indication of the usefulness of community organizing education is certainly how often it is applied (see Table 24). When asked about application of their training overall, 74.14 percent of respondents indicated using what they had learned frequently (48.28%) or very frequently (25.86%). While 18.97 percent reported using it only occasionally, just 6.99 percent reported applying their education rarely (5.17%) or very rarely (1.72%). In fact, organizers reported applying their education at similar rates even when looking at the trainings by specific organizing area covered. In an earlier question, the survey provided a list of 14 areas related to the typical duties of a community organizer and asked respondents if they received trainings in those areas. People received education in those areas at significantly different rates, ranging from 91.38 to 37.93 percent, but, for those who did receive training, they reported applying what they had learned frequently or very frequently at relatively similar rates, ranging from 76.93 to 86.36 percent. There are a couple of noteworthy differences though. In the four areas in which roughly 50 percent or less received training, the respondents reported the highest rates of that learning being frequently or very frequently applied, ranging from 82.14 to 87.87 percent, and no

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one reported applying what they learned rarely or very rarely. On the other hand, in all of the areas in which roughly 65 percent or more received training, there were at least some respondents who reported rarely or very rarely applying what they learned.

TABLE 24. Frequency Organizing Education is Applied by Organizers

Community Organizing Areas Covered	How often do you apply your study, education, or training to your organizing work?					Total
	Very rarely	Rarely	Occasionally	Frequently	Very frequently	
Relationship building	1 (1.89%)	2 (3.77%)	9 (16.98%)	26 (49.06%)	15 (28.3%)	53 (91.38%)
Broad concepts important to community organizing	0	3 (5.77%)	9 (17.31%)	25 (48.08%)	15 (28.85%)	52 (89.66%)
Communications	0	1 (2.08%)	9 (18.75%)	24 (50%)	14 (29.17%)	48 (82.76%)
Base building	0	2 (4.26%)	7 (14.89%)	23 (48.94%)	15 (31.91%)	47 (81.03%)
Community events and meetings	0	2 (4.44%)	8 (17.78%)	20 (44.44%)	15 (33.33%)	45 (77.59%)
Leadership development	1 (2.22%)	0	8 (17.78%)	22 (48.89%)	14 (31.11%)	45 (77.59%)
Strategic actions	0	1 (2.22%)	9 (20%)	21 (46.67%)	14 (31.11%)	45 (77.59%)
Campaign planning	0	2 (4.76%)	7 (16.67%)	20 (47.62%)	13 (30.95%)	42 (72.41%)
Reflection, critical thinking, and/or evaluation	0	1 (2.56%)	6 (15.38%)	19 (48.72%)	13 (33.33%)	39 (67.24%)
Building alliances	0	3 (7.89%)	4 (10.53%)	18 (47.37%)	13 (34.21%)	38 (65.52%)
Raising funds	0	0	4 (12.12%)	16 (48.48%)	13 (39.39%)	33 (56.9%)
Briefings on issue areas related to your work	0	0	5 (15.15%)	15 (45.45%)	13 (39.39%)	33 (56.9%)
Managing conflicts and negotiations	0	0	5 (17.86%)	14 (50%)	9 (32.14%)	28 (48.28%)
Briefings on program-related duties	0	0	3 (13.63%)	10 (45.45%)	9 (40.91%)	22 (37.93%)
Other	0	0	1 (33.33%)	2 (66.67%)	0	3 (5.17%)
Total	1 (1.72%)	3 (5.17%)	11 (18.97%)	28 (48.28%)	15 (25.86%)	58

How Often Community Organizing Knowledge or Skills are Used

An important indication of the need for education in a certain area of community organizing is how frequently a community organizer needs to call on knowledge or skills in those areas (see Table 25). Similar to an earlier question that asked about training, the survey

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provided a list of 14 areas related to the typical duties of a community organizer and respondents identified how often they apply those to their organizing work. There were only four of the 14 areas that had 15 percent or more of respondents report using this knowledge or skills seldom or never: briefings on program-related duties (24.07%), managing conflicts and negotiations (21.82%), raising funds (20.75%), and briefings on issue areas (16.98%). The other 10 areas had 85 percent or more of respondents using the knowledge or skills sometimes, often, or almost always. In fact, there were seven areas that had 45 percent or more report they almost always used them, including: relationship building (64.29%), community events and meetings (56.36%), communications (53.57%), reflection, critical thinking, and/or evaluation (49.09%), broad organizing concepts (45.45%), base building (44.64%), and leadership development (44.64%).

TABLE 25. Frequency Organizing Knowledge or Skills are Used

Knowledge and Skill Areas	How frequently do you need to apply the following knowledge or skills to your organizing work?					Total
	Never	Seldom	Sometimes	Often	Almost Always	
Relationship building	0	0	1 (1.79%)	19 (33.93%)	36 (64.29%)	56
Broad concepts important to community organizing	1 (1.82%)	1 (1.82%)	9 (16.36%)	19 (34.55%)	25 (45.45%)	55
Communications	0	1 (1.79%)	9 (16.07%)	16 (28.57%)	30 (53.57%)	56
Base building	0	0	7 (12.5%)	24 (42.86%)	25 (44.64%)	56
Community events and meetings	0	1 (1.82%)	5 (9.09%)	18 (32.73%)	31 (56.36%)	55
Leadership development	1 (1.79%)	4 (7.14%)	9 (16.07%)	17 (30.36%)	25 (44.64%)	56
Strategic actions	1 (1.82%)	5 (9.09%)	19 (34.55%)	15 (27.27%)	15 (27.27%)	55
Campaign planning	1 (1.89%)	2 (3.77%)	18 (33.96%)	16 (30.19%)	16 (30.19%)	53
Reflection, critical thinking, and/or evaluation	0	6 (10.91%)	12 (21.82%)	10 (18.18%)	27 (49.09%)	55
Building alliances	0	4 (7.41%)	13 (24.07%)	21 (38.89%)	16 (29.63%)	54

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Raising funds	3 (5.66%)	8 (15.09%)	21 (39.62%)	10 (18.87%)	11 (20.75%)	53
Briefings on issue areas related to your work	1 (1.89%)	8 (15.09%)	14 (26.42%)	19 (35.85%)	11 (20.75%)	53
Managing conflicts and negotiations	4 (7.27%)	8 (14.55%)	21 (38.18%)	13 (23.64%)	9 (16.36%)	55
Briefings on program-related duties	5 (9.26%)	8 (14.81%)	17 (31.48%)	12 (22.22%)	12 (22.22%)	54
Other	1 (16.67%)	0	0	3 (50%)	2 (33.33%)	6

This question asked community organizer how often they need to call on certain organizing knowledge or skills. I compared which areas they used often or almost always to an earlier question about what training they received (see Table 26). In eight areas, more people or just about as many people reported receiving training as frequently rely on those skills or knowledge. However, in six areas, more people reported needing to work frequently in an area without any training. The educational deficit was particularly large (7.5% or higher) in the three areas that the most people cited having to use often or almost always (87.5% or more).

TABLE 26. Most Frequently Used Areas Compared to Training Received

Community Organizing Areas Covered	Often or Almost Always	Receive Training	Excess or Deficit
Relationship building	98.22%	90.00%	-8.22%
Community events and meetings	89.09%	78.33%	-10.76%
Base building	87.50%	80.00%	-7.50%
Communications	82.14%	81.67%	-0.47%
Broad concepts important to community organizing	80.00%	88.33%	8.33%
Leadership development	75.00%	76.67%	1.67%
Building alliances	68.52%	63.33%	-5.19%
Reflection, critical thinking, and/or evaluation	67.27%	65.00%	-2.27%
Campaign planning	60.38%	70.00%	9.62%
Briefings on issue areas related to your work	56.60%	55.00%	-1.60%
Strategic actions	54.54%	75.00%	20.46%
Briefings on program-related duties	44.44%	36.67%	-7.77%
Managing conflicts and negotiations	40.00%	46.67%	6.67%
Raising funds	39.62%	56.67%	17.05%

Observations from Community Organizers

An open-ended question invited organizers to share their overall observations about their study, education, and training, including what was most helpful, least helpful, or missing. The

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responses were primarily positive in nature. There were 20 respondents who shared their assessments in one or more of these areas, including 21 observations about what was most helpful, six observations about what was least helpful, and five observations about what was missing. What respondents identified as most helpful fell into three broad categories:

- **Education and Training** – The common sentiment was that, when it came to organizing education, “grounding ideas,” “knowing and understanding common practices in the field,” and “the social justice framework” were most helpful. Some people identified particular learning, such as participatory research and engagement, or Saul Alinsky’s “cutting an issue” approach. Others pointed to either community-based or national organizer trainings, including CURA’s Neighborhood Leadership and Organizing program. One respondent, pointed to the need for continued educational activities: “discussing theory of organizing and power movements is helpful at the front end of training. However, training should not stop there.”
- **Experiential Learning** – Without using the term, several responses highlighted the value of experiential learning. Organizers wrote “learning in the field,” “first-hand experience,” and “on the job training” were the most helpful or essential aspects of their education. One respondent summed it up this way: “Organizing training is critical. More critical is the day to day work of organizing, acting, and reflecting.” Some people identified supervisors as an important part of the learning process. One wrote that the opportunity to job shadow their supervisor “helped me to better understand my role and expectations,” and another respondent described the impact of an engaged supervisor:

Having a supervisor who first walked me through how to do certain things like plan and facilitate meetings and apply for grants, and then gave me more

and more responsibility over a short period of time helped me learn quite a lot in a short period of time. In addition to learning a lot, I also grew more and more confident as my supervisor parceled out more responsibilities to me.

- **Mentoring and Peer Support** – While one respondent echoed the value of experiential learning, writing they learn best by “walking through a skill a few times thoroughly,” they also saw mentors having an important role in “answering questions and giving advice.” Several respondents identified mentoring or peer-to-peer learning as the most valuable sources of learning for them, and one person actually referred to them together as “peer-to-peer mentoring.” As another organizer wrote, “Learning in the field with a strong mentor was the most useful and learning from my network of other organizers about their experiences and how they navigated challenges.” As one respondent indicated, part of the importance of a mentor is personal and professional validation because “organizing is very hard emotional and intellectual work” and, while organizers are “motivated by self interest ... they stick (around) because you care about them.”

The responses were primarily positive in nature. In fact, one organizer wrote “least helpful is hard to answer because I see value in a lot of the activities.” There were six observations regarding what was least helpful, but the comments were very broad. One was critical of the failure of their formal education to teach them “what power is or how to increase my own power.” Another saw a problem in being well educated as a community organizer when the term itself is used broadly without a universally accepted definition. A couple of other respondents felt certain perspectives were necessary for proper organizing education that are not always present, including being “rooted in community or cultural practices and beliefs” that

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“center folks who are affected and the ones at the margins,” and being “aimed at radical change, more than it is right now More Frederick Douglass, and less Assets-Based Community Development.”

There were also five observations about what was missing. Although, as one respondent put it, organizers generally felt they were “trained very well in all areas . . . (and) very prepared across the board,” they did identify very specific areas they wanted to see addressed, including an online resource library, training on power and privilege within communities of color, and a focus on a “healing centered approach.” There were also responses that fell at different ends of the educational spectrum, with one person sharing their observation that organizing jobs often require some additional specialized training, which they did not receive, and another making the point that an introductory level of training will always be necessary for non-organizers.

Summary of Education and Training Usefulness

Respondents were asked to self-assess if the education they received matched their needs. An overwhelming majority (82.76%) responded in the affirmative, with 55.17 percent agreeing and 27.59 percent strongly agreeing that the training they received was relevant. The more relevant organizers rated the education they received, the higher levels of satisfaction they reported with their work as community organizers. Among those who reported they were satisfied, 83.33 percent agreed or strongly agreed it was relevant. In the case of those who were very satisfied, all respondents agreed (58.33%) or strongly agreed (41.67%) it was relevant. Respondents were asked to self-assess the overall quality of the education they received. A majority (60.34%) assessed their overall organizing education as above average (46.55%) or excellent (13.79%). However, there is room for improvement with many rating their education as “average” (37.93%).

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Respondents were more likely to evaluate the quality of their organizing education positively as the level of study increased. Of those who reported introductory as their highest level of education, 40 percent rated it above average (30%) or excellent (10%), and they were the only set of respondents to have anyone rate their education as below average (10%) or poor. For those who reported intermediate as their highest level, 47.83 percent rated it above average (39.13%) or excellent (8.7%). For those who reported advanced as their highest level, 80 percent rated it above average (60%) or excellent (20%).

The more highly respondents rated the quality of the education they received, the higher levels of satisfaction they reported with their work as community organizers. Among those who reported they were satisfied, 53.34 percent rated their education above average (46.67%) or excellent (6.67%). In fact, those who reported they were very satisfied, 83.34 percent rated their education as above average (41.67%) or excellent (41.67%). In particular, the growth in those rating their education as excellent is staggering.

Respondents were asked to self-assess whether their study, education, and training had improved their community organizing. An overwhelming 84.49 percent reported that it probably (36.21%) or definitely did (48.28%) produce an improvement. Organizers were more likely to report an improvement in the quality of their organizing when their rating of the relevance of training increased. For those who reported they were uncertain if their training was relevant, 71.43 percent reported it probably did not (57.14%) or definitely did not (14.29%). When organizers generally believed their training was relevant, 90.63 percent reported it probably (62.5%) or definitely (28.13%) improved their organizing work. When organizers strongly believed their training was relevant, 100 percent reported it definitely improved their organizing work.

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Organizers were more likely to report an improvement in the quality of their organizing when their rating of the quality of training increased. In fact, the relationship was even stronger than the one between relevance and improvement. For those who provided their training with an overall rating of average, 63.64 percent reported it probably (59.09%) or definitely (4.55%) improved their community organizing. For those who gave their training an overall rating of above average, 100 percent reported it probably (29.63%) or definitely (70.37%) improved their organizing work. For those who gave their training an overall rating of excellent, 100 percent reported it definitely improved their organizing.

Respondents were more likely to report an improvement in the quality of their organizing when their level of study increased. For those who reported introductory as their highest level of education, 50 percent reported it probably (20%) or definitely (30%) improved their community organizing. For those who reported intermediate as their highest level, 91.3 percent reported it probably (52.17%) or definitely (39.13%) improved their organizing. For those who reported advanced as their highest level, 92 percent reported it probably (28%) or definitely (64%) improved their organizing work.

The more certain respondents were about an improvement in the quality of their organizing, the higher levels of satisfaction they reported with their work as community organizers. For those who reported mixed feelings about their work, 73.34 percent it probably (46.67%) or definitely (26.67%) improved their community organizing. For those who reported feeling satisfied about their work, 86.67 percent reported it probably (40%) or definitely (46.67%) improved their organizing. For those who reported feeling very satisfied about their work, 91.66 percent reported it probably (8.33%) or definitely (83.33%) improved their organizing work.

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An important indication of the usefulness of community organizing education is how often it is applied. When asked about application of their training overall, 74.14 percent of respondents indicated using what they had learned frequently (48.28%) or very frequently (25.86%). In an earlier question, the survey provided a list of 14 areas related to the typical duties of a community organizer and asked respondents if they received trainings in those areas. People received education in those areas at significantly different rates, ranging from 91.38 to 37.93 percent, but, for those who did receive training, they reported applying what they had learned frequently or very frequently at relatively similar rates, ranging from 76.93 to 86.36 percent.

An important indication of the need for education in a certain area of community organizing is how frequently a community organizer needs to call on knowledge or skills in those areas. There were 10 areas that had 85 percent or more of respondents report using the knowledge or skills sometimes, often, or almost always. In fact, in seven of these areas, 45 percent or more reported they almost always used them. In comparing the skills organizers often have to call on to the training they received, in eight areas, more people or just about as many people that frequently rely on those skills reported receiving training. However, in six areas, more people reported needing to work frequently in an area without any training. The educational deficit was particularly large (7.5% or higher) in the three areas that the most people cited having to use often or almost always (87.5% or more).

Differences in Education and Training Received

“What are the differences in this education or training based on the gender, race, and ethnicity of individuals” is a group difference question. It examines the different groups measured on one occasion. It uses the data collected (position, demographics, and organization)

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as a series of independent variables to investigate whether these factors have a relationship to whether education or training is received as well as the kind of education received, which will be used as a series of dependent variables.

I am specifically interested in investigating whether there are differences in education or training based on gender, race, or ethnicity. Initially, a basic demographic breakdown of the people who responded to my survey may be helpful. The overwhelming majority of respondents were female (69.35%). A nearly identical portion of the list I used for the survey was also female (67.37%). Neither of these figures were surprising since women have accounted for roughly two-thirds of the nonprofit workforce over the last several decades, according to the Bureau of Labor Statistics. Respondents also identified overwhelmingly as white (70.97%), which again is not surprising since the Twin Cities metro region is 74 percent white. Even the region's most diverse counties, Hennepin and Ramsey, are 70 percent and 65 percent white, respectively. In the survey, respondents also identified as Asian (6.45%), Black or African American (4.84%), and under other self-identified categories (16.13%), which included a number identifying as multiracial. In addition, 11.29 percent of all respondents identified as Hispanic or Latino.

Based on Gender

My literature review highlighted systemic reasons to look for disparities based on gender. Feminists have challenged descriptions of community organization that fit male gender stereotypes and even carry an anti-female tinge and developed new feminist approaches and perspectives on community organizing (Hamington, 2010; Stall & Stoecker, 1998; Weil, 1996). Some scholars argue the field has not been male dominated, but the portrayal of it has been. Despite a rich and proud heritage of female organizers and movement leaders, feminist

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community organizing is hidden behind the acclaim heaped upon male organizing (Hamington, 2010, p. 8). “The field of community organization, in both its teaching models and its major exponents, have been a male-dominated preserve, where . . . strategies have largely been focused on ‘macho-power models, manipulateness, and zero-sum gamesmanship’” (Weil, 1996).

For the positions held by respondents, the time spent on community organizing work was very similar for women and men. Majorities of both women and men also reported working in all five areas of general organizing responsibility identified in the survey. They reported similar rates for two areas, community events and coordinated actions, but women were less likely to engage in organization building (59.52% versus 81.25%), leadership development (73.81% versus 87.5%), and community issues (83.33% versus 100%). Women and men were very similar in attaining different levels of experience, except that women more likely to have less than one year of experience (13.95% versus none in this survey), and less likely to have more than 10 years of experience (32.56% versus 50%). Regardless of other differences, women and men expressed similar high levels of satisfaction with their work as community organizers.

In some regards, women and men were demographically similar. The rates at which respondents described different racial and ethnic identities were very similar, as were their reported ages in most age ranges. However, women were more likely to report being 20-29 (32.56% versus 18.75%) and less likely to report being 40-49 (11.63% versus 18.75%) or 50-59 (11.63% versus 25%); although women and men were about as likely to report being 60 or older. A comparison of ages and levels of experience raises questions. Were women less likely to go into or remain in the organizing field during a certain period of time, or, in general, are women less likely to remain in the field over time? The most significant difference between female and male organizers though is the level of educational attainment. While all respondents reported at least some college or higher, women were more likely to report a bachelor’s degree (79.07%)

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while men were more likely to report a post-graduate degree, either a master's degree (56.25%) or doctoral degree (18.75%). Can differences in educational attainment be explained by differences in age ranges?

There were not significant differences reported by women and men about the organizations that employ them. I was not able to identify a clear link between the likelihood of women or men to work for an organization and the increasing or decreasing size of an organization measured by either budget size or staff size. There were some differences based on geographic setting. Women were more likely to work in an urban setting (93.02% versus 80%) and men were somewhat more likely to work in suburban (13.33% versus 6.98%) or rural settings (6.67% versus none in this survey). In terms of organizing focus, women and men reported similar rates for working with a particular set of issues or program activities, but women were more likely to work with a particular geography (67.44% to 46.67%) or demographic group (41.86% versus 33.33%).

Both women and men were most likely to cite either an issue that interested or impacted them, or working for a community organization as the factor that prompted their first educational activity related to community organizing; although men were much more likely than women to cite an issue (46.67% versus 28.57%). Among the other possible factors, the rates cited by women and men were similar except that women were more likely to cite a class or degree program (11.9% versus none in this survey). Women reported learning about organizing at rates of 50 percent or more for each of the educational methods listed in the survey, even using those methods where men reported low rates (such as 33.33% for in-depth training programs and 25% for courses or degree programs). Women reported higher rates than men for all methods. Women also reported learning at the same or higher rates than men from all the educational sources listed in the survey, including much rates from educational institutions (65.63% versus

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25%) and independent study (83.33% versus 60%). A majority of women, sometimes a large majority, reported receiving training in 12 of the 14 subject areas identified in the survey.

Women were less likely to report having received training in leadership development (76.19% versus 93.33%) and reflection, critical thinking and/or evaluation (57.14% versus 86.67%), although they reported higher rates of training in raising funds (61.9% versus 46.67%). Given the high rates women reported for educational methods, sources, and subject matter, it is surprising that women were more likely to report the amount of education they received to be a little (14.29% versus 6.67%) or almost none (7.14% versus none in this survey), and somewhat less likely to report it was a good or significant amount (54.76% versus 66.66%). Women were also much less likely to report that their highest level of study was the advanced level (38.1% versus 53.33%). Is it possible that women are more likely to rate the amount and level of their education lower because of differences in age ranges or levels of educational attainment? Might it have something to do with the type of ongoing support received by women? Both women and men cited peer networks most often, and women actually cited them more frequently (85.71% to 73.33%), but men were much more likely to report that they had a coach or mentor (53.33% versus 35.71%).

In evaluating the usefulness of their education and training, large majorities of both women and men agreed or strongly agreed that it was relevant to their organizing work, 82.93 and 78.57 percent respectively; although, women strongly agreed at a much higher rate (31.71% versus 7.14%). Women also rated the quality of that education much more positively, whether they found it above average (51.22% versus 35.71%) or excellent (14.63% versus 7.14%). On the other hand, the majority of male respondents only rate the quality of their education as average (57.14%). Similarly, female respondents were more positive in assessing whether their education had improved their community organizing work. Both women and men assessed that

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it probably or definitely improved their work, 82.93 and 85.71 respectively. However, a majority of men assessed that it probably improved their work (57.14%) while a majority of women assessed it definitely had (53.66%). Responding to their application of training overall, both women and men reported using it frequently or very frequently, 80.49 and 57.15 respectively, but, women reported applying their learning much more frequently.

The survey provided a list of 14 areas related to the typical duties of a community organizer and respondents identified how often they apply those to their organizing work. In another survey question, there were four areas respondents reported using least often: briefings on program-related duties, managing conflicts and negotiations, raising funds, and briefings on issue areas. Only one of these areas was significantly different based on gender, raising funds, which 25.64 percent of women, but only 9.09 percent of men, using almost always. Reflecting on the seven skill and knowledge areas organizers in another question reported using most frequently, there are five areas that were very different based on gender with female organizers reporting significantly more frequent use, including:

- **Reflection, critical thinking, and/or evaluation** – 71.79 percent of women use this area almost always (51.28%) or often (20.51%) while only 53.84 percent of men use it almost always (38.46%) or often (15.38%)
- **Communications** – 85 percent of women use this area almost always (60%) or often (25%) and, while 76.92 percent of men also use it frequently, fewer use it almost always (30.77%) rather than often (46.15%)
- **Community events and meetings** – 89.75 percent of women use this area almost always (61.54%) or often (28.21%) and, while 84.61 percent of men also use it frequently, fewer use it almost always (38.46%) rather than often (46.15%)

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- **Leadership development** – 77.5 percent of women use this area almost always (52.5%) or often (25%) and, while 76.92 percent of men also use it frequently, fewer use it almost always (30.77%) rather than often (46.15%)
- **Relationship building** – 97.5 percent of women use this area almost always (72.5%) or often (25%) and, while 90 percent of men also use it frequently, fewer use it almost always (46.15%) rather than often (53.85%)

Based on Race and Ethnicity

There are also systemic reasons to look for disparities based on race and ethnicity. In 1992, when Felix Rivera and John Erlich produced *Community Organizing in a Diverse Society*, the most prominent and well-known organizing writers and practitioners were overwhelmingly white and male. Furthermore, communities of color viewed the white radical groups with which they interacted as more interested in making the community's "struggle their own" rather than serving the needs of these neighborhoods, which tended to drive people of color away (Rivera & Erlich, 1992, p. 10). The authors believed the need for a new, revised paradigm was clear and urgent (pg. 10). Working with 15 other contributors, the authors proposed a "model-in-progress" that is a set of aspirational qualities – knowledge, skill, attributes, and values – for the successful community organizer working in communities of color (pg. 13-17). For this analysis, I am making two comparisons, between those who are Latino or Hispanic versus those who are not; and those who describe themselves as White versus those who do not. My survey did not receive enough responses from any particular non-White racial category for a comparison to other specific racial groups.

For the positions held by respondents, the time spent on community organizing work was very different based on race and ethnicity. Most people in all categories reported spending a

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majority of their time on organizing activities, but the proportion was much higher for non-White (88.24%) and Latino (85.72%) organizers, than for those who are White (54.55%) and non-Latino (61.82%). People regardless of race and ethnicity also reported working at similar rates in all five areas of the general organizing responsibilities identified in the survey. There were reported differences in two areas. Organization building was more frequently a responsibility for Latino (85.71%) and White (70.45%) respondents, than for those who were non-Latino (62.96%) and non-White (50%). Leadership development was also much more frequently a responsibility for Latino organizers (100%), than for non-Latino (74.07%), White (75%), or non-White (81.25%) organizers. There were very different levels of experience based on race and ethnicity. More than half of Latinos (57.15%) had three or few years' experience, while 74.55 percent of non-Latinos had three years or more. Likewise, two-thirds of non-White respondents (64.7%) had five or fewer years' experience, while 54.55 percent of White respondents had five years or more. Regardless of other differences, people expressed virtually identical high levels of satisfaction with their work as community organizers.

In some regards, all respondents were demographically similar. The rates at which respondents described different gender identities were very similar. There were very significant differences based on age. Latino and non-White organizers were much more likely to report being 20-29 years old, 57.14 and 47.06 percent respectively, than non-Latino (29.09%) and White (25%) organizers. Moreover, no Latino respondents and only 23.53 percent of non-White respondents reported by 50 years old or older. A comparison of ages and levels of experience raises questions. Were people who are Latino or non-White less likely to go into or remain in the organizing field during a certain period of time, or, in general, are they less likely to remain in the field over time? There were also differences the level of educational attainment. While all respondents reported at least some college or higher and at least half of all people in each

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category held a bachelor's degree, there were more Latino and non-White respondents who had not obtained a degree, 28.57 and 11.76 respectively, compared to White (4.55%) and non-Latino (3.64%) respondents. However, while non-Latino organizers were more likely to report a post-graduate degree than Latino organizers, 32.72 and 14.29 percent, there were slightly more non-White respondents (35.29%) with a post-graduate degree than White respondents (29.55%). Can differences in educational attainment be explained by differences in age ranges?

There were several differences reported about the organizations that employ organizers based on race and ethnicity. There were some differences based on geographic setting. Non-White respondents were more likely to work in an urban setting (94.12% versus 83.72%) and White respondents were somewhat more likely to work in suburban (13.95% versus 5.88%) or rural settings (2.33% versus none in this survey). In terms of organizing focus, non-White respondents were more likely than White respondents to work with a particular geography (70.59% versus 58.14%), demographic group (64.71% versus 30.23%), or program activity (29.41% versus 11.63%). Latino organizers were more likely than non-Latino organizers to work with a demographic group (71.43% versus 37.04%) or a particular set of issues (57.14% versus 42.59%). Most Latino organizers (85.71%) reported working for community organizations with budgets between \$100,000 and \$1 million. While non-Latino organizers also worked for organizations of this size (44.44%), there were also significant numbers that worked for smaller (35.19%) and larger (20.37%) organizations. The same was true of non-White respondents (70.59%) who most frequently worked for organizations with budgets between \$100,000 and \$1 million. While White respondents also worked for these organizations (39.54%), there were significant numbers at smaller (34.89%) and larger (25.59%) groups. The differences in staff size paint a complicated picture. One-person organizations were more likely to be staffed by White organizers (20.93% versus 5.88%) and non-Latino organizers (18.52%

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versus none in this survey). A plurality of people in each category worked for organizations that employed two to five people. Above that staff size, Latino organizers reported working for organizations at the same or greater rates than non-Latino organizers, however, the rates for non-White respondents declined.

People were most likely to cite either an issue that interested or impacted them, or working for a community organization as the factor that prompted their first educational activity related to community organizing; with the exception of Latino respondents, who had no one cite an issue, but 42.86 percent cited volunteering (rather than working) for a community organization and 28.57 percent cited a class or degree program. It is noteworthy that non-White respondents cited an issue at a much higher rate (43.75%) than White respondents (30.23%). In terms of educational methods, Latino organizers reported learning about organizing at higher rates from workshops (100% versus 79.25%) and in-the-field mentoring (100% versus 71.70%), and non-White organizers learning at lower rates from publications (56.25% versus 79.07%) and educational institutions (43.75% versus 55.81%). For educational sources, Latino respondents more frequently cited educational institutions (71.43% versus 56.6%) and professional trainers (57.14% versus 41.51%). Non-White organizers less frequently cited employers (56.25% versus 67.44%), organizational networks (37.5% versus 67.44%), and educational institutions (43.75% versus 62.79%), but were more likely to cite independent study (87.5% versus 74.42%) and professional trainers (50% versus 41.86%). A majority of respondents in all categories, sometimes a large majority, reported receiving training in 11 of the 14 subject areas identified in the survey. Latino respondents were more likely to report having received training in community events (100% versus 75.47%), leadership development (100% versus 73.58%), reflection, critical thinking and/or evaluation (100% versus 60.38%), campaign planning (85.71% versus 67.92%), building alliances (85.71% versus 60.38%), and program-related

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briefings (57.14% versus 33.96%). Non-White respondents were more likely to report having received training in campaign planning (81.25% versus 65.12%), reflection, critical thinking and/or evaluation (81.25% versus 58.14%), and program-related briefings (50% versus 32.56%), but less likely to report training in community events (68.75% versus 81.4%) and raising funds (43.75% versus 62.79%). In terms of the amount of education received, Latino organizers were less likely to report a little or almost none (none in this survey versus 18.87%), and much more likely to report it was a good or significant amount (100% versus 50.94%). On the other hand, non-White organizers were more likely to report a little or almost none (25% versus 13.95%), but also more likely to report a good or significant amount (68.75% versus 53.48%). In almost all categories, people reported similar levels for their highest level of organizing education, with the exception of non-White organizers more likely to report an advanced level (50% versus 39.53%). For ongoing support, peer networks were the most cited for all categories, and was cited by all non-White respondents. In addition, Latino organizers were more likely to cite both an experienced supervisor (71.43% versus 33.96%) and a coach or mentor (71.43% versus 37.74%). On the other hand, non-White organizers were more likely to cite a coach or mentor (50% versus 39.53%), but less likely to cite an experienced supervisor (31.25% versus 41.86%).

In evaluating the usefulness of their education and training, a majority of respondents in all categories agreed or strongly agreed that it was relevant to their organizing work. However, the evaluation was somewhat less positive for Latino organizers (71.43% versus 84.31%) and particularly for non-White organizers (62.5% versus 90.24%), although the rate at which Latino organizers strongly agreed education was relevant (57.14%) was twice the other categories. All respondents rated the quality of that education positively and had a majority rating the quality of the education they received as either above average or excellent, although it is noteworthy that Latino respondents' ratings were somewhat higher (71.43%). Similarly, all respondents were

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positive in assessing their education had probably or definitely improved their community organizing; with at least 80 percent in all categories and 100 percent of Latino respondents. The only respondents who were uncertain or assessed it had not were White (14.64%) and non-Latino (17.65%). Responding to their application of training overall, at least 70 percent of respondents in all categories reported using it frequently or very frequently, and, it is noteworthy, 100 percent of Latino respondents.

The survey provided a list of 14 areas related to the typical duties of a community organizer and respondents identified how often they apply those to their organizing work. In another survey question, there were four areas respondents reported using least often: briefings on program-related duties, managing conflicts and negotiations, raising funds, and briefings on issue areas. In all four areas, Latino respondents were less likely to report applying these areas often or almost always. Non-White respondents also were less likely to report raising funds. Reflecting on the seven skill and knowledge areas organizers in another question reported using most frequently, there were differences based on race and ethnicity but they were not extremely pronounced. Large majorities of respondents in all categories applied broad organizing concepts frequently (meaning often or almost always), but non-Latino organizers were more likely to indicate applying them almost always (47.92%) than Latino organizers (28.57%). Similarly, large majorities in all categories applied based building training frequently, but non-Latino organizers were more likely to apply them almost always (46.94%) than Latino organizers (28.57%). There were three areas where large majorities in all categories reported frequently applying training, but Latino respondents were significantly more likely to report doing so almost always: relationship building (85.71%); community events and meetings (85.71%); and leadership development (57.14%). There were three areas in which one of the groups reported applying training less frequently than the others: only 57.14 percent of Latino organizers

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reported using communications training often or almost always; only 60 percent of non-White organizers reported using reflection, critical thinking, and/or evaluation often or almost always; and non-White organizers were somewhat less likely to report applying leadership development training frequently, but were significantly less likely to report doing so almost always (33.33%).

Summary of Section

The objectives of the survey of community organizers in the Twin Cities metropolitan area are to describe the education and training that is currently being received; determine the usefulness of that education and training; and identify differences in that education and training based on the gender, race, and ethnicity of individuals. In addition, the survey asked respondents questions about their positions, demographic characteristics, and organizational setting.

Individuals were eligible to participate in the survey if either the word “organizer” appears in their formal title (or a word or phrase clearly suggesting a similar focus) or their job description identified responsibilities substantially similar to the duties of a typical organizer. Position titles provided by respondents made it clear many individuals beyond those with the word “organizer” or “organizing” in their titles (36.67%) engaged in organizing activities in a professional capacity.

My literature review highlighted systemic reasons to look for disparities based on both gender and race and ethnicity. Feminists have challenged descriptions of community organization that fit male gender stereotypes and some scholars argue a rich and proud heritage of female organizers and movement leaders has been hidden behind the acclaim heaped upon male organizing. Similarly, communities of color view the white radical groups with which they interacted as more interested in making the community’s “struggle their own” rather than serving the needs of these neighborhoods. For this analysis, I am making two comparisons, between

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those who are Latino or Hispanic versus those who are not; and those who describe themselves as White versus those who do not.

For the positions held by respondents, the time spent on community organizing work was very similar for women and men. However, the time spent on community organizing work was very different based on race and ethnicity. Most people in all categories reported spending a majority of their time on organizing activities, but the proportion was much higher for non-White (88.24% versus 54.55%) and Latino (85.72% versus 61.82%) organizers. There were very different levels of experience based on gender, race and ethnicity. Women were more likely to have less than one year of experience (13.95% versus none in this survey), and less likely to have more than 10 years of experience (32.56% versus 50%). Similarly, more than half of Latinos (57.15%) had three or few years' experience, while 74.55 percent of non-Latinos had three years or more. Likewise, two-thirds of non-White respondents (64.7%) had five or fewer years' experience, while 54.55 percent of White respondents had five years or more.

The survey identified five general organizing job responsibilities having to do with community events, actions, issues, organization building, and leadership development. A majority of those respondents who devoted 25 percent or more of their time to organizing spent time on all five duties. The survey respondents had varying levels of experience; from 12.70 percent who have less than a year of experience, to 36.51 percent who have more than 10 years. A majority reported being satisfied (53.97%) and nearly three-quarters (74.60%) reported being either satisfied or very satisfied with their work as community organizers. However, a significant number reported mixed feelings among those with less than one-year experience and those with five to 10-years' experience (50% in both cases).

The overwhelming majority of respondents were female (69.35%). Respondents also identified as overwhelmingly white (70.97%). Overall, the people who responded were fairly

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young, with 59.68 percent under the age of 40. Women were more likely to report being 20-29 (32.56% versus 18.75%) and less likely to report being 40-49 (11.63% versus 18.75%) or 50-59 (11.63% versus 25%). Similarly, Latino and non-White organizers were much more likely to report being 20-29 years old, 57.14 and 47.06 percent respectively, than non-Latino (29.09%) and White (25%) organizers. Moreover, no Latino respondents and only 23.53 percent of non-White respondents reported by 50 years old or older. All respondents attended at least some college with many holding bachelor's degrees (61.29%) or graduate degrees (30.65%). Women were more likely to report a bachelor's degree (79.07%) while men were more likely to report a post-graduate degree (75%). There were more Latino and non-White respondents who had not obtained a degree, 28.57 and 11.76 respectively, compared to White (4.55%) and non-Latino (3.64%) respondents.

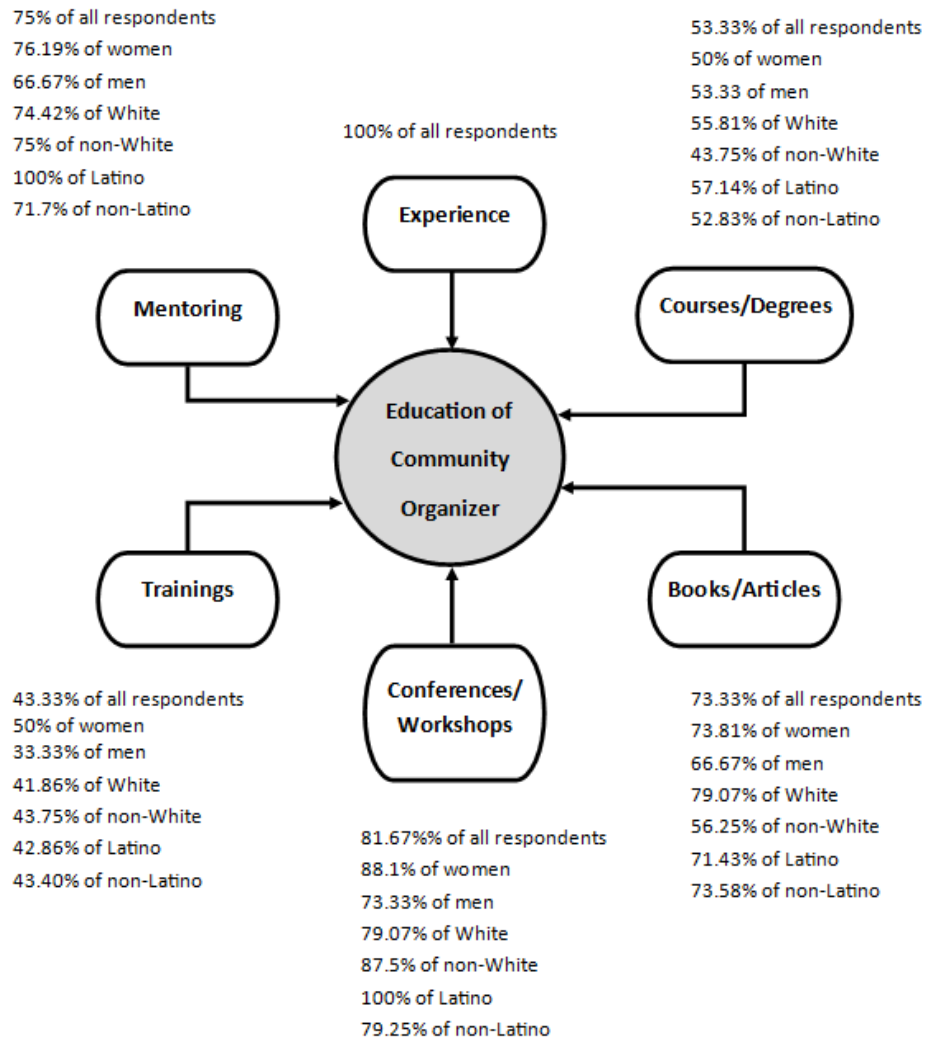
The overwhelming majority work in an urban setting (86.89%), meaning Minneapolis and St. Paul. There were not significant differences reported by women and men about the organizations that employ them. Although, women were more likely to work in an urban setting (93.02% versus 80%) and more likely to work with a particular geography (67.44% to 46.67%) or demographic group (41.86% versus 33.33%). Similarly, based on race and ethnicity, non-White respondents were more likely to work in an urban setting (94.12% versus 83.72%) and were more likely than White respondents to work with a particular geography (70.59% versus 58.14%), demographic group (64.71% versus 30.23%), or program activity (29.41% versus 11.63%). Latino organizers were more likely to work with a demographic group (71.43% versus 37.04%) or a particular set of issues (57.14% versus 42.59%). In most cases, respondents reported working in small organizations, 65.38 percent with budgets under \$500,000 and 75.40 percent with fewer than 10 staff positions. Most Latino (85.71%) and non-White (70.59%) organizers reported working for community organizations with budgets between \$100,000 and

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\$1 million, while non-Latino organizers also worked for smaller (35.19%) and larger (20.37%) organizations.

Many people reported responding to an issue that interested or impacted them (35%) or working for an organization (35%) as the factor that prompted their first educational activity related to community organizing regardless of gender, race, or ethnicity. Community organizations provide slightly more than half of the initial educational experience (53.33%), when considering both those were first introduced while either working or volunteering (19.33%) with a community group. While only a very few people cited workshops and conferences as a part of the initial introduction to organizing, these methods grew in importance over time to become the most commonly cited educational method (81.67%). Community organizations continued to play a significant role in providing education through in-the-field mentoring (75%). Women reported learning about organizing at rates of 50 percent or more for each of the educational method listed in the survey and higher rates than men for all methods. On the other hand, Latino organizers reported learning about organizing at higher rates from workshops (100% versus 79.25%) and in-the-field mentoring (100% versus 71.70%), and non-White organizers learning at lower rates from publications (56.25% versus 79.07%) and educational institutions (43.75% versus 55.81%). My survey suggests the methods of education I identified do fit into my evolving model of organizing pedagogy, even accounting for differences in gender, race, and ethnicity (see Figure 5).

FIGURE 5. Community Organizer Education by Method

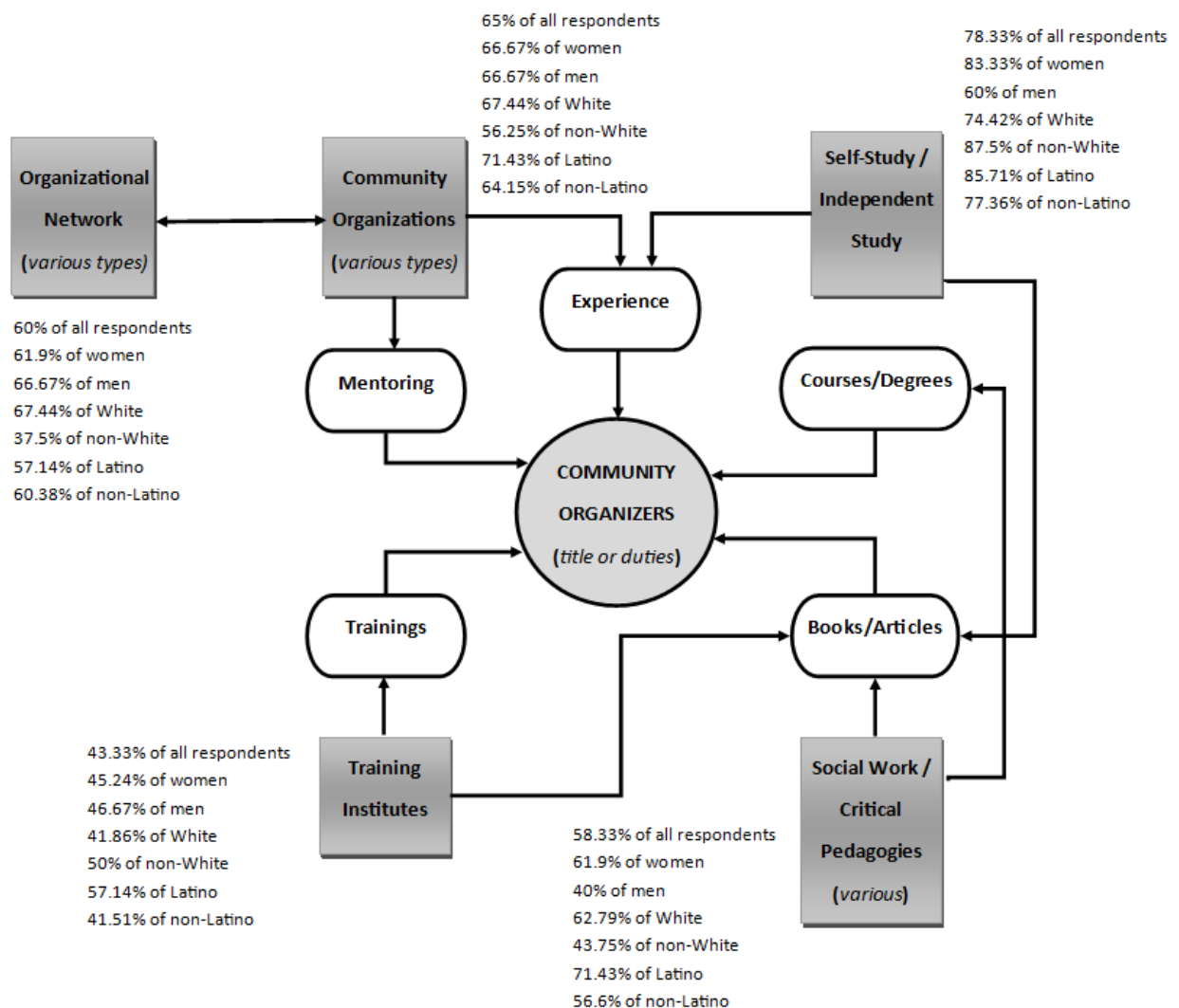


The most common source of community organizing education cited by respondents was self-study or independent study (78.33%). Respondents also cited the community organizations that employ them as a source of education (65%), larger “parent” organizations or organizational networks (60%), educational institutions (58.33%), and professional training (43.33%). Women also reported learning at the same or higher rates than men from all the educational sources listed in the survey. However, Latino respondents more frequently cited educational institutions (71.43% versus 56.6%) and professional trainers (57.14% versus 41.51%). Non-White organizers less frequently cited employers (56.25% versus 67.44%), organizational networks

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(37.5% versus 67.44%), and educational institutions (43.75% versus 62.79%), but were more likely to cite independent study (87.5% versus 74.42%) and professional trainers (50% versus 41.86%). My survey also suggests the sources of education I identified do fit into my evolving model of organizing pedagogy as well, even accounting for differences in gender, race, and ethnicity (see Figure 6).

FIGURE 6. Community Organizer Education by Source



Respondents were asked to self-assess the amount of organizing education they received.

More than half (56.66%) indicated they had received a good amount (38.33%) or a significant

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amount (18.33%). Those reporting little or almost no organizing education declined dramatically from 50 percent (less than one year), to 20 percent (one to three years), to 7.69 percent (three to five years), and, finally, to 4.76 percent (more than 10 years). Women were more likely to report the amount of education they received to be a little (14.29% versus 6.67%) or almost none (7.15% versus none in this survey). Latino organizers were less likely to report a little or almost none (none in this survey versus 18.87%), and much more likely to report it was a good or significant amount (100% versus 50.94%). On the other hand, non-White organizers were more likely to report a little or almost none (25% versus 13.95%), but also more likely to report a good or significant amount (68.75% versus 53.48%). As people reported greater amounts of organizing education, they also reported higher levels of satisfaction with their work as community organizers. Among those who were satisfied, 53.13 percent had a good or significant amount. Among those who were very satisfied, 91.67 percent had a good amount (50%) or a significant amount (41.67%).

In the survey, 20 percent indicated their highest level of education was introductory, 38.33 percent indicated it was intermediate, and 41.67 percent indicated advanced. Those who reported their highest level as advanced increased with experience from 12.5 percent (less than one year), to 57.14 percent (more than 10 years). Most people who reached an advanced level of study did through professional trainers or training centers (61.54%), publications (53.33%), and larger “parent” organizations or organizational networks (47.22%). Those who reported their highest level as intermediate did so through employers (48.72%) and educational institutions (45.71%), and, those who reported introductory, self-study and independent study (42.86%). In terms of race and ethnicity, people reported similar levels for their highest level of organizing education, with the exception of non-White organizers more likely to report an advanced level

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(50% versus 39.53%). On the other hand, women were much less likely to report that their highest level of study was the advanced level (38.1% versus 53.33%).

Ongoing support that community organizers received came from peer networking (83.33%); a coach or mentor other than their supervisor (41.67%); and an experienced supervisor (38.33%). For ongoing support, peer networks were the most cited regardless of gender, race, or ethnicity, and, in fact, it was cited more frequently by women (85.71% to 73.33%) by all non-White respondents. Overall, support from an experienced supervisor increased with the size of the organization's budget, which increased from no one citing it (less than \$50,000), to 100 percent (\$10 million or more). Coaching and mentoring by someone other than their supervisor also grew with the organization's budget, from 14.29 percent (\$50,000 to \$99,999), to 100 percent (\$10 million or more); although 60 percent reported it for organizations under \$50,000. However, men were much more likely to report that they had a coach or mentor (53.33% versus 35.71%). In addition, Latino organizers were more likely to cite both an experienced supervisor (71.43% versus 33.96%) and a coach or mentor (71.43% versus 37.74%), and non-White organizers were more likely to cite a coach or mentor (50% versus 39.53%), although less likely to cite an experienced supervisor (31.25% versus 41.86%).

A majority of respondents received training in 11 of the 14 related to the typical duties of a community organizer regardless of gender, race, or ethnicity. The frequency of trainings for each area varied, but seemed to follow a certain logical progression from the more foundational concepts in community organizing to those that are more advanced or specialized: broad organizing concept (nine out of 10); organizational building (8 out of 10); leadership development and strategic actions (seven out of 10), alliance building and reflection, critical thinking, and evaluation (six out of 10), and other more specialized training (five out of 10). As people reported higher levels of organizing experience or more time devoted to organizing

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duties, they also reported receiving training related to more subjects. Women, however, were less likely to report having received training in leadership development (76.19% versus 93.33%) and reflection, critical thinking and/or evaluation (57.14% versus 86.67%), and non-White respondents were less likely to report training in community events (68.75% versus 81.4%) and raising funds (43.75% versus 62.79%). Those with five years' experience or more reported the highest rates in 11 of the 14 areas. Those who reported devoting 50 percent or more of their time to organizing work reported the highest rates in 10 areas. People who reported their highest level of community organizing education was the advanced level also reported the highest rates of training in 13 of the 14 areas of organizing study.

In evaluating the usefulness of their education and training, an overwhelming majority (82.76%) responded the education they received matched their needs. The evaluation was somewhat less positive for Latino organizers (71.43% versus 84.31%) and particularly for non-White organizers (62.5% versus 90.24%). However, the respondents who strongly agreed was much higher for women (31.71% versus 7.14%) and Latino organizers (57.14%, which was twice other racial and ethnic categories). The more relevant organizers rated the education they received, the higher levels of satisfaction they reported with their work as community organizers. Among those who reported they were satisfied, 83.33 percent agreed or strongly agreed it was relevant.

A majority (60.34%) assessed their overall organizing education as above average (46.55%) or excellent (13.79%). However, there is room for improvement with many rating their education as "average" (37.93%). It is also noteworthy that Latino respondents' ratings were somewhat higher (71.43%) and women also rated the quality of that education much more positively, whether they found it above average (51.22% versus 35.71%) or excellent (14.63% versus 7.14%). Respondents were more likely to evaluate the quality of their organizing

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education positively as the level of study increased. Of those who reported introductory as their highest level of education, 40 percent rated it above average (30%) or excellent (10%). For those who reported advanced as their highest level, 80 percent rated it above average (60%) or excellent (20%). The more highly respondents rated the quality of the education they received, the higher levels of satisfaction they reported with their work as community organizers. In fact, those who reported they were very satisfied, 83.34 percent rated their education as above average (41.67%) or excellent (41.67%).

An overwhelming 84.49 percent reported that their study, education, and training probably (36.21%) or definitely (48.28%) produced an improvement in their community organizing. Although, a majority of women assessed it definitely had (53.66%) while a majority of men assessed only that it probably had (57.14%). When organizers generally believed their training was relevant, 90.63 percent reported it probably (62.5%) or definitely (28.13%) improved their organizing work. For those who reported they were uncertain if their training was relevant, 71.43 percent reported it probably did not (57.14%) or definitely did not (14.29%). Organizers were more likely to report an improvement in the quality of their organizing when their rating of the quality of training increased. For those who provided their training with an overall rating of average, 63.64 percent reported it probably (59.09%) or definitely (4.55%) improved their community organizing. For those who gave their training an overall rating of excellent, 100 percent reported it definitely improved their organizing. Respondents were more likely to report an improvement in the quality of their organizing when their level of study increased. For those who reported introductory as their highest level of education, 50 percent reported it probably (20%) or definitely (30%) improved their community organizing. For those who reported advanced as their highest level, 92 percent reported it probably (28%) or definitely (64%) did. The more certain respondents were about an improvement in the quality of their

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organizing, the higher levels of satisfaction they reported with their work as community organizers. For those who reported mixed feelings about their work, 73.34 percent it probably (46.67%) or definitely (26.67%) improved their community organizing. For those who reported feeling very satisfied about their work, 91.66 percent reported it probably (8.33%) or definitely (83.33%) did.

An important indication of the usefulness of community organizing education is how often it is applied. When asked about application of their training overall, 74.14 percent of respondents indicated using what they had learned frequently (48.28%) or very frequently (25.86%), and, it is noteworthy, 100 percent of Latino respondents. Women also reported applying their learning much more frequently than men (80.49% versus and 57.15%). An important indication of the need for education in a certain area of community organizing is how frequently a community organizer needs to call on knowledge or skills in those areas. The survey provided a list of 14 areas related to the typical duties of a community organizer. There were 10 areas that had 85 percent or more of respondents report using the knowledge or skills sometimes, often, or almost always. In fact, in seven of these areas, 45 percent or more reported they almost always used them. Only one of these areas was significantly different based on gender, raising funds, which 25.64 percent of women, but only 9.09 percent of men, using almost always. In comparing the skills organizers often have to call on to the training they received, in eight areas, more people or just about as many people that frequently rely on those skills reported receiving training. However, in six areas, more people reported needing to work frequently in an area without any training.

Reflecting on the seven skill and knowledge areas organizers in another question reported using most frequently, there were differences based on race and ethnicity but they were not extremely pronounced. Large majorities of respondents in all categories applied broad

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organizing concepts and base building training frequently (meaning often or almost always), but non-Latino organizers were more likely to indicate applying broad organizing concepts almost always (47.92%) than Latino organizers (28.57%) and to apply based building training almost always (46.94%) than Latino organizers (28.57%). There were three areas where Latino respondents were significantly more likely to report applying their training almost always: relationship building (85.71%); community events and meetings (85.71%); and leadership development (57.14%).

The objectives of the survey of community organizers in the Twin Cities metropolitan area was to describe the education and training that was being received, determine the usefulness of the education and training, and identify differences in that education and training based on the gender, race, and ethnicity of individuals. The method was used first in order to identify the learning objectives of community organizers and assess how well they are being met. It informed the interviews conducted with formal, non-formal and informal educators, including influencing who was interviewed and what questions were asked.

Interview of Formal, Non-formal, and Informal Educators

I conducted interviews primarily from November 2018 to May 2019. The interviews included individuals highly-experienced in formal, non-formal, and informal educational activities, such as veteran community organizers, professional organizing trainers, and educators teaching formal courses on community organizing. This method allowed me to study both the phenomenon of organizing education through their lives and experiences as well as developing a future pedagogical model. LaBelle (1982) argued that education is equal to learning and there are three types of learning: formal education (structured education in a formal academic setting), non-formal education (structured education outside a formal academic setting), and informal

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education (life experience that does not need to be structured or in a formal setting). These modes can be offered discretely or in combination and LaBelle argued that, while there are some resources provided through formal education, much of the learning associated with social movements is a result of informal and non-formal education.

As a long-time practicing community organizer, I am frustrated that, while social movements and community organizing are knowledge producers in their own right, they are rarely recognized as such in the everyday academic world. This is not unexpected since educational success is traditionally associated with possession of the cultural capital and habitus of the dominant group (Bourdieu & Passeron, 1990). Organizing, as a response coming from the socially dominated, is something different because it is a form of subjugated knowledge (Foucault, 1980). From the perspective of both Bourdieu and Foucault, the development of an organizing curriculum itself will be a process of elevating a different set of cultural capital by revealing the concealed and qualifying the disqualified. It will be important, therefore, to work with community organizing practitioners and educators (formal, non-formal, and informal) to detail a comprehensive and cohesive pedagogy of community organizing.

Community organizing practice is rich overall in approaches built from practice wisdom, case studies, conceptual frameworks, and more broadly focused social theory, but it has still not produced much in the way of formal practice theory and models (Brady & O'Connor, 2014). Formal theory differs from terms commonly used in texts prepared by highly experienced community organizers untrained in research methods. For example, a “framework” is “a heuristic that provides a logical categorization of some aspect(s) of community practice” such as goals, outcomes, leadership, and so on (pg. 212). An “approach” is “guidance ... based on practice wisdom and/or various conceptualizations of practice” (pg. 212). Formal practice theory is derived from empirical evidence gained through rigorous scientific inquiry for the purpose of

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providing specific guidance about how to carry out a particular practice and what can be expected as a result, which is obviously useful for both practitioners and educators.

There are, in fact, academics with an interest in community organizing, however, few engage significantly in social movements themselves and therefore they have not undergone the political learning curve represented by social movements. This may explain the widespread persistence of a faith in critical scholarship isolated from agency (Cox, 2015). They have not gained the political experience necessary to understand that simply “becoming aware of a systematic or structural injustice, nailing it in a hard-hitting writing or publishing high-quality research on it, does not in itself change things” (Cox, 2015, p. 38). “Good arguments and empirical research are only as effective as the social agents who deploy them” and that effectiveness requires the proper methods of education (pg. 39). If there is to be a resurgence of community practice, it is necessary to resolve this historical tension between professionalism and community organization. One article proposes a scholar/advocate approach using “pracademics,” or practitioners formally trained in research, to create a bridge between professional academics and community organizations, which is a role I and some of those I interviewed chose to assume.

Participants

I conducted a total of 11 interviews as part of my research, which was a manageable number that also provided me a good amount of data. The purpose of the interviews was to learn about the educators organizing experience, teaching or training experience, and the elements of their organizing pedagogy, including what they viewed as key concepts, essential skills or capacities, important educational resources, and appropriate teaching methods. I decided the interviews would be the most useful if the participants were engaged in educational activities

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long enough to develop a meaningful level of knowledge, experience, and insight. Therefore, as a minimum threshold to be included in survey, an individual had at least 10-years-experience working in one particular educational category in a professional capacity. My goal was to have one-third of the interview participants come from each of the educational settings (which was essentially the case), approximately half from each gender (it was five female and six male), at least one-third people of color (it was one-fifth), and at least one person representing each of the subsets under organizational focus, geographic setting, and educational focus. There was also an attempt to reflect the different sizes of organizations and staff.

Formal Educators

Jodi Bantley is the associate director with the Institute for Community Engagement and Scholarship (ICES) at Metropolitan State University. Previously, she was coordinator of community-service learning at Metro State, executive director for Hamline Midway Coalition, development director for Organizing Apprenticeship Project and Minnesota International Center, communications & projects manager for First Children's Finance, and a consultant for Higher Education Consortium for Urban Affairs (HECUA) and Casa de Esperanza.

Jennifer Blevins is an adjunct professor in the department of Social Work at the University of Wisconsin-River Falls, and was previously an adjunct instructor at the University of Minnesota-Twin Cities. She was also until June 2019 interim executive director of the Dispute Resolution Center, which was created to promote the constructive resolution of conflict through open communication and shared decision-making. She received both her Ph.D. and MSW in Social Work from the University of Minnesota. Her degrees and teaching have focused on community practice. She has taught classes in rural and urban community organizing and

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development, group facilitation, restorative justice, conflict management, youth development and working with diverse and immigrant populations.

Sam Grant was, until December 2019, the Environmental Sustainability program director for the Higher Education Consortium for Urban Affairs (HECUA). He has also been a community faculty member with Metropolitan State University since 1990. Grant is a Ph.D. at the California Institute of Integral Studies, and MS from Southern New Hampshire University, with a focus on community economic development. He co-founded a number of organizations, including AfroEco, Full Circle Community Institute, Organizing Apprenticeship Project, Wendell Phillips Community Development Federal Credit Union, Green Institute Eco-Industrial Park, Grassroots Public Policy Institute, and Sierra Leone Foundation for New Democracy.

Phil Sandro is the director and lead faculty of the Inequality in America Program for the Higher Education Consortium for Urban Affairs (HECUA). HECUA offers off-campus academic programs including classroom instruction and community internships in support of movements for social justice, peace, and environmental sustainability in the United States and abroad. He has taught experiential urban studies programs for three decades, with HECUA since 1994 and the Associated Colleges of the Midwest Urban Studies Program. Sandro received his Ph.D. in Economics from the New School for Social Research with emphasis on urban and regional economics, political economy, and economic history. His background includes community organizing in Chicago and the Twin Cities.

Professional Trainers

Salvador Miranda retired as senior equity trainer with Voices for Racial Justice. Voices was originally established as Organizing Apprenticeship Project, with a goal to train and place strong organizers in thriving grassroots organizations. Its redefined mission is to advance racial,

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cultural, social, and economic justice in Minnesota through organizer and leadership training, strategic convenings and campaigns, and research and policy tools. Miranda had conducted trainings for the Gamaliel Foundation and other faith-based organizations, but he transitioned to Organizing Apprenticeship Project first as a board member, then as associate director, and finally as the director of training. Miranda received his law degree from the University of Minnesota.

Beth Newkirk retired as director of strategic projects at Voices for Racial Justice. Voices was originally established as Organizing Apprenticeship Project, with a goal to train and place strong organizers in thriving grassroots organizations. Beth was OAP's founding director. Its redefined mission is to advance racial, cultural, social, and economic justice in Minnesota through organizer and leadership training, strategic convenings and campaigns, and research and policy tools. Previously, she was also a community organizer and the founding director of All Parks Alliance for Change (APAC), worked for Cooperating Fund Drive (now Community Shares of Minnesota), and taught a course on community organizing at Metropolitan State University

Pamela Twiss is director of training and consulting at National People's Action, which provides weeklong Transformative Leadership Trainings, intensive political education trainings, and trainings for trainers. For over three decades, she has engaged in community organizing campaigns and promoted the development of leaders and community organizers. Previously, she was program and organizing director for TakeAction Minnesota, co-director of ISAIAH, and chief of staff for Service Employees International Union (SEIU) Local 284, which represents school support staff in K-12 schools in Minnesota and adjunct faculty members at colleges and universities in the Twin Cities metro area.

Veteran Organizers

Todd Dahlstrom is the director of organizing and growth for the Minnesota AFL-CIO and assists affiliate unions to extend union membership. The Minnesota AFL-CIO is part of the nation's largest labor federation and represents over 300,000 members of over 1,000 local unions in Minnesota. Previously, he served as lead organizer for the Service Employees International Union (SEIU) with Local 26, which is Minnesota's Property Services Union and has more than 6,000 members in the Twin Cities metro area. For 10 years with SEIU, he organized Twin Cities security officers, led successful strikes, and trained and led union members and community groups in direct action against corporate targets on behalf of working people.

Mary Keefe retired as executive director of Hope Community. She joined Hope in 1994 as associate director and served as executive director from 2006 to 2017. Hope Community is a Community Development Corporation (CDC) in a low-income, very diverse Minneapolis neighborhood that addresses issues such as affordable housing, food access, and racial equity as well as engaging 500 people each year in learning, leadership, and organizing. Begun in 2006, Hope conducts Sustainable Progress through Engaging Active Citizens (SPEAC), an intensive eight-month/bimonthly leadership, organizing, and action training program with racial justice and healing justice frameworks.

Buddy Robinson is executive director of the Minnesota Citizen Federation – Northeast (formerly the Minnesota Senior Federation – Northeast). The Citizen Federation is a nonprofit organization that defends the consumer rights and economic justice of people against big corporations, which recognized shared intergenerational issues and broadened its mission to all adults, not just seniors. Robinson has conducted organizing trainings within the Citizen Federation as well external trainings for the Minnesota Council of Nonprofits' annual conference and VISTA volunteers serving within the Minneapolis school district. In addition, he published

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a scholarly book on community organizing and education, *Strategies for Community Empowerment*.

Vic Rosenthal is now the president of an independent consulting practice focused on organizing, training, and campaign work. He had helped to launch, served as a community organizer, and was executive director of Jewish Community Action for 19 years. With JCA, Rosenthal developed the Northside Community Reinvestment Coalition (NCRC), which is an arm of JCA that brought together community leaders in north Minneapolis neighborhoods to strengthen the community. He also served as state director of the Minnesota Senior Federation, and an organizer with the New York Public Interest Research Group (NYPIRG). Rosenthal received his Master of Public Administration from Rutgers University.

Community Organizing

Experience and Training

Each interview opened with the same two questions, “Tell me about your experience with community organizing” and “How did you learn about community organizing? Did it include trainings, courses, etc.?” Even though individuals are being interviewed based on their role as formal, non-formal, or informal educators, the questions are important because one of my methodological traditions is phenomenology. This conceptual framework is used to reveal the essence of the lived experience and the underlying structure of this experience in order to better understand a phenomenon; in this case, community organizing education.

Bantley’s first exposure to community organizing was as part of a rent strike in college. She learned primarily “by doing and by coaching,” which included mentoring from seasoned organizers during the rent strike, members of a highly organized national movement of farmers in the Philippines, and organizers with more formal organizing training at the Hamline Midway

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Coalition. She did also work in non-training roles with two organizations involved in organizing education: HECUA, and Organizing Apprenticeship Project (now Voices for Racial Justice).

Blevins first experience with community organizing was organizing for a lunch room salad bar in high school. At St. Cloud State University, she received a Social Work degree with a community organizing, or macro, focus, and engaged in a class project to convince Stearns County to accept and award state sliding fee childcare funds to eligible parents. She worked as an organizer for Community Action for Suburban Hennepin, Action through Churches Together (ACT), Minnesota Alliance for Progressive Action (now Take Action Minnesota), and Family & Children's Services (now The Family Partnership). She had mentors in several of these positions, but her main formal organizing training was with ACT; going through the Gamaliel Foundation's week-long training program.

Grant grew up in a civil rights movement family that lived by a "radical humanist kind of philosophy." He credits his parents as his best teachers of organizing. At 11 years old, he read Frantz Fanon's *The Wretched of the Earth* (1963). He began organizing with a focus on the educational system, or what he called the "mis-educational" system. In college, he became involved in the South African divestiture movement, and also worked with a state representative pushing legislation for community and worker right-to-know about the use and storage of hazardous and toxic chemicals. After college, he was involved with community organizing in Minneapolis, including with the Phillips and Central neighborhoods and in St. Paul.

Sandro first experienced community organizing during college, both through an internship and by taking time away from school to work with a community organization. He had experienced trainers and mentors, including through the Midwest Academy. He also read books written by veteran organizers, such as Saul Alinsky, Kim Bobo, and Si Kahn, and critical educators, such as Paulo Freire. He experienced early successes and was encouraged by them.

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Miranda's first exposure to community organizing was during law school with the Twin Cities Archdiocese Hispanic ministry board. He had experienced trainers and mentors, including through the Applied Research Center, Asset-Based Community Development Institute, and Organizing Apprenticeship Project. He also spoke of early success that left him feeling motivated to continue.

Newkirk started organizing as an AmeriCorps * VISTA volunteer with the United Handicap Federation, then took a position as part of organizing effort in Anoka County connected to Minnesota COACT (Citizen Organizations Acting Together) that became All Parks Alliance for Change. There were several VISTA members with different organizations who met weekly and received training, which was mostly "the book part." She also received mentoring during her two years as a VISTA volunteer from an organizer who came out of the Industrial Areas Foundation (IAF) tradition. She liked the training design which was mostly experience, mentoring, and a chance to reflect on the experience. Later on, she also received training from Applied Research Center and Showing Up for Racial Justice (SURJ).

Twiss started organizing with low-income constituencies and electoral campaigns in New Hampshire and Rhode Island with Ocean State Action, where she received some training through Midwest Academy and was part of reading collectives, but, having mostly worked for organizations with one staff person, she wanted to be part of a collective of people with something to teach. In Minnesota, she did faith-based organizing as the first co-director of ISALAH, participated in both local and national training through the Gamaliel Foundation, and received mentoring. She did some labor organizing with the Service Employees International Union (SEIU), was the organizing director with Take Action Minnesota, and is now the training director with National People's Action.

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Dahlstrom began organizing in his early twenties without realizing that it was organizing. Most of his organizing has centered around labor or work organizing, although it does touch on a wide range of community issues, including housing, unemployment, banking, and immigration. When he organized his coworkers to push for a second meeting time for contract negotiations that second shift workers could attend, this gained him attention and he eventually became a local union officer. He says, “It was the first time in my life where my ideas were valued. Or were important. It was really empowering, and I think it really changed my life.” He was hired as a union organizer, and, at the beginning, received some training on union fundamentals, such as having conversations, how to map a work site, and how to build committees, but was primarily self-taught through trial and error. He credits his early success primarily with an innate ability to relate to people from a wide variety of backgrounds as a result of growing up a range of different communities. Later on, he points to a week-long Gamaliel Foundation training that changed his professional and personal life because of its use of one-on-one conversations.

Keefe was first introduced to community organizing through the left-wing Catholic Church, which was prominent in her life. At the Denver diocesan level, she participated in a 30-week class focused on religion and justice. She was the chair of an organizing committee of an Industrial Areas Foundation (IAF) organization in the Twin Cities and, as a volunteer, organized a meeting with a thousand people. She was offered a position as an IAF organizer and worked with organizations in the Twin Cities and New York City. She was hired without much knowledge about organizing but cites training as a real strength of the IAF network, including an intense 10-day national training. After training, she was assigned an experienced organizer to speak with every week.

Robinson first engaged in community organizing right after college when he was hired for a VISTA position. He had some limited mentoring, but read books by Saul Alinsky and had

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experienced trainers through the Gamaliel Foundation, Industrial Areas Foundation, and Midwest Academy. He was motivated by three things: occasional victories that he labeled “intermittent reinforcement behavior modification,” “developing some basic skills and connecting to the legacy and history of resistance movements in general” (which is similar to Tilly’s historical analysis of social movements), and recognition of the need for his own personal liberation.

Rosenthal first encountered organizing as a student leader and then student organizer with New York Public Interest Research Group (NYPIRG) and had an important mentor. He also worked with seniors as an AmeriCorps * VISTA volunteer in Ohio, nursing home resident councils as an organizer in New York, seniors as the state director with Minnesota Senior Federation (MnSF), and, for 18 years, executive director with Jewish Community Action (JCA); where he gained significant experience with congregation-based organizing and organizing across faith, race, and culture. Beginning at NYPIRG, he did not receive formal training, but was given some books and a lot of conversation. At MnSF, he made use of the Midwest Academy’s book *Organizing for Change* (Bobo, 2001), and brought in an organizing training from National People’s Action, and, at JCA, he attended a 10-day training with Industrial Area Foundation, which he described as an extremely powerful experience.

Even though they focused on different organizations and issues, the participants had many similarities and some differences in what prepared them to engage in community organizing (see Table 27). All the individuals indicated having their first organizing experience early in life, whether it was in childhood, college, or early adulthood. Likewise, all pointed to experience working with community organizations as a source of learning. Eighty percent pointed to some, if not a great deal, of mentoring from experienced organizers. Professional trainings played a role in the education of 80 percent of participants, including all of the

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professional trainers and veteran organizers. In a later question, these individuals all mentioned some, if not many, books and articles they used or had used in educating others, but only four of them cited written materials as part of their community organizing education. Only one participant cited a formal course or degree as part of their organizing education. This person received a Social Work degree with a community organizing, or macro, concentration, which is not surprising because research has indicated prior organizing experience is a better indication of pursuing an organizing career than a social work degree (Starr, Mizrahi & Gurzinsky, 1999).

TABLE 27. Community Organizing Education Cited by Participants

Educator	First Organizing Experience	Experience	Mentoring	Professional Trainings	Courses/ Degrees	Books/ Articles
Formal Educators						
Bantley	College	X	X			
Blevins	High School	X	X	X	X	
Grant	Childhood	X	X			X
Sandro	College	X	X	X		X
Professional Trainers						
Miranda	Law School	X	X	X		
Newkirk	After College	X	X	X		
Twiss	Early Adulthood	X	X	X		
Veteran Organizers						
Dahlstrom	Early Adulthood	X		X		
Keefe	Early Adulthood	X	X	X		
Robinson	After College	X	X	X		X
Rosenthal	College	X		X		X

Concerns About the Future of Organizing

Each interview closed with the same question, “What are the unique challenges facing community organizing and social movements in 21st century America? Will this affect how community organizing is practiced or taught?” Within the methodological tradition of phenomenology, the question allowed participants to draw on their lived experience as both community organizers and educators to identify the important opportunities and challenges that

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will influence both how organizing is practiced as well as how it should be taught in order to be effectively used. This section covers those responses that identified concerns.

Bantley sees race as the overriding question in community organizing. Today's political context is very polarized and race and immigration are being used as a wedge to separate people who might otherwise be in alliance. She is concerned that if organizers of all identities "don't figure out how to work better across identities ... organizing will not have a future."

Blevins sees the sharp social divisions within the country as a challenge for the future of organizing. There are new communities in Minnesota and a great diversity of people, but, in her experience with multicultural organizing, efforts to come together are not necessarily bridging those divides. As a result, ground is being lost on a range of different issues. Part of this challenge is also the role of the white-privileged organizer. Even as a white peer, the tensions are still strong because there is still a race issue. The question is how those organizers can be a part of the solution.

Grant shares a concern described by Sara Ahmed (2006) in "The Nonperformativity of Antiracism Training." If an environment of listening and learning is not strategically created, it is possible to provide antiracism training that simply allows people to become more sophisticated racists – more sophisticated social performers with more blind spots that support the continuation of patterns of racism. He suggests the emerging ideas of "transformative organizing" offer more promise, because it provides "a robust and connective approach that supports movement building through and across our diverse domains of struggle."

Thinking about the future of community organizing, Sandro worries about the power of organized money, people experiencing a sense of isolation and a kind of learned helplessness, and there not being enough organizing training. In many ways, he feels like the effort to promote social change through community organizing is starting over from scratch.

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Miranda is concerned that the 2016 election represents a shift from equity and fairness to “zero tolerance and get rid of the people.” He worries that the activism we are seeing now, such as the marches and town hall meetings, represents a popular misunderstanding of organizing as just protest rather than strategic change. Fundamentally, he is concerned about the availability of funding for community organizing.

Newkirk is concerned that community organizing gets blurred with voter activation, especially in the era of President Donald Trump. Whatever his deficiencies, she argues that it is important to pull back from electoral politics to focus on the people who elected him and engage them with questions, such as: “what are they thinking and who’s not listening to them. Where do they need to be challenged?” She sees problems with digital organizing because previous models of organizing were based on people engaging with each other and the cyber world seems to encourage disengagement from each other. Finally, she feels the current culture is putting immense pressure on young people to “do everything quicker and shallower.”

Twiss is concerned about the lack of understanding of and support for capacity building; at least on the left side of political spectrum. She argues the right understands capacity building and, as an example, points to the so-called “Koch Network;” the informal name for a network of politically active nonprofits backed by billionaires Charles and David Koch and other conservative donors. She explains they run six-week courses and provides funding for 10,000 people a year to attend. On the other hand, People’s Action is a progressive national network with projects in 30 states and only one small foundation supports their training program, which allows them to employ just one full-time trainer, which they supplement with time from a handful of other national and affiliate staff members. In general, she sees a cycle in which conservatives force cuts to safety net programs, and foundations put more money into making up the difference and less into organizing.

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Dahlstrom identifies his biggest concern by pointing to Ori Brafman's book, *The Starfish and the Sider: The Unstoppable Power of Leaderless Organizations* (2006). He cautions that we have to be cautious about the role of individual egos even when we have identified common goals. The book points out that when a spider loses a leg it dies, while a starfish simply grows a new leg. The challenge is to have organizations behave like starfish rather than spiders. Within an organization, people need to share knowledge and power, rather than hoarding it.

Keefe has met community organizers who received training that focused on rigid rules. Her concern is "real life is not rigid boundaries and rigid rules." She argues there is no way to know what a community will look like in 10 years. Organizers need to be constantly exploring and learning new things.

Robinson believes the World War II-era "Greatest Generation" experienced large-scale benefits of collective action, and, as a result, recognized its value, which became the backbone of several decades of community organizing. However, he believes they were followed not only by subsequent generations of non-joiners (as described in Robert Putnam's *Bowling Alone*), but also by the corporate and political promotion of an individualistic worldview. He is critical of the notion that social media can be used effectively for community organizing because it allows an easy connect-disconnect, which requires visible and charismatic leaders in order to sustain engagement resulting in a narrowing of both the diversity as well as the possibility of several levels of leadership. Finally, he worries where resources for community organizing will come from in the future, noting that resources were more available to Tea Party than Occupy activists.

Rosenthal sees social media as one of the fundamental challenges of organizing. He views it as more likely a barrier that stands in the way of organizing rather than a tool that facilitates it. He believes a lot of people have moved away from face-to-face conversations and is not convinced people can effectively organize without face-to-face, one-on-one conversations, because he views

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sitting across from someone as essential to building trust. He is encouraged by a growing sense of openness and willingness to operate across racial and gender lines in the generations that follow him. However, he is concerned that white-led organizations are themselves not open to what is really required for multi-cultural work. He believes it is easy for organizations to think they are approaching race and culture the right way when they are not, and sees anti-racism training as essential. Finally, he sees a challenge and opportunity in intergenerational organizing, which is currently not happening very much. He argues that the retiring baby boomers are a significant potential resource but recognizes that, because of a certain generational arrogance, “we tend to put people off very often because of how we enter spaces ... especially, white men.” If the challenges can overcome though, “The idea that young and old could learn together, and teach each other, and organize together would be very, very powerful.”

Participants raised a variety of concerns about community organizing and social movements in 21st century America, but five specific themes emerged (see Table 28). First, five participants identified the need to develop an adequate response to issues of race and immigration, including better training approaches such as “transformative organizing,” more effective strategies for multicultural organizing, and more capacity for engagement among White organizers and White-led organizations. Second, four participants identified the need to overcome increasing social disconnection that may arise from a more individualistic world view, learned helplessness, and/or a current culture that encourages young people to “do everything quicker and shallower.” Third, six participants identified a lack of organizing knowledge as a result of limited organizing training, lack of support for capacity building activities, popular misunderstandings of organizing that confuse it with a single simple tactic like protest or voter activation, and/or unnecessary limitations, such as failing to explore and learn new things or involve all generations. Fourth, four participants identified a lack organizing funding

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particularly in comparison with resources available to corporate interests, such as those provided by the Koch Network. Finally, three participants identified concerns about social media in general and digital organizing in particular, which they see as a barrier rather than a tool for organizing due to the ease with which people can connect and disconnect and how that undermines the ability to build trust and relationships.

TABLE 28. Concerns about the Future of Community Organizing

Educator	Developing Response to Race	Overcoming Social Disconnection	Lack of Organizing Knowledge	Lack of Organizing Funding	Social Media Disengagement
Formal Educators					
Bantley	X				
Blevins	X				
Grant	X				
Sandro		X	X	X	
Professional Trainers					
Miranda	X		X	X	
Newkirk		X	X		X
Twiss			X	X	
Veteran Organizers					
Dahlstrom		X			
Keefe			X		
Robinson		X		X	X
Rosenthal	X	X			X

Opportunities in the Future of Organizing

As mentioned earlier, each interview closed with the same question, “What are the unique challenges facing community organizing and social movements in 21st century America? Will this affect how community organizing is practiced or taught?” Within the methodological tradition of phenomenology, the question allowed participants to draw on their lived experience as both community organizers and educators to identify the important opportunities and

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challenges that will influence both how organizing is practiced as well as how it should be taught in order to be effectively used. This section covers those responses that identified opportunities.

Bantley sees theory, action, and reflection as a powerful thing, but this needs to occur not just in practice but also in a more formalized learning environment, in order to keep the body of knowledge alive and accessible. She feels there should be a formal support system for students to stay invested in the community issues they care about while getting their degrees. This could be a college accredited approach that involves an organizing project while they are getting the conceptual background and learning foundational organizing skills.

Blevins sees potential in the organizers, authors, and teachers who recognize the social environment around us is changing fast and new ideas are needed to coach and challenge the next generation of community organizers. She points to the writings of Angela Davis, who creates links between the local, national, and international, and is exploring other books such as Matthew Desmond's *Evicted: Poverty and Profit in the American City* (2016) and Michelle Alexander's *The New Jim Crow: Mass Incarceration in the Age of Colorblindness* (2012)

Grant sees potential in creating informal organizing spaces, in which people who are using all the different organizing traditions can meet and merge. He feels that the siloing of organizing traditions based on short-term goals and interests is the greatest impediment to bringing about change. However, the catch is that these kinds of spaces tend to get "hijacked or co-opted" and start to narrow in focus, which may require separate spaces to work independently and to mix. He suggests critical participatory action research as an approach to theory-building in organizing. This keeps theory grounded in emergent awareness coming through action, experience, and reflection in the field and practices open to seeing the world more clearly by connecting it to theory.

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Sandro sees islands of good work such as Black Lives Matter, and potential in “the anger, the passion, the sense of urgency” that people are expressing right now through marches and town hall meetings.

Miranda is pessimistic about at least the immediate future of community organizing. He expressed frequently his relief to be retiring at this time and to be leaving Minnesota for California. Although, he is looking to writing his book, “Reflections of Organizing,” as an opportunity to become re-inspired, which suggests the Freirean concept of critical reflection.

Newkirk sees the same potential for progressives to engage with people who are white, suburban, or rural as demonstrated by conservatives and documented in Lisa McGirr’s book *Suburban Warriors: The Origins of the New America Right* (2015). McGirr documents use of house parties, discussions, and education, which Newkirk believes progressives are opting not to do. She finds herself very interested in white, rural, and suburban people and “how you connect the stories that they have when they do have them to kind of a broader understanding of justice.”

Twiss sees potential for bringing organizing to a larger scale in models for effective movement organizing, such as Momentum a training institute and movement incubator, Cosecha a specific movement for undocumented immigrants in the United States, and Mark and Paul Engler’s *This Is an Uprising: How Nonviolent Revolt is Shaping the Twenty-First Century* (2016), which examines the theory and practice of mass movements. The Momentum model attempts to fuse the strengths of what they see as the two dominant organizing traditions in the United States: structure-based organizing and mass protest. Structure-based organizing uses one-on-ones to establish relationships, develop leaders, build a base, and make institutional demands. Mass protest relies on autonomous sets of individuals to take to the streets in order to create polarizing events or “moments” that inspire others to act in a symbolic way around social issues. She argues this model addresses the more limited number of people engaged by traditional

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structure-based organizing, as well as the collapse of protest efforts like Indivisible, if they are not connected to some larger organization.

Dahlstrom is optimistic about at least the immediate future of community organizing. He sees more people organizing, and, in part, he credits that to the election of Donald Trump. “We always say in labor organizing the boss is the best organizer ... that guy is an asshole, let’s go do something about it. We’ve got a president who is an asshole.” He believes the only way things will change is when people are “getting off their couch and taking to the streets” and he sees many more people standing up informally and through organizations.

Keefe argues that one of the challenges facing organizing is the need to do increasingly complex work in real communities where there are many things happening at the same time. However, she has a fundamental optimism that “each generation will invent different ways.” The challenge for the current generation of organizers and educators is “inspire people to learn how to do that for themselves.”

Robinson sees millennials entering into a state that I would identify as what Freire called naïve transitivity, in which people are more open and responsive to issues and concerns but are susceptible to an over-simplification of problems. Freire would identify this as the emergence of a certain criticality of consciousness that requires critical education because, at this stage, people are vulnerable to polemics and fanaticism and can easily fall into a fanaticized consciousness and massification (Freire, 2005, p. 16). Along with massification, there is a certain amount of “mystification,” in which the forces of oppression can also be hidden or disguised as something else. Buddy sees an opportunity for older generations who have experienced successful collective action and community organizing to educate millennials. He also believes in social movement theories that suggest that we cannot necessarily control the larger forces that shape

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events, but we can train progressive leaders to be prepared for organizing opportunities when they emerge as a result of those forces.

Rosenthal is concerned the way people set up organizing or the structures often duplicates the system being challenged. For this reason, he argues multi-racial organizing is “the only kind of organizing we should be doing anymore,” in order to bridge gaps. It is important part of organizing that everyone, especially white people, still has to figure out. For him, a two-day workshop he attended with the People’s Institute for Survival and Beyond, a collective of anti-racist and multicultural community organizers and educators, was a turning point. He also points to books such as Michelle Alexander’s *The New Jim Crow: Mass Incarceration in the Age of Colorblindness* (2012) and Robin DiAngelo and Michael Dyson’s *White Fragility: Why It’s So Hard for White People to Talk About Racism* (2018) as important resources. As a result of his learning from these trainings and publications, race and culture became a very intentional focus during his time at Jewish Community Action.

Participants identified a variety of opportunities for community organizing and social movements in 21st century America, but five specific themes emerged: new knowledge and theory, new organizing approaches, new alliances and constituencies, passion and sense of urgency, and formal support systems (see Table 29). First, seven participants identified resources and methods for identifying new organizing knowledge and theory, including books documenting research into specific issues and organizing theory, methods such as participatory action research that can produce new knowledge and theory, and intergenerational support for new progressive leaders who will “invent different ways.” Second, two participants identified two specific new organizing approaches; the Momentum approach to merge structure-based organizing and mass protest into larger movements, and the People’s Institute for Survival and Beyond approach because multi-racial organizing is “the only kind of organizing we should be

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doing anymore.” Third, two participants identified ways to form new alliances by creating spaces that bring together the different organizing traditions and bring in new constituencies by using McGirr’s *Suburban Warrior* (2015) approach to engage white, suburban, and rural populations. Fourth, two participants pointed to sources of passion and urgency in both the good work of movements like Black Lives Matter, and, ironically, the strong response to Donald Trump’s election because, in labor organizing, “the boss is the best organizer.” Finally, one participant identified the possibility of formal support systems such as college credit for organizing projects, while students are pursuing their degrees.

TABLE 29. Opportunities in the Future of Community Organizing

Educator	New Knowledge and Theory	New Organizing Approaches	New Alliances and Constituencies	Passion and Sense of Urgency	Formal Support Systems
Formal Educators					
Bantley					X
Blevins	X				
Grant	X		X		
Sandro				X	
Professional Trainers					
Miranda	X				
Newkirk			X		
Twiss	X	X			
Veteran Organizers					
Dahlstrom				X	
Keefe	X				
Robinson	X				
Rosenthal	X	X			

Summary of Community Organizing

Each interview opened with the question, “Tell me about your experience with community organizing?” and closed with the question, “What are the unique challenges facing community organizing and social movements in 21st century America? Will this affect how

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community organizing is practiced or taught?” Even though individuals are being interviewed based on their role as formal, non-formal, or informal educators, the question is an important one because one of my methodological traditions is phenomenology. This conceptual framework is used to reveal the essence of the lived experience and the underlying structure of this experience in order to better understand a phenomenon – in this case, community organizing education – to draw on their experience as both community organizers and educators.

The participants had many similarities and some differences in what prepared them to engage in community organizing. Their first organizing experience were early in life. They all cited working with community organizations as a source of learning. Two-thirds received mentoring from experienced organizers. Eighty percent received professional trainings. Although all respondents used or had used books and articles in educating others, only four of them cited written materials as part of their education. Only one participant cited a formal course or degree.

Participants raised a variety of concerns about community organizing and social movements in 21st century America, but five specific themes emerged: first, the need to develop an adequate response to issues of race and immigration, including better training and more capacity for engagement; second, the need to overcome increasing social disconnection arising from an individualistic world view, learned helplessness, and a culture pushing for “quicker and shallower”; third, misunderstandings about what the nature of organizing, a failure to explore and learn new things, and limited training and capacity building resources; fourth, a lack organizing funding; and, finally, social media acting as a barrier rather than a tool for organizing.

Participants also identified a variety of opportunities for community organizing and social movements in 21st century America, with five specific themes that emerged: first, identifying new organizing knowledge and theory through research-focused books, participatory

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action research, and intergenerational support for new leaders to “invent different ways”; second, investigating new organizing approaches, including the Momentum approach to build larger movements, and the People’s Institute for Survival and Beyond approach for multi-racial organizing; third, forming new alliances by uniting the different organizing traditions and engaging white, suburban, and rural populations using McGirr’s *Suburban Warrior* (2015) approach; fourth, tapping into sources of passion like Black Lives Matter and the strong response to Donald Trump’s election; and, finally, establishing college credit for organizing projects.

Curriculum

Community Organizing Definition

After learning about their community organizing experience and training, each participant was asked, “What’s your basic working definition of community organizing? Is your definition based on a particular community organizing approach or tradition?” The question is an important one because one of my methodological traditions is phenomenology. Asking this question and at this point in the interview helped to reveal how their lived experience as community organizers shaped their understanding of a subject they now instruct others about in their role as educators.

Bantley does not feel the model of community organizing employed by Saul Alinsky is a match for her temperament or approach, which she feels emphasizes “confrontation and agitation for confrontation and agitation’s sake.” She is not averse to confrontation and agitation as a tactic but is concerned about that approach when it is used as a strategy, since it fails to usher in solutions by itself. For her, community organizing is very simply about building relationships so that people can have power to affect their own lives. “It’s about problem-solving, it’s about what’s the move we can make together that we can’t make alone, and who do we need with us.”

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Organizing starts with people feeling a sense of ownership and then developing strategy and building leadership to carry out the desired change.

The early mentorship Blevins received was in the Midwest Academy-style direct action organizing mode. However, she came to recognize a need to be pro something and not just anti, and a need to be more collaborative in her approach. She describes her view of community organizing now as not much more than people coming together to make change happen.

Grant approaches organizing from a third world or fourth world context; what he calls a decolonizing organizing tradition. He believes all organizing is about decolonizing our bodies, relationships, and the future, and thinks about community as “a group of people who face a common pattern of oppression in their lives.” He believes strongly in the radical humanist notion of “mutual liberation.” Using Edgar Morin’s concept of the tetra gram, he describes community organizing as the process of continually re-shaping the interplay of order-disorder-interaction-organization in our social world. For oppressed communities, it is necessary to change the power dynamic of order-disorder through new forms of organization. One problem he has with the Saul Alinsky tradition is that it is not ideological. He recognizes that, for a lot of people, the Alinsky approach is the way to do it, regardless of cultural context, but, for him, “claiming decolonizing as a necessary fundamental in organizing makes me ideological.” He does believe there are good elements to the Alinsky tradition but does not see it as the only or the authoritative model. He prefers the basic rules by which organizing must occur set by the Zapatistas. He likes concept of basic rules because that requires the organizer and the community working out the details together. Part of his approach is “just to show in people’s struggles.” He believes part of the process of social change is then moving from people impacted by something in the same way to others being impacted in an approximate way and finally to organizing cleavages within the elite group. It is important for organizers to be

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mindful that they are working “with” and not “for” others. He points to the statement made by Aboriginal artist and activist Lila Watson, “If you have come here to help, please leave, but if you have come here because your liberation is inextricably bound with ours, then let’s get to work.”

Sandro began his involvement with community organizing in the Saul Alinsky tradition, but shifted over time to an asset-based community development model. He now describes his view of community organizing as eclectic stating that “different contexts and different issues require different methods,” which suggests Tilly’s notion of a social-movement repertoire. He developed as his own personal definition of community organizing, “building relationships among people to develop power, used strategically, to bring about social change.”

Miranda experienced a variety of types community organizing – faith-based, community-based, neighborhood-based, culture-based. Over time, he came to prefer an asset-based community development model because he believes ordinary people have unrecognized assets and are capable of extraordinary things. Organizing is “not so much protesting, but speaking their values and their vision for their community.” Leadership requires relations, strong vision and values, and vehicle for action, which parallels Tilly’s description of the multiple elements of a social movement. He also believes that organizing requires tangible results. “Victories from community organizing comes from improvement in community, opportunities for the community, not training 300 people to better understand an issue ... it’s got to be about immediate results” and moving people into positions of power.

Newkirk was exposed to two different organizing traditions when she began organizing; her mentor used the Saul Alinsky / Industrial Areas Foundation (IAF) approach and Minnesota COACT used the Midwest Academy approach. She drew elements from each tradition, such as self-interest from IAF and strategy development from Midwest Academy, but developed her own

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approach. She does not believe a particular model should be imposed on people. Rather, she believes organizers need to think creatively about strategy and tailor the approach to the community and the people.

Twiss has been exposed to several different organizing approaches, including those promoted by Midwest Academy and Gamaliel Foundation. She thinks of community organizing as “people solving problems in their communities, people taking responsibility for their vision of the world and seeing it happen.” She sees the relational organizing approach she was introduced to in her faith-based organizing with ISALAH as the most effective method to build a base of committed, effective leaders because training and mentoring are a fundamental part of it.

Dahlstrom sees organizing as all about forming relationships by meeting people where they are at and getting to know them at a deeper level. He says this requires asking good questions and being a good listener. He describes most conversations as being at the surface level, however, people will “put out little strings,” but the question is whether the other person has the courage to pull it. He says often a person will think, “I’m going to protect this person by not asking ... but really it’s about protecting yourself.” Based on his own experience, he believes one-on-one conversations can change lives. He explains, “We’re all dragging around a big sack of rocks” that can hold people back and these conversations can help to find “the courage of unpacking some of those rocks” and even discover “we’re carrying other people’s rocks.” Without the perspective of another person, it is often difficult for people to recognize what they are accepting as a given.

Keefe was exposed to and received training in the Industrial Areas Foundation approach at the beginning of her organizing career. However, she points out that was over 30 years ago. Her thinking has evolved, and she is not certain how she would categorize her view of organizing. She is reluctant to apply a specific label to her organizing and thereby “limiting

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myself by definitions of things.” Recently, her organizing work has focused on neighborhoods and she clearly identifies the value of creating spaces and places for learning and developing values.

Robinson started in the Saul Alinsky, or direct-action, organizing model, but he shifted to and prefers an institution-based organizing model. He was very clear about what he does not see as organizing. “What community organizing is not to me, it’s not a bunch of social change activists meeting up with each other and doing some things which might be more reaction things to the outrage du jour ... a mass mobilizing of people, whether it’s by door-to-door means or social media ... I don’t really consider that community organizing either.” For Robinson, organizing requires a constituency, leadership development and skills development, and that it be driven by the constituency and their interest as opposed to what he referred to as a “staff oligarchy,” which suggests Tilly’s notion of what constitutes a campaign.

Rosenthal was exposed to the Industrial Areas Foundation and PICO National Network (now Faith in Action) approaches to community organizing, which stress some basic fundamentals. For him, organizing is all about relationship building, based on learning how to listen to people, hear their stories, and encourage them to discover their own self-interest. People should be supported in figuring out their inner motivation, which requires giving them a chance to succeed or fail in organizing campaigns. His view of organizing is in some ways very personal. When he was growing up, he was bullied a lot and part of his organizing involves challenging bullies who take of people who have the fewest resources to use in fighting back.

Participants identified several organizing approaches and traditions that they were exposed to in their roles as organizers and educators with which they both agreed and disagreed that allowed to develop their own personal definitions of community organizing (see Table 30). The most commonly cited, by six participants, was a combination of Saul Alinsky and Industrial

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Areas Foundation, the national community organizing training network he founded, and they pointed to both strengths and weaknesses of this approach. Other national organizing training programs also cited included Midwest Academy (three participants), Gamaliel Foundation (two participants), and Faith in Action (one participant). One participant pointed to approaches less traditionally cited in connection with organizing, such as the Zapatistas. Finally, a few spoke more generally about organizing approaches without naming a source, such as asset-based community development models, institution-based organizing models, and, as one participant put it, “faith-based, community-based, neighborhood-based, and culture-based” approaches.

TABLE 30. Participant Personal Definitions of Community Organizing

Educator	Definition
Formal Educators	
Bantley	Community organizing is about building relationships so that people can have power to affect their own lives.
Blevins	Community organizing is about people coming together to make change happen.
Grant	Community organizing is the process of continually re-shaping the interplay of order-disorder-interaction-organization in our social world.
Sandro	Community organizing is building relationships among people to develop power, used strategically, to bring about social change.
Professional Trainers	
Miranda	Organizing is speaking their values and their vision for their community.
Newkirk	Community organizing is thinking creatively about strategy and tailoring the approach to the community and the people.
Twiss	Community organizing is people solving problems in their communities, people taking responsibility for their vision of the world and seeing it happen.
Veteran Organizers	
Dahlstrom	Community organizing is forming relationships by meeting people where they are at and getting to know them at a deeper level.
Keefe	Community organizing is creating spaces and places for learning and developing values.
Robinson	Community organizing requires a constituency, leadership development and skills development, and that it be driven by the constituency and their interest.
Rosenthal	Community organizing is relationship building, based on learning how to listen to people, hear their stories, and encourage them to discover their own self-interest.

Key Concepts and Skills

Given how they defined community organizing, each participant was asked three interrelated questions about an organizing curriculum, “What do you see as elements of community organizing that are the most necessary for people to learn?”, “What do you see as the essential skills or capacities people need to develop in order to conduct competent community organizing?”, and “Are there community organizing concepts that you find are the most challenging for you to teach to others, or for others to learn and understand?” The question is important because my methodological traditions include both phenomenology, which draws on their lived experience as organizing educators, as well as grounded theory, which is useful for studying a process or action that has distinct steps or phases that occur over time, such as developing an education program.

Bantley identifies the key concepts in community organizing as honoring relationships, understanding that changing the circumstances of people’s lives is about shifting power, and cutting an issue to gather information. She identifies the key skills as listening well, building relationships based on mutual interest, doing research, understanding the levers of power, mobilization, and vision. There are two concepts she finds difficult to teach. First, people seeing themselves as leaders. As she put it, “It was totally this thing of, ‘Well, I’m just this little person.’ They were brilliant, committed, lovely, energetic, smart people who got a lot of stuff done.” Second, how racism (or other aspects of identity, such as gender identity or class) divide people and undermine the majority of Americans when that diversity of perspective and identities is absent in our personal experience.

Blevins identifies the key concepts in community organizing as self-interest, power, accountability, and building up rather than breaking down relationships. She identifies the key skills as the ability to use one-on-ones to build relationships, identifying the issues in common,

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asking the right questions, running effective meetings, creating an action plan, defining specific winnable outcomes, telling the story, and being creative in your actions. In a classroom setting, finding commonalities among difference is a difficult concept to teach, and teaching negotiations to anyone is difficult, although she finds that the process flows once people feel they have a voice.

Grant identifies the key concepts and skills in community organizing as authentic communication, drawing out people's deeper stories, taking risks, building bonds of trust, co-creating a vision, increasing the capacities for people to act in their mutual interest, building in small victories, and marking moments that are both celebratory and non-celebratory. His trainings tend to cover storytelling, healing in relation, envisioning, embodying the vision, and then building the critical skills to bring that vision alive. Most fundamental is listening and asking questions to help people gain deeper insight, which he calls transformative listening and leads to critical consciousness. He finds the most difficult challenge is training for flexibility and constant learning, which requires putting at risk what we thought we understood whenever new people join, and, in general, focusing on the larger ecosystem of organizing and not personal ego. He says, "We have to remain humble if we're going to be good organizers, because when you're not humble, you're not listening, and you're not learning."

Sandro identifies the key concepts in community organizing as power, public relationships, critical reflection, issues, interests, strategy, and tactics, which includes some in line with Freire. He identifies the key skills as the one-to-one method, power mapping, build leadership, build followership, and the ability to identify leadership potential. He finds the concepts that are the most difficult for those learning about organizing to understand are the need for patience, long-term perspective, and strategic thinking; escalation and the stair stepping set of

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tactics; the notion of means and ends; and the occasional conflict between constituents' interests and organizer's values.

Miranda identifies the key concepts in organizing as intentional, strategic public relationships; community; empowerment; vision, values and mission; dominant narratives; anger; tension; agitation; making demands; and the barriers to change and to accessing the tools for wealth creation. He identifies the key skills as cold anger, being comfortable with tension, the ability to identify leadership potential, and being someone "who is the most uncomfortable with the ways things are, and who is the most comfortable with being uncomfortable." He finds the most difficult to grasp concepts are agitation, making demands, and being able to deliver effective education.

Newkirk identifies power, self-interest, strategy, and how they inter-relate as key concepts. She stresses that attention to racial equity is a key concept that has been overlooked in traditional organizing. An organizer needs to know there are power imbalances. They need to understand self-interest as a continuum and not in a narrowly mercenary way. Part of being strategic means recognizing there are many interests, including those on the other side. She identified key skills, such as power, leadership, strategy, self-interest, and a wide-range of potential actions, but argued that there is not a cookbook. She stated that organizing should always be adapted to the community. She does always see the need for really strong listening skills, which means listening to someone's story and their interest in order to build relationships. She says, "It's understanding who a person is, really." She also emphasizes issue cutting with strategy; otherwise, the analysis can be too simplistic if it is not targeted to who needs to be influenced. She finds the most difficult concept to be racial justice. It became a central concept in her teaching at Metropolitan State University and her training at the Organizing Apprenticeship Project (now Voices for Racial Justice). She stressed that traditional organizing

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has been color blind, whereas people's life experiences are not color blind. Race is what people are struggling within their lives and their communities. She feels that good community organizing needs to understand the histories of the community and empower those who have been marginalized.

Twiss identifies relational organizing, leadership development, and power as key concepts. She sees relational organizing as the most effective method to build a base of committed, effective leaders. She believes in conducting deep one-to-ones focused on developing that relational organizing, rather than simply as a prelude to a specific organizing ask at the end of the conversation. She argues for asking people to make an overt commitment to building power rather than a more academic discussion about the nature of power because people will then be willing to take risks, build relationships, and "do the hard work" of organizing. She identifies one-to-ones, propositions, agitation, team building, effective meetings, political education, cutting issues, and campaign strategy as key skills. People have to decide to build power; they have to learn how to build a team, which involves one-to-ones and propositions; they need to identify the problem, come up with their strategy, including demands, targets, strategies, and tactics; and they need to build a base. She does find concepts sometimes difficult to teach, but it varies based on the individual. The problem is not related to the mechanics of the concept itself, but rather internal issues specific to the person. Traditionally oppressed people have a clear understanding of power, but white middle class people struggle with the concepts. It is harder to teach women about self-interest because they are deeply socialized to not think about themselves. She argues that how comfortable people are with fundraising can be an indication of their level of self-esteem.

Dahlstrom identifies the key concepts in community organizing as meeting people where they are, conversations, and building relationships. He says organizing is about forming

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relationships by meeting people where they are at and getting to know them at a deeper level. He says this requires asking good questions and being a good listener. Meeting people where they are also requires not being afraid to put oneself out there knowing this involves a risk. He identifies the key skills as union fundamentals, such as having conversations, mapping a work site, and building committees, as well as one-on-one conversations, asking hard and uncomfortable questions, listening, being curious, being interested in people, having compassion, sharing your story, and developing the ability to relate to people from a wide variety of backgrounds.

Keefe identifies the key concepts in community organizing as suspending judgment, exploring self-interest, cold anger, and building power. She explains one of the big concepts in the Industrial Areas Foundation's approach is suspending judgment, including about yourself, the leaders you work with, how an issue might develop, who could be an ally, and so on. Central are one-to-one conversations and exploring self-interest with leaders, potential leaders, potential allies, and so on. She identifies some of the key skills as one-to-one meetings, reflection, evaluation, and creating spaces where people can learn. She does not necessarily think of organizing concepts as difficult to teach, but they are hard to learn deeply. She argues that "actually doing things and learning" from those actions and reflections is the best way to learn.

Robinson identifies the key concepts in community organizing as power, self-interest, public relationships, strategy mapping, and anger ("being totally in touch with your anger" but as a "cold anger"). He identifies the key skills as the one-to-one method, agitation, good meetings, issue framing, action planning, critical reflection, and recognizing leadership potential. He finds the most difficult to grasp concepts are "power, self-interest, public relationships, how those interrelate and the importance of them, and how it's different from how people usually think ... you really are trying to rearrange people's thinking in a very big way."

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Rosenthal believes in a small set of basic concepts as the fundamental of organizing. For him, organizing is about relationship building, which is based on learning how to listen to people, hear their stories, challenge them, and encourage them to discover their own self-interest, in order to identify their inner motivation. The foundational concept is developing a culture and habit of one-to-ones and approaching every contact and situation in “the most nimble way possible,” since every situation can develop in multiple different directions. Organizers must, therefore, be open and patient, especially when organizing across culture. He identifies the key skills as one-on-one conversations, being an active listener, building relationships, being empathetic, reflection and evaluation, and developing strategy. He explains active listening “is not just with your ears, it’s with your body” in order to communicate to other people that they are receiving an organizer’s full focus. Before conducting a one-on-one with someone else, he says it is important to conduct one with yourself, in order to identify goals for the conversation. Challenging people to overcoming personal barriers in order to take action is really important, but something that can be done poorly because it is very nuanced and difficult to teach.

Participants cited a wide variety of concepts in community organizing that are necessary for people to learn, which were grouped into 15 categories based on addressing the same or similar topics. The five most frequently cited concepts were identified by at least one-third participants (see Table 31). These included building public relationships (cited by nine participants), identifying and acting on self-interest (cited by eight), understanding and using power (cited by eight), using critical reflection (cited by five), and the development of strategy and tactics (cited by four). There were additional concepts identified by smaller numbers of participants as necessary for community organizing: three participants each identified conversations, narratives, and anger, tension, and agitation; two participants each identified cutting an issue, suspending judgment and responding with nimbleness, and vision, values, and

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mission; and one participant each identified leadership development, racial equity, making demands, and establishing accountability.

TABLE 31. Concepts Cited Most Frequently as Necessary for Community Organizing

Educator	Public Relationships	Self-Interest	Power	Critical Reflection	Strategy & Tactics
Formal Educators					
Bantley	X		X		
Blevins	X	X	X		
Grant	X	X		X	
Sandro	X	X	X	X	X
Professional Trainers					
Miranda	X		X		
Newkirk		X	X		X
Twiss	X		X		
Veteran Organizers					
Dahlstrom	X	X			
Keefe		X	X	X	
Robinson	X	X	X	X	X
Rosenthal	X	X		X	X

Participants also cited a wide variety of skills or capacities as essential for people to learn in order to conduct competent community organizing, which were grouped into 21 categories based on addressing the same or similar topics. The five was frequently cited skills were identified by nearly half or more of the participants (see Table 32). These included building public relationships (cited by seven participants), conducting one-to-one meetings (cited by seven), active listening (cited by six), telling your story (cited by five), and recognizing and building leadership (cited by five). There were additional skills identified by smaller numbers of participants as essential for community organizing: four participants each pointed to identifying and acting on self-interest, using power, and developing strategy; three participants each pointed to asking the right questions, using agitation and proposition, and effective meetings; two participants each pointed to identifying winnable outcomes, developing creative actions, creating

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action plans, crafting a vision, providing effective education, and reflection; and one participant each pointed to research, mobilization, and the use of cold anger and tension.

TABLE 32. Skills Cited Most Frequently as Essential to Community Organizing

Educator	Relationships	One-to-Ones	Active Listening	Telling Your Story	Recognizing & Building Leadership
Formal Educators					
Bantley	X		X		
Blevins	X	X		X	
Grant	X		X	X	
Sandro		X			X
Professional Trainers					
Miranda					X
Newkirk	X		X	X	X
Twiss	X	X			X
Veteran Organizers					
Dahlstrom	X	X	X	X	X
Keefe		X			
Robinson		X	X		
Rosenthal	X	X	X	X	

Most participants identified some specific organizing concepts as challenging to either teach or learn, although no concepts were identified with much frequency (see Table 33). In fact, Twiss believed the problem in teaching a particular concept was not related to the mechanics of any concept in and of itself, but rather internal issues specific to each person. Rosenthal believed challenging people to overcome these personal barriers in order to take action is really important but can be poorly because this kind of change can be very nuanced and difficult to teach. Along the same lines, Keefe does not think of the organizing concepts themselves as necessarily difficult to teach but does believe they can be hard to learn deeply. As a possible explanation, Grant found the most difficult challenge is training for flexibility and constant learning because this requires putting at risk what we think we understand. In a similar

vein, Robinson believed some concepts are more difficult to grasp because the education is “trying to rearrange people’s thinking in a very big way.”

TABLE 33. Community Organizing Concepts Identified as Challenging

The following concepts were identified as essential but difficult to teach or learn:

- Organizing cannot be colorblind but instead needs to understand the histories of marginalized communities in order to empower them
- Racism and other aspects of identity divide people in the absence of personal experience
- Finding commonalities among differences is difficult, particularly in a classroom setting
- Patience, long-term perspective, and strategic thinking
- Escalation and the stair stepping set of tactics
- Delivering effective popular education
- People seeing as leaders
- Making demands
- Means and ends
- Negotiations
- Agitation

Summary of Curriculum

After learning about their community organizing experience and training, each participant was asked, “What’s your basic working definition of community organizing? Is your definition based on a particular community organizing approach or tradition?” This question helped to reveal how their lived experience as community organizers shaped their understanding of a subject they now instruct others about in their role as educators. Given that definition, each participant was then asked three interrelated questions to explore their organizing curriculum, “What do you see as elements of community organizing that are the most necessary for people to learn?”, “What do you see as the essential skills or capacities people need to develop in order to conduct competent community organizing?”, and “Are there community organizing concepts that you find are the most challenging for you to teach to others, or for others to learn and understand?”

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Participants identified several organizing approaches and traditions that they were exposed to in their roles as organizers and educators with which they both agreed and disagreed that allowed to develop their own personal definitions of community organizing. The most commonly cited, by six participants, was a combination of Saul Alinsky and Industrial Areas Foundation, although they also cited other national organizing training programs such as Midwest Academy, Gamaliel Foundation, and Faith in Action; cited less traditional approaches, such as the Zapatistas; and a variety of different models, including faith-based, community-based, neighborhood-based, culture-based, asset-based community development, and institution-based organizing.

Participants cited a wide variety of concepts in community organizing that are necessary for people to learn. The five most frequently cited concepts included building public relationships, identifying and acting on self-interest, understanding and using power, using critical reflection, and the development of strategy and tactics. There were 10 additional concepts identified by smaller numbers of participants including: conversations; narratives; anger, tension, and agitation; cutting an issue; suspending judgment and responding with nimbleness; vision, values, and mission; leadership development; racial equity; making demands; and establishing accountability.

Participants also cited a wide variety of skills or capacities as essential for people to learn in order to conduct competent community organizing. The five most frequently cited skills were building public relationships, conducting one-to-one meetings, active listening, telling your story, and recognizing and building leadership. There were additional skills identified by smaller numbers of participants: identifying and acting on self-interest; using power; developing strategy; asking the right questions; using agitation and proposition; effective meetings; identifying winnable outcomes; developing creative actions; creating action plans; crafting a

vision; providing effective education; reflection; research; mobilization; and the use of cold anger and tension.

Most participants identified some specific organizing concepts as challenging to either teach or learn, although no concepts were identified with much frequency. In fact, many participants believed the problem in teaching a particular concept relates to internal issues specific to each person, and it is overcoming these personal barriers that is the nuanced and difficult lesson to teach. Along the same lines, some participants believed some concepts can be hard to learn deeply because they require putting an existing understanding at risk, “trying to rearrange people’s thinking in a very big way,” and developing an attitude of flexibility and constant learning.

Formal, Non-formal, and Informal Education Roles

Teaching Experience and Preparation

After being asked about their organizing curriculum, each participant was asked questions about their role as an organizing educator, “What is your experience teaching, training, or mentoring others in community organizing?” and “Tell me about what prepared you to teach, train, or mentor others about community organizing?” The questions are important because my methodological traditions include both phenomenology, which draws on their lived experience as organizing educators, as well as grounded theory, which is useful for studying a process or action that has distinct steps or phases that occur over time, such as developing an education program. Asking these questions helped reveal how their experience as an educator shaped their curriculum.

Bantley pointed to direct community organizing experience and the coaching and mentoring she received, particularly at Hamline Midway Coalition, as the most important

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preparation. At the Coalition, she helped the staff, particularly the youth development staff, think about how to take an organizing approach to youth development. Not just to serve them, but to think about what assets were already there in the community. With Metropolitan State University, she connects faculty and community for experiential learning opportunities, and, more broadly, looks for ways that campus operations can lend resources to their community partners.

Blevins stated that she did not feel that she was prepared to teach organizing so much as recognized it was the next step in her identity as an organizer. She said, “If you’re organizing, you need to be teaching and training, because (that’s what) it’s all about.” She described the groups she worked for as “organizations of training,” in which she was always being mentored and was always mentoring. For example, with Family and Children Services, there was an initiative called Multicultural Organizing for Victory and Empowerment (MOVE), in which people who were volunteer organizers for their communities received a six-month, 26-week leadership training. She has taught at the University of Minnesota-Twin Cities and the University of Wisconsin-River Falls, with a primary focus on advanced community organizing and policy at the graduate level and introduction at the undergraduate level. She found it really hard to move into the college setting and bridge the divide between authentic organizing and a simulated process. In the community, people are invested in a common interest. In an academic setting, you have to start with theories and a little bit of history, and students may not “get it” until the end of the class.

Before he received any formal training, Grant had already begun teaching people to organize. After he graduated college, he began informal organizing work. His organizing work and a presentation he made on domestic militarism and the history of Black community-police relations led to teaching for the first time at St. Cloud State University in 1988. From 1991 to

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1993, he was part of a collective or working group that launched the Organizing Apprenticeship Project (now Voices for Racial Justice) as a vehicle to advance the knowledge and capacity of organizers in Minnesota, which also provided organizers of color with a mentor of color. OAP provided six-month, paid apprenticeships with host organizations. He was also associate director of the Center for Community-Based Learning (now the Institute for Community Engagement) at Metropolitan State University, where he led a similar program with Twin Cities Local Initiative Support Corporation. It was a 15-hour per week, mid-career leadership cohort with both classroom instruction and field mentorship for people of color in the community development field. At Metro State, he also set up a community organizing development minor and continues to teach the foundational course. He has trained in other settings including at the Highlander Research and Education Center, and through the Sierra Leone Foundation for New Democracy in West Africa.

Sandro indicated he has always wanted to be a teacher and has taught in his position with HECUA as the program director for the Inequality in America (formerly the Metro Urban Studies Term) since 1994. He was previously a faculty member with the Associated Colleges of the Midwest Urban Studies Program for five years in Chicago, Illinois. He points to his previous community organizing experience and training as preparation for teaching on the subject. He also points to holding meetings with a lot of community organizations when he began working with HECUA, inviting many organizers into the classroom, and, in a very Freirean way, “learning as I go and teaching what I learn.”

Miranda points to experienced mentors and trainers who prepared him to train others in community organizing, including trainings through the Organizing Apprenticeship Project, Gamaliel Foundation and Assets-Based Community Development Institute, and hands-on experience gained through six-month contracts that were continued year after year with the Twin

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Cities Archdiocese Hispanic ministry board. He also conducted trainings for the Gamaliel Foundation and other faith-based organizations around the country. He came to question conducting trainings in that setting though because the “faith-based training format wasn’t fitting for people that were not of that faith.” He transitioned to Organizing Apprenticeship Project first as a board member, then as associate director, and finally as the director of training.

Newkirk provided training at All Parks Alliance for Change in her role as the organization’s founding executive director. She began to get requests to do training outside of APAC, including with neighborhood organizations, Higher Education Consortium for Urban Affairs (HECUA), College of St. Catherine’s, and the Twin Cities Archdiocese with the people who formed the faith-based organization, ISAIAH. She also taught at Metropolitan State University for six years, although she did not think it was a great way to teach, because people mostly learn organizing from experience and reflective, which Paulo Freire would describe as praxis and critical reflection. Otherwise, she believed students were analyzing organizing rather than understanding how to do it. She drew on the design of the training she received while working as an AmeriCorps * VISTA with United Handicap Federation and APAC which focused on getting people leadership experiences, putting people in groups, and allowing people to learn from their experience and each other. However, she clashed with the college, which wanted a more theory-based approach. She used the same teaching design at the Organizing Apprenticeship Project (now Voices for Racial Justice), which was established with her as the founding director. At OAP, she worked with Gary Delgado and the Applied Research Center to develop their racial justice model. She also adapted the approach used by the SURJ (Showing Up for Racial Justice) Network, which is part of a multi-racial movement to undermine white support for white supremacy and help build a racially just society.

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Twiss began training at ISALAH and Take Action Minnesota with the belief that training and mentoring are fundamental to the relational organizing and leadership development approach. In fact, she views training and mentoring as half the job of an organizer because organizations only have power to the extent that organizers are building leaders who are developing followers. Her mentor said, “An organizer does three things: trains, strategizes, and agitates. So, if you’re not training, then you’re not actually an organizer.” Her beliefs are akin to Paulo Freire’s notion of co-teaching and co-learning, in that she believes a person learns more about organizing in the process of training. When one person has to train another person, “you have to ... digest and internalize the lessons of that thing.” She began training by referring to the one-page outlines her mentor and other trainers used, but, in her earliest trainings, she turned these into full scripts by reflecting on her own experience with each of the training topics. She also worked with other women who created a women’s leadership development program, a cohort of 30 organizers and leaders who met monthly, in response to what they saw as a very male dominated space that had a toxic masculine overlay. The cohort developed organizing practices they worked with and for women. When Take Action joined National People’s Action, the latter did not have a training program at the time. The methodology Twiss used was nationalized and she became their training director.

Dahlstrom’s work has been centered around labor and work organizing. He helps workers or assists them in forming new unions, including organizing what was only the second or third security officer unit in the country and winning historic contracts. His goal was to organize workers and have them run their own union. He covered the same kinds of union fundamentals he had received, such as having conversations, mapping a work site, and building committees. However, for him, it was more in practice with a lot of showing since he describes himself as a hands-on kind of guy. He credits his preparation to having good trainers and

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surrounding himself with good organizers who can recognize and remind him when he falls into a comfortable rut.

Keefe spent the better part of the last 30 to 40 years educating people about community organizing. She did so by creating mentorship opportunities for all kinds of people beginning at the Twin Cities Organization and the Queens Citizens Organization. She learned there are ways to identify people with leadership potential and create opportunities for trainings leading to action. While she was associate director and then executive director at Hope Community, she worked to turn it into an organization that engaged people in their own community and where staff got mentored. Over time, she hired people built on that mission. One of those people was Chaka Mkali who worked with many community members to create and develop an eight-month training program, Sustainable Power for Engaging Active Citizens (SPEAC), within Hope Community. She met weekly with Mkali and occasionally participated in the trainings as a speaker.

Robinson shared he had a prior interest in teaching and views organizing itself as a form of adult education. He serves as an informal mentor to those within the Citizen Federation and has been a formal mentor for the Organizing Apprenticeship Project. He has conducted organizing trainings within the Citizen Federation and Minnesota Senior Federation as well external trainings for the Minnesota Council of Nonprofits' annual conference and VISTA volunteers serving within the Minneapolis school district. He also pointed to his previous community organizing experience and training as preparation for providing training and mentoring. In addition, he pointed to his own research into state of the art, *Strategies for Community Empowerment* (1994), as an important source of knowledge and preparation. Finally, he saw a big part of his preparation as a transformation in his thinking that gave him a

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sense of the long haul involved in organizing for social change, and developed within him a feeling of commitment, perseverance, and patience.

Rosenthal first conducted training at Minnesota Senior Federation where he used sections of the Midwest Academy's book *Organizing for Change* (Bobo, 2001) and brought in an organizing training from National People's Action for the staff. At Jewish Community Action, he initially sent people to Gamaliel Foundation trainings and he also attended a 10-day training with Industrial Area Foundation. He used some pieces of those trainings when he developed JCA trainings over the next 15 years, although he found their approaches to be too rigid. He believes trainings need to be adjusted based on the community in which the organizer works. He believes mentoring is often thought of as a very formal process when it is possible to people on a regular basis with "a handful of questions and a conversation ... that can actually lead to a very powerful learning experience." He points to a series of important mentors, including one that changed the direction of his life and led him to work for JCA for 18 years with one simple question: "What is it about organizing, and you being Jewish that makes you want to stay with organizing?" He felt he was able to fully train people at JCA, provide ongoing mentoring, and develop a culture of organizing, which he described as helping "people to realize that they had the ability, in their own right, to be organizers." He also taught a community organizing at Metropolitan State University for three years. After he left JCA, he became involved with the Jewish Organizing Institute and Network for Justice (JOIN for Justice), which aligned their trainings with the PICO National Network (now Faith in Action) model and served as a formal trainer for some full-day sessions, but good the approach too formulaic. "Organizing is about human beings, and human beings don't fit into nice little boxes all the time."

Summary of Education Roles

After being asked about their organizing curriculum, each participant was asked questions about their role as an organizing educator, “What is your experience teaching, training, or mentoring others in community organizing?” and “Tell me about what prepared you to teach, train, or mentor others about community organizing?” The questions asked participants to draw on their lived experience as organizing educators, which might reveal both how that experience shaped their curriculum as well as how to develop a community organizing pedagogy.

Participants identified several sources of community organizing education that prepared them to teach, train, or mentor others (see Table 34). All pointed to experience working with community organizations as a source and, as many stated, the most importance source of preparation for their roles as educators. In fact, as Blevins said, “If you’re organizing, you need to be teaching and training, because (that’s what) it’s all about.” Similarly, Twiss said, “An organizer does three things: trains, strategizes, and agitates. So, if you’re not training, then you’re not actually an organizer.” In fact, several participants described training as such a natural part of organizing itself that, as Grant described it, he had already begun teaching people to organize before he even received any formal training. Eighty percent pointed to some, if not a great deal, of mentoring from experienced organizers. Professional trainings also played a role in the preparation of 80 percent of participants, including all of the professional trainers and veteran organizers. All the participants pointed to written materials about community organizing as something they used or had used in educating others, but only four participants cited books and articles as something that prepared them as an educator. Only one participant cited a formal course or degree as part of their preparation; a Social Work degree with a community organizing, or macro, concentration.

TABLE 34. Preparation Cited for Role as a Community Organizing Educator

Educator	Experience	Mentoring	Professional Trainings	Courses/ Degrees	Books/ Articles
Formal Educators					
Bantley	X	X			
Blevins	X	X	X	X	
Grant	X	X			X
Sandro	X	X	X		X
Professional Trainers					
Miranda	X	X	X		
Newkirk	X	X	X		
Twiss	X	X	X		
Veteran Organizers					
Dahlstrom	X		X		
Keefe	X	X	X		
Robinson	X	X	X		X
Rosenthal	X		X		X

Participants reported providing community organizing education through a variety of different methods, including teaching, training, and mentoring (see Table 35). Eight participants reported providing trainings within a community organization, including all professional trainers and veteran organizers. In addition, four of these participants also reported trainings through a larger organizational network. Seven participants providing mentoring, including all the veteran organizers. Six participants reported providing education through training institutes, including naturally all the professional trainers, on behalf of programs such as Faith in Action, Gamaliel Foundation, Highlander Research and Education Center, Jewish Organizing Institute and Network for Justice, People’s Action, Sierra Leone Foundation for New Democracy, and Sustainable Progress through Engaging Active Citizens. Six participants reported providing education through courses and educational programs, including naturally all the formal educators. Only one participant reported providing education through conferences or other workshops, although this comes as a surprise because conferences are a common source of

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organizer education (81.67% of all respondents in my survey) and could reflect an underreporting by participants.

TABLE 35. Teaching Experience Reported by Community Organizing Educators

Educator	Organization	Organizational Network	Training Programs	Formal Education	Conferences/ Workshops	Mentoring
Formal Educators						
Bantley				X		X
Blevins	X			X		X
Grant				X		
Sandro			X	X		
Professional Trainers						
Miranda	X	X	X			
Newkirk	X		X	X		
Twiss	X	X	X			X
Veteran Organizers						
Dahlstrom	X	X				X
Keefe	X		X			X
Robinson	X	X			X	X
Rosenthal	X	X	X	X		X

Teaching Methodology

Teaching Philosophy

Near the end of each interview, participants were asked, “Does the learner need to be engaged in community organizing given how you teach about community organizing? If so, what role does it play?” The educators addressed the question, but also all provided broader answers that addressed their overall teaching philosophies. This broader discussion appeared to develop organically as a result of asking the proceeding questions that explored their community organizing training and experience, their experience and preparation as organizing educators, and their organizing curriculum. The participants’ responses are therefore being addressed in this section within that broader context.

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Bantley believes people learn primarily “by doing and by coaching,” which is in line with Paulo Freire’s theories of praxis and critical reflection. In fact, she is a firm believer in learning the theoretical or conceptual background of organizing alongside the practice. Metropolitan State has community organizing coursework, but she feels there should be a formal support system for students to stay invested in the community issues they care about. One existing option is the College of Individualized Studies, which allows for a very flexible use of creative learning strategies, including academically accredited internships, student or faculty designed independent studies, self-directed research, and project-based learning; another is the community organizing and community development associates degree at Minneapolis College. Prior learning based in organizing might also be given credit, if that past experience is related to key organizing concepts in a presentation or paper.

Blevins summarizes her teaching philosophy by saying, “If you’re organizing, you need to be teaching and training, because (that’s what) it’s all about.” She described the groups she worked for as an organizer as “organizations of training,” in which she was always being mentored and was always mentoring. She finds it easier to teach when there is an authentic organizing experience and a common interest. If a person is really going to learn how to organize, they need to be engaged in organizing. She said, “I don’t think you can simulate the actual, they have to actually do it.” She is, therefore, setting up the classroom experience more and more like a community setting, in which they explore self-interest in one-to-one conversations, talk about power, and the conversations become uncomfortable, in an authentic way.

Grant’s teaching philosophy is guided by the orientation of civil rights and human rights organizer Ella Baker to cooperative economics and collective leadership, which is the journey of collective approaches to leadership. It is designed to foster the conditions and networks of

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organizing that truly lead towards transformative results. It is based on the understanding that everybody in a learning circle has something to contribute of significant value (Ransby, 2005). Grant's goal is to get out of the center of the circle, as the person who invited the circle, as quickly as possible, and then nourish the connectivity of every person. He is most concerned about establishing a truly relational orientation that encourages and supports being better humans and believes organizing trainings move too quickly to hard skills such as power analysis and cutting issues. He does not think organizing should ever be learned in the abstract because it will not make sense until a person does it. The organizing context does not have to be large. It can happen in a classroom, a school, an organization, or a family system. It does, however, have to be practical "because organizing is about practical transformations. It's not just about shifting our mind, it's about shifting our lives."

Sandro summarizes his teaching philosophy by saying, "I really believe that learning by doing and then thinking critically about what you're doing so you can learn to do it better is a great way to learn." He described his approach as "learning as I go and teaching what I learn." He cites both Paulo Freire and particularly Myles Horton as influences on his approach to organizing and teaching. He highlights the value of experiential learning, the need to use personal experience, and the necessity of praxis and critical reflection.

Miranda describes his training philosophy as liberating transformation. He explains that "for people who have been taught to be nice, who have been taught it's nice to be respectful of others, but yet when they get beaten by the cops or hit in the head by a teacher or someone in authority, my training gives them the license, to say, 'No.'" Like Freire, his trainings are meant for people to learn from and teach each other.

Newkirk believes it is important for the learner to be engaged in organizing, along with space for reflection, thinking, reading, and apprenticeship. When she taught at Metropolitan

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State University, it was not possible for direct engagement, but people could at least witness it and “not be up above it.” She pushed for people to go out and interview organizers and learn about them for themselves. She argues that a person needs to be extremely humble to teach organizing. She focused on getting people chances for leadership, putting people in groups so they could learn from each other, and “not pretending to have all the answers. That’s an important thing,” because if anyone had all the answers, “we would not be organizing, wouldn’t need to.” She wants to teach that organizing “is not about being a consumer. It’s about being a creator.” She observes organizers often want to solve problems for communities they are not a part of, which can not only be arrogant but also ignorant of the community’s needs.

Twiss identifies her approach to teaching as mostly an agitational pedagogy “which is personalized and tries to move people into insights about themselves.” With People’s Action, she has also used popular education, which Training for Change, a training and capacity building organization for activists and organizers, refers to as “direct education.” She describes how popular education is most often practiced as a more interactive version of traditional formal education. When authentic popular education is used, “it creates tension, it gets into people’s gut, it forces them to make decisions. It can be as transformative as agitation.” People have to be engaged or have the intent to be engaged in organizing otherwise agitational training, which asks “are you committed to building power,” is a hollow exercise. In what Twiss describes as “the most succinct or truest description of leadership development,” people first come in wanting to help, but the problem with helpers is they only do “comfy tasks” and get angry with and want to protect anyone else who might take a risk. The first challenge is to shift from helping to growing and taking risks. The next phase is to identify people those who say “I want to build power,” because they will naturally shift from a “to-do list” to a “who’s who list;” their focus is now on who am I bringing in and what resources am I raising. Finally, once a leader learns how

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to build a team and do something with it, they become interested in training and mentoring others to build power.

Dahlstrom says his goal is to organize workers and have them run their own union. He covers the same kinds of union fundamentals he received, such as having conversations, mapping a work site, and building committees. However, for him, he sees teaching and learning as something that happens best in practice with a lot of showing, and he describes himself as a very hands-on kind of guy. He does not see the need to become an organizer to learn about community organizing. The concepts can be used in all different facts of a person's life. The impact does not have to be world changing. It can be as simple as overcoming your fear to talk with other people.

Keefe has met people who have been "trained" as organizers with a set of rigid rules. Rules that are more about the organizer than about the people. "Real life is not rigid boundaries and rigid rules." She does not believe in this kind of rigidity. She argues that people learn from ongoing experience because circumstances and people change. It is why she believes it is difficult to teach organizing only in a formal setting. Even sending people to community organizations in order to gain experience only produces a kind of unprocessed experience. She believes creating spaces and places is required rather than just providing training sessions. Places that can develop their own set of values and their own methods for how things are done. She provides a critique to traditional approaches to training and mentoring ("I know things, I'm going to teach them, I'm going to mentor them so they know the same things.") that is very reminiscent of Freire's banking concept.

Robinson describes his training philosophy as fundamentally about a process of transformational learning designed to "really try to reshape some fundamental ways that people are thinking about their lives and the world and how to interact with them." He also expresses an

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essential value for experiential learning through community organizing, “What helps for me with organizing is to view it as a form of teaching, a form of adult education, but by means of constructing experiences for people that are learning opportunities for them by living it.” Like Freire, he sees a mindset of co-teaching and co-learning as necessary because it is essential that “people feel it is a joint enterprise and that we’re in this together” and that the learning comes from reflection on experience.

Rosenthal sees engagement as necessary to learning about community organizing. In fact, he believes there is no better way to learn about organizing, than to be an organizer. When he taught a class, this meant sending people out into the community to do practicums. They have to be part of some kind of organizing campaign. People need to organize it for a while, both making mistakes and experiencing success, which allows them to recognize, “Oh, so this is what a successful campaign looks like,” or “Oh, so this is what it looks like when you don’t win.”

Participants offered many unique insights based on their personal experiences as organizers and educators, however, there were also three frequently cited elements in all of the teaching philosophies (see Table 36). First, people learn community organizing by engaging in organizing in some form, which was identified by six participants (Bantley, Blevins, Sandro, Newkirk, Dahlstrom, Robinson, and Rosenthal). Second, people learn through critical reflection on their actions, which was identified by three participants (Sandro, Robinson, and Rosenthal). Finally, people learn from each other, which was also identified by three participants (Grant, Miranda, and Newkirk). Two unique insights worth noting are learning from personal insight (Twiss) and the necessity to create learning spaces and places (Keefe).

TABLE 36. Teaching Philosophies of Community Organizing

Educator	Definition
Formal Educators	
Bantley	People learn primarily by doing and by coaching.
Blevins	It is easier to teach when there is an authentic organizing experience and a common interest.
Grant	Everybody in a learning circle has something to contribute of value. Get out of the center of the circle and nourish the connectivity of every person.
Sandro	Learn by doing and then think critically about what you're doing so you can learn to do it better.
Professional Trainers	
Miranda	People learn from and teach other.
Newkirk	Get people chances for leadership, put people in groups so they can learn from each other, and don't pretend to have all the answers.
Twiss	Create tension, get into people's gut, force them to make decisions, and try to move people into insights about themselves.
Veteran Organizers	
Dahlstrom	Teaching and learning is something that happens best in practice with a lot of showing.
Keefe	Creating spaces and places rather than just providing training sessions. Places develop their own set of values and their own methods for how things are done.
Robinson	Organizing is a form teaching, a form of adult education, but the learning comes from reflection on experience.
Rosenthal	Being part of an organizing campaign, both making mistakes and experiencing success, is necessary to learn about community organizing.

Teaching Methods

Near the end of each interview, after participants were asked about their teaching philosophy and their organizing curriculum, they were asked about their teaching methods, specifically, “What more intangible elements, such as methods, tools, use of physical spaces, etc., do you see as most important when you are going to act in your role as a community organizing teacher, trainer, or mentor?” The question is an important because one of my methodological traditions is grounded theory, which is useful for studying a process or action that has distinct steps or phases that occur over time, such as developing an education program.

Bantley promotes experiential learning and believes people learn primarily “by doing and by coaching,” which is in line with Paulo Freire’s theories of praxis and critical reflection. She

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emphasizes the importance of self-reflection in organizing, whether it follows a meeting, collective planning, or an action. In addition, there needs to be support that involves “sustaining passion, really caring, being oriented toward people” because change does not come easily and the process is long and slow, but that “it’s still worth poking away at.”

Blevins believes people cannot learn to become a community organizer from a book, but need to learn by doing. She finds it easier to teach when there is an authentic organizing experience and a common interest. She is, therefore, setting up the classroom experience more and more like a community setting, including group work of some kind in every session. She works with people through the four different parts of organizing: issue identification, research and strategy development, action, and reflection. People undertake traditional organizing activities, in which they explore self-interest in one-to-one conversations, become clear about who they are and form their identities, talk about power, and create a strategy chart using the Midwest Academy Strategy Chart. Training and leadership development are interwoven throughout the process.

Grant appreciates Paulo Freire’s critique of the banking concept of education (Freire, 2005). He believes people come into a space with knowledge and the educator should be a facilitator of collaborative knowledge production, which is what he believes is true education, and just work to center a process of collective wisdom creation. At SCSU, he began teaching from questions that ended up shaping the curriculum for the entire semester. The syllabus was really developed from the insight coming together in the learning circle. When he helped to start the Organizing Apprenticeship Project, there was a concern about creating an OAP-way to organize and creating a credential mill and they were therefore very intentional in honoring all the traditions of organizing. However, he has questions about how people can best do cross-paradigmatic organizing. He wants people to develop the ability to be reflective and starts with a

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process of guided reflection. Ultimately, he wants to create a space for discourse and agreed upon accountability to each other that supports “co-constructive feedback loop” rather than a negative one. He highlights the thesis of Peter Kropotkin, who advocated for anarcho-communism, that nature works through cooperation rather than a survival of the fittest style of competition (Kropotkin, 1987). He uses a process of constant open dialogue with his students. To the extent possible, he includes field work in their courses so students learn by organizing.

Sandro looks to link the classroom and the community in his teaching methods. In part, he does this by de-emphasizing academic terminology. For example, he emphasizes the use of praxis and critical reflection, but very consciously avoids using those kinds of terms. He also works to lower the wall between the two by inviting in organizers from various organizations to talk to the class. He does a lot of straightforward lecturing but also has students work on in-class scenarios. He believes students learn best when posed with problems they authentically care about, so he encourages them to bring issues they are working on in the community into the classroom. He works to connect the organizing concepts being covered to their personal examples. Finally, given his orientation to the asset-based community development philosophy, he believes there are all sorts of assets in a community, including his classroom. Therefore, he pushes people past their comfort zone with both their identified skills as well as reaching for other skills, in order to gain confidence and greater competence.

Miranda framed his teaching methods very much within the Freirean notion of dialogue. He prefers to limit his use of printed materials, “I usually went for the one-pagers where a lot of the learning happened in the conversations and the discussions.” He looks for popular education models (such as small groups, dyads, and one-to-one methods) not only to provide an opportunity to learn and teach from each other but to develop relationships among the learners as opposed to only with the teacher or trainer.

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Newkirk says you do not “have to teach them here’s how to do it like a cookbook.” She had people read about the civil rights movement and the Montgomery bus boycott, break into smaller groups, and they identified the core issues and how the organizing concepts could be applied themselves. She sees the role of the educator as primarily one of facilitation; ensuring everyone is engaged. Therefore, anything that promotes people telling their own stories is a good thing, although it can become too easy to focus on stories over other elements such as strategy or action. She believes a diverse training group is necessary to learn about race and culture. With the Organizing Apprenticeship Project, she discovered that groups must be at least 50 percent people of color, or those individuals will not feel comfortable enough to fully participate. She explains that culture is oppressed along with race, and Newkirk discovered that both she and the Saul Alinsky method were challenged at Metropolitan State University by her students of color. Drawing on her master’s degree in media, she discussed the civil rights movement based on media coverage, which focused on Martin Luther King and other civil rights leaders. She argues that organizing in communities of color may look different than the model described by Alinsky. Therefore, she believed it was important to identify opportunities for people to apprentice in a variety of different environments.

Twiss runs week-long trainings with People’s Action that draw 100 or more people, including a significant number of students; possibly one-third of attendees. She sees agitational training and real popular education, in the Training for Change “direct education” style, as the two most important teaching methodologies. The key component of both training styles is the art of creating tension, which requires being close to people, quiet, attentive, and comfortable with tension. As an example, she described an introductory training on power. People draw or describe their ideal community on a sheet of big flip chart paper and then, as a trainer, you add a power plant or a hospital sign that says, “No Immigrants.” She explains “people get the idea,

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they're supposed to protect their community ... only after you've totally messed it up." She finds many lessons can be learned in this exercise, especially if it is followed with an agitational debriefing.

Dahlstrom identifies one-on-one training as really important. He says the approach he uses for one-on-ones is different than how he was trained and how the training is usually conducted by his union. For him, it is important that one-on-ones approach as a way to identify who really is the other person because that deeper identify is what really motivates people. Based on his own experience, people are conditioned to live in fear and shame. It is the process of exploring those deeper levels that enables people to find their voice, which can change their lives not only at work, but at home. They are not so afraid anymore and are willing to take risks.

Keefe argues that if a person is going to operate in the complex environment of community organizing, first test an approach on a small scale, learn from the experience, and then build the next iteration, which was the approach used by Keefe and the staff at Hope Community. She saw the organization as a teaching and learning organization that was not so much providing trainings as creating a learning environment. Part of that environment was taking action on local issues, reflecting on them, and learning from them. There were sometimes trainings on specific topics, but she saw these trainings as less important than putting into practice a learning cycle similar to Paulo Freire's notion of praxis and critical reflection.

Robinson emphasizes the experiential nature of learning about organizing in his teaching methods, "You have to experience it precisely because it is more of an art than a science." Ideally, the learners have some real experience to reflect on and, as a result, the key lessons sink in much better. Otherwise, it is necessary to put concepts from a training into practice so people can experience "a-ha moments." To accomplish this, he will often include demonstrations and role-playing in his trainings. His preference though is to be able to work with the same person

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over time in a mentoring situation. He stresses that, for learning and change to occur, it is necessary to create an environment of genuine compassion, communication, and vulnerability. Finally, he makes the point that there are different ways to approach the same concepts and it is “important to speak to any group or person you’re trying to train or teach in their language,” which is very similar to Freire’s concept of generative themes.

Rosenthal believes before people do any organizing, they have to organize themselves. In order to organize themselves, they have to really know their own story. People need to spend time by themselves developing their own story by asking questions, such as “where did I come, what are the values most important to me, what are the dreams I have about the world, and, essentially, why do I do what I do?” He has people begin with the Stick Figure Exercise. People start with a pig piece of paper, identify fundamental information about who they are and their self-interest, and share three or four key pieces of their story.

Participants reported a wide variety of teaching methods used to educate people about community organizing, which were grouped into 14 categories based on addressing the same or similar topics. The six most frequently cited methods were identified by one-third or more of the participants (see Table 37). These included critical, guided, or self-reflection (cited by eight participants), experiential learning (cited by eight), group work and learning circles (cited by five), in-class scenarios and role plays (cited by four), local issues and personal examples (cited by four), and one-to-ones (cited by three). There were additional methods identified by smaller numbers of participants for educating people about community organizing: two participants each pointed to lectures, people oriented support, and avoiding academic terminology; and one participant each pointed to mentoring, organizers speaking to a class, developing strategy charts, creating tension, and shaping the syllabus and curriculum on questions posed to the learners.

TABLE 37. Teaching Methods Reported by Community Organizing Educators

Educator	Reflection (Self, Critical & Guided)	Experiential Learning	Group Work & Learning Circles	In-Class Scenarios & Role Plays	Local Issues & Personal Examples	One-to- Ones
Formal Educators						
Bantley	X	X				
Blevins	X	X	X			X
Grant	X	X	X			
Sandro	X	X		X	X	
Professional Trainers						
Miranda			X			X
Newkirk		X	X	X		
Twiss	X			X	X	
Veteran Organizers						
Dahlstrom	X					X
Keefe	X	X	X			
Robinson		X		X	X	
Rosenthal	X	X			X	

Teaching Materials

Near the end of each interview, after asking participants about their teaching methods, they were also asked, “What tangible materials (books, scholarly articles, videos, works of art or fiction, etc.) do you view as particularly valid or relevant in teaching community organizing?” The question is important because one of my methodological traditions is grounded theory, which is useful for studying a process or action that has distinct steps or phases that occur over time, such as developing an education program.

Bantley recommends the writings of movement leaders, and, in particular, those associated with the Highlander Folk School (now called the Highlander Research and Education Center). She also points to the novelist, playwright, and activist James Baldwin as someone who is effective in promoting an understanding of race in America. She believes Baldwin thinks like an organizer, but speaks from a culturally-specific standpoint (Baldwin, 1955).

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Blevins states many books are relevant to her teaching methods. She makes regular use of Angela Davis' books, such as *Freedom Is a Constant Struggle: Ferguson, Palestine, and the Foundations of a Movement* (2016), which creates links between the local, national, and international. She uses George Lakoff books to cover issue framing and understanding how the brain processes information. She uses John McKnight and John Kretmann's *Building Communities from the Inside Out: A Path Toward Finding and Mobilizing A Community's Assets* (1993). Although they are now out print, she uses copies of booklets prepared by Shel Trapp, a co-founder of National People's Action, such as *Basics of Organizing, Dynamics of Organizing*(1986), and *Blessed Be the Fighters: Reflections on Organizing* (Collected Essays) (1986). She also mentions Paulo Freire's books, Saul Alinsky's *Rules for Radicals* (1971), Mary Beth Rogers' *Cold Anger*, and Midwest Academy's *Organizing for Social Change*.(Bobo & Max, 2001). She is considering the use of Matthew Desmond's *Evicted: Poverty and Profit in the American City* (2016) and Michelle Alexander's *The New Jim Crow: Mass Incarceration in the Age of Colorblindness* (2012).

Grant puts together materials but they are based on people's questions rather a regular set of texts, even reading materials are given with a soft reading requirement. He had used certain videos or poems, but now asks people what poems, videos, or songs resonate with them. He invites students to bring materials into the curriculum. He finds Paulo Freire's book very useful but focuses more on the processes than the books. For example, he puts together simple popular education exercises and makes a workbook for each participant, including a personal journal for reflection. He created a "democracy school of curriculum" with questions about "who you are in the world." He still does not have what he considers the right book on several subjects, although he has used David Bohm's book *On Dialogue* (1996), a book on dialogue by David Bohm and Jiddu Krishnamurti, Freire's *Pedagogy of the Oppressed* (2000), Rinku Sen's *Stir It Up: Lessons*

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in Community Organizing and Advocacy (2003), Robin D. G. Kelley's *Freedom Dreams: The Black Radical Imagination* (2003), Glen Coulthard's *Red Skin, White Masks: Rejecting the Colonial Politics of Recognition* (2014), James and Grace Lee Boggs' *Conversations in Maine: Exploring Our Nation's Future and Revolution and Evolution in the Twentieth Century* (1978), and George Manuel's *The Fourth World: An Indian Reality* (2019).

Sandro identifies the use of a limited number of teaching materials. He does not have students read whole books, but rather assigns chapters from books such as Kim Bobo's *Organizing for Social Change* (2001) and Gregory Pierce's *Activism That Makes Sense: Congregations and Community Organizations* (1997). For students who are really interested, he also provides books by Saul Alinsky along with an article by John Cressman, who points out that some assumptions of the Alinsky organizing model may need to be reconsidered. He also shows a documentary on the neighborhood organizing focused Dudley Street Initiative in Boston, MA called *Holding Ground*.

Miranda used texts only while teaching a course already established at Minneapolis Community and Technical College (MCTC). He prefers to use handouts, primarily from the Gamaliel Foundation and the faith-based organization ISIAAH, to instead promote conversation and students learning from each other. As a final note, he is also planning to produce a book of "practice wisdom" that he intends to call "Reflections of Organizing."

Newkirk does not use a standard text. She used to make use of the Saul Alinsky's books and the Midwest Academy's *Organizing for Social Change* (Bobo, 2001) but does not anymore. Even if she is asking people to develop strategy charts, she has switched from the one used by Midwest Academy to one used by Strategic Concepts in Organizing and Policy Education (SCOPE), which also deals with framing issues. She finds it important to teach people using stories from their own cultures. In identifying different organizing stories, she has used Rinku

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Sen's *Stir It Up: Lessons in Community Organizing and Advocacy* (2003), Aldon Morris' *Origins of the Civil Rights Movement: Black Communities Organizing for Change* (1986), and Barbara Kingsolver's *Monacans and Miners: Native American and Coal Mining Communities in Appalachia* (2000). She looks at the group and decides on the story. As a result, she finds that usually she does not do the teaching, the group does the teaching, which democratizes learning about organizing.

Twiss believes that books and movies can be a really good part of training, specifically political education, but it depends on the audience. At the week-long People's Action trainings, she does have people read from the Saul Alinsky book, *John L. Lewis: An Unauthorized Biography* (2010). In general, she wants to promote people getting up and moving around the room. For that reason, she prefers flip charts to PowerPoint because the sheets can be put up on the walls.

Dahlstrom sees teaching and learning as something that happens best in practice with a lot of showing. He does, however, use the AFL-CIO's *Internal Organizing Toolkit: Building Stronger Local Unions*, which they helped to develop. It provides the foundational principles of good union organizing and a variety of practical resources. In particular, he finds the section dealing with meeting people where they are useful.

Keefe says she has provided lots of people with copies of Edward Chambers' book *Roots for Radicals: Organizing for Power, Action, and Justice* (2004), and other resources. However, she observes that people who teach others about organizing eventually evolve toward using their own materials and believes this is an important part of the process of learning to teach. She has her own files of materials developed and used for teaching about community organizing. For example, she developed and used a comparison between traditional social services and community organizing.

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Robinson says that he rarely uses books or articles in his trainings. When he does, the two books he points to are Gregory Pierce's *Activism That Makes Sense: Congregations and Community Organizations* (1997) and Mary Beth Rogers' *Cold Anger: A Story of Faith and Power Politics* (2012). It is worth noting that he also produced his own research-based examination of organizing theory, practice, and teaching, *Strategies for Community Empowerment* (1994), that was used for a time as a text in some social work organizing courses.

Rosenthal has used the Midwest Academy's *Organizing for Social Change* (Bobo, 2001), Michael Gecan's book *Going Public: An Organizer's Guide to Citizen Action*, Saul Alinsky's book *Reveille for Radicals* (1946), and a movie about Saul Alinsky in his trainings with community organizations. He used Frances Moore Lappé and Paul Martin Du Bois' book *Quickening America Rebuilding: Rebuilding Our Nation, Remaking Our Lives* (1994) in teaching at Metropolitan State University.

Although invited to cite any kinds of materials (books, articles, videos, art, etc.) used in their teaching, participants almost exclusively identified non-fiction books, either by title or author. They identified a wide variety of books and authors easily grouped into three categories (see Table 38): first, those written by veteran organizers, social movement leaders and training institutes, which were cited by 10 participants; second, those focused on culturally-rooted social analysis and organizing stories, which were cited by four participants; and, finally, broader social theory, which were cited by three participants. However, it is noteworthy that almost half of the educators indicated they primarily used handouts and/or a different set of readings selected based on who was in the current set of learners. The authors cited most frequently were Saul Alinsky and Midwest Academy, each identified by four participants, and Paulo Freire, Gregory Pierce, Mary Beth Rogers, and Rinku Sen, each identified by two participants.

TABLE 38. Materials Cited by Community Organizing Educators (by author)

Educator	Veteran Organizers, Social Movement Leaders, and Training Institutes	Culturally-Rooted Social Analysis & Organizing Stories	Broader Social Theory	Other Materials
Formal Educators				
Bantley	Highlander Research and Education Center	James Baldwin		
Blevins	Saul Alinsky Grace Lee Boggs Paulo Freire John McKnight and John Kretmann Mary Beth Rogers Shel Tapp Midwest Academy	Michelle Alexander Angela Davis	Mathew Desmond George Lakoff	
Grant	Paulo Freire Rinku Sen	Glen Coulthard Robin D.G. Kelley George Manuel	David Bohm and Jiddu Krishnamurti	Readings adapted to current learners
Sandro	Saul Alinsky (with John Cressman) Kim Bobo Gregory Pierce			Holding Ground (documentary)
Professional Trainers				
Miranda				Primarily handouts and readings adapted to current learners
Newkirk	Saul Alinsky Rinku Sen Midwest Academy	Barbara Kingsolver Aldon Morris		
Twiss	Saul Alinsky's biography of John L. Lewis			Primarily handouts and readings adapted to current learners
Veteran Organizers				
Dahlstrom	AFL-CIO			
Keefe	Edward Chambers			Primarily handouts and readings adapted to current learners
Robinson	Gregory Pierce Mary Beth Rogers			Primarily handouts and readings adapted to current learners
Rosenthal	Saul Alinsky Michael Gecan Midwest Academy		Frances Moore Lappe and Paul Martin Du Bois	

Summary of Teaching Methodology

After being asked about their organizing curriculum and their role as an organizing educator, each participant was asked “Does the learner need to be engaged in community

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organizing given how you teach about community organizing? If so, what role does it play?"

The educators addressed the question, but also all provided broader answers that addressed their overall teaching philosophy. Given their teaching philosophy and their organizing curriculum, they were asked about their teaching methods, specifically, "What more intangible elements, such as methods, tools, use of physical spaces, etc. do you see as most important when you are going to act in your role as a community organizing teacher, trainer, or mentor?" Finally, they were asked about what materials they use, specifically, "What tangible materials (books, scholarly articles, videos, works of art or fiction, etc.) do you view as particularly valid or relevant in teaching community organizing?"

Participants offered many insights based on their personal experiences as organizers and educators, however, there were also three frequently cited elements in all of the teaching philosophies. First, people learn community organizing by engaging in organizing in some form, which was identified by six educators. Second, people learn through critical reflection on their actions, which was identified by three educators. Finally, people learn from each other, which was also identified by three educators. Two unique insights worth noting, each identified by just one educator, are learning from personal insight and the necessity to create learning spaces and places.

Participants reported a wide variety of teaching methods used to educate people about community organizing. The six most frequently cited methods, each identified by at least one-third of participants, included critical, guided, or self-reflection, experiential learning, group work and learning circles, in-class scenarios and role plays, local issues and personal examples, and one-to-ones. There were additional methods identified by smaller numbers of participants, including lectures, people oriented support, avoiding academic terminology, mentoring,

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organizers speaking to a class, developing strategy charts, creating tension, and shaping the syllabus and curriculum on questions posed to the learners.

Participants identified a wide variety of non-fiction books and authors in three categories: first, those written by veteran organizers, social movement leaders and training institutes, which were cited by 10 participants; second, those focused on culturally-rooted social analysis and organizing stories, which were cited by four participants; and, finally, broader social theory, which were cited by three participants. However, it is noteworthy that almost half of the educators indicated they primarily used handouts and/or a different set of readings selected based on who was in the current set of learners. The most cited authors were Saul Alinsky, Midwest Academy, Paulo Freire, Gregory Pierce, Mary Beth Rogers, and Rinku Sen.

Summary of Section

The interviews included veteran community organizers, professional organizing trainers, and educators teaching formal courses on community organizing. LaBelle (1982) argued that education is equal to learning and there are three types of learning: formal education (structured education in a formal academic setting), non-formal education (structured education outside a formal academic setting), and informal education (life experience that does not need to be structured or in a formal setting). LaBelle argued that, while there are some resources provided through formal education, much of the learning associated with social movements is a result of informal and non-formal education. This method allowed me to study both the phenomenon of organizing education through their lives and experiences as well as developing a future pedagogical model.

While social movements and community organizing are knowledge producers in their own right, they are rarely recognized as such in the everyday academic world. This is not

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unexpected since educational success is traditionally associated with possession of the cultural capital and habitus of the dominant group (Bourdieu & Passeron, 1990). Organizing, as a response coming from the socially dominated, is something different because it is a form of subjugated knowledge (Foucault, 1980). From the perspective of both Bourdieu and Foucault, the development of an organizing curriculum itself will be a process of elevating a different set of cultural capital by revealing the concealed and qualifying the disqualified. It will be important, therefore, to work with community organizing practitioners and educators (formal, non-formal, and informal) to detail a comprehensive and cohesive pedagogy of community organizing.

Community organizing practice is rich overall in approaches built from practice wisdom, case studies, conceptual frameworks, and more broadly focused social theory, but it has still not produced much in the way of formal practice theory and models (Brady & O'Connor, 2014). Formal practice theory is derived from empirical evidence gained through rigorous scientific inquiry for the purpose of providing specific guidance about how to carry out a particular practice and what can be expected as a result, which is obviously useful for both practitioners and educators. There are, in fact, academics with an interest in community organizing, however, few engage significantly in social movements themselves and therefore they have not undergone the political learning curve represented by social movements. This may explain the widespread persistence of a faith in critical scholarship isolated from agency (Cox, 2015). They have not gained the political experience necessary to understand that simply “becoming aware of a systematic or structural injustice, nailing it in a hard-hitting writing or publishing high-quality research on it, does not in itself change things” (Cox, 2015, p. 38). “Good arguments and empirical research are only as effective as the social agents who deploy them” and that effectiveness requires the proper methods of education (pg. 39). If there is to be a resurgence of

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community practice, it is necessary to create a bridge between professional academics and community organizations. One article proposes a scholar/advocate approach using “pracademics,” or practitioners formally trained in research, which is a role I and some of those I interviewed chose to assume.

I interviewed 11 people who had at least 10-years-experience working in a particular educational category in a professional capacity. I decided the interviews would be the most useful if the participants were engaged in educational activities long enough to develop a meaningful level of knowledge, experience, and insight. A minimum threshold was established for participants to ensure they were engaged in educational activities long enough to develop a meaningful level of knowledge, experience, and insight. The purpose of the interviews was to learn about the educators organizing experience, teaching or training experience, and the elements of their organizing pedagogy, including what they viewed as key concepts, essential skills or capacities, important educational resources, and appropriate teaching methods. One-third of the interview participants come from each of the educational settings, there were five women and six men, and one-fifth were people of color.

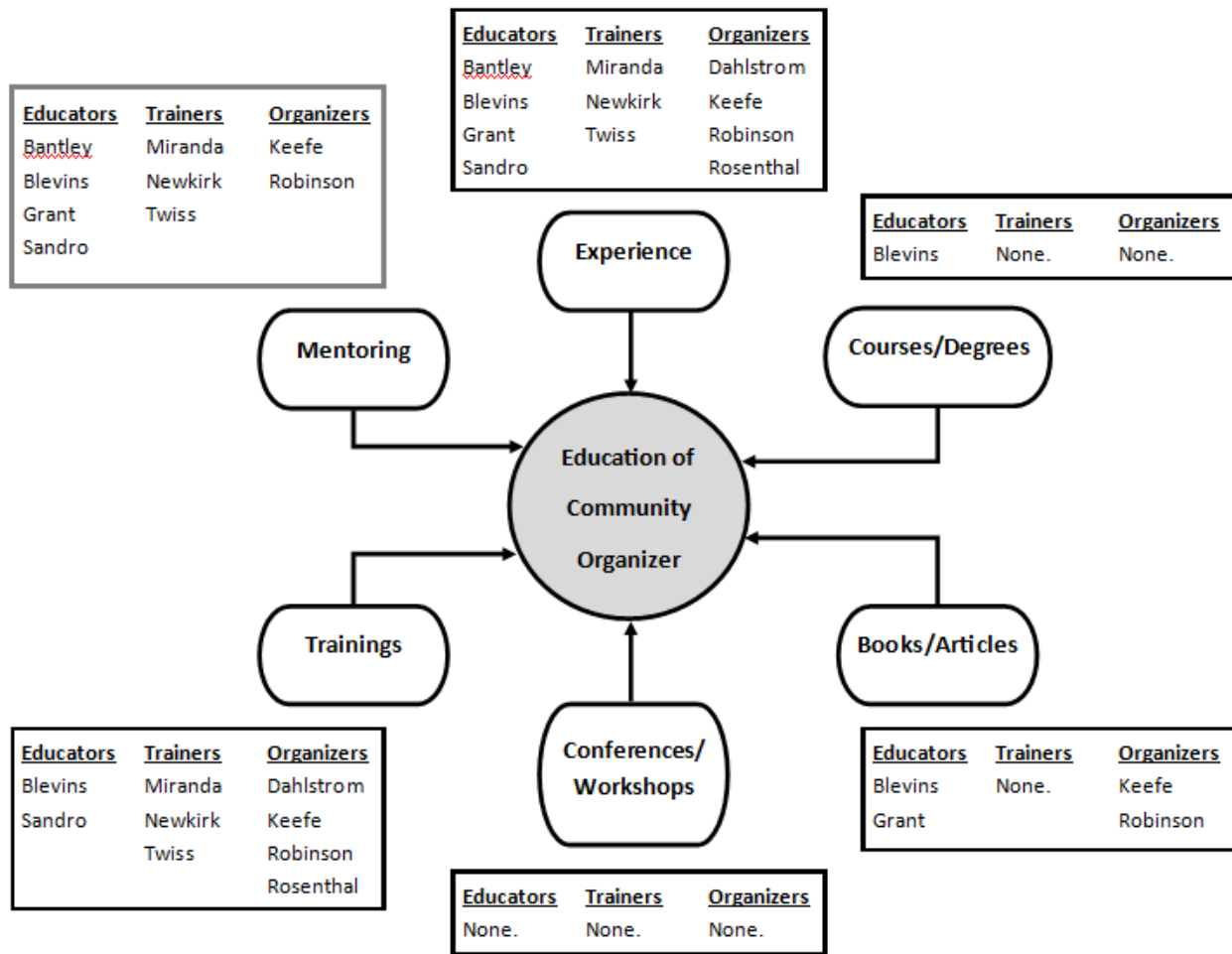
Each interview opened with the question, “Tell me about your experience with community organizing?” Even though individuals are being interviewed based on their role as formal, non-formal, or informal educators, the question is an important one because one of my methodological traditions is phenomenology. This conceptual framework is used to reveal the essence of the lived experience and the underlying structure of this experience in order to better understand a phenomenon – in this case, community organizing education – to draw on their experience as both community organizers and educators.

The participants had many similarities and some differences in what prepared them to engage in community organizing. Their first organizing experience were early in life. They all

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cited working with community organizations as a source of learning. Two-thirds received mentoring from experienced organizers. Eighty percent received professional trainings. Although all respondents used or had used books and articles in educating others, only four of them cited written materials as part of their education. Only one participant cited a formal course or degree. My interviews suggest the methods of education I identified do fit into my evolving model of organizing pedagogy (see Figure 7).

FIGURE 7. Preparation Community Organizing Educators Cited by Method



The interviews closed with the question, “What are the unique challenges facing community organizing and social movements in 21st century America? Will this affect how community organizing is practiced or taught?” Participants raised a variety of concerns, but five

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specific themes emerged: first, the need to develop an adequate response to issues of race and immigration, including better training and more capacity for engagement; second, the need to overcome increasing social disconnection arising from an individualistic world view, learned helplessness, and a culture pushing for “quicker and shallower”; third, misunderstandings about what the nature of organizing, a failure to explore and learn new things, and limited training and capacity building resources; fourth, a lack organizing funding; and, finally, social media acting as a barrier rather than a tool for organizing.

Participants also identified a variety of opportunities, with five specific themes that emerged: first, identifying new organizing knowledge and theory through research-focused books, participatory action research, and intergenerational support for new leaders to “invent different ways”; second, investigating new organizing approaches, including the Momentum approach to build larger movements, and the People’s Institute for Survival and Beyond approach for multi-racial organizing; third, forming new alliances by uniting the different organizing traditions and engaging white, suburban, and rural populations using McGirr’s *Suburban Warrior* approach; fourth, tapping into sources of passion like Black Lives Matter and the strong response to Donald Trump’s election; and, finally, establishing college credit for organizing projects.

After learning about their community organizing experience and training, each participant was asked, “What’s your basic working definition of community organizing? Is your definition based on a particular community organizing approach or tradition?” This question helped to reveal how their lived experience as community organizers shaped their understanding of a subject they now instruct others about in their role as educators. Participants identified several organizing approaches and traditions that they were exposed to in their roles as organizers and educators with which they both agreed and disagreed that allowed to develop

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their own personal definitions of community organizing. The most commonly cited was a combination of Saul Alinsky and Industrial Areas Foundation, although they also cited other national organizing training programs such as Midwest Academy, Gamaliel Foundation, and Faith in Action and a variety of different faith-based, community-based, neighborhood-based, culture-based, asset-based community development, and institution-based models.

In light of their definition of community organizing, participants were asked three interrelated questions to explore their organizing curriculum. “What do you see as elements of community organizing that are the most necessary for people to learn?”, “What do you see as the essential skills or capacities people need to develop in order to conduct competent community organizing?”, and “Are there community organizing concepts that you find are the most challenging for you to teach to others, or for others to learn and understand?”

The five concepts most frequently cited as necessary for people to learn included building public relationships, identifying and acting on self-interest, understanding and using power, using critical reflection, and the development of strategy and tactics. Ten other concepts identified by smaller numbers of participants included: conversations; narratives; anger, tension, and agitation; cutting an issue; suspending judgment and responding with nimbleness; vision, values, and mission; leadership development; racial equity; making demands; and establishing accountability.

The five skills most frequently cited as essential for people to learn were building public relationships, conducting one-to-one meetings, active listening, telling your story, and recognizing and building leadership. There were additional skills identified by smaller numbers of participants: identifying and acting on self-interest; using power; developing strategy; asking the right questions; using agitation and proposition; effective meetings; identifying winnable

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outcomes; developing creative actions; creating action plans; crafting a vision; providing effective education; reflection; research; mobilization; and the use of cold anger and tension.

Most participants identified some specific organizing concepts as challenging to either teach or learn, although no concepts were identified with much frequency. In fact, many participants believed the problem in teaching a particular concept relates to internal issues specific to each person, and it is overcoming these personal barriers that is the nuanced and difficult lesson to teach. Along the same lines, some participants believed some concepts can be hard to learn deeply because they require putting an existing understanding at risk, “trying to rearrange people’s thinking in a very big way,” and developing an attitude of flexibility and constant learning.

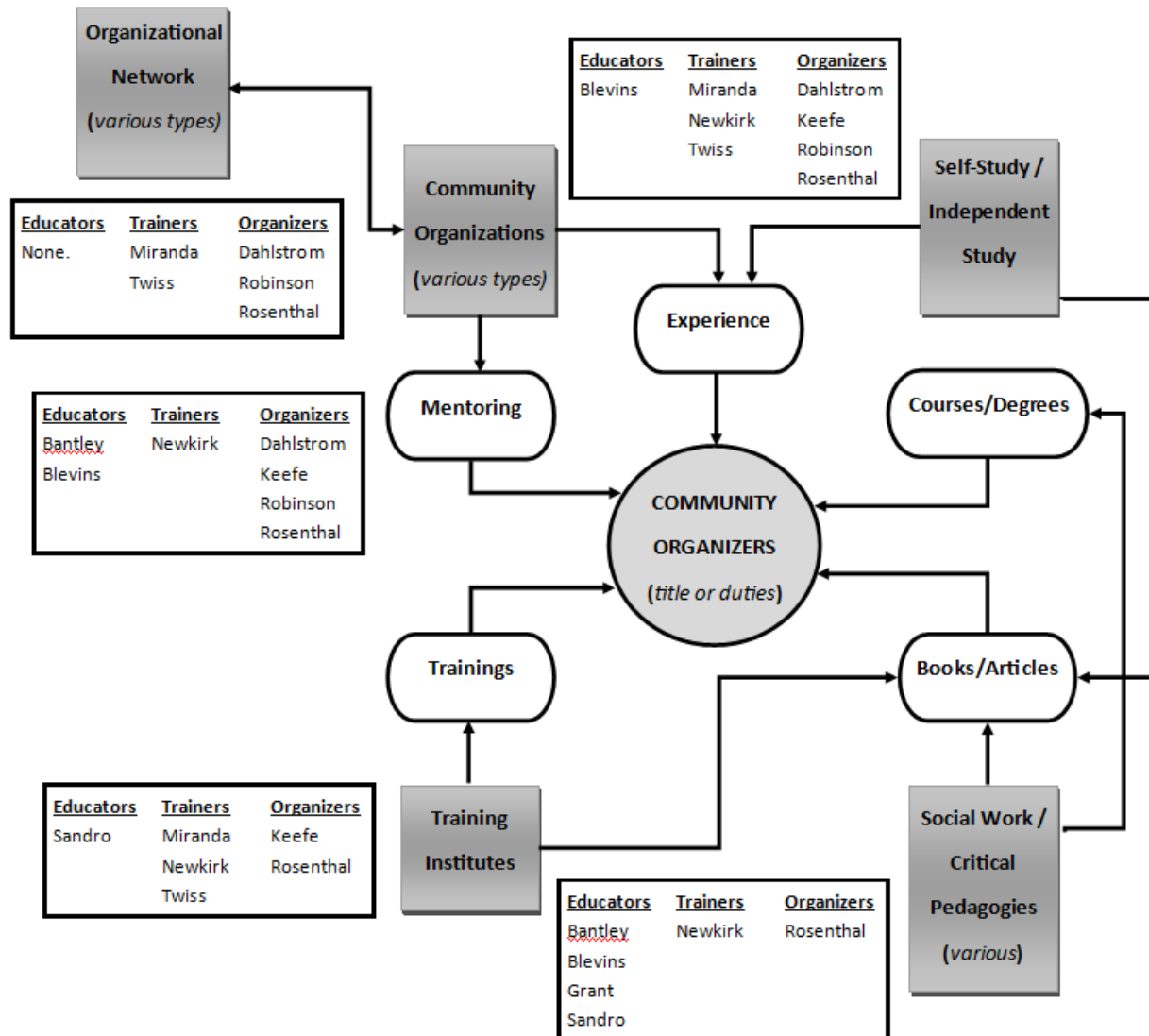
Participants were asked what prepared them for their roles as organizing educators, “Tell me about what prepared you to teach, train, or mentor others about community organizing?” All pointed to experience working with community organizations as a source and, as many stated, the most importance source of preparation for their roles as educators. In fact, as Blevins said, “If you’re organizing, you need to be teaching and training, because (that’s what) it’s all about.” Similarly, Twiss said, “An organizer does three things: trains, strategizes, and agitates. So, if you’re not training, then you’re not actually an organizer.” In fact, several participants described training as such a natural part of organizing itself that, as Grant described it, he had already begun teaching people to organize before he even received any formal training. Eighty percent pointed to some, if not a great deal, of mentoring from experienced organizers. Professional trainings also played a role in the preparation of 80 percent of participants, including all of the professional trainers and veteran organizers. All the participants pointed to written materials about community organizing as something they used or had used in educating others, but only four participants cited books and articles as something that prepared them as an educator. Only

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one participant cited a formal course or degree as part of their preparation; a Social Work degree with a community organizing, or macro, concentration.

Participants were asked about their role as organizing educators, “What is your experience teaching, training, or mentoring others in community organizing?” The questions asked them to draw on their lived experience, which might reveal both how that experience shaped their curriculum as well as how to develop a community organizing pedagogy. Eight participants reported providing trainings within a community organization, including all professional trainers and veteran organizers. In addition, four of these participants also reported trainings through a larger organizational network. Seven participants providing mentoring, including all the veteran organizers. Six participants reported providing education through training institutes, including naturally all the professional trainers, on behalf of programs such as Faith in Action, Gamaliel Foundation, Highlander Research and Education Center, Jewish Organizing Institute and Network for Justice, People’s Action, Sierra Leone Foundation for New Democracy, and Sustainable Progress through Engaging Active Citizens. Six participants reported providing education through courses and educational programs, including naturally all the formal educators. Only one participant reported providing education through conferences or other workshops, although this comes as a surprise because conferences are a common source of organizer education (81.67% of all respondents in my survey) and could reflect an underreporting by participants. My interviews suggest the sources of education I identified do fit into my evolving model of organizing pedagogy (see Figure 8).

FIGURE 8. Teaching Experience Community Organizing Educators Reported by Source



Each participant was asked near the end of the interview, “Does the learner need to be engaged in community organizing given how you teach about community organizing? If so, what role does it play?” The educators addressed the question, but also all provided broader answers that addressed their overall teaching philosophy. Participants offered many insights based on their personal experiences as organizers and educators, however, there were also three frequently cited elements in all of the teaching philosophies. First, people learn community organizing by engaging in organizing in some form, which was identified by six educators.

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Second, people learn through critical reflection on their actions, which was identified by three educators. Finally, people learn from each other, which was also identified by three educators. Two unique insights worth noting, each identified by just one educator, are learning from personal insight and the necessity to create learning spaces and places.

Participants were asked about their teaching methods, specifically, “What more intangible elements, such as methods, tools, use of physical spaces, etc. do you see as most important when you are going to act in your role as a community organizing teacher, trainer, or mentor?” They reported a wide variety of teaching methods. The six most frequently cited, each identified by at least one-third of participants, included critical, guided, or self-reflection, experiential learning, group work and learning circles, in-class scenarios and role plays, local issues and personal examples, and one-to-ones. There were additional methods identified by smaller numbers of participants, including lectures, people oriented support, avoiding academic terminology, mentoring, organizers speaking to a class, developing strategy charts, creating tension, and shaping the syllabus and curriculum on questions posed to the learners.

Finally, they were asked about their teaching materials, “What tangible materials (books, scholarly articles, videos, works of art or fiction, etc.) do you view as particularly valid or relevant in teaching community organizing?” Participants identified a wide variety of books and authors in three categories: first, those written by veteran organizers, social movement leaders and training institutes, cited by 10 participants; second, those focused on culturally-rooted social analysis and organizing stories, cited by four participants; and, finally, broader social theory, cited by three participants. However, it is noteworthy that almost half of the educators indicated they primarily used handouts and/or a different set of readings selected based on who was in the current set of learners. The most cited authors were Saul Alinsky, Midwest Academy, Paulo Freire, Gregory Pierce, Mary Beth Rogers, and Rinku Sen.

CHAPTER FIVE: CONCLUSIONS AND RECOMMENDATIONS

In this chapter, I provide an overview of the issues explored and my research questions, summarize the research conducted, and discuss my results, including a meta-analysis of the literature related to organizing education and organizing knowledge production; a survey of organizers in the Twin Cities metropolitan area; and interviews with formal, non-formal, and informal educators. I provide recommendations for community organizing education, including learning objectives, curriculum, and teaching methods, and produce a theoretical model for community organizing pedagogy. I describe the limitations of my research and identify possibilities for future research, including both my own, such as field observations of current educational programs and a pilot program of my proposed pedagogy, as well as questions raised and left unresolved in the course of my research.

Overview of the Issues Explored and Research Questions

I studied the education of community organizers in order to produce a theoretical model of community organizing pedagogy. The teaching of community organizing is important to me because it coincides with and supports my personal values. Community organizing fosters individual agency, brings individuals together to form a larger community, and facilitates collaborative action. It is also important to me because I am deeply committed to the fight for a fair, just, and equitable world to counter the inequality across a range of measures (e.g. economic, racial, social) and settings (e.g. work, education, community) that has been growing for decades. In fact, the United States is experiencing the highest level of income inequality since 1928, the year before the Great Depression (Anyon, 2014). The times call for dramatic social change, and large-scale changes in social, economic, and civic policy in modern times

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have resulted not from small adjustments within administrative institutions but from social movements built through decades of organizing.

It is, therefore, very important for community organizing to fulfill its traditional role, which will require well-trained organizers. My research provides evidence that community organizers themselves consider education to be very important. When asked about the training they have received, 74.14 percent of organizers indicated using what they had learned frequently (48.28%) or very frequently (25.86%). An overwhelming 84.49 percent of organizers reported that their study, education, and training probably (36.21%) or definitely (48.28%) produced an improvement in their community organizing. As people reported greater amounts of organizing education, they also reported higher levels of satisfaction with their work as community organizers, which would logically encourage them to continue working in this field. In the case of those who were very satisfied, 91.67 percent reported having a good amount (50%) or a significant amount (41.67%) of training.

My literature review underscored the importance of designing effective educational programs. The preface to the 2005 edition of Freire's *Pedagogy of the Oppressed* stressed the urgency to get the educational processes right, "Those who are truly oppressed do not enjoy the freedom to fail, the luxury of experimenting. This is why they heed only serious ideas which they can put into practice" (2005, pg. xiii). Two different spheres of practice have historically served to unite, educate, and activate people in the exercise of community organizing: community-based institutions (in particular, unions, churches, and neighborhood groups); and scholarly-educational disciplines (in particular, social work and critical pedagogy) (Hardina, 2000). Through these different settings, people who assume the role of a community organizer have been educated about the specific norms, expectations, knowledge, skills, and practices of the field. Unfortunately, these traditional pillars of community organizing have been in decline

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in participation and influence for decades (Putnam, 2000; Rothman, 2013). To make matters worse, a polarization has developed between academic theory (that has become aloof and disengaged) and social movements (that have become disconnected from research-supported theory) (Baptist & Rehmann, 2011).

There are academics with an interest in community organizing, however, few engage significantly in social movements themselves and therefore they have not undergone the political learning curve experienced through participation in social movements. This may explain the widespread persistence of a faith in critical scholarship isolated from agency (Cox, 2015). They have not gained the political experience necessary to understand that simply “becoming aware of a systematic or structural injustice, nailing it in a hard-hitting writing or publishing high-quality research on it, does not in itself change things” (Cox, 2015, pg. 38). “Good arguments and empirical research are only as effective as the social agents who deploy them” and that effectiveness requires the proper methods of education (2015, pg. 39).

While social movements and community organizing are knowledge producers in their own right, they are rarely recognized as such in the everyday academic world for two reasons. First, educational success is traditionally associated with possession of the cultural capital and habitus of the dominant group (Bourdieu & Passeron, 1990). On the other hand, organizing, as a response coming from the socially dominated, is something different because it is a form of subjugated knowledge (Foucault, 1980). From the perspective of both Bourdieu and Foucault, the development of an organizing curriculum itself would require elevating a different set of cultural capital by revealing the concealed and qualifying the disqualified. Second, while community organizing practice is rich overall in approaches built from practice wisdom, case studies, conceptual frameworks, and more broadly focused social theory, it has still not produced much in the way of formal practice theory and models (Brady & O’Connor, 2014).

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Both academics and practitioners agree it is vitally important to support research into the theory, practice, and education that underlies effective organizing (Brady & O'Connor, 2014; Christens & Speer, 2015; Cox, 2015; Gamble, 2011; Hardina, 2000; Mizrahi & Rosenthal, 1998; O'Donnell, 1995; Rothman, 2013; and others). While there is some important scholarship about organizing practice and its teaching produced within the academic world, it seems to be limited, not well integrated, and reaching only a narrow audience. There are academic disciplines that include community organizing education (notably social work), but they do not educate most organizers (O'Donnell, 1995). In addition, there are professional training institutes that have developed a significant body of practical knowledge, but they can be reluctant to collaborate with other organizing networks or academic researchers (Robinson & Hanna, 1994). Clearly, training should not be based on either theory disconnected from practical human needs, or on lazy assumptions that the organizing knowledge is true because it works, but rather on the confidence that it can be relied on to work because it has been proven to be true.

Community organizing pedagogy should come to involve the use of social movements as a force for education and a recognition of organizers as knowledge producers, for the same reasons that Gramsci recognized an important distinction between the knowledge of traditional and organic intellectuals (Morgan, 2002). The actual lived experiences of people often contradict universalist claims of the dominant ideology put forward by traditional intellectuals. Having said that, the “common sense” or “spontaneous philosophy of the multitude” is not ideologically coherent until “organic intellectuals,” arise from the working class and these individuals become “ideologically prepared and organizationally capable to lead” (2002, pg. 227). To create a bridge between professional academics and community organizations, scholar/advocates or “pracademics” (practitioners formally trained in research), a role I and some

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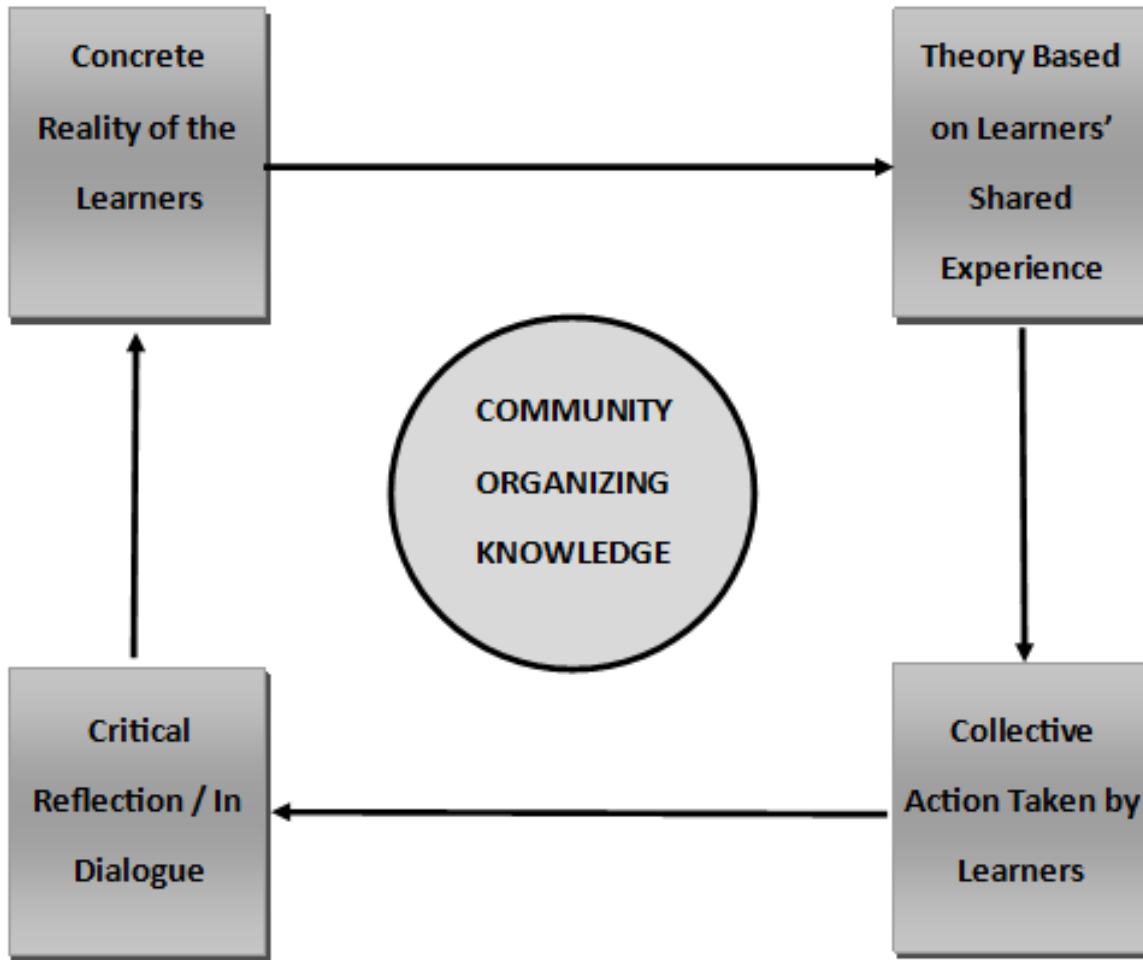
of those I interviewed chose to assume, may be best suited for organizing scholarship as they possess both practice and research knowledge.

In developing a community organizing pedagogy, the questions my research addressed were: How is organizing being taught both in community-based and academic settings, what is being taught including the core concepts, skills, and competencies, and what and how should it be taught in the future? My research included three methods: a meta-analysis of the literature related to organizing education and organizing knowledge production; a survey of organizers in the Twin Cities metropolitan area; and interviews of individuals highly-experienced in formal, non-formal, and informational education activities, specifically veteran organizers, professional organizing trainers, and formal educators.

Summary of the Research

There were two methodological traditions I identified as relevant to my questions about a community organizing pedagogy. Phenomenology was used to reveal the essence of the lived experience and the underlying structure of this experience in order to understand the phenomenon more clearly, in this case how the lived experience of formal, non-formal, and informal educators influenced both their development as community organizing practitioners and scholars as well as their approach to the teaching of community organizing (see Figure 9). Grounded theory is appropriate for studying a process or action that has distinct steps or phases that occur over time, such as developing an education program. In the end, this method seeks to develop a theory of a process or action that can draw together an array of theoretical categories within the practice and teaching of community organizing.

FIGURE 9. Community Organizing Knowledge Production



As earlier observed, community organizing knowledge and education have been produced in two spheres of practice: community-based institutions and scholarly-educational disciplines. Therefore, I identified two theoretical frameworks to explore the process of teaching and learning community organizing as well as create a bridge between the two spheres. From the perspective of the formal academic disciplines, I selected critical pedagogy and adult education. In this tradition, the teacher leads students to question ideologies and practices considered oppressive and encourage “liberatory” collective and individual responses to conditions in their own lives. I applied Freire’s concept of conscientization through praxis,

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critical reflection, dialogue and problem solving, and Au's concept of curricular standpoint theory and developing knowledge from the bottom of social hierarchies. From the perspective of community-based institutions, I selected social movement theory. Social movement theory seeks to explain why social mobilization occurs, the ways in which it manifests, and the social, cultural, and political consequences. I applied Gramsci's concept of organic rather than traditional intellectuals and creating a counter hegemony, and Cox's concept of community organizers as knowledge producers and development of robust organic theory.

My research was mixed methods with both quantitative and qualitative elements. It required the use of a meta-analysis of the literature related to organizing education and organizing knowledge production, surveys of Twin Cities-based organizers, and interviews of different types of educators (academics, professional trainers, and veteran organizers). I began with a literature review to assess what already existed in terms of formal practice theory in order to build upon it. Formal theory differs from terms commonly used in texts prepared by highly experienced community organizers untrained in research methods, such as a "framework" or an "approach." Formal practice theory is derived from empirical evidence gained through rigorous scientific inquiry for the purpose of providing specific guidance about how to carry out a particular practice and what can be expected as a result, which is obviously useful for both practitioners and educators. I reviewed the three basic components of any pedagogy: curriculum; teaching methodology; and socialization (Anyon, 2011; Au, 2011). The process allowed me to document the history, philosophy, and theories underlying community organizing and documents the evidence-based practices. It also revealed three important research gaps: identifying the learning objectives of community organizers; creating a curriculum using practitioners as a source of knowledge production; and developing teaching methods.

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My literature review indicated a number of methods have been used for collecting data about community organizing education. However, in many of the articles, it appeared the learning objectives authors chose to study and promote sprang not from careful investigations into the needs of community organizers and community organizations, but from implicit assumptions held by the researchers. It was surprisingly difficult to find examples of questions about learning objectives being addressed to community organizers and community organizations themselves, even though inclusive practices are advocated for in community organizing, although there were a few. Similar to the O'Donnell (1995) and Mizrahi & Rosenthal (1998) research, I conducted a survey of community organizers in the Twin Cities metropolitan area to determine what training is currently being received, how it is being delivered, and how useful it is to their work. It allowed me to identify the learning objectives of community organizers and, by assessing how well those are met, provide an overall assessment of the quality and impact of the education. When I interviewed educators, it also influenced who was interviewed and what questions were asked. The survey included 30 questions divided into five sections related to the respondents' position, demographic information, organizational information, education and training, and the usefulness of the education and training.

My literature review highlighted systemic reasons to look for disparities in education in my survey results. Feminists have challenged descriptions of community organization that fit male gender stereotypes and some scholars argue a rich and proud heritage of female organizers and movement leaders has been hidden behind the acclaim heaped upon male organizing. Similarly, communities of color view the white radical groups with which they interacted as more interested in making the community's "struggle their own" rather than serving the needs of these neighborhoods. Therefore, one of the objectives of the survey was also to identify differences in that education and training based on gender, race, and ethnicity.

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Two different spheres of practice have historically served to unite, educate, and activate people in the exercise of community organizing: community-based institutions; and scholarly-educational disciplines (Hardina, 2000). Unfortunately, a polarization has developed between academic theory (that has become aloof and disengaged) and social movements (that have become disconnected from research-supported theory) (Baptist & Rehmann, 2011). LaBelle (1982) argued that education is equal to learning and there are three types of learning: formal education (structured education in a formal academic setting), non-formal education (structured education outside a formal academic setting), and informal education (life experience that does not need to be structured or in a formal setting). LaBelle argued that, while there are some resources provided through formal education, much of the learning associated with social movements is a result of informal and non-formal education. Like the Brady & O'Connor research (2014), I created a bridge between professional academics and community organizations by conducting interviews with a broad range of individuals engaged in formal, non-formal, and informal education, including veteran community organizers, professional organizing trainers, and educators teaching formal courses on community organizing. I interviewed 11 people with at least 10-years-experience working in a particular educational category in a professional capacity, in order to ensure the participants were engaged in educational activities long enough to develop a meaningful level of knowledge, experience, and insight. The interviews included 12 questions, about their organizing experience, teaching and training experience, and the elements of their organizing pedagogy, including key concepts, essential skills or capacities, educational resources, and teaching methods. This method allowed me to study both the phenomenon of organizing education through their lives and experiences as well as developing a future pedagogical model. One-third of the interview participants come from each of the educational settings, there were five women and six men, and one-fifth were people of color.

Discussion of Research Results and Recommendations

My research examined the education of community organizers in order to produce a theoretical model of community organizing pedagogy. I reviewed the three basic components of any pedagogy: curriculum; teaching methodology; and socialization (Anyon, 2011; Au, 2011). The process allowed me to document the history, philosophy, and theories underlying community organizing and document the evidence-based practices. It also revealed three important research gaps, which were the principle focus of my study: identifying the learning objectives of community organizers; creating a curriculum using practitioners as a source of knowledge production; and developing teaching methods. The attempts to produce community organizing knowledge from experience and develop effective methods to share that information with others reach back into the early history of social movements. This is well-illustrated by some key figures in the evolution of community organizing, some theoretical works and practical manuals produced by early scholars, and some of the earliest and most enduring community organizing training institutes.

Some critiques from feminist and critical race perspectives have identified why these earlier approaches may have flaws and certainly are not adequate in and of themselves. Practitioners and scholars operating in both the feminist and critical race traditions have observed that both the theory and practice of community organizing are modeled historically on the white, male perspective and experience. The “masculine” approach has been considered more realistic and efficacious, while the “feminine approach has been thought of as naïve and simplistic” (Hamington, 2010). Similarly, white progressives have often formed a color-blind political ideology that attempts to make a community of color’s “struggle their own” rather than serving the needs of these neighborhoods (Rivera & Erlich, 1992). In both cases, the community organizing experiences and perspectives of women and people of color are a form

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of subjugated knowledge, both concealed and discredited (Foucault, 1980). Scholars explored the potential benefits of fully incorporating the knowledge produced by women and people of color, including the possibility of revealing new organizing approaches that are rooted in differences based on gender and racial or cultural characteristics. Through my research, I recognize it is not possible to fully understand what stands to be gained or lost without including people with the specific experience and knowledge that has historically been absent. I worked to do so as I engaged with practitioners, educators, and theorists around the three important research gaps: learning objectives; curriculum; and teaching methods.

Learning Objectives

Literature Review

How Others Have Identified Learning Objectives. My literature review indicated a number of methods have been used for collecting data about community organizing education. Studies documented the long-term benefits that better meeting educational needs can have on the practice of community organizing (York and Havassy, 1997; Martinson, Minkler and Garcia, 2013). An argument was advanced that the election of Barack Obama as the nation's first President with a background in community organizing boosted the visibility and popularity of the field and increased the importance to accurately meet the educational needs related to organizing (Rischer and Corciullo, 2011). A study conducted by ACOSA pointed to current emphasis on clinical practice over community practice within social work education, although it also identified options to improve community practice education (Rothman, 2013). In many of the articles, it appeared the learning objectives authors chose to study and promote sprang not from careful investigations into the needs of community organizers and community organizations, but from implicit assumptions held by the researchers.

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It was surprisingly difficult to find examples of questions about learning objectives being addressed to community organizers and community organizations themselves, even though inclusive practices are advocated for in community organizing, although there were a few. O'Donnell's survey of Chicago community organizers (1995) was mailed to 68 community organizations known to have staff organizers and asked about responsibilities, career paths, and education and training. Mizrahi and Rosenthal's survey (1997) assessed the status and needs of 97 community-based organizations funded by the New York Foundation (NYF) assessed the present capacity of geographic and functional community-based organizations to organize and their capacity-building needs. In the absence of addressing the question of learning objectives to organizers, there have been attempts to better assess educational needs in other ways, including educators bringing in their own community organizing experience and classroom activities that engage students in identifying and meeting their own educational needs (Avila, 2010; Wehbi, Ali and Enros, 2005).

Survey of Community Organizers

Participants. The survey identified five general organizing job responsibilities having to do with community events, actions, issues, organization building, and leadership development. A majority of those respondents who devoted 25 percent or more of their time to organizing spent time on all five duties. The survey respondents had varying levels of experience; from 12.70 percent who have less than a year of experience, to 36.51 percent who have more than 10 years. A majority reported being satisfied (53.97%) and nearly three-quarters (74.60%) reported being either satisfied or very satisfied with their work as community organizers. However, a significant number reported mixed feelings among those with less than one-year experience and those with five to 10-years' experience (50% in both cases).

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The overwhelming majority of respondents were female (69.35%). Respondents also identified as overwhelmingly white (70.97%). Overall, the people who responded were fairly young, with 59.68 percent under the age of 40. Women were more likely to report being 20-29 (32.56% versus 18.75%) and less likely to report being 40-49 (11.63% versus 18.75%) or 50-59 (11.63% versus 25%). Similarly, Latino and non-White organizers were much more likely to report being 20-29 years old, 57.14 and 47.06 percent respectively, than non-Latino (29.09%) and White (25%) organizers. Moreover, no Latino respondents and only 23.53 percent of non-White respondents reported being 50 years old or older. All respondents attended at least some college with many holding bachelor's degrees (61.29%) or graduate degrees (30.65%). Women were more likely to report a bachelor's degree (79.07%) while men were more likely to report a post-graduate degree (75%). There were more Latino and non-White respondents who had not obtained a degree, 28.57 and 11.76 respectively, compared to White (4.55%) and non-Latino (3.64%) respondents.

For the positions held by respondents, the time spent on community organizing work was very similar for women and men. However, the time spent on community organizing work was very different based on race and ethnicity. Most people in all categories reported spending a majority of their time on organizing activities, but the proportion was much higher for non-White (88.24% versus 54.55%) and Latino (85.72% versus 61.82%) organizers. There were very different levels of experience based on gender, race and ethnicity. Women were more likely to have less than one year of experience (13.95% versus none in this survey), and less likely to have more than 10 years of experience (32.56% versus 50%). Similarly, more than half of Latinos (57.15%) had three or few years' experience, while 74.55 percent of non-Latinos had three years or more. Likewise, two-thirds of non-White respondents (64.7%) had five or fewer years' experience, while 54.55 percent of White respondents had five years or more.

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The overwhelming majority work in an urban setting (86.89%), meaning Minneapolis and St. Paul. There were not significant differences reported by women and men about the organizations that employ them. Although, women were more likely to work in an urban setting (93.02% versus 80%) and more likely to work with a particular geography (67.44% to 46.67%) or demographic group (41.86% versus 33.33%). Similarly, based on race and ethnicity, non-White respondents were more likely to work in an urban setting (94.12% versus 83.72%) and were more likely than White respondents to work with a particular geography (70.59% versus 58.14%), demographic group (64.71% versus 30.23%), or program activity (29.41% versus 11.63%). Latino organizers were more likely to work with a demographic group (71.43% versus 37.04%) or a particular set of issues (57.14% versus 42.59%). In most cases, respondents reported working in small organizations, 65.38 percent with budgets under \$500,000 and 75.40 percent with fewer than 10 staff positions. Most Latino (85.71%) and non-White (70.59%) organizers reported working for community organizations with budgets between \$100,000 and \$1 million, while non-Latino organizers also worked for smaller (35.19%) and larger (20.37%) organizations.

Usefulness of Education and Training. A majority of respondents received training related to 11 of the 14 typical duties of a community organizer regardless of gender, race, or ethnicity. The frequency of trainings for each area varied, but seemed to follow a certain logical progression from the more foundational concepts in community organizing to those that are more advanced or specialized: broad organizing concept (nine out of 10); organizational building (8 out of 10); leadership development and strategic actions (seven out of 10), alliance building and reflection, critical thinking, and evaluation (six out of 10), and other more specialized training (five out of 10). As people reported higher levels of organizing experience or more time devoted

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to organizing duties, they also reported receiving training related to more subjects. Women, however, were less likely to report having received training in leadership development (76.19% versus 93.33%) and reflection, critical thinking and/or evaluation (57.14% versus 86.67%), and non-White respondents were less likely to report training in community events (68.75% versus 81.4%) and raising funds (43.75% versus 62.79%). Those with five years' experience or more reported the highest rates in 11 of the 14 areas. Those who reported devoting 50 percent or more of their time to organizing work reported the highest rates in 10 areas. People who reported their highest level of community organizing education was the advanced level also reported the highest rates of training in 13 of the 14 areas of organizing study.

In evaluating the usefulness of their education and training, an overwhelming majority (82.76%) responded the education they received matched their needs. The evaluation was somewhat less positive for Latino organizers (71.43% versus 84.31%) and particularly for non-White organizers (62.5% versus 90.24%). However, the respondents who strongly agreed was much higher for women (31.71% versus 7.14%) and Latino organizers (57.14%, which was twice other racial and ethnic categories). The more relevant organizers rated the education they received, the higher levels of satisfaction they reported with their work as community organizers. Among those who reported they were satisfied, 83.33 percent agreed or strongly agreed it was relevant.

A majority (60.34%) assessed their overall organizing education as above average (46.55%) or excellent (13.79%). However, there is room for improvement with many rating their education as "average" (37.93%). It is also noteworthy that Latino respondents' ratings were somewhat higher (71.43%) and women also rated the quality of that education much more positively, whether they found it above average (51.22% versus 35.71%) or excellent (14.63% versus 7.14%). Respondents were more likely to evaluate the quality of their organizing

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education positively as the level of study increased. Of those who reported introductory as their highest level of education, 40 percent rated it above average (30%) or excellent (10%). For those who reported advanced as their highest level, 80 percent rated it above average (60%) or excellent (20%). The more highly respondents rated the quality of the education they received, the higher levels of satisfaction they reported with their work as community organizers. In fact, those who reported they were very satisfied, 83.34 percent rated their education as above average (41.67%) or excellent (41.67%).

An overwhelming 84.49 percent reported that their study, education, and training probably (36.21%) or definitely (48.28%) produced an improvement in their community organizing. Although, a majority of women assessed it definitely had (53.66%) while a majority of men assessed only that it probably had (57.14%). When organizers generally believed their training was relevant, 90.63 percent reported it probably (62.5%) or definitely (28.13%) improved their organizing work. For those who reported they were uncertain if their training was relevant, 71.43 percent reported it probably did not (57.14%) or definitely did not (14.29%). Organizers were more likely to report an improvement in the quality of their organizing when their rating of the quality of training increased. For those who provided their training with an overall rating of average, 63.64 percent reported it probably (59.09%) or definitely (4.55%) improved their community organizing. For those who gave their training an overall rating of excellent, 100 percent reported it definitely improved their organizing. Respondents were more likely to report an improvement in the quality of their organizing when their level of study increased. For those who reported introductory as their highest level of education, 50 percent reported it probably (20%) or definitely (30%) improved their community organizing. For those who reported advanced as their highest level, 92 percent reported it probably (28%) or definitely (64%) did. The more certain respondents were about an improvement in the quality of their

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organizing, the higher levels of satisfaction they reported with their work as community organizers. For those who reported mixed feelings about their work, 73.34 percent it probably (46.67%) or definitely (26.67%) improved their community organizing. For those who reported feeling very satisfied about their work, 91.66 percent reported it probably (8.33%) or definitely (83.33%) did.

An important indication of the usefulness of community organizing education is how often it is applied. When asked about application of their training overall, 74.14 percent of respondents indicated using what they had learned frequently (48.28%) or very frequently (25.86%), and, it is noteworthy, 100 percent of Latino respondents. Women also reported applying their learning much more frequently than men (80.49% versus and 57.15%). An important indication of the need for education in a certain area of community organizing is how frequently a community organizer needs to call on knowledge or skills in those areas. The survey provided a list of 14 areas related to the typical duties of a community organizer. There were 10 areas that had 85 percent or more of respondents report using the knowledge or skills sometimes, often, or almost always. In fact, in seven of these areas, 45 percent or more reported they almost always used them. Only one of these areas was significantly different based on gender, raising funds, which 25.64 percent of women, but only 9.09 percent of men, using almost always. In comparing the skills organizers often have to call on to the training they received, in eight areas, more people or just about as many people that frequently rely on those skills reported receiving training. However, in six areas, more people reported needing to work frequently in an area without any training.

Reflecting on the seven skill and knowledge areas organizers in another question reported using most frequently, there were differences based on race and ethnicity but they were not extremely pronounced. Large majorities of respondents in all categories applied broad

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organizing concepts and base building training frequently (meaning often or almost always), but non-Latino organizers were more likely to indicate applying broad organizing concepts almost always (47.92%) than Latino organizers (28.57%) and to apply based building training almost always (46.94%) than Latino organizers (28.57%). There were three areas where Latino respondents were significantly more likely to report applying their training almost always: relationship building (85.71%); community events and meetings (85.71%); and leadership development (57.14%).

Recommendations

Studies have documented the long-term benefits that better meeting educational needs has on the practice of community organizing (York and Havassy, 1997; Martinson, Minkler and Garcia, 2013). In my survey, organizers clearly identified the importance of their organizing education: 83.33 percent agreed or strongly agreed it was relevant; 74.14 percent indicated using what they had learned frequently or very frequently; 84.49 percent reported their education probably or definitely improved their organizing; 91.67 percent of those who reported being very satisfied with their work as organizers indicated having a good amount or a significant amount of training. Based on my research, I offer the following recommendations about the learning objectives of community organizers:

- Questions about learning objectives should be addressed to organizers themselves, either through surveys such as mine, or through classroom activities that engage students in identifying and meeting their educational needs.
- Since a majority of organizers devote time to all areas of general organizing responsibility, an assessment of learning objectives should relate to community events, actions, issues, organization building, and leadership development.

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- Because levels of satisfaction are the most mixed for those with less than one-year experience and those reaching their fifth year, special attention should be given to assessing the needs and identifying the learning objectives of these groups.
- Similarly, female, Latino, and non-White organizers are also more likely to be over-represented among those with less than one-year experience or in the 20-29 age range and under-represented among those with more than five years' experience and in the 40 and older age range. A targeted assessment of needs and learning objectives of these groups might help to address disparities based on gender, race, and ethnicity.
- There is a certain logical progression that educational needs are likely to follow based on level of experience and amount of time devoted to organizing duties moving from the more foundational concepts to those that are more advanced or specialized and the assessment of educational needs should take this into account.
- There is room for improvement in educational programs. While a majority (60.34%) assessed their overall organizing education as above average (46.55%) or excellent (13.79%), many rated their educations as “average” (37.93%). In addition, 80 percent of those reporting their highest level of education as advanced rated it above average (60%) or excellent (20%), but only 40 percent of those reporting their highest level of education at introductory rated it average (30%) or excellent (10%).

Curriculum

Literature Review

Key Early Proponents. The early proponents of community organizing provided many of the foundational concepts in the field and there are some basic similarities between key figures, such as Jane Addams, Saul Alinsky, Myles Horton, and Paulo Freire. They all wrote

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about community organization and education, developed a specific pedagogy, educated many others about their approach, and established an institution capable of conducting and continuing their approach. There are, however, both similarities as well as differences in their pedagogies.

Addams' political philosophy emphasized social democracy, widespread participation, and the development of sympathetic knowledge. She viewed the active participation of the marginalized as essential and identified "sympathetic knowledge" or a duty to learn about others in society as the "connective understanding" necessary for a robust democracy. Addams' philosophy of community organizing was "responsive, anti-ideological, fluid, and methodically anti-antagonistic" (Hamington, 2010). She was open to many different paths in achieving success. She refused to villainize anyone, although she did point out their errors. Her interest was in widening the circle of those engaged in any particular issue. In fact, she identified the role of Hull House as that of a good neighbor that listens carefully, respects community members, and responds to their needs. She engaged in systemic research to understand the community, document their practices, and helped to shape the sociology department of the University of Chicago

Alinsky learned about community organization while attending the University of Chicago and working with the Congress of Industrial Organizations. He is credited with originating the term "community organizer," founded the first national community organizing training network, and was the first person in the United States to codify the key strategies and aims of community organizing. Alinsky saw structured organizations as easier to mobilize in taking collective action. To bring a community together, he would bring to light an issue that stirred up conflict with an outside party to unite the group. Conflict not only heightened the awareness within the community of the similarities its members shared, it also differentiated them from those outside the organization. The use of conflict helped the goals of the group to become clearly defined.

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Direct action established conflict that further unified the community working toward the community's goal of defeating the common enemy. It also brought the community issues into public view. Alinsky encouraged over-the-top public demonstrations that enabled his organizations to advance their goals faster than they did through normal bureaucratic processes. Once all these elements were in place, he would engage from the organization and allow progress to be powered by the community itself because, "if people have the power, the opportunity to act, in the long run they will, most of the time, reach the right decisions" (Sanders, 1970).

Horton contrasted education with organizing and stated that Highlander's methods supported organizing but were not organizing. He argued organizing, quite often, has a specific, limited goal and not necessarily in a way that involved people in the process and developed their thinking. At Highlander, the program started with where participants were and dealt with problems of people as they saw their problems but did so in the hope of moving people to a new place where they would develop a broader understanding of the need to change society. He made use of personal experience and problem solving as educational methods. He believed people are not going to learn what they are told. Instead, they are going to learn from what they experience. Through Highlander, people learn to solve their own problems. They learn how to first think and solve a small problem in order to prepare them to analyze and solve other, bigger problems. It might be argued that there is not as much of a distinction between Highlander's educational approach and an educational approach to community organizing as Horton suggests. Having a clear philosophical direction, learning from experience, and individuals learning to solve their own problems are core tenants of both.

Freire wrote one of the foundational texts of the critical pedagogy movement. It represented his philosophy of education which blended Plato and modern Marxist, post-Marxist

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and anti-colonialist thinkers. Fundamental to his philosophy was the recognition that a person can be a “subject” (that which controls the action) as opposed to an “object” (that which is acted upon). He believed people can be active subjects that participate in their own betterment. In fact, he saw an interchangeability and mutuality in the roles of teacher and learner, and treated the learner as a co-creator of knowledge. His teaching methodology was based on a dialogical, educational program. He argued the dialogue should begin by identifying generative themes and words derived from a study of the specific history and circumstances of the learners. In deciphering their daily existence, the group engaged in a “problem-posing” process that allowed them to call all previous conceptualizations of the problem they were experiencing into question. He proposed an interplay of action, which he called praxis, and reflection in continuous cycle would result in “conscientization” or critical consciousness. Supported by dialogical methods and praxis, critical conscientization produced not just skills and competencies but empowerment.

Attempts to Create Curriculum. Both leadership and community organizing training programs have documented benefits on the confidence and level of activity of participants. There are training institutes with a thorough body of community organizing knowledge. Research on community-based education programs demonstrated they can be successful in promoting knowledge, skills, and commitment. Unfortunately, they are reluctant to share their curriculum with other organizing networks or academic research (Hanna & Robinson, 1994). The Industrial Areas Foundation (IAF) has existed longer than any other community organizing training center and some of the later training programs use methodologies similar to and largely based on those used by IAF (Robison & Hanna, 1994). Descriptions have been developed that layout in detail the foundational concepts of IAF’s training methods as well as those concepts that are missing or hidden along with what are considered important skills.

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An important era in the development of community organizing curriculum was examined in one article for the lessons it may offer to those interested in promoting its teaching now (Stuart, 2011). In 1962, the Council on Social Work Education (CSWE) added community organization as a social work practice method on par with other focuses. It also recognized the need to form connections between scholars and practitioners to promote both research and education. Research has also evaluated the inclusion of certain elements in organizing curriculum, including the use of deliberative forums and confrontation tactics. The goal of Brady & O'Connor's research study (2014) was to extend the current knowledge base of community organizing by taking initial steps to build formal community organizing practice theory grounded in the expertise of highly-experienced community organizers.

Survey of Community Organizers

Education and Training Currently Received. Respondents were asked to self-assess the amount of organizing education they received. More than half (56.66%) indicated they had received a good amount (38.33%) or a significant amount (18.33%). Those reporting little or almost no organizing education declined dramatically from 50 percent (less than one year), to 20 percent (one to three years), to 7.69 percent (three to five years), and, finally, to 4.76 percent (more than 10 years). Women were more likely to report the amount of education they received to be a little (14.29% versus 6.67%) or almost none (7.15% versus none in this survey). Latino organizers were less likely to report a little or almost none (none in this survey versus 18.87%), and much more likely to report it was a good or significant amount (100% versus 50.94%). On the other hand, non-White organizers were more likely to report a little or almost none (25% versus 13.95%), but also more likely to report a good or significant amount (68.75% versus 53.48%). As people reported greater amounts of organizing education, they also reported higher

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levels of satisfaction with their work as community organizers. Among those who were satisfied, 53.13 percent had a good or significant amount. Among those who were very satisfied, 91.67 percent had a good amount (50%) or a significant amount (41.67%).

In the survey, 20 percent indicated their highest level of education was introductory, 38.33 percent indicated it was intermediate, and 41.67 percent indicated advanced. Those who reported their highest level as advanced increased with experience from 12.5 percent (less than one year), to 57.14 percent (more than 10 years). Most people who reached an advanced level of study did through professional trainers or training centers (61.54%), publications (53.33%), and larger “parent” organizations or organizational networks (47.22%). Those who reported their highest level as intermediate did so through employers (48.72%) and educational institutions (45.71%), and, those who reported introductory, self-study and independent study (42.86%). In terms of race and ethnicity, people reported similar levels for their highest level of organizing education, with the exception of non-White organizers more likely to report an advanced level (50% versus 39.53%). On the other hand, women were much less likely to report that their highest level of study was the advanced level (38.1% versus 53.33%).

Educator Interviews

Community Organizing Preparation and Experience. Each interview opened with the question, “Tell me about your experience with community organizing?” Even though individuals are being interviewed based on their role as formal, non-formal, or informal educators, the question is an important one because one of my methodological traditions is phenomenology. This conceptual framework is used to reveal the essence of the lived experience and the underlying structure of this experience in order to better understand a

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phenomenon – in this case, community organizing education – to draw on their experience as both community organizers and educators.

The participants had many similarities and some differences in what prepared them to engage in community organizing. Their first organizing experience were early in life. They all cited working with community organizations as a source of learning. Two-thirds received mentoring from experienced organizers. Eighty percent received professional trainings. Although all respondents used or had used books and articles in educating others, only four of them cited written materials as part of their education. Only one participant cited a formal course or degree.

Community Organizing Definitions. After learning about their community organizing experience and training, each participant was asked, “What’s your basic working definition of community organizing? Is your definition based on a particular community organizing approach or tradition?” This question helped to reveal how their lived experience as community organizers shaped their understanding of a subject they now instruct others about in their role as educators. Participants identified several organizing approaches and traditions that they were exposed to in their roles as organizers and educators with which they both agreed and disagreed that allowed to develop their own personal definitions of community organizing. The most commonly cited was a combination of Saul Alinsky and Industrial Areas Foundation, although they also cited other national organizing training programs such as Midwest Academy, Gamaliel Foundation, and Faith in Action and a variety of different faith-based, community-based, neighborhood-based, culture-based, asset-based community development, and institution-based models.

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Necessary Concepts. In light of their definition of community organizing, participants were asked three interrelated questions to explore their organizing curriculum. “What do you see as elements of community organizing that are the most necessary for people to learn?”, “What do you see as the essential skills or capacities people need to develop in order to conduct competent community organizing?”, and “Are there community organizing concepts that you find are the most challenging for you to teach to others, or for others to learn and understand?”

The five concepts most frequently cited as necessary for people to learn included building public relationships, identifying and acting on self-interest, understanding and using power, using critical reflection, and the development of strategy and tactics. Ten other concepts identified by smaller numbers of participants included: conversations; narratives; anger, tension, and agitation; cutting an issue; suspending judgment and responding with nimbleness; vision, values, and mission; leadership development; racial equity; making demands; and establishing accountability.

Essential Skills. The five skills most frequently cited as essential for people to learn were building public relationships, conducting one-to-one meetings, active listening, telling your story, and recognizing and building leadership. There were additional skills identified by smaller numbers of participants: identifying and acting on self-interest; using power; developing strategy; asking the right questions; using agitation and proposition; effective meetings; identifying winnable outcomes; developing creative actions; creating action plans; crafting a vision; providing effective education; reflection; research; mobilization; and the use of cold anger and tension.

Most participants identified some specific organizing concepts as challenging to either teach or learn, although no concepts were identified with much frequency. In fact, many

participants believed the problem in teaching a particular concept relates to internal issues specific to each person, and it is overcoming these personal barriers that is the nuanced and difficult lesson to teach. Along the same lines, some participants believed some concepts can be hard to learn deeply because they require putting an existing understanding at risk, “trying to rearrange people’s thinking in a very big way,” and developing an attitude of flexibility and constant learning.

Recommendations

Two different spheres of practice have historically served to unite, educate, and activate people in the exercise of community organizing: community-based institutions; and scholarly-educational disciplines (Hardina, 2000). As a form of subjugated knowledge, the development of an organizing curriculum requires elevating a different set of cultural capital by revealing the concealed and qualifying the disqualified (Foucault, 1980). Gramsci recognized that the actual lived experiences of people often contradict universalist claims of the dominant ideology put forward by traditional intellectuals (Morgan, 2002). In addition, LaBelle (1982) argued that, while there are some resources provided through formal education, much of the learning associated with social movements is a result of informal and non-formal education. The objective of my research is to bridge the polarization that exists between academic theory (that has become aloof and disengaged) and social movements (that have become disconnected from research-supported theory) (Baptist & Rehmann, 2011). Based on my research, I offer the following recommendations about the development of a curriculum for community organizers:

- “Pracademics,” since they possess both practice and research knowledge, may be best suited to access both the scholarly-educational disciplines and the community-based institutions in order to develop a community organizing pedagogy.

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- In examining the history of the field, it is clear there are different but equally vital roles played by informal, non-formal, and formal educators in the development of organizing curriculum: veteran organizers based on the iterative nature of their practice tend to identify the key concepts in community organizing, academics based on their research training tend to identify and document the core skills, and professional trainers tend to create the methods for delivering educational content.
- The foundational step in developing a curriculum is to establish in clear and detailed terms the definition of community organizing. There are a number of different approaches and traditions within the field with distinct strengths and weaknesses. In fact, since educators and practitioners will frequently develop their own personal definitions, the learners should be encouraged to do so as well.
- There are five key concepts that should be made the central focus of a curriculum: building public relationships; identifying and acting on self-interest; understanding and using power; using critical reflection; and the development of strategy and tactics. However, there are an additional ten concepts that should be included in the curriculum and, in fact, support the key concepts: conversations; narratives; anger, tension, and agitation; cutting an issue; suspending judgment and responding with nimbleness; vision, values, and mission; leadership development; racial equity; making demands; and establishing accountability.
- Five skills are essential to support the identified organizing concepts and these should be fostered through the curriculum: building public relationships; conducting one-to-one meetings; active listening; telling your story; and recognizing and building leadership. In addition, there are 14 other skills that also support the organizing concepts and essential skills: identifying and acting on self-interest; using power;

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- developing strategy; asking the right questions; using agitation and proposition; effective meetings; identifying winnable outcomes; developing creative actions; creating action plans; crafting a vision; providing effective education; reflection; research; mobilization; and the use of cold anger and tension.
- There will be challenges in teaching or learning some specific organizing concepts or skills covered in the curriculum. However, these obstacles will more likely relate to internal issues specific to each person, rather than the difficulty of the concepts or skills. Any new learning, but especially critical education, requires putting an existing understanding at risk and, as one educator said, this means “trying to rearrange people’s thinking in a very big way.”
 - Finally, because those with less than one-year experience, female organizers, and non-White organizers more frequently reported little or almost no organizing education, special attention should be given to these groups when providing access to educational content. Female organizers were also much less likely to report their highest level of study was the advanced level, indicating another issue with access.

Teaching Methods

Literature Review

Early Academic Interest. Early academic scholarship identified some of the core skills required in community organizing. In the 1920s, major academic scholars such as Hart, Lindeman, McClenahan, Pettit, and Steiner, codified existing practice, refined community organizing techniques based on their experience, and examined some of the theory underlying organizational practice. Some of commonalities in the practice and teaching of organizing, included: the studying, diagnosing, and solving community problems; the role of community

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members in resolving these problems; the use of community-wide deliberation or decision making processes; the development of good relationships; the use of early success to “gain confidence” and “build a constituency”; and the use of community organizers to train, educate and guide community members but not control them. In addition, in 1939, the Lane Report established what came to be considered standardized educational requirements for community organizing.

Professional Training Institutes. Professional training institutes that developed as part of a surge of professional community organizing education in the 1930s and 1940s developed many of the methods for delivering the educational content, which included the Direct Action Research and Training Center (DART), Faith in Action, Industrial Areas Foundation, Gamaliel Foundation, Highlander Folk School, Midwest Academy, and People’s Action. These are not the only community organizing training institutes, but they are among the oldest and are still operating while a number of other programs have suspended operations. The trainings provided by these programs used a variety of different formats for a variety of different audiences. Highlander and Midwest Academy open all of their training opportunities, for the most part, to the general public. The other programs primarily orient their trainings to a specific network of affiliates or chapters with certain specific opportunities open to the general public. Every year, all of the programs provide trainings that run five to eight days; with some like Gamaliel and Faith in Action providing these longer trainings several times during the year. The longest training program is one that runs five months provided by DART. Together they developed a significant body of organizing knowledge, which, unfortunately, they are sometimes reluctant to share this information with other networks or academic research.

Attempts to Develop Teaching Methods. In addition to documentation of the methodological elements of some existing formal and non-formal educational programs, new educational approaches to the teaching of community organizing were also investigated. Some, like Kahn (1997), argued that innovative teaching methods are required to unlock the creative ability needed to meet the daily challenges of community practice and suggest interactive training processes. Others, like Hardina (1997), identified gaps in the curriculum such as how to use tactics necessary to enact strategies, particularly confrontation tactics, and developed methods to provide that content. Finally, there are others who proposed specific new instructional methods or application to community organizing of existing methods, including the decision case method (Gray, Wolfer & Maas, 2006), direct community interventions (Castelloe & Watson, 1999; Moore & Dietz, 1999; Timm, Birkenmaier & Tebb, 2011) and community organization conferences (Rubin, 2000).

Zachary's case study of a leadership training program (2000) looked at the development of indigenous leaders who can facilitate meaningful citizen participation, what kind of indigenous leadership is best suited to this effort, and what training methodology is likely to produce it.

Survey of Community Organizers

Education Sources and Methods. Many people reported responding to an issue that interested or impacted them (35%) or working for an organization (35%) as the factor that prompted their first educational activity related to community organizing regardless of gender, race, or ethnicity. Community organizations provide slightly more than half of the initial educational experience (53.33%), when considering those that were first introduced while either working or volunteering (19.33%) with a community group. While only a very few people cited

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workshops and conferences as a part of the initial introduction to organizing, these methods grew in importance over time to become the most commonly cited educational method (81.67%).

Community organizations continued to play a significant role in providing education through in-the-field mentoring (75%). Women reported learning about organizing at rates of 50 percent or more for each of the educational methods listed in the survey and at higher rates than men for all methods. On the other hand, Latino organizers reported learning about organizing at higher rates from workshops (100% versus 79.25%) and in-the-field mentoring (100% versus 71.70%), and non-White organizers learning at lower rates from publications (56.25% versus 79.07%) and educational institutions (43.75% versus 55.81%).

The most common source of community organizing education cited by respondents was self-study or independent study (78.33%). Respondents also cited the community organizations that employ them as a source of education (65%), larger “parent” organizations or organizational networks (60%), educational institutions (58.33%), and professional training (43.33%). Women also reported learning at the same or higher rates than men from all the educational sources listed in the survey. However, Latino respondents more frequently cited educational institutions (71.43% versus 56.6%) and professional trainers (57.14% versus 41.51%). Non-White organizers less frequently cited employers (56.25% versus 67.44%), organizational networks (37.5% versus 67.44%), and educational institutions (43.75% versus 62.79%), but were more likely to cite independent study (87.5% versus 74.42%) and professional trainers (50% versus 41.86%).

Ongoing Support. People require some level of continuing support after training for a variety of reasons, including reminding them about material covered, providing them with additional new information, helping them to apply what they learned, reflecting on and evaluating progress, and so on. The knowledge and skills gained through training can be lost if

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they are not put into regular, successful practice, which can be aided by some type of encouragement, feedback, or advice.

Ongoing support that community organizers received came from peer networking (83.33%); a coach or mentor other than their supervisor (41.67%); and an experienced supervisor (38.33%). For ongoing support, peer networks were the most cited regardless of gender, race, or ethnicity, and, in fact, it was cited more frequently by women (85.71% to 73.33%) by all non-White respondents. Overall, support from an experienced supervisor increased with the size of the organization's budget, which increased from no one citing it (less than \$50,000), to 100 percent (\$10 million or more). Coaching and mentoring by someone other than their supervisor also grew with the organization's budget, from 14.29 percent (\$50,000 to \$99,999), to 100 percent (\$10 million or more); although 60 percent reported it for organizations under \$50,000. However, men were much more likely to report that they had a coach or mentor (53.33% versus 35.71%). In addition, Latino organizers were more likely to cite both an experienced supervisor (71.43% versus 33.96%) and a coach or mentor (71.43% versus 37.74%), and non-White organizers were more likely to cite a coach or mentor (50% versus 39.53%), although less likely to cite an experienced supervisor (31.25% versus 41.86%).

It is worth noting that there does not seem to be a link between the source of the ongoing support and the level of satisfaction with community organizing work. Respondents, whether they reported feeling very satisfied, satisfied, or mixed, all cited receiving support from the same sources at roughly the same rates. If there was any link, it was that those with no ongoing support at all had lower levels of satisfaction.

Educator Interviews

Education Preparation and Experience. Participants were asked what prepared them for their roles as organizing educators, “Tell me about what prepared you to teach, train, or mentor others about community organizing?” All pointed to experience working with community organizations as a source and, as many stated, the most importance source of preparation for their roles as educators. In fact, as Blevins said, “If you’re organizing, you need to be teaching and training, because (that’s what) it’s all about.” Similarly, Twiss said, “An organizer does three things: trains, strategizes, and agitates. So, if you’re not training, then you’re not actually an organizer.” In fact, several participants described training as such a natural part of organizing itself that, as Grant described it, he had already begun teaching people to organize before he even received any formal training. Eighty percent pointed to some, if not a great deal, of mentoring from experienced organizers. Professional trainings also played a role in the preparation of 80 percent of participants, including all of the professional trainers and veteran organizers. All the participants pointed to written materials about community organizing as something they used or had used in educating others, but only four participants cited books and articles as something that prepared them as an educator. Only one participant cited a formal course or degree as part of their preparation; a Social Work degree with a community organizing, or macro, concentration.

Participants were asked about their role as organizing educators, “What is your experience teaching, training, or mentoring others in community organizing?” The questions asked them to draw on their lived experience, which might reveal both how that experience shaped their curriculum as well as how to develop a community organizing pedagogy. Eight participants reported providing trainings within a community organization, including all professional trainers and veteran organizers. In addition, four of these participants also reported trainings through a larger organizational network. Seven participants providing mentoring,

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including all the veteran organizers. Six participants reported providing education through training institutes, including naturally all the professional trainers, on behalf of programs such as Faith in Action, Gamaliel Foundation, Highlander Research and Education Center, Jewish Organizing Institute and Network for Justice, People's Action, Sierra Leone Foundation for New Democracy, and Sustainable Progress through Engaging Active Citizens. Six participants reported providing education through courses and educational programs, including naturally all the formal educators. Only one participant reported providing education through conferences or other workshops, although this comes as a surprise because conferences are a common source of organizer education (81.67% of all respondents in my survey) and could reflect an underreporting by participants.

Teaching Philosophy. Each participant was asked near the end of the interview, “Does the learner need to be engaged in community organizing given how you teach about community organizing? If so, what role does it play?” The educators addressed the question, but also all provided broader answers that addressed their overall teaching philosophy. Participants offered many insights based on their personal experiences as organizers and educators, however, there were also three frequently cited elements in all of the teaching philosophies. First, people learn community organizing by engaging in organizing in some form, which was identified by six educators. Second, people learn through critical reflection on their actions, which was identified by three educators. Finally, people learn from each other, which was also identified by three educators. Two unique insights worth noting, each identified by just one educator, are learning from personal insight and the necessity to create learning spaces and places.

Teaching Methods. Participants were asked about their teaching methods, specifically, “What more intangible elements, such as methods, tools, use of physical spaces, etc. do you see

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as most important when you are going to act in your role as a community organizing teacher, trainer, or mentor?” They reported a wide variety of teaching methods used to educate people about community organizing. The six most frequently cited methods, each identified by at least one-third of participants, included critical, guided, or self-reflection, experiential learning, group work and learning circles, in-class scenarios and role plays, local issues and personal examples, and one-to-ones. There were additional methods identified by smaller numbers of participants, including lectures, people oriented support, avoiding academic terminology, mentoring, organizers speaking to a class, developing strategy charts, creating tension, and shaping the syllabus and curriculum on questions posed to the learners.

Teaching Materials. Finally, they were asked about their teaching materials, “What tangible materials (books, scholarly articles, videos, works of art or fiction, etc.) do you view as particularly valid or relevant in teaching community organizing?” Participants identified a wide variety of books and authors in three categories: first, those written by veteran organizers, social movement leaders and training institutes, which were cited by 10 participants; second, those focused on culturally-rooted social analysis and organizing stories, which were cited by four participants; and, finally, broader social theory, which were cited by three participants. However, it is noteworthy that almost half of the educators indicated they primarily used handouts and/or a different set of readings selected based on who was in the current set of learners. The most cited authors were Saul Alinsky, Midwest Academy, Paulo Freire, Gregory Pierce, Mary Beth Rogers, and Rinku Sen.

Recommendations

Community organizing can lead to effective movement building but requires a pedagogy that can be adapted and deployed to reach and impact anyone regardless of their level of

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engagement in the institutions traditionally associated with community organizing, or their physical or social location in society. Unfortunately, my literature review found little research published about the methods used for teaching organizing practice, although some existing formal and non-formal program methodology has been documented. There was a surge of professional community organizing education in the 1930s and 1940s with the establishment of the Industrial Areas Foundation (IAF) and the Highlander Folk School. These programs, and others that developed later, have developed a significant body of organizing knowledge. However, they are sometimes reluctant to collaborate with other organizing networks or academic research (Robinson & Hanna, 1994). Within a formal setting, the most substantial source of organizing education has been social work with its community practice concentration. Formal education for community organization also expanded in the 1960s as a result of an organizing curriculum promoted by the Council of Social Work Education, however, these educational programs declined in subsequent years and these programs do not educate most organizers (O'Donnell, 1995). Based on my research, I offer the following recommendations about teaching methods for community organizers:

- As both the organizer surveys and educator interviews indicated, community organizing education has three important characteristics: organizers learn by engaging in organizing in some form; organizers learn through critical reflection on their actions; and people learn from each other.
- Teaching methods and materials should be developed for effective use in the many settings in which community organizers report their organizing education occurred, including self-study or independent study (78.33%), community organizations (65%), larger parent organizations or organizational networks (60%), educational institutions (58.33%), and professional training programs (43.33%).

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- Trainings should be provided in a variety of different formats for a variety of different audiences. More formally structured programs can run for both longer periods, from several days to a few months, as well as half-day, full-day, and weekend trainings. They should be developed to serve both general and specific audiences, such as more experienced individuals, supervisors, trainers, women, youth and members of the clergy, as well as specific interests, such economic, environmental, and racial justice.
- The practice and teaching of organizing should include some common elements: the studying, diagnosing, and solving of community problems; the role of community members in resolving these problems; the use of community-wide deliberation or decision making processes; the development of good relationships; the use of early success to “gain confidence” and “build a constituency”; and the use of community organizers to train, educate and guide community members but not control them.
- There are six methods critical to organizing instruction: critical, guided, or self-reflection; experiential learning; group work and learning circles; in-class scenarios and role plays; local issues and personal examples; and one-to-ones.
- There are a wide variety of useful teaching materials, including those written by veteran organizers, social movement leaders and training institutes; those focused on culturally-rooted social analysis and organizing stories; and broader social theory. Some of the most commonly used were produced by Saul Alinsky, Midwest Academy, Paulo Freire, Gregory Pierce, Mary Beth Rogers, and Rinku Sen.
- Significant educational resources should be made available to community organizations, since more than half of the initial learning received by community organizers is received through direct experience in this setting.

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- Community organizers themselves should be recognized as educators. As one professional trainer put it, “If you’re organizing, you need to be teaching and training, because (that’s what) it’s all about . . . if you’re not training, then you’re not actually an organizer.” In fact, the formal, non-formal, and informal educators interviewed all pointed to experience with community organizing as the most important preparation for their role as educators.
- There are also opportunities to provide education using a wide variety of other approaches, including learning cohorts, internship programs, conferences, direct community intervention, and interactive and experiential education tools, such as decision case studies.
- Finally, there is a role for ongoing support in reinforcing material covered, providing new information, helping organizers to apply what they learned, and reflecting on and evaluating progress. Ongoing support currently comes from peer networking (83.33%), a coach or mentor other than their supervisor (41.67%), and an experienced supervisor (38.33); with coaching, mentoring, and experienced supervision increasing with the size of organizations’ budgets. Regardless of the source, ongoing support produces higher levels of reported satisfaction with organizing work.

Theoretical Model for Community Organizing Pedagogy

One part of my research was to provide recommendations for community organizing education, including learning objectives, curriculum, and teaching methods. Another part was to produce a theoretical model for community organizing pedagogy. With this second purpose in mind, I selected grounded theory as one of my methodological traditions in order to move beyond describing the educational activities into generating or discovering a “unified theoretical

explanation” (Glaser & Strauss, 1967), in which the researcher generates a general explanation, or theory, shaped by the views of the participants. The theory is “grounded” because the data that supports it is generated from the participants, especially in the actions, interactions, and social processes of people. All the participants in a study have experience with an identified practice or process and the theory either helps to explain a practice or provides a framework for future research. (Creswell, 2013). In the end, this method seeks to develop a theory of a process or action that can draw together an array of theoretical categories within the practice and teaching of community organizing.

I used a constructivist and interpretive perspective on grounded theory, which assumes that “knowledge rests on social constructions” (Charmaz, 2009, pg. 130). Researchers do not study reality but rather a social construct, and they cannot be neutral observers. As Charmaz (2014) argued, “We are part of the world we study, the data we collect and the analyses we produce” (pg. 17). Constructivist grounded theory is much less prescribed in its design and places more importance on “diverse local worlds [and] multiple realities” (Creswell, 2013, pg. 65), by putting the emphasis on the participants’ views, assumptions and beliefs and by emphasizing the subjectivity of the researchers’ interpretations (Charmaz, 2015).

My data analysis consisted of constantly comparing data collected from participants with ideas about the emerging theory. Throughout my research, as documented in this paper, I recorded ideas as the data was collected and analyzed. Ideas were tested in a series of visual models that are identified as Figures 1 through 11. The first iteration of this model began with my own experience as an organizer and informal organizing educator. It incorporated the most important elements of my education as an organizer, including the five methods I received it: experience, mentoring, training, books and articles, and courses and degrees (see Figure 1).

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My literature review, as well as my own experience, underscored that there are two different spheres of practice that have historically served to unite, educate, and activate people in the exercise of community organizing: community-based institutions; and scholarly-educational disciplines (Hardina, 2000). Through these different settings, people who assume the role of a community organizer are educated about specific norms, expectations, knowledge, skills, and practices. It became clear that the influence of these two different spheres needed to be reflected in a model of organizing pedagogy (see Figure 2).

As part of my literature review, I reviewed how proponents of community organizing, academic scholars, professional trainers, and feminist and critical race critiques all contributed the development of organizing knowledge and its teaching. A theoretical model describing a community organizing pedagogy will have to reflect the ways in which each of the spheres has contributed to organizer education and organizing knowledge production over time (see Figure 3). In addition, a review of the literature documented how the two different spheres of practice work to develop organizing knowledge and provide organizing education and illustrated how the information in Figures 1 and 2 could be integrated into the model (see Figure 4).

The survey of Twin Cities area community organizers asked about the methods used to provide their education. The results confirmed the five methods already identified in Figure 1 were in use for a significant percentage of the organizers; ranging from 43.33 percent and 100 percent for each method. It also added conferences and workshops to the model as an additional method; placing the portion utilizing this method (81.67%) behind only experience (100%) (see Figure 5). The survey also asked about the source of organizing education. The results confirmed that the sources identified in Figure 4 were in use for a significant percentage of organizers; ranging between 43.33 percent and 65 percent, but it also added organizational

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networks and self-study or independent study to the model as additional sources; in fact, at 78.33 percent, self-study was the most frequently cited source (see Figure 6).

The interviews with educators inquired about the methods that prepared them for community organizing. The educators had many similarities but some differences when compared to how the organizers responded in the survey. Like the organizers, they all learned from direct experience and, in larger percentages than the organizers, learned through mentoring (81.81%) and training (81.81%). They were, however, much less likely to cite courses and degree or books and articles, and none identified conferences and workshops. Despite some differences, the educators' responses did more to support rather than call into question the methods included in my model (see Figure 7). The interviews also asked educators to identify their teaching experience by educational source. With the exception of conferences and workshops (reported by only one person), a majority of educators indicated experience teaching in each setting; ranging from 54.54 percent to 72.72 percent, which also supported the sources included in my model (see Figure 8).

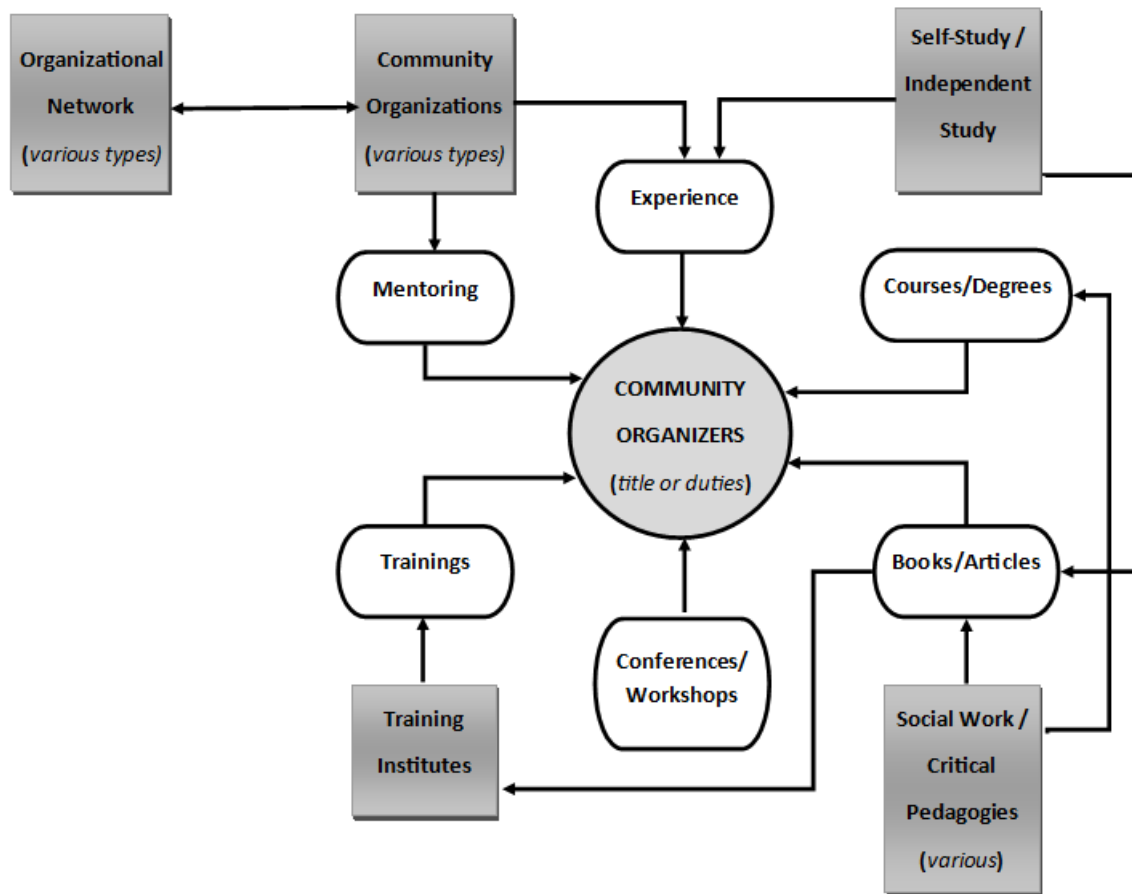
In addition to grounded theory, I also used phenomenology as one of my methodological traditions in order to reveal the essence of the lived experience of the formal, non-formal, and informal educators as both organizers and organizing educators. The underlying structure of their experience in both of these roles can be described as a continuous cycle involving praxis, critical reflection, and the development of theory (see Figure 9). They not only provided community organizing education, but also produced community organizing knowledge, which suggests my model may also describe the process of knowledge production.

My final theoretical model for community organizing pedagogy is based on a meta-analysis of literature related to both organizer education and organizing knowledge production, surveys of Twin Cities-based community organizers, and interviews of formal, non-formal, and

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informal educators, including academic scholars, professional trainers, and veteran organizers. The model bridges two different spheres of practice historically active in organizing education: community-based institutions (in particular unions, churches, and neighborhood groups); and scholarly-educational disciplines (in particular social work's macro practice and critical pedagogy). It identifies five different sources of organizing education that provide learning opportunities through six different methods. It describes a system that can collectively cover the key concepts and essential skills associated with effective organizing. A system that can also provide all levels of education from introductory to advanced and provide options for ongoing support regardless of the specific amount of time devoted to organizing work (see Figure 10).

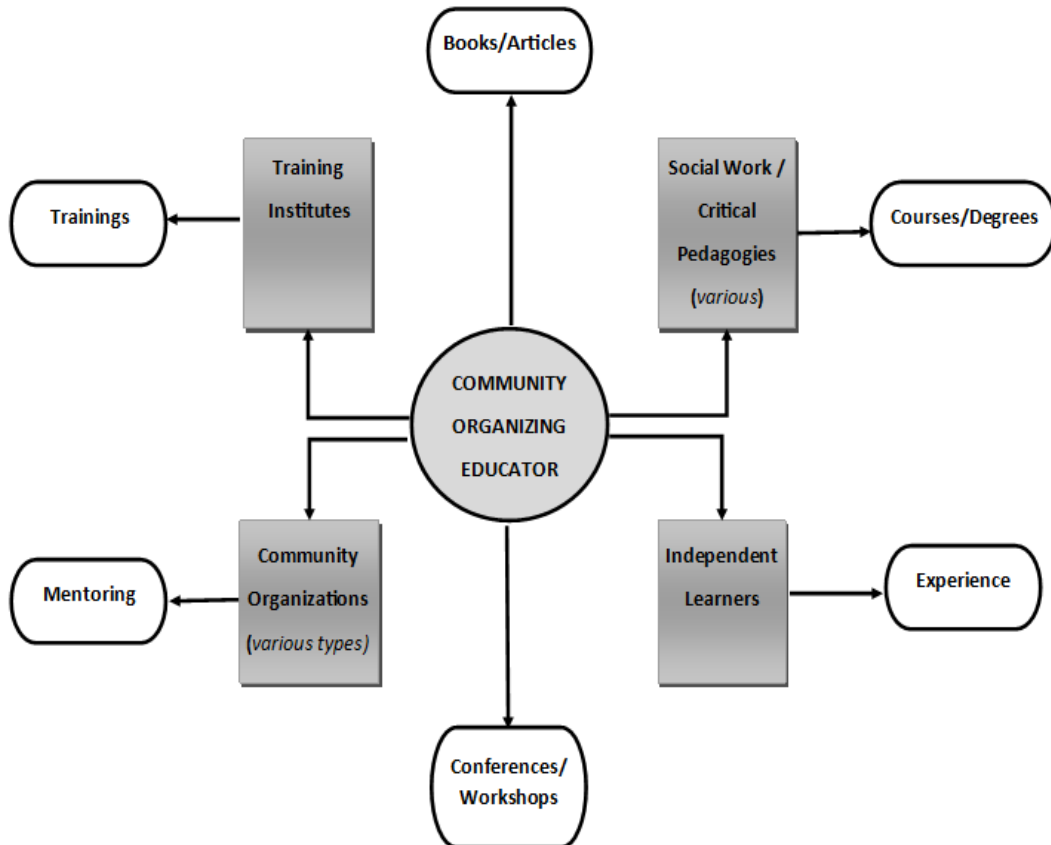
FIGURE 10. Model of Pedagogy for Community Organizers



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It is of course important to note that this model of community organizing pedagogy is highly segmented. There is no one sphere of practice, no one source of education, nor one educational method that is capable of reaching all organizers, covering all concepts and skills, and doing so at all educational levels from introductory to advanced. In the first chapter, I stated that community organizing can lead to effective movement building but requires an effective pedagogy of community organizing; a pedagogy that can be adapted and deployed to reach and impact anyone regardless of their level of engagement in the institutions traditionally associated with community organizing, or their physical or social location in society. Ultimately, this model of pedagogy reaching all community organizers depends on the work of all types of community organizing educators (see Figure 11).

FIGURE 11. Model of Pedagogy for Community Organizing Educators



Research Limitations

The overarching limitation of my research was focusing on community organizing specifically in the Twin Cities metropolitan region of Minnesota. Similar to the surveys conducted by O'Donnell (1995) in the Chicago area and Mizrahi & Rosenthal (1998) in the New York area, my survey of community organizers focused on a specific geographic region. To address questions of generalizability, I attempted to provide rich, thick descriptions with enough detail about the participants, setting, and ideas in order to allow readers to determine whether the findings can be transferred based on the same or similar characteristics (Creswell, 2007, pg. 252). There may be demographic differences between the Twin Cities and some other regions that may affect the generalizability of the results. For example, the region is currently 74 percent white; although the core counties of Hennepin and Ramsey in particular are becoming increasingly diverse.

In addition, the survey sample was limited to those community organizers I could identify with contact information, since there is no existing overall list of Twin Cities-based organizers. Some organizers with a particular focus, such as political party and campaign organizers, were difficult to identify and are significantly unrepresented in the survey results. Finally, I did not meet the all participant parameters set in my research design. I intended to have equal numbers of formal educators, professional trainers, and veteran organizers and at least one-third people of color, but fell short after multiple attempts to recruit participants. I point to the absence of an interview with an educator who was a woman of color as a particularly significant limitation for my research results.

Future Research

My Research

Field Observations

The final method I identified as relevant to my topic and research questions was to be field observations of formal, non-formal, and informal educational activities with formal courses, training institutes, and community organizations, ideally the same addressed in the interviews. I was going to focus on field observations following the survey and interviews. As with my other methods, observations would allow me to study both the phenomenon of organizing education through the lives and experiences of those involved as well as to further develop a future pedagogical model. Unlike the other methods, this would involve the presence and interaction of both the educators and those being educated. Similar to the Zachary research, this type of research involves the direct observation of phenomena in their natural setting and is divided typically into four types: complete participant, participant as observer, nonparticipant/observer as participant, and complete observer (Crewsell, 2013). Case studies and archival research are special types of observational research. Case studies are a type of observational research that involve a thorough descriptive analysis of a single individual, group, or event. They can use any type of observation to create new data, while archival research can analyze data that already exists. This could be a useful approach if I gain access to large amounts of information collected over a long period of time (Bogdan & Biklen, 2007; Creswell, 2013).

The type of observations conducted is dependent on the amount and type of access to the educational settings. Whatever form the observations might take, I have developed some of the important elements of my observational protocol. It involves observing at least three sites; with formal, non-formal, and informal settings all represented. This can take the form of formal courses, professional trainings, and mentoring activities with veteran organizers. I would like to

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capture as much diversity as possible in both training experiences and individual identities. This means reflecting as well as possible educational activities that have different geographic settings and organizational focus and participants who reflect a diverse mix of genders, races, classes, and ages, among other factors.

Information collected through my survey and interview processes will be useful in identifying and selecting specific sites. Once access to the sites is gained, I would need to determine the appropriate role to assume in each setting, although my preference is to be a complete observer. Regardless of my role, I would watch the physical setting, participants, activities, interactions, conversations, and my own behavior. To record information, I would use blank forms with two columns; one for descriptive notes, the other for reflective notes. In the descriptive notes section, I would attempt to summarize, in chronological fashion, the flow of activities at the site. In the reflective notes section, I would make notes about the process, reflections on activities, and summary conclusions about activities for later theme development. I would also make a visual sketch of the setting and label it to provide additional information that may prove useful. If possible, I would make use of photographs, audio recordings, and video recordings. I would prepare my full notes immediately after each observation and would attempt to provide “thick and rich narrative descriptions” of the people and events that I observed (Creswell, 2013, p. 168).

Case Study of My Model of Community Organizing Pedagogy

As I conducted my research, I developed plans to actively disseminate the results of my research. After my dissertation process is completed, I will share this pedagogy of community organizing through a variety of means. These will include publication in articles and books; establishing a web site and social media presence; presentations in classrooms and at conferences

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in relevant academic disciplines (social work, critical pedagogy, leadership studies, etc.); and conducting training workshops and conference presentations for training institutes and organizational networks with a focus on social, political, or civic change. These steps to disseminate my results will become an iterative process of identifying the best settings, the most appropriate audiences, and the most effective methods for sharing my pedagogical model and observing a change educational outcomes. I will document and analyze the results and develop further recommendations.

Other Possible Research

The educators I interviewed raised a variety of concerns about community organizing and social movements in 21st century America, but five specific themes emerged in the course of my research that were raised but left unaddressed: first, the need to develop an adequate response to issues of race and immigration, including better training and more capacity for engagement; second, the need to overcome increasing social disconnection arising from an individualistic world view, learned helplessness, and a culture pushing for “quicker and shallower”; third, misunderstandings about what the nature of organizing, a failure to explore and learn new things, and limited training and capacity building resources; fourth, a lack organizing funding; and, finally, social media acting as a barrier rather than a tool for organizing.

Educators also identified a variety of opportunities for community organizing and social movements in 21st century America, with five specific themes that emerged that could be the subject of further research: first, identifying new organizing knowledge and theory through research-focused books, participatory action research, and intergenerational support for new leaders to “invent different ways”; second, investigating new organizing approaches, including the Momentum approach to build larger movements, and the People’s Institute for Survival and

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Beyond approach for multi-racial organizing; third, forming new alliances by uniting the different organizing traditions and engaging white, suburban, and rural populations using McGirr's *Suburban Warrior* (2015) approach; fourth, tapping into sources of passion like Black Lives Matter and the strong response to Donald Trump's election; and, finally, establishing college credit for organizing projects.

Conclusions

I began both this research and my overall educational journey as someone with a significant amount of experience as a community organizer and an informal organizing educator. I believed I had a lot to share, and perhaps I do, but I also discovered how much I, and so many other experienced organizers and educators, still have to learn. I was surprised and delighted to find the study of community organizing and organizing education is an even deeper and richer field of inquiry than I had expected; with a wider and more far-ranging set of influences and impacts, as well as still enormous untapped potential for affecting change in society.

Community organizing and social movements do still remain a form of subjugated knowledge. They are knowledge producers, but are rarely recognized as such due to what has been concealed (the long history and various traditions) and what has not been fully qualified (the limited amount of formal practice theory and models). I was pleased to discover a role I can play in bringing more attention and recognition to this field as part of a community of "pracademics" (practitioners formally trained in research) that I did not know existed.

My research has provided some recommendations about community organizing education, particularly highlighting the need for learning objectives that are identified by the organizers themselves, curriculum that uses organizers as knowledge producers, and teaching methods that draw on organizing practice in addition to educational and scholarly practice. It has

PEDAGOGY OF COMMUNITY ORGANIZING: LESSONS LEARNED

also produced a model for organizing pedagogy that describes the settings, sources, and methods through which the education takes place. However, this model is highly segmented. There is no one sphere of practice, no one source of education, nor one educational method that can reach all organizers, cover all concepts and skills, and do so at all levels of knowledge from introductory to advanced. A pedagogy that can cover all these dimensions and reach everyone regardless of their physical and social location in society will depend on the work of all types of community organizing educators.

Toward that end, I will share my research through a variety of different means and to a wide range of audiences: in print, online, at conferences, in the classroom, and through training workshops. Having learned and worked in the many separate, and sometimes isolated, settings in which organizing practice and education occurs, I now want to be a bridge between them.

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PEDAGOGY OF COMMUNITY ORGANIZING: LESSONS LEARNED

Appendix A: Survey Recruitment Email

Summer 2018

Dear friend,

You are being asked to participate in a brief survey about community organizing. The purpose of this study is to identify the learning objectives of community organizers in the Twin Cities metropolitan area, identify what education or training is currently being received, and assess how useful it is to their work.

You are being contacted as a possible participant because you may currently hold a position that meets at least one of the following two criteria:

- The word “organizer” (or a word or phrase clearly suggesting a similar focus, such as “community engagement”) appears in your formal position title
- Your responsibilities are substantially similar to those a typical community organizer (plan actions, organize events, develop leaders, and/or help to build organizations)

This study is being conducted by: Dave Anderson, a doctoral candidate in the College of Education, Leadership, and Counseling of the University of St. Thomas. This study was approved by the Institutional Review Board at the University of St. Thomas.

If you agree to participate, I will ask you to answer several survey questions focused on your position; the study, education or training you have engaged in for community organizing; and the usefulness of this study, education or training. The survey should take less than 10 minutes to complete.

If you have any questions about the survey, you can contact me at dave.anderson@stthomas.edu or 612-623-4651.

Sincerely,

Dave Anderson
Doctoral Candidate

PEDAGOGY OF COMMUNITY ORGANIZING: LESSONS LEARNED

Appendix B: Survey Recruitment Email

Subject:

Please tell us about your unique Community Organizing Experience and perspective (survey)

Message:

You are being asked to take part in a brief survey about community organizing. Your participation and your experiences are incredibly valuable. The purpose of this survey is to identify the learning objectives of organizers (and others engaged in organizing) in the Twin Cities metropolitan area, identify what education or training is currently being received, and assess how useful it is to their work; whether they are organizing for neighborhoods, unions, election campaigns, advocacy groups, or other organizations. Please consider sharing your unique experience and perspective. If you decide to participate, your responses will be anonymous.

This study is being conducted by: Dave Anderson, a doctoral candidate in the College of Education, Leadership, and Counseling of the University of St. Thomas. He has worked in the Twin Cities nonprofit community for 25 years, and organized in communities throughout the state. This study was approved by the Institutional Review Board at the University of St. Thomas.

Follow this link to the Survey:

[Take the Survey](#)

Or copy and paste the URL below into your internet browser:

https://stthomas.az1.qualtrics.com/jfe/preview/SV_czQdMcUU6vtityB?Q_CHL=preview

Follow the link to opt out of future emails:

[Click here to unsubscribe](#)

If you have any questions about the survey, you can e-mail dave.anderson@stthomas.edu or call 612-623-4651

Appendix C:
Survey Instrument

PLEASE REVIEW SURVEY INSTRUCTIONS

PLEASE REVIEW SURVEY INSTRUCTIONS

Purpose of this Survey

- Document what education and training is currently being received by community organizers in the Twin Cities metro area.
- Assess how well it is preparing people for community organizing-related positions.
- Determine what education and training community organizers want to receive.
- Identify ways education and training can be provided in the future.

Survey Instructions

- Please read the survey questions carefully.
- Click or enter information in the box or boxes that best represent you and your experience.
- Click the box again or another box to change your answer.
- Click on the arrow at the bottom of each page to move to the next set of questions.
- At the end of the survey, please click submit.

Questions or Concerns

You can contact the researcher, Dave Anderson, at 612-623-4651 or dave.anderson@stthomas.edu with any questions.

INFORMED CONSENT FOR SURVEY PARTICIPANTS

Informed Consent for Survey Participants

The purpose of this study is to identify the learning objectives of community organizers in the Twin Cities metropolitan area, identify what training is currently being received, and assess how useful it is to their work.

You were selected as a possible participant because you currently hold a position that meets at least one of two criteria:

- The word “organizer” appears in your formal position title (or a word or phrase clearly suggesting a similar focus, such as “community engagement coordinator”)

- **Your job description identifies responsibilities substantially similar to the job description of a typical community organizer (such as organizing events, planning actions, developing leaders, helping to build community organizations, and so on)**

This study is being conducted by: Dave Anderson, a doctoral candidate in the College of Education, Leadership, and Counseling of the University of St. Thomas. This study was approved by the Institutional Review Board at the University of St. Thomas.

If you agree to participate, you will be asked you to answer several survey questions focused on your position, education and training for community organizing, and the usefulness of this education and training. The survey should only take 10 minutes to complete.

The study has no foreseen risk.

There are no direct benefits for participating in the study.

The records of this survey will be kept confidential. In any sort of published report, information will not be included that will make it possible to identify you.

Your participation in this study is entirely voluntary. Your decision whether or not to participate will not affect your current or future relations with the University of St. Thomas. If you decide to participate, you are free to withdraw at any time up to and until the survey is submitted. You may withdraw by closing the survey on your computer. You are also free to skip any questions.

You may ask any questions you have now and any time during or after the survey by contacting the researcher at: dave.anderson@stthomas.edu or 612-623-4651. You may also contact the University of St. Thomas Institutional Review Board at (651) 962-6035 or muen0526@stthomas.edu with any questions or concerns.

By clicking "Agree," I consent to participate in the study. I am at least 18 years of age.

Please print this form to keep for your records.

- Agree
- Disagree

I. ELIGIBILITY FOR SURVEY

The questions in this section verify your eligibility for this survey.

Do you live and/or work in the Twin Cities metropolitan region?

(NOTE: For the purposes of this study, this means living or working in Anoka, Carver, Chisago, Dakota, Hennepin, Isanti, LeSueur, Mille Lacs, Ramsey, Scott, Sherburne, Sibley, Washington, or Wright counties)?

- No
- Yes

Do you hold a position that meets at least ONE of the following two criteria:

1. The word "organizer" appears in your formal position title *(or a word or phrase clearly suggesting a similar focus, such as "community engagement coordinator")* or
2. Your job description identifies responsibilities substantially similar to the job description of a typical community organizer *(such as organizing events, planning actions, developing leaders, helping to build community organizations, or assisting in the development of strategies to address community issues)?*

- Yes, my position title
- Yes, my job description
- Both
- Neither

II. POSITION

This section asks how your current position relates to community organizing.

What is your current position title?

What portion of your position is related to community organizing?

Less than 25%

25% to 49%

50% to 74%

75% to 100%

Duties of Position (check all that apply):

- Attend &/or organize community events.
- Plan, organize, &/or coordinate actions to promote and increase involvement by community members in the organization's activities and issues.
- Help communities build appropriate organizations to represent and engage the community in action for change.
- Assist in identifying, researching, and/or developing strategies to address community issues.
- Identify, recruit, &/or support development of citizen leadership through individual &/or group training.
- Other (enter other duties):

What is your level of organizing experience?

- Less than 1 year 1 to 3 years 3 to 5 years 5 to 10 years More than 10 years
-

What is your overall level of satisfaction in your work as a community organizer?

- Very unsatisfied Unsatisfied Mixed Satisfied Very satisfied
-

III. DEMOGRAPHICS

This section asks you to briefly describe yourself and your background.

To which gender identity do you most identify?

- Male
- Female
- Transgender Male
- Transgender Female
- Gender Variant / Non-conforming
- Not listed (enter other description):
- Prefer not to answer

What is your age?

- Less than 20
- 20-29
- 30-39
- 40-49
- 50-59
- 60 or older
- Prefer not to answer

Are you of Hispanic, Latino, or Spanish origin?

No

Yes

How would you describe yourself (check all that apply)?

- American Indian or Alaska Native
- Asian
- Black or African American
- Native Hawaiian or Other Pacific Islander
- White
- Other (enter other description):
- Prefer not to answer

What is the highest degree or level of school you have completed?

- Less than a high school diploma
- High school graduation or equivalent (e.g. GED)
- Some college, no degree
- Associate degree (e.g. AA, AS)
- Bachelor's degree (e.g. BA, BS)
- Master's degree (e.g. MA, MS, MEd)
- Professional degree (e.g. MD, DDS, DVM)
- Doctorate degree (e.g. PhD, EdD)
- Prefer not to answer

IV. ORGANIZATION

This section asks you to briefly describe your organization.

In what setting would you say your current community organizing work usually takes place?

Urban

Suburban

Rural

What focus areas most define your current community organizing work (check all that apply)?

- A particular geography (i.e. a neighborhood)
- A particular demographic group (i.e. age, race, gender, renters, etc.)
- A particular set of issues (i.e. labor issues, the environment, etc.)
- A particular set of program activities (i.e. voter turnout)
- Other (enter other focus):

What is the approximate size of your organization's annual budget

- Less than \$50,000
- \$50,000 to \$99,999
- \$100,000 to \$499,999
- \$500,000 to \$999,999
- \$1,000,000 to \$9,999,999
- \$10,000,000 or more

What is the size of your organization's staff?

- 1 position
- 2 to 5 positions
- 6 to 9 positions
- 10 to 19 positions
- 20 to 29 positions
- 30 or more positions

V. EDUCATION / TRAINING

This section asks you to describe your study, education, or training related to community organizing.

What is the first thing that prompted you to take part in community organizing study, education, or training?

- Responding to an issue that interested or impacted me
- Volunteering for a community group
- Working for an organization
- Enrolling in a class or degree program
- Registering for a workshop or training program
- Other (enter other prompting event):



What methods have been used in your study, education, or training in community organizing (check all that apply)?

- In-depth training program
- Individual workshops / conferences
- In-the-field mentoring
- Books, manuals, written materials
- Courses / educational institution
- Other (enter other methods):



What sources have you been able to use for your study, education, or training in community organizing (check all that apply)?

- Employers
- Larger "parent" organizations or organizational networks
- Professional trainers or training centers
- Educational institutions
- Publications
- Self-study or independent study

Other (enter other sources):

(Optional) If you are willing, please share the names of a few organizations, networks, training centers, educational programs, publications, or other resources that served as key sources of your study, education, or training.

What areas have your study, education, or training in community organizing covered (check all that apply)?

- Broad concepts important to community organizing** (e.g. power, privilege, oppression)
- Base building** (e.g. outreach, recruitment)
- Relationship building** (e.g. one-to-one meetings, building trust, agitation)
- Leadership development** (e.g. identifying, training, or supporting community leaders)
- Campaign planning** (e.g. identifying, researching, or developing strategies to address community issues)
- Strategic actions** (e.g. planning, organizing, or coordinating collective actions)
- Communications** (e.g. active listening, making presentations, developing messages)
- Building alliances** (e.g. networking, forming partners, building coalitions)
- Community events and meetings** (e.g. planning, facilitation, evaluation)
- Raising funds** (e.g. grants, donors, fundraising events)
- Managing conflicts and negotiations**
- Reflection, critical thinking, and/or evaluation**
- Briefings on issue areas related to your work**
- Briefings on program-related duties**
- Other** (enter other areas):

What is the highest level your study, education, or training has been geared towards?

- Introductory Level** (*provides basic knowledge of techniques or concepts*)
- Intermediate Level** (*assumes basic knowledge, deals with how to most effectively apply techniques or concepts*)
- Advanced Level** (*assumes strong practical skills, deals with making more strategic and analytical choices*)

How much education or training have you received to prepare you for your community organizing work?

- Almost none A little Some A good amount A significant amount
-

In addition to the education or training you received, what ongoing support are you currently receiving (check all that apply)?

- Experienced supervisor
- Coaching / mentoring -- other than supervisor
- Peer networking
- Job rotation / cross training
- Other (enter sources of support):

- None

(Optional) If you are willing, please provide the names of particular people (supervisors, trainers, teachers, mentors) that played a critical role in your study, education, or training.

VI. USEFULNESS OF EDUCATION / TRAINING

This section asks you to describe the usefulness of your study, education, or training related to community organizing.

Is the study, education, or training you have engaged in relevant to your current organizing responsibilities?

Strongly disagree Disagree Uncertain Agree Strongly agree

How do you rate the overall quality of the organizing-related study, education, or training in which you have engaged?

Very poor Below average Average Above average Excellent

Has this study, education, or training improved your community organizing?

Definitely not Probably not Uncertain Probably Definitely

How often do you apply your study, education, or training to your organizing work?

Very rarely Rarely Occasionally Frequently Very frequently

How frequently you do you need to apply the following knowledge or skills to your organizing work?

	Never	Seldom	Sometimes	Often	Almost always
Broad organizing concepts (<i>e.g. power, privilege</i>)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Base building (<i>e.g. outreach, recruitment</i>)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Relationship building	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Leadership development	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Campaign planning (<i>e.g. strategies to address community issues</i>)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Strategic actions (<i>e.g. collective actions</i>)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

	Never	Seldom	Sometimes	Often	Almost always
Communications	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Building alliances	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Community events and meetings	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Raising funds	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Managing conflicts and negotiations	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Reflection, critical thinking, and/or evaluation	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Briefings on issue areas	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Briefings on program-related duties	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Other (enter other knowledge or skills): <input type="text"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

(Optional) If you can, please share any overall observations about your study, education, or training as a community organizer. For example, who or what was most helpful, least helpful, or missing?

(Optional) If you want, please share feedback you have about this survey. For example, are there questions you would add to or eliminate from this survey?

Appendix D:
Interview Recruitment

Hi [name],

I'm writing to introduce myself and ask if we can set up a time to meet. I'm conducting research into community organizing education and training as part of a doctoral program at the University of St. Thomas. This is a topic close to my heart because I'm also a 25-year veteran of nonprofit organizing and advocacy, with organizations such as All Parks Alliance for Change (APAC), Minnesota Public Interest Research Group (MPIRG), and Minnesota Senior Federation.

As part of this research, I hope to speak with a mix of people (formal educators, professional trainers, and veteran organizers) about their teaching and mentoring practices. I also spoke with [name] and [she or he] encouraged me to contact you and ask you to share your perspective.

I hope we are able to talk and can set up a time either in-person or by phone. Please let me know what you think or if you have any questions. I can be reached at this email address, or on my cell phone (612-623-4651).

Best wishes,

Dave Anderson

Appendix E:
Interview Subject Revised Consent Form

Hi [name],

Thank you again for letting me interview you about community organizing education and training. I appreciate how generous you were with your time and how thoughtful you were with your answers.

The consent form I had you sign promises total anonymity, based on the usual practice at the University of St. Thomas. As the research went along, I realized I wanted to acknowledge the participation of the people I interviewed and give credit for the ideas that came from other people. Essentially, I want to be able to cite the people I interviewed as my sources.

I spoke with the board that oversees research at St. Thomas and updated the consent form, which is attached. On the second page, you can check one box to be identified or another to remain anonymous. If you do agreed to be identified, I will give you an opportunity to review and respond to anything attributed to you in my research before I finalize it.

I ask you to respond in the next couple of weeks, if you are able. Please let me know if you have any questions.

Again, thank you for your assistance with my research!

Best wishes,

Dave Anderson

Appendix F: Interview Questions

Part I: Community Organizing

1. Tell me about your experience with community organizing?
2. What's your basic working definition of community organizing? Is your definition based on a particular community organizing approach or tradition?
3. How did you learn about community organizing? Did it include trainings, courses, etc.?

Part II: Teacher, Trainer, and Mentor

4. What is your experience teaching, training, or mentoring others in community organizing?
5. Tell me about what prepared you to teach, train, or mentor others about community organizing?

Part III: Community Organizing Pedagogy

6. What do you see as elements of community organizing that are the most necessary for people to learn?
7. What do you see as the essential skills or capacities people need to develop in order to conduct competent community organizing?
8. Are there community organizing concepts that you find are the most challenging for you to teach to others, or for others to learn and understand?
 - What are you thinking about at this point? What haven't I asked about yet that I should?
9. What tangible materials (books, scholarly articles, videos, works of art or fiction, etc.) do you view as particularly valid or relevant in teaching community organizing?
10. What more intangible elements, such as methods, tools, use of physical spaces, etc., do you see as most important when you are going to act in your role as a community organizing teacher, trainer, or mentor?
11. Does the learner need to be engaged in community organizing given how you teach about community organizing? If so, what role does it play?

Part IV: The Future

12. What are the unique challenges facing community organizing and social movements in 21st century America? Will this affect how community organizing is practiced or taught?



Appendix G: Consent Form

[1238238] *Pedagogy of Community Organizers: Methods Based on Educational Activities in Formal, Non-Formal, and Informal Settings*

You are invited to participate in a research study about the education and training of community organizers in the Twin Cities metropolitan area. You were selected as a possible participant because you are a veteran community organizer, professional community organizing trainer, or educator teaching formal courses on community organizing. You are eligible to participate in this study because you are an individual with at least 10-years-experience providing mentorship, professional training, or formal education to people that hold or seek to hold positions as community organizers. The following information is provided in order to help you make an informed decision whether or not you would like to participate. Please read this form and ask any questions you may have before agreeing to be in the study.

This study is being conducted by Dave Anderson, a doctoral candidate in the College of Education, Leadership, and Counseling of the University of St. Thomas. This study was approved by the Institutional Review Board at the University of St. Thomas.

Background Information

The purpose of this study is identify how community organizing is being taught, what is being taught, and what and how it should be taught in the future. The purpose of the interviews will be to learn about the educators, trainers, or mentors organizing experience, teaching or training experience, and their approach to educating others, including what they view as key concepts, essential skills or capacities, important educational resources, and appropriate teaching methods. As I conduct my research, I will develop plans to actively share the results of my study, including with the participants.

Procedures

If you agree to participate in this study, I will ask you to do the following things: participate in a one-on-one, 12-question interview session that will take approximately 45 minutes. The interview can take place either in-person or by phone; although the preferred interviewing method is in-person. Whichever way it is conducted, a time and location will be identified that is quiet and free of distraction. Interviews will be recorded using the phone application Smart Recorder and the interviews will be transcribed through the professional service Rev.com.

You may be asked to serve as one of the field observation sites. Observations will involve the presence and interaction of both the educators and those being educated. I will watch the physical setting, participants, activities, interactions, conversations, and my own behavior. I will attempt to summarize, in chronological fashion, the flow of activities at the site. I will also make a visual sketch of the setting and label it to provide additional information that may prove useful. As a part of the observations, I will also review any educational resources used at that site that will help me to better understand and summarize the observation, including syllabi, readings, and hand-outs.

Risks and Benefits of Being in the Study

The study has no known risks.

There are no direct benefits for participating in this study.

Privacy

Your privacy will be protected while you participate in this study. The interview can take place either in-person or by phone. Whichever way it is conducted, a time and location will be identified that is not only quiet and free of distraction, but will guarantee your privacy while you participate in the study.

Confidentiality

The records of this study will be kept confidential. In any sort of report I publish, I will use pseudonyms to protect confidentiality. The types of records I will create include recordings, transcripts, master lists of information, and computer records. For the interviews and field observations, I will use fictitious names. In order to capture and reflect the range of perspectives and identities, I will correctly reflect their social, cultural, and economic location in society and select a pseudonym that is an appropriate choice. I will invite the participants and sites to offer name suggestions. The data will be altered to reflect the agreed upon pseudonyms. All documents created based on this data will use the fictitious names.

The only individuals with access to the data are the principal investigator and the research advisor. The digital files will be kept on a password protected computer and the paper files will be kept in a locked filing cabinet in my home. If I am traveling with this data, I will keep digital files on a password protected laptop computer or flash drive, and paper files in that are securely stored in a locked room. I will retain the data collected as part of this research, whether it is in digital or paper form for a minimum of three years after the completion of my research study.

All signed consent forms will be kept for a minimum of three years upon completion of the study. Institutional Review Board officials at the University of St. Thomas reserve the right to inspect all research records to ensure compliance.

Voluntary Nature of the Study

Your participation in this study is entirely voluntary. Your decision whether or not to participate will not affect your current or future relations with any individuals, employers, cooperating agencies, or institutions, or the University of St. Thomas. There are no penalties or consequences if you choose not to participate. If you decide to participate, you are free to withdraw at any time up to the point that a pseudonym is selected (which will take place within one month of the interview or observation) without penalty or loss of any benefits to which you are otherwise entitled. Should you decide to withdraw, data collected about you will not be used. You can withdraw by contacting the investigator, Dave Anderson, at dave.anderson@stthomas.edu or 612-623-4651, or the research advisor, Michael Klein, at 651-962-5378. You are also free to skip any questions I may ask.

Contacts and Questions

My name is Dave Anderson. You may ask any questions you have now and any time during or after the research procedures. If you have questions later, you may contact me at dave.anderson@stthomas.edu or 612-623-4651, or my advisor, Michael Klein, at 651-962-5378. You may also contact the University of St. Thomas Institutional Review Board at 651-962-6035 or muen0526@stthomas.edu with any questions or concerns.

Statement of Consent

I have had a conversation with the principal investigator about this study and have read the above information. My questions have been answered to my satisfaction. I consent to participate in the study. I am at least 18 years of age. I give permission to be audio recorded during this study.

You will be given a copy of this form to keep for your records.

Signature of Study Participant

Date

Print Name of Study Participant

Signature of Principal investigator

Date



Appendix H: Consent Form

[1238238] *Pedagogy of Community Organizing: Lessons Learned from and with Formal Educators, Professional Trainers, and Community Organizers*

You are invited to participate in a research study about the education and training of community organizers in the Twin Cities metropolitan area. You were selected as a possible participant because you are a veteran community organizer, professional community organizing trainer, or educator teaching formal courses on community organizing. You are eligible to participate in this study because you are an individual with at least 10-years-experience providing mentorship, professional training, or formal education to people that hold or seek to hold positions as community organizers. The following information is provided in order to help you make an informed decision whether or not you would like to participate. Please read this form and ask any questions you may have before agreeing to be in the study.

This study is being conducted by Dave Anderson, a doctoral candidate in the College of Education, Leadership, and Counseling of the University of St. Thomas. This study was approved by the Institutional Review Board at the University of St. Thomas.

Background Information

The purpose of this study is identify how community organizing is being taught, what is being taught, and what and how it should be taught in the future. The purpose of the interviews will be to learn about the educators, trainers, or mentors organizing experience, teaching or training experience, and their approach to educating others, including what they view as key concepts, essential skills or capacities, important educational resources, and appropriate teaching methods. As I conduct my research, I will develop plans to actively share the results of my study, including with the participants.

Procedures

If you agree to participate in this study, I will ask you to do the following things: participate in a one-on-one, 12-question interview session that will take approximately 45 minutes. The interview can take place either in-person or by phone; although the preferred interviewing method is in-person. Whichever way it is conducted, a time and location will be identified that is quiet and free of distraction. Interviews will be recorded using the phone application Smart Recorder and the interviews will be transcribed through the professional service Rev.com.

Risks and Benefits of Being in the Study

The study has no known risks.

There are no direct benefits for participating in this study.

Privacy

Your privacy will be protected while you participate in this study. The interview can take place either in-person or by phone. Whichever way it is conducted, a time and location will be identified that is not only quiet and free of distraction, but will guarantee your privacy while you participate in the study.

Confidentiality

The records of this study will be kept confidential. You will have the option to be identified in the research or to have your identity remain confidential. If you choose to have your identity hidden, I will use a pseudonym in transcripts of the interview and all reported research findings to protect your confidentiality. The types of records I will create

include recordings, transcripts, master lists of information, and computer records. Please indicate below whether you choose to be identified by name in the research or choose to have your identity hidden with a pseudonym.

The only individuals with access to the data are the principal investigator and the research advisor. The digital files will be kept on a password protected computer and the paper files will be kept in a locked filing cabinet in my home. If I am traveling with this data, I will keep digital files on a password protected laptop computer or flash drive, and paper files in that are securely stored in a locked room. I will retain the data collected as part of this research, whether it is in digital or paper form for a minimum of three years after the completion of my research study.

All signed consent forms will be kept for a minimum of three years upon completion of the study. Institutional Review Board officials at the University of St. Thomas reserve the right to inspect all research records to ensure compliance.

___ I give permission for the researcher to use my full, legal name in research findings.

___ I do not give permission for the researcher to use any part of my name in research findings. I understand the researcher will select a pseudonym to use upon transcribing the interviews and my identity will remain confidential in research findings.

Voluntary Nature of the Study

Your participation in this study is entirely voluntary. Your decision whether or not to participate will not affect your current or future relations with any individuals, employers, cooperating agencies, or institutions, or the University of St. Thomas. There are no penalties or consequences if you choose not to participate. If you decide to participate, you are free to withdraw at any time up to the point that coding of the interview transcripts begins (which will take place within one month of the interview) without penalty or loss of any benefits to which you are otherwise entitled. Should you decide to withdraw, data collected about you will not be used. You can withdraw by contacting the investigator, Dave Anderson, at dave.anderson@stthomas.edu or 612-623-4651, or the research advisor, Michael Klein, at 651-962-5378. You are also free to skip any questions I may ask.

Contacts and Questions

My name is Dave Anderson. You may ask any questions you have now and any time during or after the research procedures. If you have questions later, you may contact me at dave.anderson@stthomas.edu or 612-623-4651, or my advisor, Michael Klein, at 651-962-5378. You may also contact the University of St. Thomas Institutional Review Board at 651-962-6035 or muen0526@stthomas.edu with any questions or concerns.

Statement of Consent

I have had a conversation with the principal investigator about this study and have read the above information. My questions have been answered to my satisfaction. I consent to participate in the study. I am at least 18 years of age. I give permission to be audio recorded during this study.

You will be given a copy of this form to keep for your records.

Signature of Study Participant

Date

Print Name of Study Participant

Signature of Principal investigator

Date