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The ECCSSA Journal

Special Issue

New Frontiers: Models for Redesign in the Social and Behavioral Sciences



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The ECCSSA Journal

Founded in 1986

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The ECCSSA Journal is a peer reviewed academic journal published annually. The journal provides articles written by qualified professionals in the area of the Social and Behavioral Sciences and related areas, based on conference themes.

ECCSSA is an Association of professional social and behavioral scientists, scientists and related professionals devoted to advancing research, practice, knowledge, and understanding in the social and behavioral sciences for the progression of humankind.

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Preface

This issue of the ECCSSA Journal relaunches the publication which was published from 1986 through 1998, with a break in publication as the Association made a significant transition. With many principals and officers preparing for retirement, senior members set out to seek new leadership for the Association.

This has been a progressive process with new principals and officers being identified to carry on the work of the Association that has been going strong for 41 years.

As part of the process, ECCSSA began a thorough evaluation of the Association and a reorganization of its mission. Largely, the fundamental goal and mission of the Association remains the same, but the strategies, programs and approaches to its work have changed tremendously.

We are extremely proud to present you this issue of the ECCSSA Journal based on our 2014 conference theme calling for bold new ideas and visionary models for moving forward in the 21st Century. We think you will find the opening commentary informative, which provides a backdrop for the call for papers and the themes of discussion for last year's conference. In addition, we have selected four cutting edge and forward thinking presentations that address various aspects of the conference suggested themes. Presentation of research in this Journal includes:

- An opening commentary that presents the framework and rationale for the 2014 annual conference calling for new frontiers and building on the prior year's conference theme on ushering in a renaissance of the 21st century. The commentary delineates the issues, innovations and bold new ideas on the horizon from research, current and proposed models.
- The educational implications of the emerging Biotechnology Age for the social sciences and the revisioning of sociology.
- An examination of the influence of geography in shaping the two major families of the great religions, eastern and western.
- Remembering the historical contributions of past pioneers to society, such as Emily Howland, who is a little known Quaker abolitionist and advocate for women's rights and her courageous and revolutionary work to promote education for African-Americans in the 19th and 20th century south.
- Finally, we present the work of an emerging and visionary young scholar and leader who has developed a unique authentic hybrid online model (blended face-to-face and online course format) for teaching and learning in the area of social sciences.

We hope that you enjoy this volume of the ECCSSA Journal and we hope you will contribute to the dialogue in future issues to come.

Sincerely,

The Editors, The ECCSSA Journal

New Frontiers: Models for Redesign in the Social and Behavioral Sciences

Rosalyn M. King, Professor of Psychology and Chair, Board of Directors, ECCSSA

Abstract

This opening commentary presents the framework, rationale and discussion at the 2014 annual ECCSSA conference on new frontiers and models—providing continuity in dialogue from prior conferences and building on the prior year’s conference theme on ushering in the renaissance. Discussion focuses on a broad set of issues confronting the American society and the world. Further, the commentary delineates the issues, innovations and bold new ideas on the horizon from research, current and proposed models. These ideas come from across disciplines and reflect on the role of all disciplines, education and the social and behavioral sciences in higher education.

Keywords: Models, Redesign, Social Sciences, Behavioral Sciences, Futuristic Thinking, Interdisciplinary, Higher Education, Transformational Change, Leadership Development, New Paradigms.

Overview and Background

ECCSSA is an association of professional social and behavioral scientists, scientists and related professionals devoted to advancing research, practice, knowledge, and understanding for the progression of humankind. The Association covers the east coast of the United States of America and the Gulf Coast States.

ECCSSA focuses on topics and issues that monitor the climate of the nation and world. The Association has historically attempted to make new inroads, seek new solutions and create scientific revolutions. We are the pulse of the nation and world, always on the path of looking for, promoting and advocating for what is good for humankind and their growth, development and evolution as a species.

We like to believe that our Association plays a central role in calling to the attention of the nation and world, important and pivotal issues that need to be addressed and moved to the forefront of consciousness and awareness—for research, action and policy.

Our Mission

ECCSSA has the following mission statement:

- To promote interest in the study and teaching of the Social and Behavioral Sciences – and all modifications or combinations of subjects whose content as well as aim is predominantly social or related to the mission of the Association.

- To promote the study of problems of teaching in the social and behavioral sciences to the best advantages of students in higher education.
- To encourage research, experimentation and investigation in the field of the social and behavioral sciences.
- To hold public discussions and programs, sponsor the publication of desirable publications, articles, reports, and surveys; and, to integrate the efforts and activities of its members and their cooperative activities with others interested in the advancement of education in the social and behavioral sciences.
- To cooperate with similar organizations in ventures to achieve these purposes.

Overall Goal of the Conference Roundtable

In the past 3 years, ECCSSA made a decision to change the format of our annual conferences from the larger model with concurrent sessions to a more meaningful roundtable with increased discussion in which all members and attendees could participate. The roundtable has 4 major intentions:

- *Meaningful dialogue.*
- *Discovery of roles as social scientists, great thinkers, innovators.*
- *Identification and redesign of paradigms no longer working. Includes theoretical frameworks, models, strategies and programs.*
- *Identification and discussion of new models and new constructs.*

ECCSSA Roundtable Focus for the Last Three Years

In 2012, ECCSSA called for discussion and research on challenges, visions and strategies to renew a fragmented society, nation and world. We called for a Great Renewal—remembrance and recapturing of the human spirit; rebuilding, revitalization, access, advancement and transformation. The discussion included: transformational governance and rebuilding of the nation’s infrastructure; development of human potential and the creation of opportunities for growth and transformational paradigm shifts at all levels of social and public policy and higher education.

In 2013, ECCSSA called for proposals and research to usher in a renaissance similar to that of the 17th century—an age of intellectual enlightenment, visionary discoveries, productive thinking, strategies and models for implementation. The primary objective was aimed at defining a new framework for teaching and leadership; as well as, promotion and development of a creative class of learners, thinkers, and professionals.

In 2014, ECCSSA called for proposals for redesign of paradigms no longer working. This included theoretical frameworks and constructs, models, strategies, and programs in all aspects of the social and behavioral sciences pertinent to society, nation and world. Exploring models for redesign is not a new construct. Periodically, anomalies and unworkable strategies dictate the necessity for new resolutions, paradigms and scientific discoveries.

ECCSSA’s Focus and Themes Over the Past Decade

ECCSSA has had related themes over the past decade. Figure 1 is a representation.

Figure 1. Focus and Themes of ECCSSA

2004	<i>The Search for Security in a World in Conflict</i>
2005	<i>Advancing the Social Sciences in the Information Age</i>
2006	<i>Global Issues and the Challenge of Building a World Community</i>
2007	<i>Tolerance and Humanity</i>
2008	<i>The Changing Role of the Social Sciences in a Global World</i>
2009	<i>Visions for Creating a Sustainable Future and Transformational Change for a Collective World at Peace</i>
2010	<i>Cultivating Interdisciplinary Collaboration, Creativity and Innovation</i>
2011	<i>The National and Global Impacts of Economic Collapse</i>
2012	<i>The Great Renewal for Rebuilding Our Nation—Visions and Challenges</i>
2013	<i>The Way of Return: Ushering in the Renaissance of the 21st Century—Models for Teaching, Leadership and Creativity</i>
2014	<i>New Frontiers: Models for Redesign in the Social and Behavioral Sciences</i>

To be more specific, ECCSSA has engaged in dialogue on some of the following issues:

- A careful analysis of implications, current knowledge and awareness of the effects and impacts of the current Great Recession, worldwide;
- The long-term impact and consequences on human life—unemployment, homelessness, poverty, mental and physical health, and the overall quality of life;

- The role to be taken in the conveyance of knowledge, understanding and information on human preparedness, the essential skills development needed by society for survival and security in a world filled with conflict;
- The particular transitions and challenges faced in the current climate and the role of professionals, higher education institutions, government, NGAs, and communities;
- An assessment of the many changes ushered in by the era of globalization and its impact on political, economic, social, cultural, technological, and other significant transformations; as well as, an assessment of those transformations by type of infrastructure;
- Explorations in the challenges of building a world community;
- Examination and assessment of the nature and extent of bias, racism, tolerance and humanity; and the implicit unconscious cognitive states in existence and expression;
- Advocacy for an increased interdisciplinary and multidisciplinary collaborative thrust to prepare professionals, faculty and students to use creativity and imagination in a challenging economy and global world;
- Development of strategies for cultivating resiliency and creative imagination to promote a civic ethic that creates a capacity to envision and implement innovations of the future.

ECCSSA has encouraged the creation of visionary paradigms to prepare and lead society into the future to ensure the survival of succeeding generations so they may have a future worth living. More specifically, we have explored ways to encourage sustainability and change; peacemaking practices; strategies for conflict resolution; community involvement; cross-curricula themes; shared universal responsibility and understanding; mechanisms for public education; the creation of global systems for collective intelligence; the necessity of cooperation; the establishment of international order; the role of world religions, the creation of zones of peace; the delineation and discussion of shared ethical values; and, the building of national, cross-cultural and international understanding. ECCSSA has also been about the business of developing, promoting, training and encouraging visionary leadership for the future. More importantly, we have attempted to identify the transformations needed in the social and behavioral sciences and related fields to advance information and communication to a larger audience, nationally and globally.

We also know that from the printing press to the development of computer networks, digital technology and ubiquitous devices, and the information age are dictating changes in the disciplines, including teaching in the college classroom as well as in professional practice.

ECCSSA has spent the last decade with the overall determination for a call for new paradigms and transformations in higher education and beyond. And, we have not abandoned that mission.

Ushering in the Renaissance

Renewal is mental technology—the greatest of all. Renaissance can lead to a great period of creativity—new forms and representations of the human spirit, new ideas, and new science of mind.

Sir Francis Bacon called for a new instrument or tool for guiding and correcting the mind in its quest for a true understanding of nature. He studied the science of mind. Bacon called for mental technological advances, creativity and imagination.

The New Organon (Novum Organum), 1620; The New Atlantis, 1626

So how do we usher in a renaissance and what does it require? This is our challenge in the 21st century. Ushering in a renaissance called for some of the following:

- *Learning from History*
- *A New Science of Mind Technology*
- *Equality and Access for All*
- *Education and Human Development*
- *Eradicating Stress and Improving Social Status*
- *Positive Paradigms for Health and Healthcare*
- *Building a Creative Class*
- *Understanding the Origins of Race and Eradicating Racism*
- *New Paradigms for Leadership*
- *Creating a Sustainable Future*
- *Changing the Economic Structure*
- *Building a Global Community*
- *New Strategies for Teaching and Learning*

Many of these issues as well as models were discussed at the 2013 conference roundtable.

New Frontiers—Critical Questions, Big Issues, Big Ideas, New Models and New Paradigms

The critical question for the 2014 conference theme was—*what are the critical issues that we need to pay attention to in order to address where we need to be headed in the 21st century. This includes a discussion of redesigning areas, policies and programs that are an anomaly and no longer working in the 21st century?*

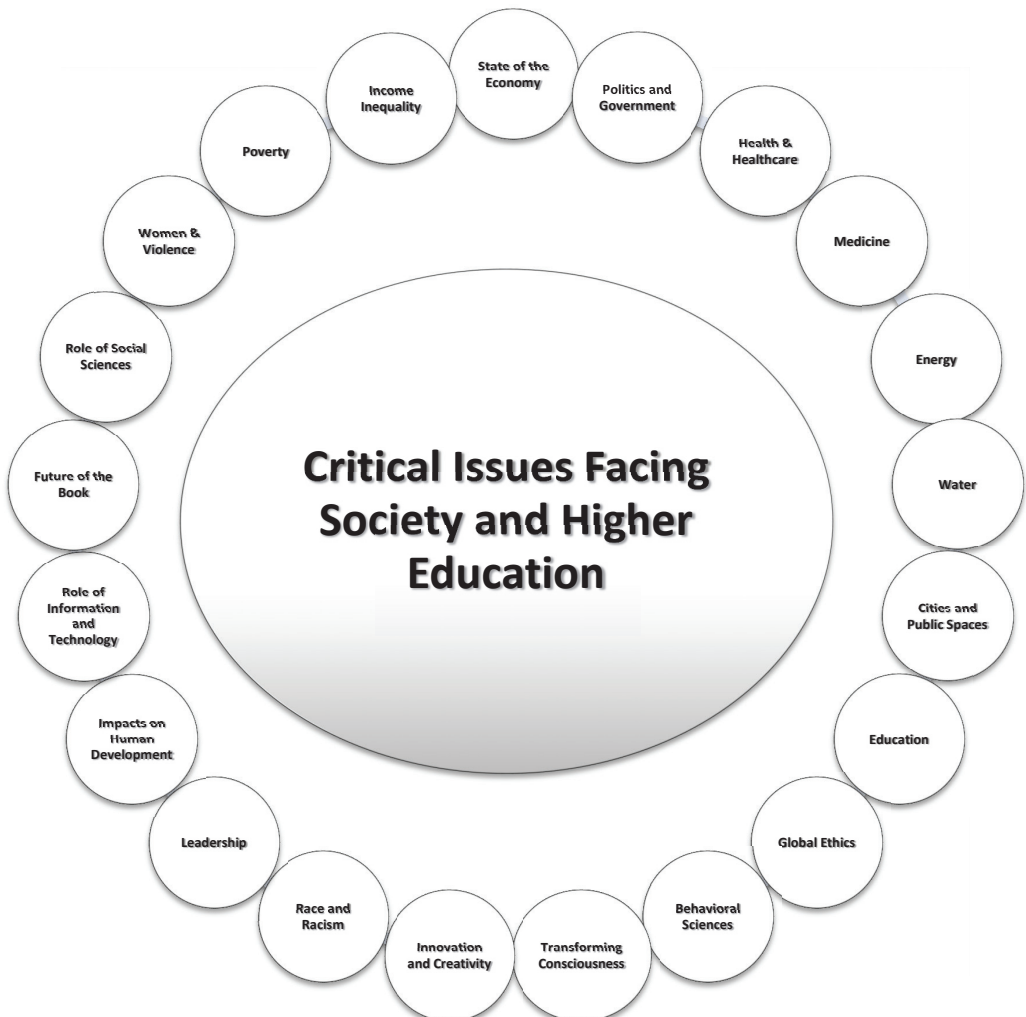
There are many critical issues relative to the myriad of situations confronting society and higher education professionals in the classroom and as administrators. The individuals who come into our doors as students and learners are increasingly impacted by these critical issues. Some of these critical issues include the following:

- The Economy (National and Global)
- Income Inequality in America
- The State of Politics and Government
- The State of Health and Healthcare and Models
- Energy
- Water Systems
- Designing Cities and Public Spaces
- Education (*Post-Secondary and Higher Education and Policy*)

- Teaching for Understanding
- New Roles for the Behavioral Sciences
- Promoting Innovation and Creativity
- Improving Racial Understanding
- Redesigning Leadership, Policies and Management
- Role of Information and Technology
- Impacts on Human Development
- Global Ethics
- Transforming Consciousness
- Role of Social Sciences and Higher Education in Redesign

This commentary attempts to provide an overview of some of the main points made about some of the selected critical issues as discussed in research and policy. Figure 2 shows these critical issues in a graphical model.

Figure 2. Critical Issues Facing Society and Higher Education in the 21st Century

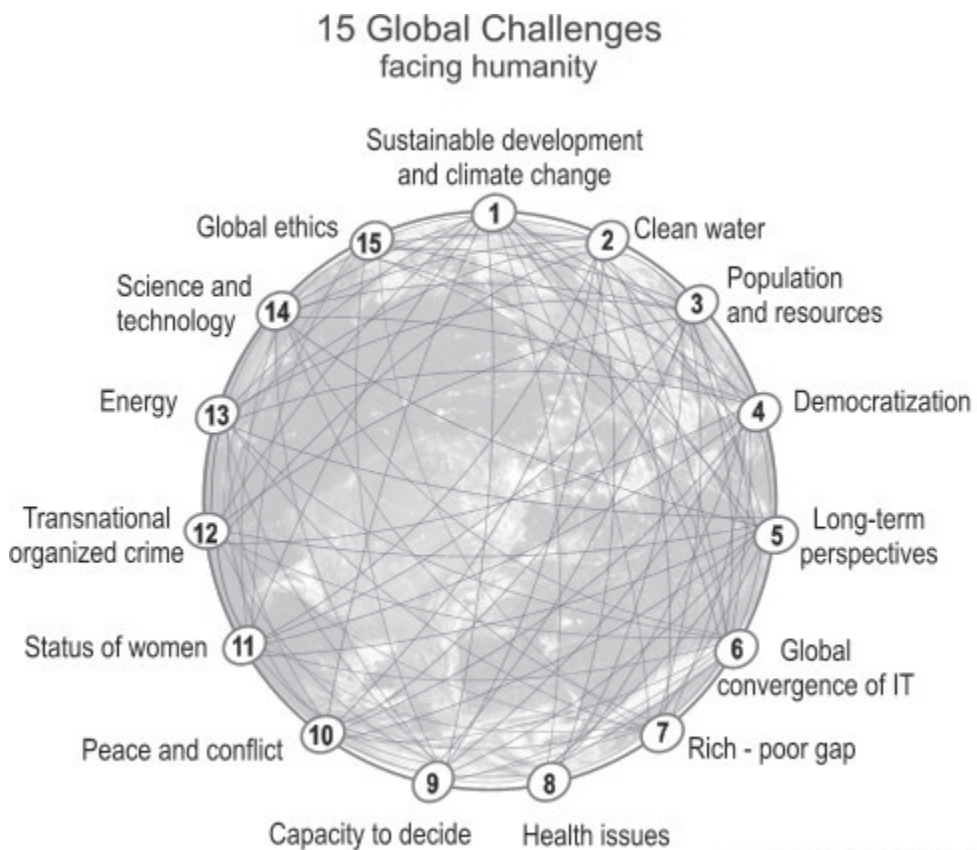


The Millennium Project: State of the Future—2013-2014

The Millennium Project, an organization that conducts a critical assessment of the state of the future, annually, indicates that because the world is better educated and increasingly connected, people are becoming less tolerant of the abuse of elite power than in the past. Because youth unemployment is growing, more people have more time to do something about this abuse. Unless these elites open the conversation about the future with the rest of their populations, unrest and revolutions are likely to continue and increase. Specifically they cite their 2008 report's executive summary as finding the following:

Half the world is vulnerable to social instability and violence due to rising food and energy prices, failing states, falling water tables, climate change, decreasing water – food – energy supply per person, desertification, and increasing migrations due to political, environmental, and economic conditions. (Millennium Project, State of the Future 2014, Executive Summary)

Figure 3. 15 Global Challenges Facing Humanity



15 Global Challenges – Critical Questions

The 15 global challenges are developed to assess the global and local prospects of humanity for the nation and world. According to the project, these Global Challenges *are transnational in nature and trans-institutional in solution. They cannot be addressed by any government or institution acting alone. They require collaborative action among governments, international organizations, corporations, universities, NGOs, and creative individual (as stated on their website).*

Figure 4. 15 Global Challenges – Critical Questions

15 Global Challenges – Critical Questions
▪ <i>How can sustainable development be achieved for all while addressing global climate change?</i>
▪ <i>How can everyone have sufficient clean water without conflict?</i>
▪ <i>How can population growth and resources be brought into balance?</i>
▪ <i>How can genuine democracy emerge from authoritarian regimes?</i>
▪ <i>How can policymaking be made more sensitive to global long-term perspectives?</i>
▪ <i>How can the global convergence of information and communications technologies work for everyone?</i>
▪ <i>How can ethical market economies be encouraged to help reduce the gap between rich and poor?</i>
▪ <i>How can the threat of new and reemerging diseases and immune micro-organisms be reduced?</i>
▪ <i>How can the capacity to decide be improved as the nature of work and institutions change?</i>
▪ <i>How can shared values and new security strategies reduce ethnic conflicts, terrorism, and the use of weapons of mass destruction?</i>
▪ <i>How can the changing status of women help improve the human condition?</i>
▪ <i>How can transnational organized crime networks be stopped from becoming more powerful and sophisticated global enterprises?</i>
▪ <i>How can growing energy demands be met safely and efficiently?</i>
▪ <i>How can scientific and technological breakthroughs be accelerated to improve the human condition?</i>
▪ <i>How can ethical considerations become more routinely incorporated into global decisions?</i>

The Millennium Project, 2014, Online: www.millennium-project.org.

What are the implications of these issues and questions for higher education institutions relative to teaching, learning and policy? Discussion of these critical issues as defined by research, scholars and policymakers was presented; as well as highlights of thinking and proposals on big ideas and models, followed by implications for teaching, learning and policy.

National and Global Economy

The national and global economy impacts human development in profound and devastating ways. Likewise, it filters down to the college classroom in a variety of ways. The economic crash of 2008 and many individuals' inability to recover from it fully or at all has resulted in a myriad of social problems.

Issues

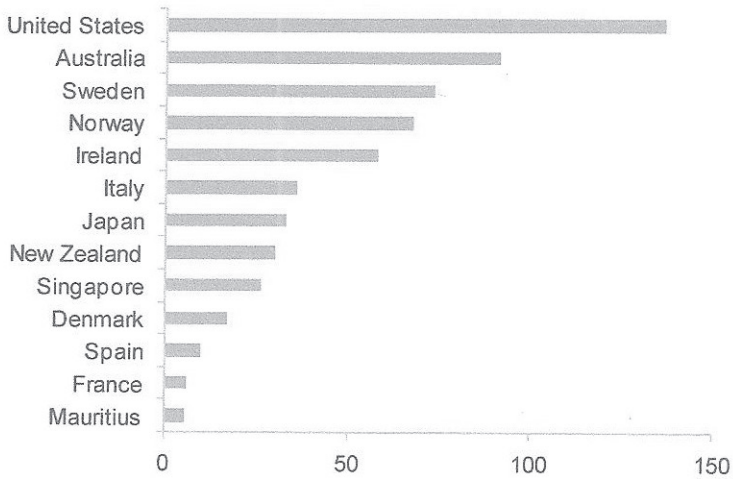
Among the critical issues are those listed below.

- Social Instability.
- Huge divide between rich and poor.
- Economy remains fragile-weak job creation, long-term unemployment.
- Wide income inequality and poverty.
- Increasing the minimum wage (Same for 15+ years)
- Impacts to the Middle Class.
- Working poor.
- The richest 400 Americans have more wealth than half the population of the U.S.
- U.S. has the most unequal distribution of wealth and income in the world.
- The world's 85 richest individuals own as much as the poorest 7 billion people worldwide.
- Income Inequality.
- Even the median income is declining.

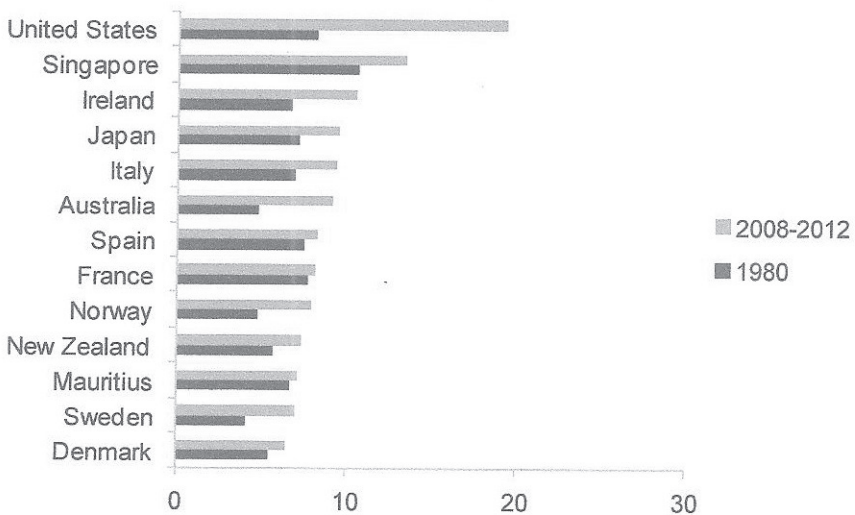
The past quarter of a century has seen wealth become ever more concentrated in the hands of fewer people. This global phenomenon has led to a situation where one (1) percent of the world's families own almost half (46 percent) of the world's wealth. The bottom half of the world's population owns less than the richest 85 people in the world. (Feuntes-Nieva and Galasso, 2014). Figure 5 shows the percentage increase in share of income by the richest one percent.

Figure 5. Share of Income by Richest One Percent, Worldwide

The percentage increase in share of income of the richest one percent, 1980–2012



The share of national income going to the richest one percent



Source: F. Alvaredo, A. B. Atkinson, T. Piketty and E. Saez, (2013) 'The World Top Incomes Database', <http://topincomes.g-mond.parisschoolofeconomics.eu/>. Only includes countries with data in 1980 and later than 2008.

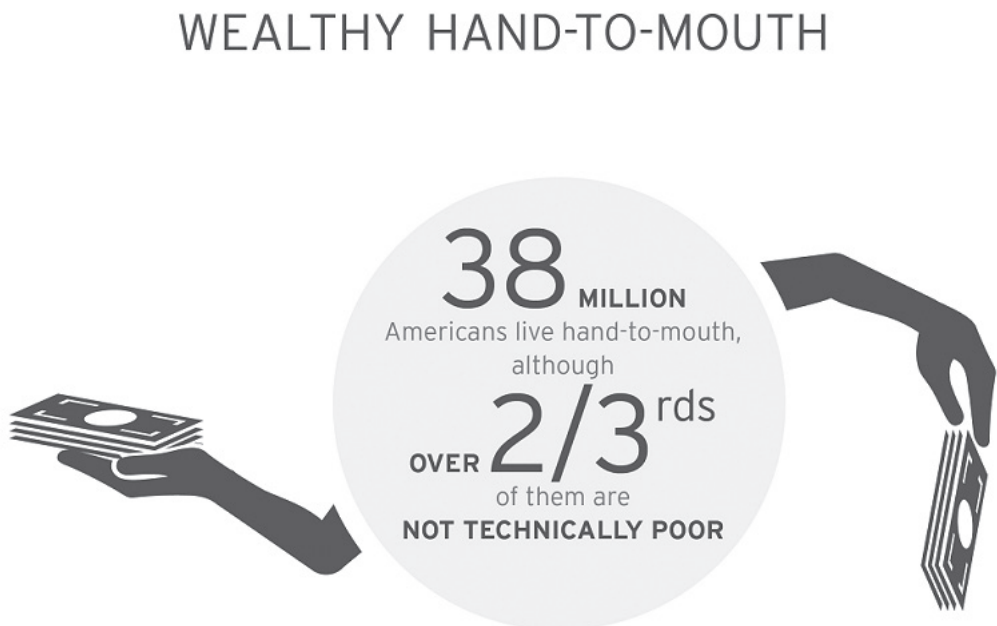
According to the data in Figure 5, the United States has more than doubled their share of national income since 1980, and the situation is getting worse. Even in more egalitarian countries such as Sweden and Norway, the share of income going to the richest one percent has increased by more than 50 percent.

According to these researchers, it is likely that the full concentration of wealth is in fact even worse, as a significant amount of wealth among those at the top of the scale is hidden away in tax havens. It is estimated that \$18.5 trillion is held in unrecorded accounts and offshore.

According to the State of the Future 2013-2014 Report, *"we need to continue the successful efforts that are reducing poverty, but we also need to focus far more seriously on reducing income inequality if long-term instability is to be avoided"* (Millennium Project, 2014).

From the research presented, it is clear to see that equal opportunity will not be a reality for many throughout their lifetime. In a report by a team of researchers through the Brookings Institution, their research found that about 38 million Americans are living from hand-to-mouth with no savings.

Figure 6. The Wealthy Hand-to-Mouth



Data from "The Wealthy Hand-to-Mouth" by Greg Kaplan, Princeton University; Giovanni L. Violante, New York University; and Justin Weidner, Princeton University.

BROOKINGS

*Current market economy is not working for all.
Explore moving from a money economy → Resource-Based Economy.*

Bold New Ideas and Models—National and Global Economy

Some of the most innovative and creative big ideas and models suggested from research come from some visionary and futurist thinkers involved in research, program planning and development; as well as those who propose transformational change. Some of the strategies and models are outlined below.

- Creating a Resource-Based Economy.
- Worker's Self-Directed Enterprises (WSDE).
- Ethical Banking.
- Basic Income for All.
- Eradication of Inequality for All—Robert Reich.

Changing the Economic Structure—Creating a *Resource Based Economy*

There has been much discussion and one main visionary advocate of changing the economic structure to a resource-based economy. The term and definition of a resource-based economy was developed by Jacque Fresco of the Venus Project, who has dedicated his entire professional life to working on this visionary paradigm and model. Such an idea would revolutionize science and transform the nation and world.

The Resource-Based Economy is described as a holistic socio-economic system in which all goods and services would be available without use of money, credits, barter or any other system of debt or servitude. All resources become the common heritage of all of the inhabitants, not just a select few.

The premise upon which this system is based is that the Earth is abundant with plentiful resources and that our practice of rationing resources through monetary methods is irrelevant and counterproductive to our survival.

Characteristics of a Resource-Based Economy

Utilizes existing resources from the land and sea, physical equipment, industrial plants, etc., to enhance the lives of the total population.

Calls for a redirection of humanity and a total redesign of our culture that eradicates, war, poverty, hunger, debt and unnecessary human suffering.

An economy based on resources rather than money. One could easily produce all of the necessities of life and provide a high standard of living for all.

In an economy based on resources rather than money, one could easily produce all of the necessities of life and provide a high standard of living for all. Debt and the fear of losing one's job would no longer be a threat. There would be a high standard of living and quality of life for all on the planet.

A resource-based economy would utilize existing resources from the land and sea, physical equipment, industrial plants, etc., to enhance the lives of the total population. In an economy based on resources, rather than money, Fresco believes we could easily produce all of the necessities of life and provide a high standard of living for all.

In a resource-based economy all of the world's resources would be held as the common heritage of all of Earth's people, thus eventually outgrowing the need for the artificial boundaries that separate people. According to Fresco, this is the unifying imperative.

With the elimination of debt, the fear of losing one's job would no longer be a threat. This assurance, combined with education on how to relate to one another in a much more meaningful way, could considerably reduce both mental and physical stress and leave us free to explore and develop our abilities.¹

The Venus Project: An Alternative Vision for a Sustainable New World

The model for a resource based economy is part of the Venus Project, which proposes an alternative vision for a sustainable new world civilization unlike any socio-economic system that has gone before. According to the founder, it calls for a straightforward redesign of a culture, in which the age-old inadequacies of war, poverty, hunger, debt, and unnecessary human suffering are viewed not only as avoidable, but totally unacceptable.

The Venus Project is all about – directing our technology and resources toward the positive, for the maximum benefit of people and the planet; and, seeking out new ways of thinking and living that emphasize and celebrate the vast potential of the human spirit. They believe that we have the tools at hand to design and build a future that is worthy of the human potential.

The Venus Project presents a bold, new direction for humanity that entails nothing less than the total redesign of our culture. What follows is not an attempt to predict what will be done, only what could be done. The responsibility for our future is in our hands, and depends on the decisions that we make today. The greatest resource that is available today is our own ingenuity.

Worker's Self Directed Enterprises (WSDE)

Worker's Self Directed Enterprises are enterprises in which all the workers who collaborate to produce its outputs also serve together, collectively as its Board of Directors. Each worker in any WSDE has 2 job descriptions: 1) a particular task in the enterprises division of labor, and 2) full participation in the directorial decisions governing what, how and where to produce and how to use the enterprise's surplus or profits.

WSDE's institutionalize democracy at work as the economy's central principle and society's new foundation (Wolf, Richard. 2014, **Democracy at Work**.)² It seeks to restore the appropriate distributions of surpluses back to the very people who produced them and to make work itself a genuinely democratic process toward that end. According to this organization, human history reveals a long and rich history of the creation of communes, cooperatives, labor movements, and progressive thinkers advocating for the above mentioned. These efforts were designed with the ultimate goal of changing production and making work better to meet the needs and interests of the working people. It is believed that WSDE's would reduce income inequality in America.

Ethical Banking

The call for ethical banking is a proposed model in the literature. This is banking that follows an ethical philosophy with a social responsibility.

Issue

- Banks do not look out or protect their people.

Bold New Ideas and Models–Ethical Banking

One of the first models for ethical banking is the GLS Bank, the first ethical bank in the world. The Bank has a focus on cultural, social and ecological or environmental initiatives, initiated by people, and not anonymous interests seeking capital or maximum profit.

The name stands for *Gemeinschaftsbank für Leihen und Schenken* which translates as *Community bank for loans and gifts*. GLS tries to deal with challenges in the society by developing creative solutions (GLS Bank, 2014).³ GLS was founded in 1979 and was the first bank in Germany to operate with an ethical philosophy.

Guaranteed Basic Income

Issue

- Creating a wage floor is an effective way to fight poverty—and it would reduce government spending and intrusion (Noah Gordon, 2014).

Bold New Ideas and Models–Guaranteed Basic Income

There are many proposed models for a basic income in some form. Switzerland is proposing a basic income of \$2,500 Swiss francs (about \$2,800 monthly in U.S. dollars) to eradicate income inequality and improve the quality of life. There are movements and petitions in the United States to advocate for a basic income for all.

Under a universal basic income, all residents in a country, regardless of their financial situation, would receive a flat, monthly income from the government. According to those proposing this model a basic income would provide a minimum standard of living for all residents. Some have proposed a universal basic income as an alternative or supplement to unemployment insurance. There are many pros and cons on the debate.

Income Inequality–The Reich Model

Income Inequality, according to leading economist, Robert Reich is threatening the three foundation stones of our society: our economy, our ideal of equal opportunity and our democracy.

Issues

- **The Economy.** In the United States, consumer spending accounts for approximately 70 percent of economic activity. If consumers don't have adequate purchasing power, businesses have no incentive to expand or hire additional workers. According to Reich, the anemic recovery we are now experiencing is directly related to the decline in median household incomes after 2009, coupled with the inability or unwillingness of consumers to take on additional debt and of banks to finance that debt—wisely, given the damage wrought by the bursting debt bubble. We cannot have a growing economy without a growing and buoyant middle class. We cannot have a growing middle class if almost all of the economic gains go to the top 1 percent.
- **Equal opportunity.** Widening inequality also challenges the nation's core ideal of equal opportunity, because it hampers upward mobility. High inequality correlates with low upward mobility.
- **Democracy.** Reich believes that the connection between widening inequality and the undermining of democracy has long been understood. As income and wealth flow upward, political power follows. Money flowing to political campaigns, lobbyists, think tanks, "expert" witnesses and media campaigns buys disproportionate influence. With all that money, no legislative bulwark can be high enough or strong enough to protect the democratic process. This becomes a threat to democracy with the increasing polarization, partisanship and divisiveness that impacts directly the working class. Reich indicates that *"when large numbers of Americans are working harder than ever but getting nowhere, and see most of the economic gains going to a small group at the top, they suspect the game is rigged. Some of these people can be persuaded that the culprit is big government; others, that the blame falls on the wealthy and big corporations."*

Robert Reich, 2014, Online: <http://robertreich.org/post/85532751265>.

Bold New Ideas and Models–Income Inequality–the Reich Model

The Reich Model provides ten initiatives that he believes would reduce income inequality.

- **Make Work Pay.** A first step toward making work pay is to raise the federal minimum wage to \$15 an hour, pegging it to inflation; abolish the tipped minimum wage; and expand the Earned Income Tax Credit. No American who works full time should be in poverty.
- **Unionize low-wage workers.** The rise and fall of the American middle class correlates almost exactly with the rise and fall of private-sector unions, because unions gave the middle class the bargaining power it needed to secure a fair share of the gains from economic growth. Reich calls for the revitalization of unions providing more bargaining power to workers.

- **Invest in education.** Investment in education should extend from early childhood through world-class primary and secondary schools. There should be affordable public higher education, good technical education and lifelong learning. Education should not be thought of as a private investment; but rather, it is a public good that helps both individuals and the economy. Yet for too many Americans, high-quality education is unaffordable and unattainable. Every American should have an equal opportunity to make the most of developing their potential. High-quality education should be freely available to all, starting at the age of 3 and extending through four years of university or technical education.
- **Invest in infrastructure.** Many working Americans—especially those on the lower levels of the income ladder—are handicapped by an obsolete infrastructure that generates long commutes to work, excessively high home and rental prices, inadequate Internet access, insufficient power and water sources, and unnecessary environmental degradation. Every American should have access to an infrastructure suitable to the richest nation in the world.
- **Pay for these investments with higher taxes on the wealthy.** At a time in American history when the after-tax incomes of the wealthy continue to soar, while median household incomes are falling, and when we must invest far more in education and infrastructure, it seems appropriate to raise the top marginal tax rate and close tax loopholes that disproportionately favor the wealthy.
- **Make the payroll tax progressive.** Payroll taxes account for 40 percent of government revenues, yet they are not nearly as progressive as income taxes. One way to make the payroll tax more progressive would be to exempt the first \$15,000 of wages and make up the difference by removing the cap on the portion of income subject to Social Security payroll taxes.
- **Raise the estate tax and eliminate the “stepped-up basis” for determining capital gains at death.** The most direct way to reduce the dominance of inherited wealth is to raise the estate tax by triggering it at \$1 million of wealth per person rather than its current \$5.34 million (and thereafter peg those levels to inflation). We should also eliminate the “stepped-up basis” rule that lets heirs avoid capital gains taxes on the appreciation of assets that occurred before the death of their benefactors.
- **Constrain Wall Street.** The financial sector has added to the burdens of the middle class and the poor through excesses that were the proximate cause of an economic crisis in 2008, similar to the crisis of 1929. Even though capital requirements have been tightened and oversight strengthened, the biggest banks are still too big to fail, jail or curtail—and therefore capable of generating another crisis. The Glass-Steagall Act, which separated commercial – and investment-banking functions, should be resurrected in full, and the size of the nation’s biggest banks should be capped.
- **Give all Americans a share in future economic gain.** The richest 10 percent of Americans own roughly 80 percent of the value of the nation’s capital stock; the richest 1 percent own about 35 percent. As the returns to capital continue to outpace the returns to labor, this allocation of ownership further aggravates inequality. Ownership should be broadened through a plan that would give every newborn American an “opportunity share” worth, say, \$5,000 in a

diversified index of stocks and bonds—which, compounded over time, would be worth considerably more. The share could be cashed in gradually starting at the age of 18.

- **Get big money out of politics.** Last, but certainly not least, we must limit the political influence of the great accumulations of wealth that are threatening our democracy and drowning out the voices of average Americans. The Supreme Court’s 2010 Citizens United decision must be reversed—either by the Court itself, or by constitutional amendment. In the meantime, we must move toward the public financing of elections—for example, with the federal government giving presidential candidates, as well as House and Senate candidates in general elections, \$2 for every \$1 raised from small donors.

Robert Reich, 2014, Online: <http://robertreich.org/post/85532751265>.

Politics and Government: Should We Get Rid of Political Parties?

Issues

- Eradicate the two-party system. It does not work.
- There should be major political realignment.

In the last two to three decades, the political system and the party system has been a divisive factor in America. Likewise, the factions have created a divided society. According to research, there are 6 reasons why the two-party system may become obsolete:

1. Americans are disconnected and frustrated with politics unlike virtually any time in the history of polling.
2. The country is in the midst of a wrenching economic shift from the industrial era to an info-tech economy. The transition coincides with unsettling social change. The nation’s institutions, especially government, are not adapting.
3. History suggests that periods of socioeconomic change in the U.S. lead to political upheaval, including transformation of existing parties and the rise of new ones.
4. Technology gives consumers enormous purchasing power, which has been used to democratize commerce and other institutions. One example cited is an individual’s ability to ignore an artist’s album and buy only a favorite one or two songs. The music business was radically changed by “we the people.” So why would Americans be expected to settle for the status quo in politics?
5. The parties are weakened. For a variety of reasons, the Democratic and Republican structures no longer have a monopoly on the ability to raise money, broadcast messages, and organize activists.
6. The nation faces existential problems including climate change, debt, income inequality and the decline in social mobility.
(Fournier, R., 2013)

Fournier believes that the nation is on the brink of a major political realignment. Many in the public are calling for “no labels” which seems to be a symptom of the public’s cry for change.

Political parties did not exist early on in this society. George Washington and some of the founding fathers warned against the idea of political associations, formed in such a way as to pit one group of citizens against another. In his farewell speech in 1796 he said:

“They [political parties] serve to organize faction, to give it an artificial and extraordinary force; to put, in the place of the delegated will of the nation, the will of a party, often a small but artful and enterprising minority of the community; and, according to the alternate triumphs of different parties, to make the public administration the mirror of the ill-concerted and incongruous projects of faction, rather than the organ of consistent and wholesome plans digested by common counsels, and modified by mutual interests.” (George Washington, 1796)

Further, Washington believed that party dissension could lead to disorders and miseries, which lead one’s mind to seek security and repose in the absolute power of the individual leading to a chief of the prevailing faction, sooner or later, to become more able or fortunate than their competitors; thus, turning the situation toward the purposes of their own elevation, on the ruins of Public Liberty.

John Adams stated the following: *“There is nothing which I dread so much as a division of the republic into two great parties, each arranged under its leader, and concerting measures in opposition to each other. This, in my humble apprehension, is to be dreaded as the greatest political evil under our Constitution.”*

For those raised in the U.S., we cultivate the mindset of “winning above all else” rather than governing.

Bold New Ideas and Models–Politics and Governance

What would the political system look like without political parties? Some visionary possibilities have been articulated such as those that follow.

- Congressional elections would be more local.
- There would be no national parties to pump millions into local races.
- Running for an office would be more about ideas and qualifications than wealth.
- The influence of the wealthy over the nation’s politics would be greatly diminished.
- Party loyalty would not be a deciding factor in appointments.
- People would vote on the issues rather than the views of a party.
- We would also get rid of the constructs of ‘majority’ and ‘minority.’
- People would have to be more informed about candidates and not just pull a lever for a *democrat* or *republican*.
- Having no political parties would greatly reduce special interest groups.
- There would be no more biased polls—only an accurate depiction of American views.
- New models are needed—such as Coalitions representing all facets of the nation and world, with equal representation, with constructive ideas, driven by research and data that advocates for the good and wellbeing of a nation of people. (Fournier, R., 2013; King, 2014.)

Energy

Issues

- There is a need to plan ways to produce energy that is more cost and energy efficient and environmentally safe.
- Twenty percent of the world is without electricity.
- There is a need to decommission aging nuclear power plants and find a replacement.

According to the Millennium Project (2014) in its *State of the Future Report*, in just 38 years, the world should create enough electrical production capacity for an additional 3.3 billion people. There are 1.3 billion people (20% of the world) without electricity today, and an additional 2 billion people will be added to the world's population between now and 2050.

Compounding this is the requirement to decommission aging nuclear power plants and to replace or retrofit fossil fuel plants. About 3 billion people still rely on traditional biomass for cooking and heating. If the long-term trends toward a wealthier and more sophisticated world continue, our energy demands by 2050 could be more than expected.

They do indicate, however, that the convergences of technologies are accelerating to make energy efficiencies far greater by 2050 than most would believe possible today. So the world is in a race between making a fundamental transition fast enough to safer energy and meeting the growing needs of an expanding and wealthier population. The report makes the following points:

- Global energy demands are projected to triple by the year 2050.
- There will be rising costs to consumers for energy.
- It is estimated that it will cost \$48 billion every year until 2030 to ensure universal access to electricity and modern cooking stoves, worldwide.
- It is predicted that China will consume nearly seventy (70) percent more energy than the U.S. by 2035, though their consumption remains less than half that today.
- Over seventy (70) percent of sub-Saharan Africa does not have access to electricity.
- 2 billion people in Asia rely on biomass for cooking.
- 289 million people are without electricity in India.
- 54 nuclear plants went offline in Japan causing them a \$54 billion trade deficit for imported fuel.
- Europe is the only region on its goal to produce energy from renewable sources. (Millennium Project, 2014)

According to this report, Shell forecasts global energy demands to triple by the year 2050 from the 2000 year levels, assuming that the major socioeconomic trends continue. This, they assert, will require some combination of extraordinary demand moderation and extraordinary production acceleration.

This report also indicates that by 2035, China is expected to consume nearly seventy (70) percent more energy than the U.S., although China's per capita consumption remains less

than half that of the U.S. IEA estimates it would cost \$48 billion every year until 2030 to ensure universal access to electricity and modern cooking stoves worldwide. They further indicate some of the following world trends for different regions of the world:

- **Africa:** Over 70% of sub-Saharan Africa does not have access to electricity.
- **Asia and Oceania:** Nearly 2 billion people in Asia rely on biomass for cooking. India has 289 million people without electricity. All 54 nuclear reactors in Japan went offline in May 2012 for the first time in 42 years. To make up for an electricity shortfall, Japan increased fuel imports, leading to a record \$54 billion trade deficit for fiscal 2011. Meanwhile, Japan is building a large offshore wind farm off the coast of Fukushima. China uses more coal than the U.S., Europe, and Japan combined; meanwhile, it leads the world in terms of investment in renewable energy sources. China invested \$52 billion in clean energy in 2011 and plans to invest \$473 billion in the next five years, with the goal of meeting 20% of its total energy demand by wind and solar by 2021. India will invest \$37 billion in renewable energy to add 17,000 MW of capacity by 2017.
- **Latin America:** Brazil has been the cheapest biofuel producer for years, but it is losing its competitiveness due to the real's rise against the dollar and the high price of sugar. Brazil imported 70m liters of U.S. ethanol in 2010, up from just 1 million in 2009. Its first commercial-scale plant of second-generation biofuel (cellulosic ethanol) will start production in December 2013. Some 90% of the automobiles produced in Brazil are flex-fuel. Argentina is the world's second largest producer of biodiesel, with 13.1% of the market. Geothermal, solar, and wind are vast untapped resources for the region, as are gains from efficiencies. Ecuador announced that it would refrain from drilling for oil in the Amazon rainforest reserve in return for up to \$3.6 billion in payments from industrial countries. Venezuela's Orinoco heavy oil reserves (requiring advanced production technology) are larger than Saudi Arabia's reserves. Cuba plans to increase its renewable energy production by 12% by 2020. Spain's electric company was nationalized in Bolivia.
- **North America:** Total US motor gasoline consumption has begun to fall since 2008. Canada has the second largest oil reserves in the world but also the most environmentally damaging. If fully exploited, the total GHG impact could be the tipping point of no return for climate change, argue those opposed to the Keystone pipeline. Nine states in the U.S. generated more than 10% of their electricity with non-hydro renewables in 2011, up from two states a decade ago. The U.S. invested \$51 billion during 2011 in renewable sources of energy. For the first time, natural gas has tied with coal for fueling electricity production in the United States. Nearly half of U.S. natural gas production in 2035 will come from shale gas. Lesser-known potential clean energy sources in the U.S. include high-altitude wind off the East Coast, OTEC in the Gulf Stream, solar thermal in the Midwest (four corners), drilled hot rock geothermal, and nano-photovoltaics. BP started production at a new underwater oilfield in the Gulf of Mexico. Algae farms for biofuel may cost \$46.2 billion per year to replace oil imports. California requires oil refineries and importers of motor fuels to reduce the carbon intensity of their products by 10% by 2020. San Francisco's mayor called for the city to go 100% renewable by 2020. Pacific Gas & Electric Company of California agreed to buy 200 megawatts of space-based solar

power by 2016 from Solaren. Recycling waste heat from nuclear power plants to home air conditioners and recycling body heat to recharge batteries could reduce CO₂ by 10–20% in the U.S.

- In 38 years, the world needs to create enough electrical production capacity for an additional 3.7 billion people.
- Currently, there are 1.2 billion people without electricity (17% of the world).
- An additional 2.4 billion people will be added to the world's population between now and the year 2050.
- Aging nuclear power plants are required to be decommissioned and replaced or retrofitted with fossil fuel plants.
- The costs of maintaining nuclear power plants are increasing, while the cost of renewables is falling.
- Energy demands by 2050 could be more than expected.
(Millennium Project, 2014, Online: www.millennium.org)

Bold New Ideas and Models–Energy

There are many proposals being explored including the development of solar energy panels, wind energy and geothermal energy across the globe.

Water

Access to safe and clean drinking water is another issue that many countries are confronted with.

Issues

Below is a summary of what the State of the Future Report reveals about the water problem:

- 783 million people do not have access to safe drinking water.
- Because of falling water tables around the world, climate change, various forms of water pollution, and an additional 2.4 billion people in just 36 years (the majority in Asia), some of the people with safe water today may not have it in the future unless significant changes are made.
- About 80% of diseases in the developing world are water-related; most are due to poor management of human excreta.
- At least 1.8 million children under five die every year due to unsafe water, inadequate sanitation, and a lack of hygiene.
- More freshwater is being consumed by plants and factories (nuclear power, aquaculture, cooling systems for energy production).
- In the U.S. power plants are the second largest consumer of water, causing the rationing of water and water conservation restrictions in some States.
- The UN General Assembly declared access to clean water and sanitation to be a human right.
- 783 million people still do not have access to safe drinking water (down from 884 million last year and 900 million the year before).
- If climate change results in significant sea level rise, we may see 20% of the world's coastal freshwater become saline. (The Millennium Project, 2014)

To elaborate further, the Millennium Project makes some of the following detailed explanations about the state of water:

- Because of falling water tables around the world, climate change, various forms of water pollution, and an additional 2.4 billion people in just 36 years (the majority in Asia), some of the people with safe water today may not have it in the future unless significant changes are made. Major progress was made over the past 25 years that provided enough clean water for an additional 2 billion people, but then water tables were higher, climate change was slower, and pollution was less. According to the OECD, half the world could be living in areas with severe water stress by 2030.
- Meanwhile, the world is likely to miss the MDG sanitation target by almost 1 billion people. About 80% of diseases in the developing world are water-related; most are due to poor management of human excreta. At least 1.8 million children under five die every year due to unsafe water, inadequate sanitation, and a lack of hygiene. Diarrheal disease in children under 15 has a greater impact than HIV, malaria, and tuberculosis combined. Fourth and fifth grade girls approaching puberty drop out of school when there are not separate toilets for girls in their school, but they return when those are built.
- Aquaculture produces about half of human-consumed fish, which could be dramatically increased in many locations around the world. Agriculture accounts for 70% of human usage of freshwater; the majority of that is used for livestock production. Such water demands will increase to feed growing populations with increasing incomes. Global demand for meat may increase by 50% by 2025 and double by 2050, further accelerating the demand for water per capita. The UN estimates that \$50–60 billion annually between now and 2030 is needed to avoid future water shortages. Some 30% of global cereal production could be lost in current production regions due to water scarcity, yet new areas in Russia and Canada could open due to climate change. Exploitation of shale gas through fracking could contaminate groundwater, and some suspect it could even trigger earthquakes.
- Cooling systems for energy production require large amounts of water; production and distribution of water takes a lot of energy too. A U.S. study in 2008 showed that nuclear power plants withdrew nearly eight times more freshwater than natural gas plants per unit of electricity generated. Energy demand may increase 40% in 20 years; coupled with increased food demands, dramatic changes in water management will be required. Power plants could reduce water use with once-through or recirculating water through on-site reservoirs, but electric utilities that switch to wind use no water, and photovoltaics use relatively little water for cleaning compared with thermal plants.

Bold New Ideas and Models—Water

Currently, there are many projects underway to solve the water crisis, worldwide. China plans to desalinate sea water to make water available to its citizens—at a high cost and energy intensive. In addition, solutions must be found for people in developing countries who must drink unclean water that has contributed to high mortality rates, worldwide.

State of Health and Healthcare

Issues

The following issues are in the forefront relative to the state of health and healthcare in the nation and world.

- Health and wellbeing affects the quality of life.
- Stress affects the onset of debilitating diseases and illness.
- There are direct health effects as a result of racism and discrimination.
- There is a direct relationship between social status and health.
- Cardiovascular disease is the leading cause of death worldwide, in developed and underdeveloped countries.
- There needs to be more education about the importance of nutrition and diet relative to health.
- There needs to be more affordability for health care needs.
- The need for clean water is a critical issue relative to health.
- Non-communicable diseases and drug-resistant infectious diseases are on the rise.
- There are some critical illnesses in need of attention, worldwide: Africa-Tuberculosis; Argentina-the worst strain of whooping cough; China-HIV/AIDS crisis with 780,000 infected; Haiti-Cholera; and, U.S., HIV and childhood obesity.

According to the Millennium Project (2014), **Non-communicable diseases and emerging and drug-resistant infectious diseases are also increasing.** Because the world is aging and increasingly sedentary, cardiovascular disease is now the leading cause of death in the developing as well as the industrial world. However, infectious diseases are the second largest killer and cause about sixty-seven (67) percent of all preventable deaths of children under five years (pneumonia, diarrhea, malaria, and measles).

Poverty, urbanization, travel, immigration, trade, increased encroachment on animal territories, and concentrated livestock production move infectious organisms to more people in less time than ever before and could trigger new pandemics.

On average, a new infectious disease has been discovered each year over the past 40 years. Twenty (20) diseases are now drug-resistant, and old diseases have reappeared, such as *cholera*, *chikungunya*, *yellow fever*, *plague*, *dengue fever*, *meningitis*, *hemorrhagic fever*, and *diphtheria*.

In the last six years, more than 1,100 epidemics have been verified. About 75% of emerging pathogens are zoonotic, meaning that they jump species, which could increase as more humans convert nature to human habitat.

The statistics indicate that in Eastern Europe and Central Asia, there was a 250% increase in the number of people living with HIV from 2001 to 2010. The Russian Federation and Ukraine account for almost ninety (90) percent. Further, the U.S. has 1.2 million people infected with HIV and Canada has 73,000.

Moreover, about thirty-three (33) percent of children in the U.S. are overweight or obese, and one survey found that children aged 8–18 years spent on average 7.5 hours a day with entertainment media.

Bold New Ideas and Models–Health and Healthcare

There are many suggestions for new models for reform in health and healthcare. Among them include some of the following:

- Promotion of Health Knowledge and Prevention
- Use of Mobile Technology
- A Universal Health Care Model
- Current Worldwide Models Include:
 - Out of Pocket Model (U.S., Africa, India, South America, China)
 - The National Health Insurance Model (Canada)
 - The Beveridge Model (British National Health Service)
 - The Bismarck Model (Germany, Japan, France, Belgium, Switzerland, Latin America)⁴

Universal Health Care Models

There are many international models for universal healthcare. These models should be carefully studied as potential models for an improved healthcare model in the U.S. The U.S. has the opportunity to take the best from all of the models.

Mobile Health (mHealth)

Mobile health is a highly recommended model in the research worth exploring. Among the observations it is noted that China and the United States provide strong examples of recent developments and emerging opportunities in mobile health, or mHealth.

The authors suggest four ideas that policymakers can extol and undertake to speed the development and adoption of mHealth:

1. Mobile devices offer the potential to improve affordability of health care by lowering disparities based on geography and income. Policymakers should encourage use and adoption of cellphones, smartphones, and tablets in medical care;
2. Public officials should reimburse health providers who offer consultations, diagnoses, and treatment through remote monitoring devices and other types of mobile technologies;
3. Mobile phones aid the patient experience by providing a means to deliver medical reminders and diagnostic information to patients and physicians. Reminders via text messages or mobile phones can encourage patients to take medication at the suggested time and dosage, and this will improve the quality of patient care;
4. mHealth helps policymakers by encouraging better health data collection and analysis. Figuring out what works and doesn't work is one of the biggest challenges in health care.

(Xiaohui et. al, 2014)

Redesigning Cities and Public Spaces

Issues

There has been much discussion in the research relative to issues about the current design of city public spaces. Two main issues emerge:

- Many public spaces are found not to be conducive for the flourishing of communities. The Spirit of Place for psychological wellbeing and a sense of community has a tremendous prospect for psychological wellbeing of its citizens.
- Open spaces are opportunities for the common goals of a city and its people. Poorly designed spaces create crime and mental health issues for people who reside in them.

Bold New Ideas and Models—Redesigning Public Spaces

- The design and creation of viable public spaces in cities can change the way one feels about a city and the reason why citizens might remain there.

Please view the video as listed in the notes section that attempts to assess the importance and consequences of badly designed city public spaces and their impact on citizens.⁵

Education

Issues—Higher Education and Policy

The research suggests the need for new frontiers in education and specifically higher education. Some of the critical issues cited in the literature include the following:

- Traditional models are not working.
- Teaching to standards and tests are not working.
- Teaching for rote memorization and regurgitation are not working.
- Current model does not include teaching for understanding.
- Printed textbooks are limited in scope and usually not read.
- The future of the printed book is questioned as compared to digital technology and online discipline publisher portals that are providing more exciting interactive ways of learning.
- Students cannot think critically or creatively.
- There is a need for democratic schooling and inclusivity.
- There is an increased hiring of part-time and adjunct faculty without benefits.
- There is an increased hiring of non-tenured faculty.
- There is an influx and disproportionate number of administrators vs. teaching faculty in higher education that is destroying the fabric of higher education.
- Two societies exist in US higher education: *plutonomy* (top sector) and *precariat* (faculty living a precarious existence).
- There is an increasing student tuition debt.
- Current higher education models use a corporate business model.
- There is an ideological divide in teaching philosophies.

Education’s Ideological Divide

According to research, there is an ideological divide in how we teach—traditionalism vs. innovation. It is recommended that we find the balance that could represent “innovative traditionalism” (King, 2008).

Figure 7. Education’s Ideological Divide

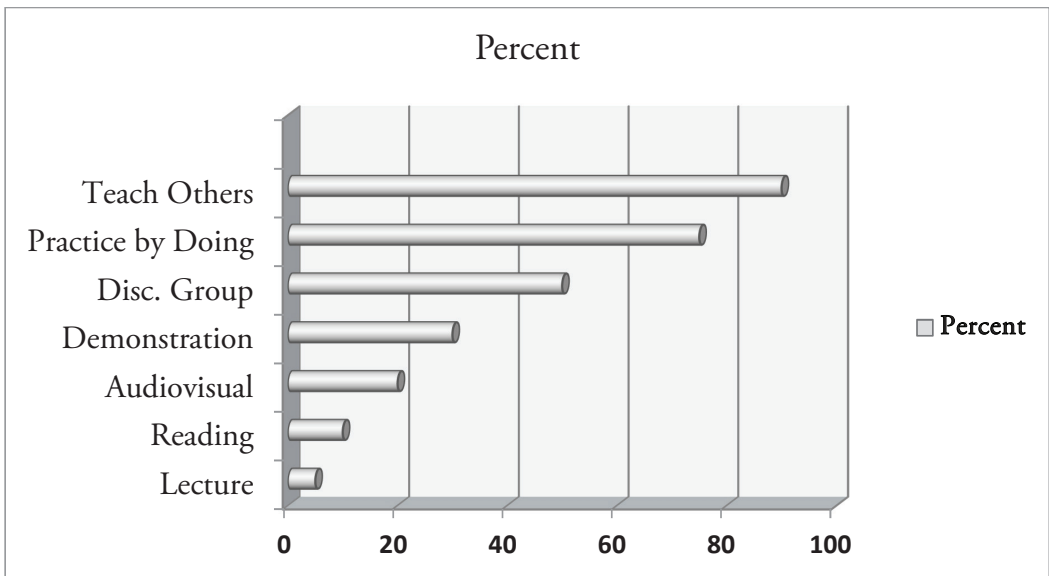
TRADITIONAL	INNOVATIVE
<i>Standardized Tests</i>	<i>Authentic Assessment</i>
<i>Basic Skills</i>	<i>Higher-Order Thinking</i>
<i>Ability Grouping</i>	<i>Heterogeneous Grouping</i>
<i>Essays/Research Papers</i>	<i>Hands-on Projects</i>
<i>Subject-Matter Disciplines</i>	<i>Interdisciplinary Integration</i>
<i>Chronology/History</i>	<i>Thematic Integration</i>
<i>Breadth</i>	<i>Depth</i>
<i>Academic Mastery</i>	<i>Cultivation of Individual Talents</i>
<i>Euro centrism</i>	<i>Multiculturalism</i>
<i>Canonical Curriculum</i>	<i>Inclusive Curriculum</i>
<i>Top-down Curriculum</i>	<i>Teacher Autonomy/Creativity</i>
<i>Required Content</i>	<i>Student Interest</i>

(Ferrero, 2006)

Teaching Method vs. Retention

Research also indicates that when we look at what students retain in the classroom by teaching methods, the highest learning takes place when students:

- Teach others and immediately use what they have learned (90%);
- When teaching is followed by practice in doing (75%);
- When there is use of discussion groups (50%);
- When there is demonstration (30%);
- When there is use of audiovisuals (20%);
- When students are encouraged to Read (10%); and,
- Lecture (5%).

Figure 8. Teaching Method vs. Retention

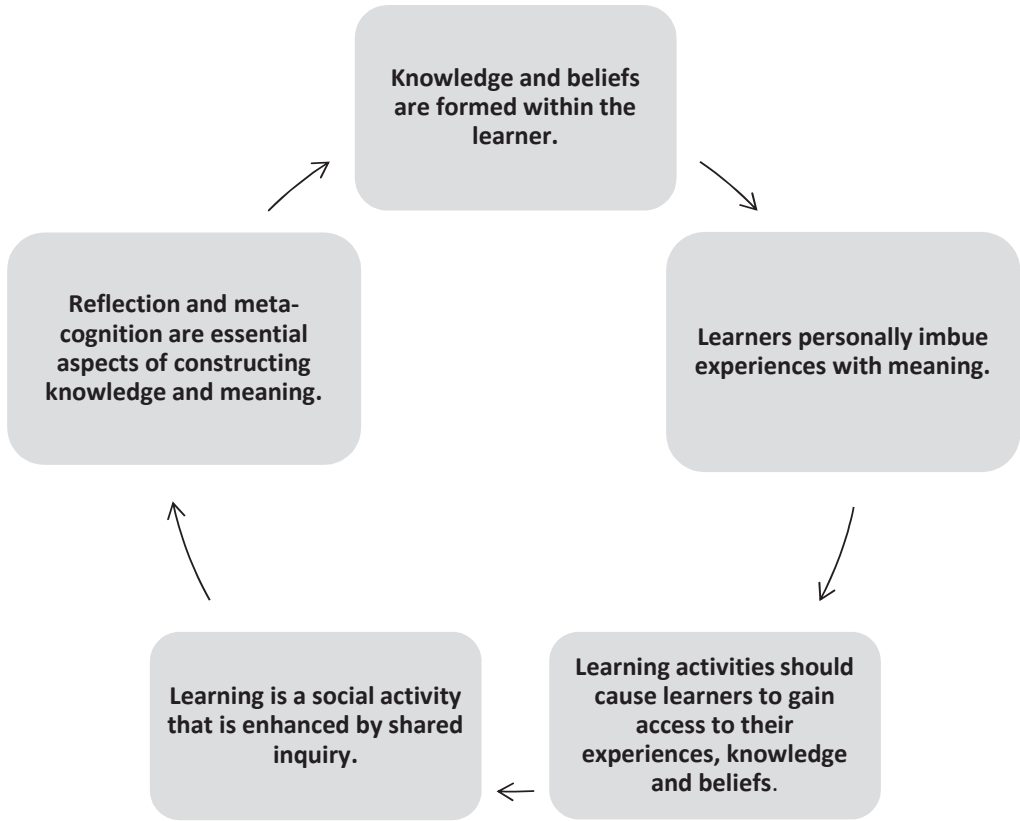
Bold New Ideas and Models: Education–Constructivist Learning Theory

According to constructivist theorists, there seems to be an interactive, ecological process for learning:

The learner has an active role → the learner builds an understanding → and makes sense of information through personal construction and reconstruction → using reflective and metacognitive strategies.

Therefore, learning is a social and contextual process (Lambert, et al., 1995).

Figure 9. Multiple Principles of Constructivists Learning Theory

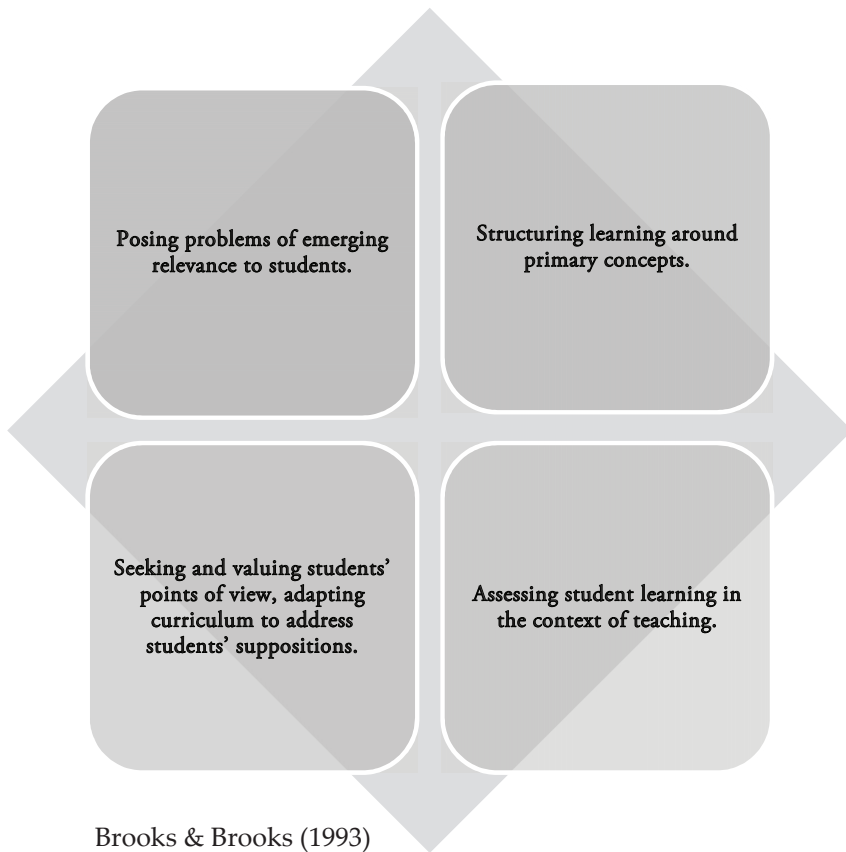


Bold New Ideas and Models—Education: Guiding Principles of Constructivism

Some Guiding Principles:

- Teaching should include problems of relevance;
- There should be structured learning around primary concepts;
- Teaching should value students' viewpoints;
- Teachers should adjust one's curriculum accordingly to address students' needs; and,
- Teaching should also include assessing student learning.

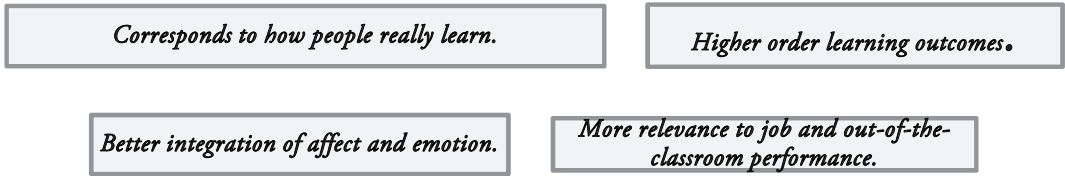
Figure 10. Guiding Principles of Constructivism



Bold New Ideas and Models–Education: Benefits of Constructivism

There are many benefits of constructivist methods in teaching:

- **Correspondence to how people really learn.** Depiction of learning through active engagement and meaningful activity is corroborated by findings in neuroscience, anthropology and education.
- **Higher-order learning outcomes.** Constructivist teaching focuses on problem solving and critical thinking and higher-order cognitive outcomes. These are critical objectives for education and training, and closer to the demands of expertise in the real world.
- **Better integration of affect and emotion.** Constructivist learning seeks to integrate emotion, affect, and engagement into discussions of learning and cognition.
- **More relevance to job and out-of-the-classroom performance.** Constructivist learning can potentially be more relevant to out of classroom needs. Learners should be able to transfer knowledge to work settings more easily. Constructivist's principles should lead to greater relevance to jobs and the outside world.

Figure 11. Benefits of Constructivism

Bold New Ideas and Models—Education: Teaching for Understanding

So how does constructivism connect to meaning and understanding? And how is understanding different from knowing? According to David Perkins, a leading expert on teaching for understanding—understanding goes beyond knowing.

What is meant by understanding and how does it differ from knowing?

- *When a student knows something, the student can bring it forth upon demand.*
 - *They can tell us the knowledge or demonstrate the skill.*
 - *Understanding goes beyond knowing.*

“Understanding is a matter of being able to do a variety of thought-demanding things with a topic-like explaining, finding evidence and examples, generalizing, applying, analogizing, and representing a topic in a new way... Understanding is being able to carry out a variety of “performances” that show one’s understanding of a topic while at the same time advancing it.” (Perkins, 1993, p. 30)

When there is teaching for understanding, the outcomes are that:

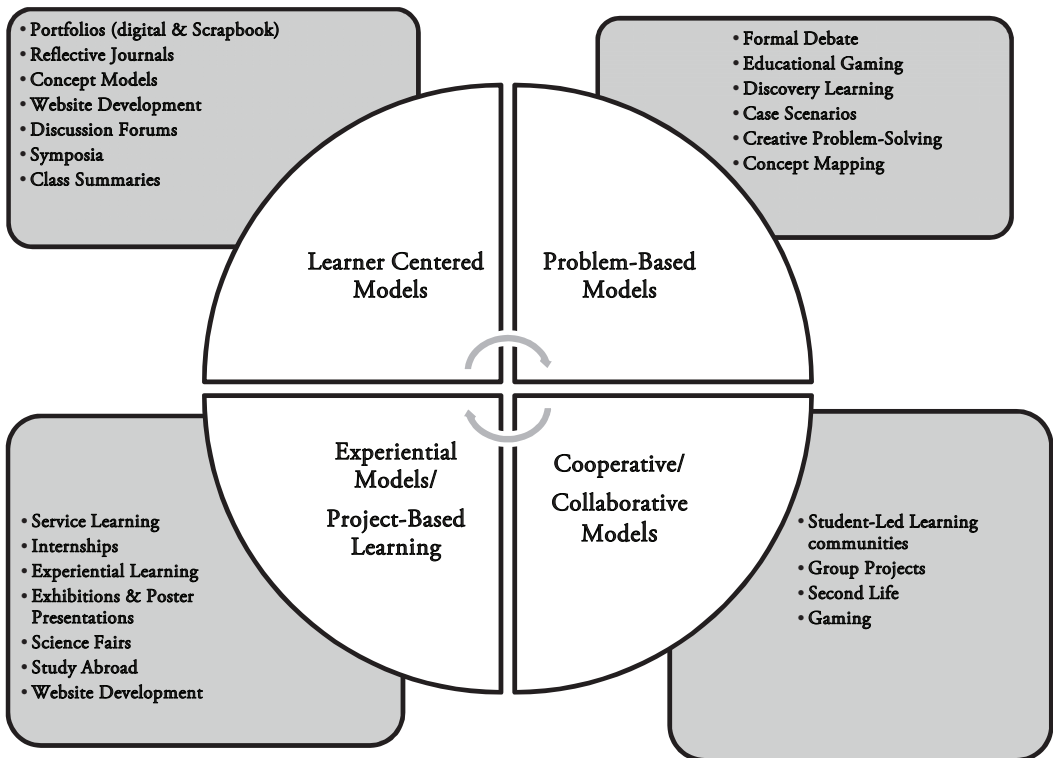
- 1) *Students construct meaning and produce knowledge.*
- 2) *They can make connections and integrate thinking into course content. They can see the linkages.*
- 3) *There is a promotion and encouragement of the development of higher order thinking, reflective thinking through oral and written narratives.*
- 4) *Constructivist teaching also encourages high quality performance and the development of high quality products.*
- 5) *There are written guidelines for assignments and criteria for assessment that students can have beforehand.*

(Perkins, 1993)

Bold New Ideas and Models–Education: Instructional Models and Strategies

Many new and innovative models for teaching with constructivist methodologies in the classroom are plentiful in the research literature. Figure 12 provides a graphical presentation of some of the models and strategies.

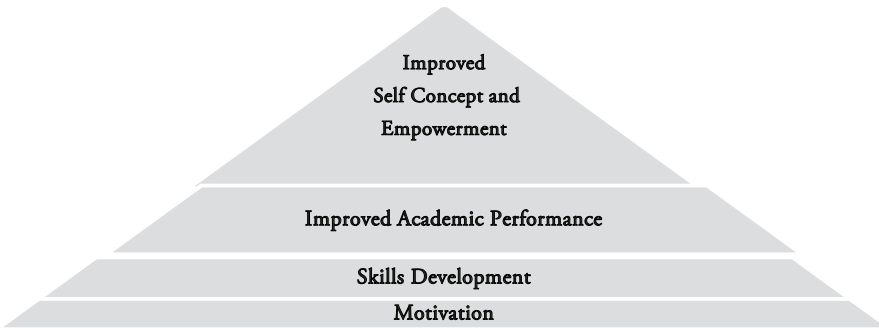
Figure 12. Models and Strategies for the Constructivist Classroom



Student Learning Outcomes in Constructivist Classrooms

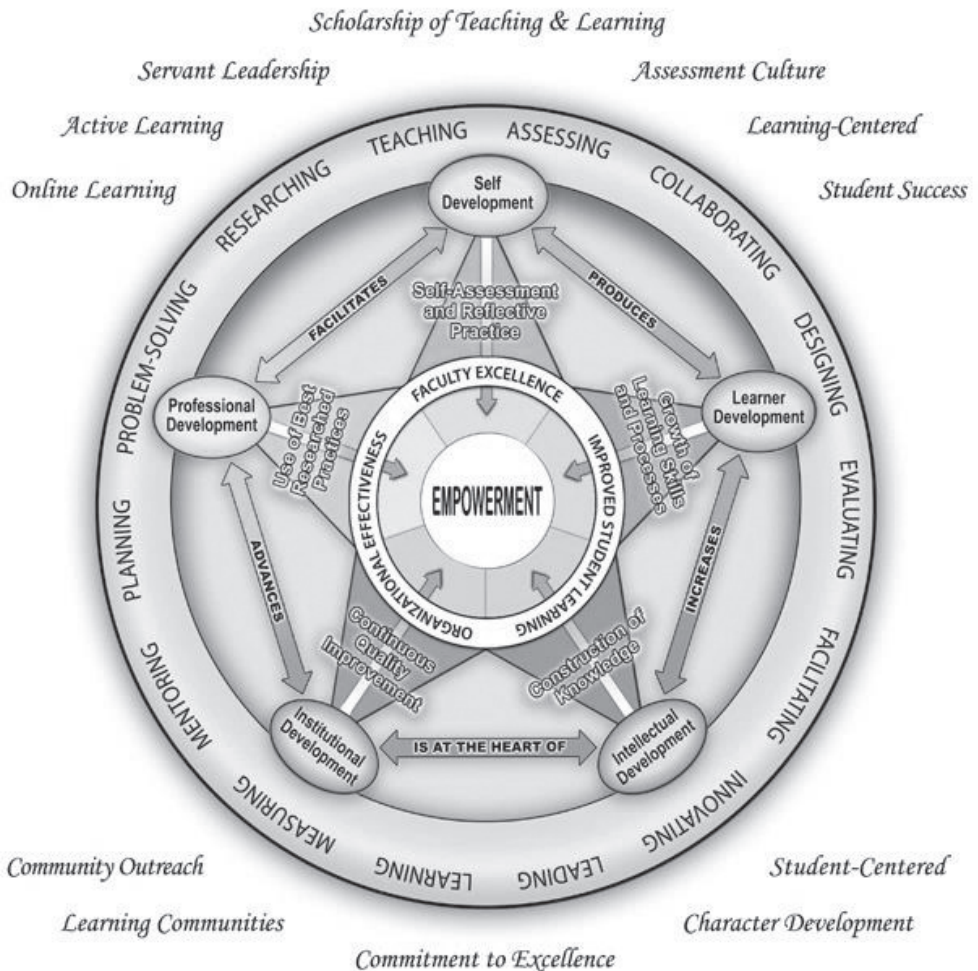
So what are the specific learning and behavioral outcomes that lead to student success when constructivist strategies are used? The outcomes include: increased motivation to learn; improved reading, research, writing, thinking, analytical, integrating concepts; improved academic performance; students can apply what is learned resulting in greater understanding; empowerment; and, improved self-concept.

Figure 13. Student Learning Outcomes in Constructivist Classrooms



The graphic below demonstrates the different but mutually supportive roles of faculty in an enriched learning environment (Pacific Crest, 2015).

Figure 14. Concept Model–Compass of Higher Education



*By increasing the quality of teaching, learning, thinking and researching we will strengthen **Intellectual Development**. This strengthened knowledge increases the effectiveness of **Learner Development** especially with improved mentoring. As learning skills improve, **Self-Development** is further enhanced through improving self-assessment. This continued growth inspires teachers to expand their practicing in new areas through **Professional Development** opportunities. These empowered faculty with improvements in collaborating, measuring, and designing increases Institutional Development through continuous quality improvement activity. As the institution becomes stronger so then the organization does even more intellectual development. (Pacific Crest, 2015)*

The Future of the Book: Reinventing the Book for Learning

All the while, the form in which we access text becomes more varied and allows us to read in more contexts, snuggled under the bedclothes in the dark with a Kindle, or sitting stolidly in front of the computer screen. And the more choices we have the more personal the process of reading can become.

It's quite possible that ease of access demystifies books and encourages us to be lazy readers, but it's equally possible and far more exciting, that the electronic format and its myriad possibilities will sharpen our reading practices, and make us more critical and more reflective, both as writers and as readers (Skoda, 2014).

One major consequence of the shift to digital is the addition of graphical, audio, and video elements to the written word. More profound, however, is the book's reinvention in a networked environment. Unlike the printed book, the networked book is not bound by time or space. It is an evolving entity within the ecology of readers, authors and texts. Unlike the printed book, the networked book is never finished: it is always a work in progress (The Institute for the Future of the Book, 2014).

Higher Education and Policy

Higher Education is mostly free around the world. Finland, Germany, Mexico (a poor country), and now the European Union is working on an arrangement for students to go anywhere in the EU for higher education.

Issues

There are many issues confronting higher education in the 21st century that must be addressed. Among these are:

- The increase in adjunct faculty as the core of the teaching faculty;
- The adoption in higher education of a corporate business model;
- An increasing population of insecure and powerless workers;
- An increasing influx of highly paid Administrators which are outnumbering the teaching faculty;
- Student tuition debt that traps students for the rest of their life; and,
- The Factory Model of education.

Adjunct Faculty

There is an increasing number of part-time faculty and the hiring of non-tenure track faculty in higher education (Chomsky, 2014). According to Chomsky a leading philosopher-scientist who has been addressing this issue, the increasing numbers of adjunct and non-tenure track faculty is a part of the corporate business model designed to reduce labor costs and to increase labor servility. Chomsky equates the hiring of temps in higher education as a phenomenon similar to the concept of temporary workers.

According to Chomsky there are 2 societies in the US and in academia: the Plutonomy and the Precariat. The “Plutonomy” group is the top sector of wealth, globally, but concentrated mostly in places like the United States. The rest of the population could be called a “precariat,” those living a precarious existence. As Chomsky sees it, this creates worker insecurity as intentionally designed. If workers are more insecure, this is very healthy for the society. If workers are insecure, they will not ask for wages or go on strike or ask for benefits. They will serve the masters gladly and passively.

Chomsky applies his theory to the situation of adjuncts in higher education. According to Chomsky, the current adjunct scenario keeps people hanging on a limb; therefore silencing them and forcing them keep their mouths closed, take tiny salaries and do their work. In addition, the message sent is that adjuncts should be happy to get the reward of being allowed to serve under these conditions, welcome it and not ask for any more. This is the corporate model that universities are trying to follow. Chomsky asserts:

“Well, transfer that to the universities: how do you ensure ‘greater worker insecurity’? Crucially, by not guaranteeing employment, by keeping people hanging on a limb that can be sawed off at any time, so that they’d better shut up, take tiny salaries, and do their work; and if they get the gift of being allowed to serve under miserable conditions for another year, they should welcome it and not ask for any more. That’s the way you keep societies efficient and healthy from the point of view of the corporations. And as universities move towards a corporate business model, precarity is exactly what is being imposed. And we’ll see more and more of it.” (Chomsky 2014, p.2)

In the corporate model there are layers and layers of management—a kind of economic waste, according to many, but useful for control and domination. This also seems to be taking shape in universities. If you have to control people, you have to have an administrative force that does it.

The Increasing Influx of Administration in Higher Education

According to research, in the past 30 or 40 years, there has been a very sharp increase in the proportion of administrators to faculty and students; faculty and student levels have stayed fairly level relative to one another, but the proportion of administrators have increased. Benjamin Ginsberg’s book, *The Fall of the Faculty: The Rise of the All-Administrative University and Why It Matters* (Oxford University Press, 2011), describes in detail the business style of massive administration and levels of administration—and of course, very highly-paid administrators. The old model included professional administrators like Deans, for example, who used to be faculty members who took off for a couple of years to serve in an

administrative capacity and then go back to the faculty. Currently, administrators, such as Deans are mostly professionals (and many with no teaching experience), who then have to hire sub-deans, and secretaries, and so forth, a whole proliferation of structure that goes along with administrators. This represents another aspect of the business model.

Ginsberg discusses many nuances with the current model and the rise of the all-administrative university, including decision-making processes where faculty has been shunted to the sidelines and administrators seldom bother to consult faculty. Further, Ginsberg indicates that professors lack power in areas where they may have strong interests, such as appointment of senior administrators, development of new programs and curricula and defining of budgetary priorities (2011).

Moreover, Ginsberg points out the fact that the new administrators are not especially talented or particularly qualified for their leadership positions. They do not understand the character of the university or its purposes. Many of the new leadership would like to redefine or dumb down the mission of the university to enhance the centrality of their own roles. Furthermore, administrative salaries are on the rise while teaching faculty raises have largely been at a standstill.

Administrators and staffers actually outnumber full time faculty members at the majority of America's colleges and universities. Forty years ago, America's colleges actually employed more professors than administrators. College administration has grown by +85 percent as compared to teaching faculty at +50 percent.

Increasing Student Debt

The question has been raised: how do you indoctrinate the young? Philosopher, Chomsky believes there are a number of ways. One way is to burden them with hopelessly heavy tuition debt. Debt is a trap, especially student debt, which is enormous, far larger than credit card debt. It's a trap for the rest of your life because the laws are designed so that you can't get out of it. If a business gets in too much debt it can declare bankruptcy, but individuals can almost never be relieved of student debt through bankruptcy. They can even garnish social security if you default. Chomsky believes this is a disciplinary technique. *"I don't say that it was consciously introduced for the purpose, but it certainly has that effect. And it's hard to argue that there's any economic basis for it"* (Chomsky, 2014).

Bold New Ideas and Models—Education Policy

- Shared Governance and Worker Control.
- Redefining the Purpose of Education for Discovery and Enlightenment.
- Imagination and Creativity.

Shared Governance and Worker Control

Teaching faculty are increasingly reduced to a category of temporary workers who are assured a precarious existence with no path to the tenure track.

"I have personal acquaintances who are effectively permanent lecturers; they're not given real faculty status; they have to apply every year so that they can get

appointed again. These things shouldn't be allowed to happen. And in the case of adjuncts, it's been institutionalized: they're not permitted to be a part of the decision-making apparatus, and they're excluded from job security, which merely amplifies the problem. I think staff ought to also be integrated into decision-making, since they're also a part of the university. So there's plenty to do, but I think we can easily understand why these tendencies are developing. They are all part of imposing a business model on just about every aspect of life. That's the neoliberal ideology that most of the world has been living under for 40 years. It's very harmful to people, and there has been resistance to it. And it is worth noticing that two parts of the world, at least, have pretty much escaped from it, namely East Asia, where they never really accepted it, and South America in the past 15 years." (Chomsky, 2014, p.5)

Purpose of Education: Discovery and Enlightenment

Discovery and enlightenment are two quite distinct models of education. The enlightenment ideal is one that according to Chomsky (2014), we should be striving toward. This should be the model of real education—from kindergarten to graduate school.

Imagination and Creativity

Imagination and Creativity should be the goal of teaching and learning in the classroom. Chomsky believes that it is good for the individual, society and the economy if people are creative, independent and free. Everyone benefits if people are able to participate, control their fate and work with each other. While these may not maximize profit and domination, they are values to be concerned about. Chomsky believes that we should be enabling people to become creative and independent—to find excitement in discovery and creation at whatever level or domain of their interests (Chomsky, 2014).

Helping Faculty Regain their Voice in Higher Education

Ginsberg reveals how the legitimate grievances of minority groups and liberal activists, which were traditionally championed by faculty members, have, in the hands of administrators, been reduced to chess pieces in a game of power politics. By embracing initiatives such as affirmative action, the administration gained favor with these groups and legitimized a thinly cloaked gambit to bolster their power over the faculty.

As troubling as this trend has become, there are ways to reverse it. In his book, *The Fall of the Faculty*, Ginsberg (2011) outlines how we can revamp the system so that real educators can regain their voice in curriculum policy:

- Until very recently, American universities were led mainly by their faculties, which viewed intellectual production and pedagogy as the core missions of higher education. Today, as Ginsberg warns “deanlets”—administrators and staffers often without serious academic backgrounds or experience—are setting the educational agenda.
- In the past decade, universities have added layers of administrators and staffers to their payrolls every year even while laying off full-time faculty in increasing numbers—ostensibly because of budget cuts. In a further irony, many of the

newly minted—and non-academic—administrators are career managers who downplay the importance of teaching and research, as evidenced by their tireless advocacy for a banal “life skills” curriculum.

- Consequently, students are denied a more enriching educational experience—one defined by intellectual rigor.

There is a need for a model to help faculty regain their voice and become empowered. There also is a need for a new paradigm of leadership in higher education. Faculty are professionals that do not need to be micro-managed under the corporate model. Faculty should be able to evaluate the administrators that in concept should be hired to support teaching faculty. While administrators can evaluate faculty, no mechanism are in place at most institutions of higher education to hold administrators accountable for their actions or effectiveness in supporting and meeting the needs of instructional faculty.

Role of the Behavioral Sciences

The role of the behavioral sciences has been questioned relative to the psychological well-being of society. More importantly, it has been questioned as to the major issues and proposals and models to alleviate the current ills of society.

Issues

The current issues relative to psychological health and wellbeing include the following:

- Lack of Happiness
- Increasing Mental Illness
- Learning Deficits and Disabilities
- Stress
- Learned Helplessness
- Suicide, PTSD
- Substance Abuse
- Health and Disease
- Status
- Self-Concept and Esteem
- Economic, Social, and Political Impacts on Human Development across domains.

These are critical issues facing social and behavioral scientists in education and in clinical practice.

Bold New Ideas and Models—Behavioral Sciences

Some suggestions emerging in the literature include the following:

- Promoting Positive Psychology. Use positive psychology strategies in the classroom to improve performance and lessen mental illness and psychological disorders.
- Empirical and economic studies on human happiness and subjective well-being.
- Sarkosy and Cameron—formed commissions to ask questions about measuring

gross national happiness. The UK and France are leading the world in this measurement.

- Measuring the global well-being of the Nation should be a national goal.
- Promoting and measuring flourishing through PERMA (Positive Emotions, Engagement, Good Relationships, Meaning and Accomplishment). Each is measurable, teachable and game-able.
- Promotion of Economic Flourishing. Denmark is the country that currently scored highest on measures of flourishing.
- A worthwhile and national planetary goal is to create flourishing in the world. Results would be higher productivity, better health and a peaceful state.
- There should be a massive dissemination of strategies to promote subjective well-being and flourishing, along with the promotion of positive psychology, worldwide.

A Shift in Consciousness and Perception—Positive Psychology

The term positive psychology was first used in 1954 by Abraham Maslow in a book chapter where he pointed out that the science of psychology has been far more successful on the negative rather than the positive side. The negative mindset of individuals has created much harm, including mental illness, other psychological disorders, major illnesses and more. Positive psychology calls for a new paradigm in psychological science that would train people to look at what's good in the world. More than 40 years later, Martin Seligman reintroduced the term and proclaimed that psychology needed to pay more attention to the good in people and the world. The promise of this new paradigm was clear: that by using tools and techniques to help people focus on their strengths and what's right in their lives and the world could promote more positive psychological and subjective well-being. Currently, the Center for Positive Psychology located at the University of Pennsylvania has been in existence for more than a decade; and we now have undergraduate and graduate degree programs in the field. Moreover, there are many researchers contributing to defining the field of positive psychology across all disciplines and domains. According to research, positive psychology can have favorable outcomes:

- A paradigm shift in psychology — what's right with the world rather than what's wrong with people and the world.
- The new paradigm can change the way we teach, provide a basis for clinical practice, and the conduct research.
- Can result in a shift in focus on human prospering rather than dysfunction, deficit and disorder.
- The new model is centered on helping people thrive and flourish.
- Other emerging trends in positive psychology focus on positive emotions and subjective well-being, culture, lifespan, cognition, creativity, mindfulness, optimism, hope, curiosity, compassion, empathy and altruism, forgiveness, love, humility, family, health, resilience, positive growth, happiness; and, finding meaning in life.

Positive Psychology and Behavioral Economics—Empirical Studies

There are many empirical studies being conducted now in the field of positive psychology on such topics as happiness and subjective well-being within the framework of behavioral

economics. This is a bold new idea and the work is making many inroads. There are also other empirical studies in the area of positive psychology (see Ong and Dulmen, (2007).

Wolfers, Sacks, and Stevenson at the Brookings Institution in Washington, DC have conducted a few empirical studies examining the impact of income on subjective well-being (2012 & 2013). In their exploration of subjective well-being and income, they have examined whether having a stable or high income contributes to subjective well-being. Their findings indicate that many scholars have argued that once basic needs are met, higher income is no longer associated with higher subjective well-being. Wolfers and Stevenson assess the validity of this claim in comparison to rich and poor countries; and, also in comparison to rich and poor people within a country. Analyzing multiple datasets, multiple definitions of “basic needs” and multiple questions about well-being, they find no support for this claim. The relationship between well-being and income is roughly linear and does not diminish as incomes rise. If there is a satiation point, we have yet to reach it. A comfortable income does contribute to subjective well-being. They state:

“We find no evidence of a satiation point. The well-being–income link that one finds when examining only the poor, is similar to that found when examining only the rich. We show that this finding is robust across a variety of datasets, for various measures of subjective well-being, at various thresholds, and that it holds in roughly equal measure when making cross-national comparisons between rich and poor countries as when making comparisons between rich and poor people within a country.” (Wolfers and Stevenson, 2013, p. 599)

In another study conducted by Sacks, and Stevenson (2012), they asked people how happy or satisfied they are with their lives. Much of the early research concluded that the role of income in determining well-being was limited, and that only income relative to others was related to well-being. In this study, the researchers reviewed evidence to assess the importance of absolute and relative income in determining well-being.

Their research suggests that absolute income plays a major role in determining well-being and that national comparisons offer little evidence to support theories of relative income. They find that well-being rises with income, whether they compare people in a single country and year, or whether they look across countries, or at economic growth for a given country.

These comparisons show that richer people report higher well-being than poorer people; that people in richer countries, on average, experience greater well-being than people in poorer countries; and that economic growth and growth in well-being are clearly related. Moreover, the data show no evidence for a satiation point above which income and well-being are no longer related.

In an earlier study by the same researchers, they explore the relationships between subjective well-being and income, as seen across individuals within a given country, between countries in a given year, and as a country grows through time. They show that richer individuals in a given country are more satisfied with their lives than are poorer individuals, and establish that this relationship is similar in most countries around the world. Turning to the relationship between countries, these researchers show that average life satisfaction is higher in countries with greater GDP per capita. The magnitude of the

satisfaction-income gradient is roughly the same whether they compare individuals or countries, suggesting that absolute income plays an important role in influencing well-being. Finally, studying changes in satisfaction over time, they find that as countries experience economic growth, their citizens' life satisfaction typically grows, and that those countries experiencing more rapid economic growth also tend to experience more rapid growth in life satisfaction. These results together suggest that measured subjective well-being goes hand in hand with material living standards (Sacks and Stevenson, 2010).

In another study researchers examine how the level and dispersion of self-reported happiness has evolved over the period 1972-2006. While there has been no increase in aggregate happiness, inequality in happiness has fallen substantially since the 1970s. There have been large changes in the level of happiness across groups: Two-thirds of the black-white happiness gap has been eroded, and the gender happiness gap has disappeared entirely. Paralleling changes in the income distribution, differences in happiness by education have widened substantially. These researchers developed an integrated approach to measuring inequality and decomposing changes in the distribution of happiness. They found a pervasive decline in within-group inequality during the 1970s and 1980s that was experienced by even narrowly-defined demographic groups. Around one-third of this decline has subsequently been unwound. Juxtaposing these changes with large rises in income inequality suggests an important role for non-pecuniary factors in shaping the well-being distribution (Stevens and Wolfers, 2012).

Transforming Consciousness –The Contributions of Psychology and Quantum Physics

Issues

- The current research in positive psychology suggests a need for paradigm shifts in consciousness and perception. Research scientists explore the possible strategies for such a paradigm shift.

Bold New Ideas and Models–Transforming Consciousness

These models are being led by visionary scholars and scientists including the cross-disciplinary work between psychology, quantum psychology and quantum physics. Models include the following:

- Theoretical Physics and the Future of Mind.
- Five Minds for the Future.
- The Power of Meditation.
- The Consciousness Transformation Model.
- The Global Consciousness Project.

Physics, Mind and Consciousness

Physicist Michio Kaku has written and lectured extensively on the future of mind and consciousness. He raises two critical questions: 1) What can we do to enhance or transform our mental capabilities? and 2) Can consciousness be quantified?

Five Minds for the Future

Howard Gardner (2006) envisions a cognitive model that will be needed by individuals in the future and outlines 5 particular kinds of minds that are at a premium in the world of today and in the future. They span both the cognitive spectrum and the human enterprise. These mind sets are global and comprehensive.

The Disciplined Mind

The disciplined mind has mastered at least one way of thinking—a distinctive mode of cognition that characterizes a specific scholarly discipline, craft, or profession. Much research confirms that it takes up to ten years to master a discipline. The disciplined mind also knows how to work steadily over time to improve skill and understanding—in the vernacular, it is highly disciplined. Without at least one discipline under his belt, the individual is destined to march to someone else’s tune.

The Synthesizing Mind

The synthesizing mind takes information from disparate sources, understands and evaluates that information objectively, and puts it together in ways that make sense to the synthesizer and also to other persons. Valuable in the past, the capacity to synthesize becomes ever more crucial as information continues to mount at dizzying rates.

The Creating Mind

The creating mind builds on discipline and synthesis and breaks new ground. It puts forth new ideas, poses unfamiliar questions, conjures up fresh ways of thinking, and arrives at unexpected answers. Ultimately, these creations must find acceptance among knowledgeable consumers. By virtue of its anchoring in territory that is not yet rule-governed, the creating mind seeks to remain at least one step ahead of even the most sophisticated computers and robots.

The Respectful Mind

The respectful mind notes and welcomes differences between human individuals and between human groups, tries to understand these “others,” and seeks to work effectively with them. In a world where we are all interlinked, intolerance or disrespect is no longer a viable option.

The Ethical Mind

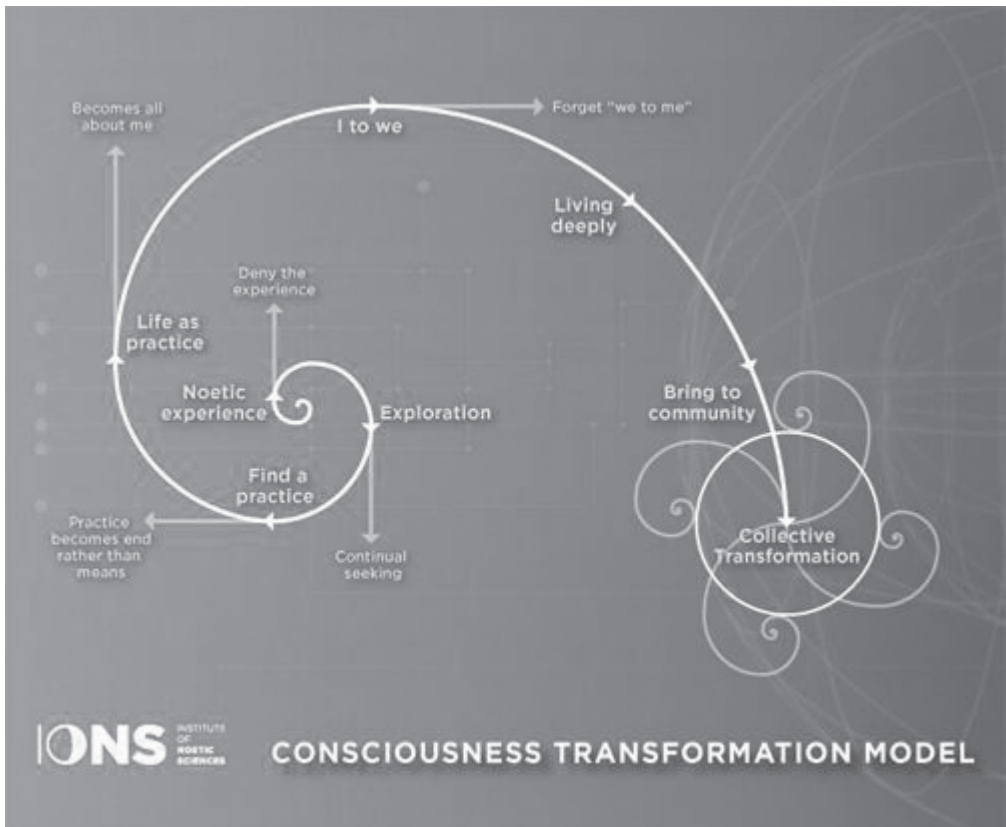
The ethical mind ponders the nature of one’s work and the needs and desires of the society in which one lives. This mind conceptualizes how workers can serve purposes beyond self-interest and how citizens can work unselfishly to improve the lot of all. The ethical mind then acts on the basis of these analyses.

Institute of Noetic Sciences—Consciousness Transformation Model

Central to the Institute’s research has been investigation into the phenomenon of transformations in consciousness—significant changes in the way that people perceive and shape their reality. Such transformations often lead people to experience more meaning and purpose in their lives, becoming more compassionate and service-oriented and becoming agents for positive change in their communities and beyond. The Institute of Noetic Sciences asks the following questions: 1) How do these transformations happen? 2) What are the facilitators? 3) What are the barriers to transforming?

The Institute believes that the more we learn about this complex and mysterious process, the more successful we’ll be in helping individuals, communities, and institutions to cultivate the paradigm shifts that are needed today. To that end and for over a decade, IONS researchers have engaged in a series of studies that includes an analysis of individual narratives of personal transformations; focus groups with teachers of transformative processes; in-depth interviews with 60 representatives of ancient and modern wisdom traditions; surveys of over 2000 people who had experienced their own transformations; and longitudinal studies of people engaged in transformative practices.

Figure 15. Consciousness Transformation Model



This has led to the development of a working model of consciousness transformation that is depicted in the diagram above. It shows that transformation begins with a subjective experience of inner (noetic) knowing and then follows a continuing process of exploration and practice, leading to the enrichment of both the individual and the collective. Implicit in our model of transformation is the belief that bridging individual experience, the wisdom of the world's spiritual traditions, and the rigor and discernment of science leads to new knowledge, understanding, and practical applications of the powers and potentials of human consciousness. This particular intersection of the objective with the subjective is also what IONS calls the "noetic sciences." And just as geographical maps facilitate in-depth exploration of specific territories; this working model frames the transformative process in a way that guides much of the Institute's work.

The Global Consciousness Project–Princeton University

When human consciousness becomes coherent, the behavior of random systems may change. Random number generators (RNGs) based on quantum tunneling produce completely unpredictable sequences of zeroes and ones. But when a great event synchronizes the feelings of millions of people, our network of RNGs becomes subtly structured. We calculate one in a trillion odds that the effect is due to chance. The evidence suggests an emerging noosphere or the unifying field of consciousness described by sages in all cultures.

Innovation and Creativity—Building a Creative Class

There is a concern that we have 2 societies—a service class and a creative class. Nearly half of the workforce is in the service class. Creativity is not promoted or taught. Society needs to promote and advance creativity. We need to begin to think of creativity as a common good, similar to liberty or security. Creativity must be nourished, renewed and maintained.

Issues

- Promoting and Advancing Creativity.
- Change worldview about the need for creativity.
- Begin to think of creativity as "a common good" similar to liberty or security.
- Hierarchies are fundamentally uncreative.
- Creativity must be nourished, renewed and maintained.
- Hiring more workers in the creativity class. Nearly half of the workforce is in the service class.

Bold New Ideas and Models–Building a Creative Class

Encourage Creativity

There are many suggestions and models being developed to promote and encourage creativity. They include:

- Models for helping students explore new ideas, work with those ideas and thinking outside of the box.
- Models for encouraging time for the practice of mindfulness, daydreaming

and use of imagination.

- Teaching the appreciation of artistic beauty.
- Recognizing that creativity is a necessary output for the productivity of society in general and organizations in particular.

Creating Cultures of Creativity

The question is raised: How do you create cultures of creativity? There are many suggested strategies and models, including the following:

- Getting students to work with ideas.
- Teaching learned behaviors that are typical of the creative.
- Teaching the use of Imagination.
- Developing strategies and models for maintaining creativity.
- Building models for creative confidence as a way of thinking about the world and thinking about oneself. It is an open mindset. (Self-Efficacy—Bandura); (Carol Dweck-Open Mind Set); (David Brooks-Trusting Your Intuitive Mind)
- Design Thinking is an organization building models for teaching innovation. They ask critical questions: How do you innovate? Where do you get your big ideas?
- Design Thinking Model: Human Centered Design→Culture Prototyping →Storytelling (Painting a Picture of the Future with Ideas)→Radical Collaboration (the notion that there is diversity and putting a team together representing that diversity).

A New Breed – The Cultural Creatives

There is a new collective effort toward promoting creativity and collectively these individuals are called the cultural creative. Characteristics of these individuals include the following:

- They have a different way of perceiving.
- They are optimistic and creative thinkers.
- Consciousness influences their lives.
- They are strong on inner psychological and spiritual development. Usually engaged in important issues of our times.
- It is reported that there are between 8 and 18 million in Germany alone.
- The cultural creative can be defined as a style of getting and using information and of thinking about the world differently.
(www.cultural creatives.)

To learn more about the cultural creatives, visit the website and view the video.

Improving Racial Understanding

Some of the critical issues and discussion include eradicating racism, creating opportunities for growth and access, promoting inclusion and leaving no person or group behind. There is a continued need to improve racial understanding.

Issues include eradicating institutional racism, micro aggression in the workplace and on the college campus, stereotype threat, racial stereotypes and profiling, and societal patterns of racism.

Issues

- Institutional and Societal Racism
(See Race, Racism and American Law and Critical Race Theory – A. Derrick Bell)
- Micro-aggression
(Individual-level racism in the workplace and on college campuses-
See Chester Pierce, Harvard Medical School)
- Stereotype Threat (See Aronson and Steele)
- Racial Stereotyping and Profiling

The term “micro aggression” was originally coined by Chester M. Pierce in the 1970s to describe a form of individual-level racism. Micro aggressions are “...*brief and commonplace daily verbal, behavioral, or environmental indignities, whether intentional or unintentional, that communicate hostile, derogatory, or negative racial slights and insults toward people of color.*” These are subtle, stunning, often automatic, and nonverbal exchanges which are ‘put-downs’ of persons of color by offenders”. There are three types: micro assault, micro insult and micro invalidation.

Focus group based research with African American students at universities has also revealed that racial micro aggressions exist in both academic and social spaces in the collegiate environment. College students report that they experience racial micro aggressions in their relationships with their college counselors, in classrooms, and in other training relationships.¹ Micro aggressions are also experienced by academic professionals.

Stereotype threat refers to being at risk of confirming, as self-characteristic, a negative stereotype about one’s group (Steele and Aronson, 1995). This term was first used by the authors who showed in several experiments that black college freshmen and sophomores performed more poorly on standardized tests than white students when their race was emphasized. When race was not emphasized, however, black students performed better and equivalently with white students. The results showed that performance in academic contexts can be harmed by the awareness that one’s behavior might be viewed through the lens of racial stereotypes.

Similar effects had been reported earlier by Katz, Roberts, and Robinson (1965), but Steele and Aronson’s (1995) paper prompted a renewed exploration of the causes and consequences of stereotype threat. To date, over 300 experiments on stereotype threat have been published in peer-reviewed journals. The purpose of the website on stereotype threat is to provide a summary and overview of published research on this topic in the hope that increasing understanding of the phenomenon may reduce its occurrence and impact.

Of particular interest to researchers and practitioners are the mechanisms behind stereotype threat (*anxiety, negative conditions and dejection emotions, lowered performance expectations, physiological arousal, reduced effort, reduced self-control, reduced working memory capacity,*

reduced creativity, flexibility and speed, and excess effort). How, specifically, do negative stereotypes lead to the demonstrated consequences? Although the research is not entirely clear on this question, researchers are beginning to better understand the moderators and mediators of stereotype threat. For example, recent research has shown that stereotype threat can reduce working memory resources, ultimately undermining one's ability to successfully complete complex intellectual tasks.

Bold New Ideas and Models: Future Direction—Teaching about the Origins of Race

The future direction for pedagogy on race should be to teach about the origins of race—that all people are descendants of the African race. There are many publications documenting the history and origins of race. When the social sciences begin teaching about the origins of the human race and that race is a construct, then perhaps the psyche of individuals will change. There is no such thing as race except as an artificial category set up as a divisive faction. There is much documentation about the origins of race (see, Smedley and Smedley, 2012).

Redesigning Leadership

There is a call for new leadership models across the board, but particularly in higher education. Colleges and universities are reported to be using a corporate model that is not appropriate for higher education. Further, they are treating students like the consumer customer rather than an individual that is coming to the community college for direction and educational development and growth. There is a disconnect between faculty and administration in higher education, in particular. Further, some Colleges and Universities are becoming as political as other organizations and entities rather than looking at education as part of development of human potential. There is a need for exploration of new models of leadership along with visionary proposals outlining new models. The older models are no longer working; and, the leader as micro-manager is no longer viable and does not contribute to greater growth and self-development of professionals, particularly in higher education. New paradigms and models should be explored.

Some of the issues mentioned in research include those below.

Issues

- Disconnections
- Lack of Dialogue
- Service Leader vs. Transformational/Creative Leader
- The Need to Cultivate and Train Leaders
- Eradicating the Old Authoritarian Model

Bold New Ideas and Models—Redesigning Leadership

Some of the bold new ideas and models in the literature include discussion of the following models and concepts as outlined below.

- Building Organizational Networks

- The Use of Greater Imagination and Creativity
- Identifying Leaders that Inspire
- Identifying Principled Leaders
- Leaders Should Find Ways to Connect and Build Cohesive Teams
- Clear Leadership (combining theory and practice)
- Moving from Demand and Control to Collaboration
- Team-Based and Cross-functional
- Positive Partnerships
- Quality Circles

Global Ethics

Promoting global ethics is an important part of the campaign for new frontiers. Citizens worldwide must learn the importance of having a set of ethical standards and must learn to know when these standards are violated against others. We must learn how to dialogue effectively without harm to another and learn respect for the rights of others. Many issues and ideas emerged from the literature regarding global ethics. Some are provided below.

Issues

- Learning and practicing the ethics of stewardship.
- Care of the planet and people.
- The moral measure of society is how it treats the poorest and most vulnerable.
- The practice of humility and moral authenticity.
- Reviewing and establishing ethical principles for applied practice.

Bold New Ideas and Models–Global Ethics

- Examining classical theories such as Aristotle’s Nicomachean and Eudaimonian ethics.
- Ideas about character, flourishing, happiness and excellence.
- Character Education Partnership, which is now an international movement worldwide.

Impacts on Human Development

Forty-two (42) percent of kids born into poverty will not get out. The economy boomed in the U.S. from 1947 to 1977. The Richest 400 Americans have more wealth than half the population of the U.S. The United States has the most unequal distribution of wealth and income. Some of the issues cited include those listed below.

Issues

- Income Inequality & Poverty (bigger income gaps lead to deterioration)
- Mental Illness
- Illiteracy
- Effects on health across the lifespan (Immune system, cardiovascular disease, brain and memory impairments)
- Infant mortality

- Corrodes trust and the human psyche and morale
- Status insecurity
- Social rank
- Acute stress releases deadly cortisol that burns tissue and cells in body and brain.
- Social Problems (violence and crime)
- All these problems are the result of the current structure of the market economy and the scarcity model.
- United States is number one on list of worse countries.

Bold New Ideas and Models

There are a few bold new ideas and models proposed in the research, including those listed below.

- Reduce the Difference in Incomes for all.
- Eradicate Poverty.
- Equal Opportunity for All.
- Greater Benefit in Being an Equal Society.
- Investment in Higher Education is key.

Three Innovative Proposals from the 2014 Conference

There was a national and international call for papers for the 2014 ECCSSA conference; and, many professional social, behavioral and other professionals responded. The themes in the 2014 conference attempted to address some of the above discussed or related issues as well as propose new models. Three topics outlining issues and ideas are described below.

Human Immortality versus Expendability: An Issue for 21st Century Social Science

The presentation addressed the conceptual focus of the field of sociology in the twenty-first century as we enter the Age of Biotechnology, a new technological evolutionary point in history. The development of sociology was traced from its origins as a discipline in the 19th century Enlightenment Era to the American foundation of sociology in the Chicago School, both having an urban focus and using a positivist method to systematically investigate the associated processes of urbanization, bureaucratization, the structure of social classes and institutions, and the nature of human relationships during the Industrial Revolution. It was a source of explanation for making sense of a modernizing world. This new century carries many of these traditional themes. But, it is also a cultural turning point of unprecedented technological advances creating what futurist Ray Kurzweil terms “the singularity.” Several overlapping technological revolutions such as the longevity, nanotechnology, genetic, robotic, and transhumanism are transforming social reality. The question was raised: now that the singularity is near, where is sociology? The far reaches of the sociological imagination are being tested to include a worldview based on the merger of person and machine. Perhaps, the time has come for sociology to have a futuristic lens on the world and rethink its positivist approach inherited from the Middle Ages (Dabrowski, 2014).

Major Issues Cited

- What it means to be human, was a central question in an era moving in the direction of “post humanism.”
- This question can be argued within the dialectic of the biotech age whereby a set of opposing forces exists between machines and humans.
- This results in a tension surrounding the longevity of humans versus their expendability by artificially intelligent machines such as robots and drones that perform human tasks.
- There is the further complexity that humans will merge with machines which leads to the creation of hybrid humans, part person and part machine, someone less than human.

Bold New Ideas and Models

- Cultivate a new sociological imagination which takes foresight into account.
- Unify biology and sociology thereby recognizing the human as a biological problem.
- A proposed model includes developing a universal theory of the person within the sociological perspective interwoven through an interdisciplinary scheme of thinking.
- A quantum leap in innovative thinking would be to rewrite the scientific method using the hologram with its emphasis on interrelatedness as the portal to holistic science.
- Whether a new science or the modification of an old one is on the horizon, a whole scientist for a whole world is the formula given for a whole science on the premise that people, nature and society are whole entities. The implementation of this formula could make all the difference in the world, moving beyond the rigors of mechanistic science while providing a deeper understanding of the person within the environment, at a time when it is most needed, given that morals and values will now be included in scientific reasoning.

Building a Sociological Consciousness as a Cognitional Process

This presentation drew on the seminal work of the Jesuit philosopher, Bernard Lonergan, who put forward a cognitional stage model that begins with data, progresses to insights and systematic formulations that make the data intelligible, assesses the adequacy of the formulation by juxtaposing it against other plausible explanations, and then considers the action implications of the provisionally validated “theory.” Lonergan’s cognitional method was then applied to the work of two sociologists, Peter L. Berger and Harry C. Bredemeier (who were principal mentors of the presenter in graduate school at Rutgers University). Berger was determined to be attentive to data that was beyond what is publicly acknowledged or professed, and developed a sociological formulation that focused on the “grooves” within we are obliged to operate, our cooperation in our imprisonment and our capacity to distance ourselves from the institutional order. It was noted that he made a serious effort to incorporate complementary insights into his sociological perspective (e.g. Durkheim, Weber, Mead, Marx, Schutz), but serious omissions were noted—for example, the lack of a psychological model of human action. With respect to action implications, Berger adopts a value-free posture, arguing that sociology can play only an enlightenment role, leaving to individual actors the task of applying that knowledge in

ways consistent with their values. The analysis of Bredemeier uncovered a scholar who begins with data related to the cultural scripts that shape everyday life and the behaviors that emerge from conformity to them. He proceeds to argue that these behaviors have consequences that social scientists are more than capable of identifying. The cultural scripts and the behaviors associated with them are supportive either of an “individualistic” or “humanistic” society. Like Berger, Bredemeier attempts to incorporate many strands of social scientific thinking into his formulation (e.g. rational choice theory, exchange theory, and systems theory). Bredemeier did provide a psychological theory of action, but omitted the spiritual dimension of human life (which was considered by Berger). On the action level, Bredemeier ultimately leaves it to the members of society to determine whether they wish to live in an individualistic or humanistic society, but makes it clear that the human species stands a much greater chance of putting itself on a sustainable path if the latter course is adopted (Haynor, 2014)

Major Issues Cited

- To which data is the social scientist attentive? Is all of the relevant data considered?
- What formulation is put forward to plausibly classify and explain the data focused on? Is the formulation clear? Does it provide, on a prima facie level, a plausible way of imposing order on the data?
- Does it consider rival orderings of the data and explore areas of complementarity? Does it provide an adequate formulation? If not, what are the glaring omissions in the formulation put forward? and,
- Are the implications for action of the formulation presented examined? Is there a robust and transparent dialogue between social scientific and prescriptive discourses? Is a defensible relationship between the two established?

Bold New Ideas and Models

- Subject all social scientific texts encountered to such a cognitional assessment. In doing so, blind spots and glaring deficiencies can be exposed—on the levels of data selection, theoretical formulation, theoretical juxtaposition and integration, and ethical implications.
- In the process, the assumptions that underlie any given social scientific horizon can be more fully exposed. Such transparency can do nothing but advance the pursuit of social scientific truth, as well as foster the contribution of social science to human betterment.

Hybrid Learner–Centered Theory of Instruction

This presentation offered an authentic, low-risk and potentially more effective hybrid online model (blended face-to-face and online course format) for teaching and learning in the area of social sciences. The purpose was to explore the instructional theory, content analysis, objectives, lecture material, and assessment strategies in a sample hybrid course. Content from a juvenile delinquency course was applied to illustrate the core learning components in a hybrid course. The presentation also illustrated best practices for online teaching using SAKAI, the online learning management software. The model highlighted the revised Bloom’s Taxonomy, which places learning content into six categories of cognition: remember, understand, apply, analyze, evaluate, and create. The teaching

pedagogy and student cognition processes were mapped to match assignment types that can empower student learning in an interactive hybrid course community. Finally, the presentation explored value of using course components during hybrid delivery such as discussion posts, video assessments, pre-recorded audio, student notes, text book PowerPoint presentations, external readings, and exam study guides.

Major Issues Cited

- There is a need to enhance design, formal approaches of development, and delivery of blended learning approaches.
- Ultimately, online content is pre-established but the face-to-face experience changes as instructors use their knowledge about assigned assessments, the learning objectives, and teaching tools to help students grasp the information in creative ways. The online learning environment hosts the resources and assessment strategies of the “Hybrid Learner-Centered Theory of Instruction.”

Bold New Ideas and Models

- The model offers an innovative tool for instructors that can move parallel with the speed of a growing and changing society. Furthermore, the model offers templates that offer connectable ways to inspire learning.
- The model can help instructors form positive attitudes and build students’ confidence in specific knowledge or skills, which among some populations is a strong tool for retention in college or university settings.

Role of the Social and Behavioral Sciences

The goal of focusing on new frontiers was to identify issues that needed to be addressed, as well as, explore new paradigms and effective models for redesign to replace old paradigms no longer working or able to solve current problems. This focus included examining theoretical frameworks and constructs, strategies and programs in all aspects of the social and behavioral sciences pertinent to society, nation and world. ECCSSA intends to lead the way in encouraging society to identify new models and designs and lead the way toward transformational change.

The aim of this issue and the 2014 conference was to examine novel and unconventional scientific, revolutionary and innovative models—and not the same old constructs. Productive, divergent, innovative and creative thinkers were sought who are envisioning, developing or piloting new models for teaching, learning, human development, human service, public service, instructional technology, research, leadership; and, the promotion and advancement of a creative class of citizens.

This opening commentary details the problem in great detail based on examination of social and public policy and empirical research. Many professionals and researchers have presented deep thinking and rich ideas and models that would contribute to moving forward and contributing to a new world order. Conference scholars also engaged in creative and critical dialogue about possible new and emerging ideas and revolutionary discoveries and thinking toward resolve and transformational change.

These myriad of problems facing our nation and world, also flow into higher education, the subject disciplines and into the college classroom. They also impact early, elementary and secondary education and overall human development at all ages, races and nationalities, and socioeconomic levels. Collectively, the problems and issues delineated affect all levels and entities nationally and globally. We live in an interdependent world.

The time is ripe to explore new ways of approaching and solving problems in society and world. Based on this overview assessment of some of the major factors impacting national and global infrastructures and human development, there is a need to mobilize for action in exploration, development and design of new and more workable and cohesive models. We encourage forward movement with the goal and mission of embarking on new frontiers to improve humankind and provide opportunities for growth and flourishing.

Critical questions to be addressed include:

- What is the role of the social and behavioral sciences in remedying problems, nationally and globally, and leading transformational change?
- How do we resolve these issues; and what is necessary in terms of program and instructional development and policy?
- How do we organize to put ideas and proposals generated from past conferences into action?
- Can we develop a blueprint for transformational change?
- How do we lead the change that is necessary?

These are the critical questions to be addressed by serious scholars and visionaries to ensure a sustainable future and a quality of life worth living.

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Footnotes

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³Video: *GLS Bank*. Online: <https://www.youtube.com/watch?v=3kEIRGPg7BA>.

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Revisioning Social Science for the Singularity: The Transformation of an Educational Discipline

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Abstract

The growing emergence of super-intelligent technologies is setting into motion a series of revolutions that are leading to a profound alteration of the human condition which Ray Kurzweil calls the Singularity. This paper addresses the educational implications of this emerging Biotechnology Age for the social sciences, in particular the discipline of sociology. An extensive review of the field of sociology from its classical European roots to the development of the American Chicago School and beyond reveals a sociological imagination that is being challenged to adapt to an electronic-technological rationality. The revisioning of sociology, in collaboration with allied fields, has the potential to transform instructional thinking through the cultivation of a new sociological perspective, a reformulated scientific method, and future-oriented concepts and methodologies.

Keywords: *Singularity, sociological imagination, sociology of education, futurist, immortality versus human expendability, holistic science, hologram, biotechnology age, artificial intelligence, human sustainability, technology and society, transhumanism, genetics, robotics, longevity, David Bohm*

This paper responds to the conference theme of generating new models in the social sciences with the understanding that academic disciplines undergo transformation as they reformulate their conceptual frameworks and research approaches in response to social change, thus enabling the learning process to align with historical conditions. In our current state of affairs, the passage of society into the 21st century entails far more than a cultural shift to a postmodern world. It is a profound encounter with the startling realities of what Kurzweil (2005) calls the Singularity, an evolutionary point in history having unprecedented and accelerated technological impact on our lives and planet. The Age of Biotechnology has already been set into motion by several overlapping technological revolutions: longevity, nanotechnology, genetics, robotics, and trans humanist (Fuller, 2006). These revolutions are challenging the very definition of what it is to be human, for how long, and under what circumstances. At this point, there is speculation about the future, as human-based culture morphs into a way of life that involves human-machine interaction, and even machine to machine communication, in a seemingly post human era (Bolonkin, 2010). At issue is not only massive change but also an ever increasing threat to civilization as it presently exists prompted by an artificial intelligence explosion (Barrat, 2013). Supercomputers and powerful technologies are projected to produce a "seismic shift in the human condition" whether for better or worse (Berleant, 2013, p. 83). By the year 2030, less than a generation

from now, Barrat (2013) foresees people coexisting with super-intelligent machines. He points out that artificial intelligence this may become "*our final invention.*"

Presently, an extensive electronic network connecting the places and spaces of the social world extending from the household throughout the globe coordinates the functions and activities of everyday life. This wired-up social order is pervasive as it consists of "*biomedical, environmental, energy, telecommunication, business, transportation, space, robotic, political, and educational technologies, just to name a few*" (Marx, 2014, p. 101). It has now become the norm for life to navigate through cyberspace, but all too often at the loss of face-to-face interaction. There is a call for a comprehensive and ever-evolving theory of the trans humanist era which centers on improving and overcoming the limitations of the biological body and human condition through advanced technologies. Among the many definitions of transhumanism, Askland (2011) makes the distinctive point that "trans humanists do not really seek to 'manage' our evolution. They instead seek to sever us from an evolutionary past and undertake an entirely self-engineered future" (p. 77). This area of investigation is ripe for investigation along the continuum of integrated thought in its various modes including interdisciplinary, multidisciplinary, and transdisciplinary, but it is especially amenable to the latter (Brown, Harris, & Russell, 2010). The numerous disciplines within the broad category of social science, in partnership with the natural sciences and the technical fields, need to generate explanations for what is going on and what might be the sociological, psychological, biological, ecological, political, and long-term consequences of a world run almost invisibly under the screen and for that matter what is essential knowledge in developing a strategy for human survival. Social science may also assist in keeping the Singularity under human control. The question emerges as to whether or not the existing models of social science are conceptually and methodologically equipped to tackle the unprecedented state of the future when robots, drones, stem cell survivors, custom-designed babies, centenarians, synthetic brains, psychologically and emotionally enhanced people, cyborgs, and uploaded immortals become the drivers of the social order. They will take their place in the assemblage of social stuff made possible by *integrating* the human with the non-human (Latour, 2005). The natural *Homo Sapien* design is bound to be altered in this merger of man and machine.

The extraordinary rate of technological change will challenge people to reintegrate themselves into society on a different set of terms as they confront the question of what it means to be human or perhaps a hybrid human. This is an imminent issue as "*there appears to be a rough consensus among AI researchers and futurists that the singularity will occur sometime between 2040 and 2045*" (Del Monte, 2013, p. 128), and it may appear suddenly with full force. At this point, machine intelligence will have surpassed human intelligence. Where is the theory and research conveyed by the social sciences on this topic of crucial concern? A critical review of medical sociology's involvement with technology over a half-century reveals the theoretical and practice approaches, the socio-historical and political dimensions of technologies, and the need for continuous empirical research, especially in regard to the subjective meanings shaping new bio-identities as bodies are reconstructed (Casper & Morrison, 2010). The question of personal and institutional engagement with technology will be addressed within the field of sociology for the purpose of initiating and planting a seed of discussion for what is anticipated to become an extended dialogue within the purview of the social sciences and beyond. In a classic statement, C.W. Mills (1959) stated, "*Sociology has become the center of reflection about social science*" (p. 22) making

it an ideal choice to explore the consequences of living in a technologically-driven society as well as an academic discipline poised for revision with inevitable consequences for a changing intellectual and educational worldview.

Students of sociology will face the ethical challenges and social problems associated with a technologized society. In fact, transhumanism, artificial intelligence, robotics, nanotechnology, and genetics research will merge with the concerns of global warming and the daunting concern of human extinction (Boulter, 2002). This has the making of “complex of social-environmental issues referred to as ‘wicked problems’ ” (Brown, Harris, & Russell, 2010, pp. 3-4). Sociology will contribute to the transdisciplinary imagination recommended to tackle a wicked problem, the latter of which is defined as “a complex issue that defies complete definition, for which there is no final solution, since any resolution generates further issues, and where solutions are not true or false or bad, but the best that can be done at the time” (Brown, Harris, & Russell, p. 4). Opening the boundaries of knowledge for the purpose of problem-solving is a massive undertaking of paradigmatic proportion. A suggested starting place involves incorporating the humanities and the social sciences in nanotechnology research and development so that scholars from the natural and social sciences as well as the humanities can work together and communicate in thought communities to address the issues at hand, and to educate the public to become proactive rather than passive consumers of technological innovations (Ebbesen, 2008). Sociology and the humanities need to be added stems of knowledge extending to science, technology, engineering and mathematics students in the classrooms of higher education to provide, if anything, a critical assessment of the technological endeavor in light of social accountability.

The design of knowledge can be as complicated as the questions on the research agenda, if not more so. The intent of this paper is to explain the reasoning process which sociology offers to education and research as it deconstructs the historical journey of conceptual and methodological struggles, omissions, and future possibilities. These insights will be of interest and value to fields of study which incorporate the sociological perspective and to students who will learn how to reason sociologically as they develop an intelligent understanding of society in the face of super issues.

Early Sociology's Objective Quest

Sociology's objective quest for social truth originated in the 19th century on the heels of the Enlightenment Period (Age of Reason) in response to the intellectual and social conditions of that transformative historical period. The field of sociology was integrated into a positivist movement that emphasized rationalist thinking through use of the scientific method. The new science of society became the empirical basis for humanitarianism, a reform movement which responded to the social problems generated by the Industrial Revolution with the intention of bettering society. Thus, sociology was a product of its time and a way of thinking for its time, enabling early sociologists to make sense of a modernizing world. This new field came to be the social looking-glass, intended for the ages (Hurst, 2005). The French philosopher Auguste Comte, placed sociology at the top in his hierarchy of sciences. As the father of sociology, Comte designated sociology as the “*Queen of Sciences*” since it addressed the most complex entity in existence – society (see Coser, 1971, pp. 3-41; Dabrowski & Haynor, 2008). Emile Durkheim, Max Weber, and

Karl Marx were among the notable classical European theorists who formulated perennial ideas for an urban world as society transitioned from small towns to the vastness of cities during the urban-industrial era. They placed the social processes and societal institutions of the 20th century under sociological study including urbanization, bureaucratization, social classes, the economy, the family, education, religion, and the government (Aron, 1968; Coser, 1971; Lemert, 2004; Nisbet, 1966).

While the social infrastructure remains the same more than a century later, it is maintained electronically with ramifications far beyond the sociological imagination of the classical theorists. For example, it would have been unthinkable and out of the reaches of historical consciousness for these masters of sociological thought, who generated grand theories focusing on the formation of lived communities and the nature of genuine social relationships, to speculate on the notion of replacing human scientists with machines (see Nisbet, 1966, pp. 47-106). The very thought of robot scientists would have been sacrilegious to Comte who dignified sociologists as “scientist-priests” (Coser, 1971, p. 12). The Industrial Revolution’s introduction of mechanized production eventually extended to scientific work in our own time. The mathematician I.J. Good (1963) who worked with Alan Turing on the development of the computer admitted to this “partly-baked” idea:

“Such machines properly ‘motivated’, could even make useful political and economic suggestions; and would need to do so in order to compensate for the problems created by their own existence. There would be problems of overpopulation, owing to the elimination of disease, and of unemployment, owing to the efficiency of low-grade robots that the main machines had designed. (These robots would take their orders from people, but their ‘brains’ would probably be in the main machines which would communicate with their ‘bodies’ continually.”
(p. 194)

Increasingly, sociologists are employing artificial intelligence techniques to analyze data and formulate theories. Sociological research is establishing a linkage with artificial intelligence in the areas of textual analysis, network analysis, theory examination, social evolution, and organizational theory. In fact, the so-called “complex adaptive agent models” (Carley, 1996, p. 4) are highly recommended for inclusion in the sociological tool kit. Bainbridge et al. (1994) evaluate optimistically this new methodological horizon in sociology stating:

“Prudent but creative incorporation of ASI methods into sociology, could reinforce stagnant sub disciplines, open new fields of exploration, keep sociologists competitive in the study of traditional sociological questions, and prevent our discipline from falling behind other social and behavioral sciences.” (p. 432)

In a critical view, as the sociologist affiliates with computer science acquiring computational skills, this is bound to further rationalize the research process creating models consisting of social agents encoded within artificial societies perhaps more fitting for robots than humans. This technologized positivist reasoning may be preparation for the society and thinking processes of the future. According to Kurzweil (2005), “There will be no distinction, post-Singularity, between human and machine or between physical and virtual reality” (p. 9), the shadows of which are already appearing on the social looking-glass.

The Chicago School's Response to a Changing Society

The foundation of American sociology was the so-called "Chicago School" at the University of Chicago which cultivated the field of sociology during the first four decades of the 20th century. The University of Chicago responded to the city issues associated with the Industrial Revolution in the United States building on the European tradition of sociological conceptualization and urban focus. Its distinction was American pragmatism reflected in applied sociology, qualitative research, and reform efforts. The Chicago theorists regarded the city of Chicago as their living laboratory for researching the urban experience and its associated social problems of delinquency, crime, gangs, and poverty. The legacy of the Chicago theorists became a treasury of field work classics making a major contribution to the study of immigration (Cressey, 1932; Mowrer, 1927; Shaw, 1930; Thrasher, 1927; Thomas & Znaniecki, 1958).

In this golden era of sociological narratives, the "natural history" approach using developmental accounts legitimated by letters, life histories, diaries, and local newspaper correspondences and many other human documents placed a human face on urban anonymity and the alienated feelings associated with being a cog in a machine, especially for factory workers. The subjective factor incorporated into early urban sociology allowed for the description of real people living in real communities (Abbott, 1992; Plummer, 2001). One prominent member of the Chicago School summarized the orientation of the early urban sociologists saying that "*the human document is an account of individual experience which reveals the individual's actions as a human agent and as a participant in social life*" (Blumer, 1939, p. 108). The Chicago School members were faced by a fear and guided by a vision as they encountered urbanism on the streets and within communities, neighborhoods, and ethnic enclaves. Their fear was the loss of the human element, well before the computer age, as expressed in their writings on the socially isolated urban dweller lacking a sense of belonging among strangers. Their vision, therefore, was to preserve a human society for future generations. Human societies have always been at risk but now more than ever their sustainability is in question and incomprehensibly complicated by the emergence of cooperative and communicative "robot societies" and "artificial cultures" which are no longer science fiction concepts. To the contrary, these entities foreign to our sensibilities are actualizing beyond the boundaries of simulation and escalating into a new social order of the technological kind (Carley, 1966; Halme, Jakubik, Schonberg, & Vainio, 1996).

The many forces shaping the future include the material resources of technology in conjunction with theoretical logic and choices in investigative methods, the latter of which are capable of shaping a vision or lack of it (Cornish, 2004). As the Chicago School's vision aspired toward a humanistic direction in social change, it simultaneously embarked on a quest for professional development within the field of sociology. There were many struggles over methodological correctness in the quest to establish sociology as a valid social science. The issues debated in the Chicago School, at times with intense controversy, exposed the tensions between scientific and naturalistic modes of inquiry giving way to the objective-subjective schism in analytical thinking and scientific legitimation. True to its positivistic roots, sociology gave precedence to the objective, quantitative substantiation of the social world and continues to debate the verifiability of the subjective human experience within qualitative, descriptive and literary frameworks. This intellectual quandary finds its place within an encompassing scholarly argument elaborated upon

by psychologist Jerome Bruner. In a seminal essay, Bruner (1986) debates two modes of thought – the logical-scientific or so-called paradigmatic and the narrative. He claims that: *“The imaginative application of the paradigmatic mode leads to good theory, tight analysis, logical proof, sound argument, and empirical discovery guided by reasoned hypothesis”* (p. 13). This leads to his conclusion that logical-scientific or paradigmatic mode of thought establishes the formal grounds of truth.

About forty years after the onset of empirical research, C.W. Mills (1959) reviewed the state of affairs in sociology. He criticized the field for studies of limited focus concluding that there had been “a decisive shift in the administrative uses and political meanings of social science” (p. 100). In response, he introduced a cornerstone *thinking* concept called the *“sociological imagination.”* It was based on the premise that reality is to be viewed beyond immediate personal experiences. An awareness that individual lives intersect with the wider society, now, in the past, and into the future became integral to the sociological mindset. Essentially, Mills was urging sociologists to focus on the big picture which had been restricted by adherence to the scientific method or what Bruner referred to as logical-scientific or paradigmatic thinking. Mills went on to refer to social science as a “functionally rational machine” (p. 180) with an engineering imagination that was oblivious to human will and lacked an enlarged reason vital to value formation. According to Mills, “much of which is held to be ‘real science’ is often felt to provide only confused fragments of the realities among which men live” (p. 16). The narrow and shallow formulation of questions for investigating the problems of society emerged as the definitive problem, the by-product of a “methodological inhibition” (p. 57) resulting largely from a bureaucratized version of scientific method. Instead, Mills advocated that the sociologist when conducting research, understand human nature, focus on the realities of the time, link biography to history, employ cross-disciplinary inquiry and research methods, and possess the sociological imagination or a “quality of mind” (p. 15), all of which would impart human meaning to social science. Ultimately, Mills’ vision of a desirable society was based on the values of reason and freedom, ideas inherited from the Enlightenment. Curiously, he spoke of the arrival of the cheerful robot when he asked this question relevant then and certainly now as the technological ethos prevails, *“Now, we must ask: What in man’s nature, what in the human condition today, what in each of the varieties of the social structure makes for the ascendancy of the cheerful robot? And what stands against it?”* (p. 171). As Mills raised the possibility of a human turned mechanical with contentment, he warned that the cheerful robot was a threat to our freedom and hence to a democratic society. In the same vein, he spoke of *“rationality without reason,” “technological idiocy,”* and *“morally antiseptic methods,”* (see pp. 170, 168, 101), the pieces of a puzzle portraying a fractured society with less than whole people, far from a vision of the ideal. That was Mills’ point about the state of social scientific research at mid-20TH century; it conveyed merely bits and pieces of a society.

The Technological Consequences of Sociological Omissions

The logical, analytic and objective thinking mode confined to left-brain thinking processes has been subjected to stringent criticism by social scientists and many of the world’s greatest minds. For quantum physicist David Bohm (1980) who conceived of thinking as a free flowing dance of the mind, the confines of rational inquiry restricted reason to merely a *“technico-practical instrument”* (p. 16), similar to the position taken by Mills. Bohm (1981) advocated *“new forms of imagination and new orders of reason”* (p. 38). Another natural

scientist, Erich Jantsch, an interdisciplinary astrophysicist and general systems theorist, who integrated sociology into his research alongside cosmology, biology, psychology, and consciousness speaks to the detachment of the human in the research process, something that Mills and select members of the Chicago School were sensitive to and uncomfortable with, in their search for an understanding of human affairs. Jantsch (1975) argues that:

“The rational approach also removes “the environment” and its regulation from the world of humans and human activity. It deals with a man’s world as being “artificial” and distinct from a “natural” world. The rational approach thus gives rise to a dualistic view, setting man against the world minus man” (p. 85)

The imbalances in conceptualization and methodology resulting from the predominance of logical-scientific rationalism in both the natural and social sciences, coupled with the lack of interdisciplinary/multidisciplinary/transdisciplinary dialogue, paved the way for the acceptance of the person’s subordinate place in the technological order of the emerging transhumanist age. Kurzweil (2005) asks where to draw the line between the human and non-human when he gives these futuristic examples:

“Is a human with a bionic heart still human? How about someone with a neurological implant? What about two neurological implants? How about someone with ten nanobots in his brain? How about 500 million nanobots? Should we establish a boundary at 650 million nanobots: under that, you’re still human and over that, you’re posthuman.” (p. 374)

As a technological-evolutionary epoch of quantum proportion is fast-approaching, what it means to be human will be the question. The answer more than likely will entail a radical redefinition (Bolonkin, 2012). The sociological oversight contained in Comte’s hierarchy of the sciences may very well have contributed to the de-emphasis of the body in the social environment, one of the many omissions leading to the eventual objectification of the body if not the person. As Coser explains (1971), in his hierarchy of sciences, Comte recognized the stages of development in science, designating sociology as the highest due to the law of increasing complexity. However, biology was the science identified as the closest to and mutually dependent with sociology in the hierarchy due to the holistic character of both fields. In Comte’s view, *“it is this emphasis on organic or organismic unity that sociology has in common with biology”* (Coser, 1971, p. 9). A new vision of society is being crafted by technology in terms of our bodily orientation as our entire way of life is receding from the holistic features and aspirations of the human which includes thought processes and social inclinations (Collins, 1992; Dabrowski, 1995). Undoubtedly, the time has come for sociology and the social sciences in general to synchronize their vision for the society of their choice and in the process to seriously rethink the scientific enterprise.

The Future of the Sociological Imagination

The sociological imagination is set on a course to convert to a futurist imagination as social life is propelled by high-powered technology. The social looking-glass will capture the reality that machines can think for us, speak for us, teach us, heal us, fight our battles, perform our jobs, and so much more, in ways that can benefit but also harm us. In a Marxian adaptation to future reality, sociologists will need to address what is emerging

as the dialectic of the biotechnology age (Hurst, 2005). A set of conflicting forces or tensions between machines and humans is in the process of creating the grand paradox of immortality versus human expendability. Anti-aging medicine continues to facilitate an extended lifespan such that "The notion of living past 120 is now commonly embraced by even the most conservative of scientists and scientific institutions" (Klatz, 2002, p. 51). The transition from graceful aging to electronically-assisted immortality is expected within 10-20 years, a dream come true for trans humanists and a major technological milestone in the robotics revolution (Bolonkin, 2004). Robots will offer a wide range of human replacement not only biologically but also socially and prominently in the economy as workers, at the expense of the human labor force. The very machines that humans have created will continue to replace people and entire industries, performing human tasks, even better than humans in many cases, all of this taking place when job creation remains a challenge (Lin, Abney, & Bekey, 2011). A study of 702 occupations predicts that automation threatens 47% of U.S. jobs including blue-collar and white-collar, unskilled and skilled jobs (Frey & Osborne, 2013). At the same time, the information economy is building wealth for the so-called "siren servers" or giant internet companies that freely gather information from the populace while employing few people. An example is Instagram, the world's largest photo sharing network. It is worth a billion dollars and has 13 employees (Lanier, 2013). As wealth becomes concentrated at the digital top one percent, the prospect arises about monetizing the information given through digital networks such as Google, Facebook, LinkedIn and Apple.

The dialectic of the Biotechnology Age takes its place among a myriad of issues, many of which cannot even be imagined at this time, not to mention the potential wild card and unexpected breakthroughs in the future. The task facing sociologists is to make sense of a technologically-constructed world where the boundaries between humans and machines have blurred so there is no longer an absolute but a relative distinction between human beings and machines, and the hybrid person who is part-person and part-machine emerges as a social type, someone or perhaps something less than human but modeled on the human. Lin et al. (2005) define a robot as "*an engineered machine that senses, thinks and acts*" (p. 943). From a social conflict perspective, the concerns of domination and control enter this dilemma as artificial intelligence experts are convinced that machines will exert power over us and will possess more intelligence than their human counterparts; it is just a matter of time (Barrat, 2013; Berleant, 2013; Del Monte, 2013; Good 1963).

Fuller (2006) has conducted an extensive exploration into the so-called "*new sociological imagination*" through a complex weaving of historical ideas related to biology and sociology. He identifies the following as the fundamental question facing social science in this century: "*What is distinctly human that must be retained across episodes of social reproduction?*" (p. 204). Fuller urges sociologists to address this question for the sake of the survival of *Homo sapiens* and their bodily integrity. He finds substantiation "*in the history of science that the body has been just as alien to biology as to sociology*" (p. 91) pointing out that the concept of the body was derived from physics preoccupied with structure and function (p. 91). The work of philosopher-anthropologist-sociologist Arnold Gehlen (1988) offers corresponding thoughts to Fuller when he recognizes "*man as a special biological problem*" (p. 3) by virtue of lacking animal instincts for adaptation to specific environments. This places unfinished humans in a state of "*world-openness*" (p. 27) as they present a challenge to themselves and need to interpret their existence. Gehlen seeks a universal science of man which takes into

account his “totality” (p. 7) based on the synthetic imagination derived from the fields of “biology, psychology, cognitive theory linguistics, physiology, sociology, and so forth” (p. 6). He criticized biology for its physiological reductionism. In his estimation, “a biological approach can succeed only if it can discover specifically human laws, which can be documented in all areas of the human constitution” (p. 9). The question is raised as to how human and natural laws are taken into account or broken by robotic and genetic researchers who are augmenting the human brain and body, changing how the person is to be in the world, and for what length of time. For example, a new breed of researchers is working on how to configure the human brain to a super-brain through the injection so-called *neurochip interfaces* made possible by nanotechnology. Nanotechnologists are probing into how organic tissue can be replicated from chemical forms of matter to prolong life. Whereas, Gehlen seeks an ultimate goal “to create a system of relationships encompassing all the features of man, from his upright gait to his morals” (p. 11). It is within this panoramic view of Gehlen’s anthropological biology that persons may retain their capacities as social organisms as they go about identifying the necessary conditions to maintain life. To this end, he speaks about taking into account the body, soul, language, imagination and so much more that is human within inner and outer life. To understand the human in these enlarged terms inevitably entails systems thinking which will more than likely be incorporated into a new futurist imagination offering an intellectually integrated and multidimensional if not a creative lens on reality. The sociological imagination, furthermore, is aligned and informed by a scientific method that lacks the dimension of foresight.

A Whole Science for a Fractured Age

The redesign of the scientific method becomes an issue in the grasp for the technological reality permeating our lives and in light of a new sociological imagination. The beginning of modern science was initiated in classical thought by Galileo’s Newtonian mechanics, a deterministic and reductionist method which came to permeate every field of analytical study. That is to say, science proceeded in accordance with a worldview or an image of how the world exists, based on the thought processes of its perception of reality, which then permeated the culture. In last century, Ann Palm, a holistic scientist with a background in physical chemistry and physics wrote a relatively obscure article that made a bold conceptual scheme for a holistic approach to science which could only take the scientific community into a territory of unprecedented reasoning through whole brain thinking, if taken seriously. Palm sends the message that it is time for science to move past the Middle Ages, and to construct a worldview with corresponding metaphors adapted to the way we live now. According to Palm (1979), an innovative, scientific worldview needs to align itself with a “*human reorientation of our society*” (p. 19) responding to serious social, communal, ecological, technological, and global problems and how they impact people, the environment, and survival, with implications for the quality of life. The transformation of science proposed by Palm is based on holism, a concept introduced by the philosopher Jan Smuts (1926) and integral to the work of Comte, Mills, and Gehlen. Palm is an eclectic thinker whose inspiration for scientific revision was inspired by an integration of creative imaginations including the social, the scientific, the moral, and Eastern philosophies, which lend to the merging of objectivity with wisdom and intuition, using the left and right sides of the brain.

Palm (1979) raises awareness to a critically missing ingredient in normative science as she

calls for “*our awakening spirit that moral values and ethics be incorporated into the structure of science*” (p. 19). This holistic scientist speaks to the need for a “*balance between personal values (the subjective) and scientific rigor (the objective)*” (p. 20), partnering with Mills’ arguments for a more humanistic science, a catalyst to personal and social responsibility. Latour (2005) adds to the dialogue concerning the need for a new science when he states:

“This is why what could be referred to as the second empiricism doesn’t look at all like the first: its science, politics, its esthetics, its morality, are all different from the past. It is still real and objective, but it is livelier, more talkative, active, pluralistic, and more mediated than the other.” (p. 115)

Palm speaks of the hologram, a scientific model designed around interrelatedness, as the portal to holistic science. Her discussion of the hologram can be translated poetically by imagining how a mosaic of thought networks, the crisscrossing of disciplinary domains, the weaving of thought with feeling, and prism reflections within the scientific kaleidoscope converge into exquisite and unknown patterns. In the context of Bruner’s argument, such a description of the hologram combines paradigmatic and narrative modes of thought. As Palm (1979) explains, in the hologram, the part contains the whole and reality is viewed within a “*perception of patterns*” (p. 19) within an open system resembling the interconnectedness of the universe itself. In contrast to the hologram is the closed system of science with defined parameters conveying a fixed world and objectified people, a feat social scientists modeled on the accomplishments of physics. Palm’s greatest fear, and she is not alone in her concern, is the proliferation of fragmented findings generated under the guise of science for an already broken world in crisis.

The Endings and Beginnings of Revision

What many prove to be the key that moves science away from its all too frequent shallow assumptions and explanations is deeper insight into the human person far beyond the rigors of hard and mechanistic science. A new holistic image and a rethinking of human nature is in order for the scientific community for sociologist and physicist alike. Whether a new science or the modification of an old one is on the horizon, a whole scientist for a whole world is the formula given for a whole science on the premise that the person, nature and society, including the brain are whole entities. The solving of this timeless riddle which doubles as the new scientific formula juxtaposing the intense technological mentality overtaking the sciences could make all the difference in the world. As the gender variable in science is raised, both enhancement and complexity are added to the matter. After all, “*what we call reality depends on how we look at the world*” (Palm, 1979, p. 18), a philosophical notion relevant to having scientific import.

In a Weberian sense, modern science has been rationalized to the point that the scientist is locked into an “*iron cage*” (Maley, 2004, p. 69) of delimited perception and technique in an already disenchanted world. As Maley surmises:

“For Weber, this is our modern fate. The fact that science is the reigning paradigm of knowledge in modernity, and yet is unable to deliver us into the realm of ends or guide us in the search for ultimate principles is the cruel paradox from which we moderns cannot escape.” (p. 71)

The key that unlocks this iron cage liberating the researcher to a free flow of thought and to the open terrain of the future may very well be the “quality of mind” Mills spoke about as he echoed Weber’s theme on the pervasiveness of instrumental rationality within the scientific endeavor and the overall cultural milieu (Mills, 1959, p. 15; see Weber, 1958; Weber, 1975). Scientists and educators of tomorrow, beginning now, will have cultivated the skill of foresight along with competency in so-called “futuring” methods which include scenarios, brainstorming, modeling, gaming, historical analysis, scanning, trend analysis, trend monitoring and projection, historical analysis, and visioning (Cornish, 2004). Certainly, the sociologist will have incorporated an eye for the future in the sociological imagination complemented by scientifically valid techniques for “anticipating, forecasting, and assessing future events” (p. 78), all of which will be passed on to students. An ultimate goal of the revisioning process in social science will be a desirable, livable society that will not have succumbed to the extremes of an electronic-technological rationality affecting the essence of human life itself (Bolonkin, 2012). Looking ahead to a futurist enlightenment is a post-positivist paradigm whereby a holistic conception of reality replaces the Cartesian, mechanistic mode of conceptualization in an effort to explore the nature versus social duality (Capra, 1982; Gehlen, 1980; Guba, 1981; Latour, 2005; Lincoln, 1989; Turner, 1990). Latour (2005) makes the astute comment that “*a natural world made up of matters of fact does not look quite the same as a world consisting of matters of concern*” (p. 114). Social destiny will prove to be a function of time and human insight as an electronic culture races into the Singularity, guided by the dictates of science and super-human technological innovation.

In conclusion, education of the future, certainly in the field sociology, will emphasize an imaginative focus of linking one’s biography to a future sense of self within a highly technological society beyond our present imagination. In a short while, technology will no longer be a series of gadgets and devices. Instead, technology will evolve into a system as explained by Franklin (1992): “*It involves organization, procedures, symbols, new words, equations, and above all, a mindset*” (p.12). Humanity is entering a transformative time instigating a transformation in education. Sociology may very well need to be rewritten and merged with other disciplines, starting with the foundational concepts and theories in introductory sociology as they apply to the analysis of core social institutions – among them, the family, government, economy, education, health, and religion which will no longer resemble the past. It is expected that the social science student of the future will acquire a socio-technological consciousness, will investigate social actions and behaviors applying a reformulated scientific method, and will engage in responsible civic activities in the quest for humanity’s survival and the earth’s sustainability. The students of today are the potential transformation agents of tomorrow’s world contingent on the nature of their education and the quality of their synthetic thinking processes.

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Why is Hell Hot?

The Influence of Geography on the Evolution of Religion

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Abstract

Religion is as old as human society itself and as ubiquitous as language in human culture so clearly it is of vital importance to understanding the human story. Study of religion presents a paradox in that all religions share some startling similarities on one hand and also exhibit incredible diversity on the other. Examining the roots of what all religions share and simultaneously exploring the factors which shaped their distinctive evolution demands a multi-disciplinary approach and as such offers an ideal way to build bridges between the three cultures of Religion, Science and the Humanities. This paper, as an example, focuses primarily on the influence of geography in shaping the two major families of the great religions, eastern and western, but a full exploration of this subject would necessarily pull in many other disciplines such as Psychology, Archaeology, Anthropology, Evolutionary Science, Environmental Science, Sociology, Literature and Art to name only the ones that come most easily to mind.

Keywords: Religion, Geography, Evolution of Religion, Human Culture and Religion, Religion, Science and the Humanities, Eastern and Western Religion, Diversity of Religions, Monotheistic Faiths, Hinduism, Buddhism, Daoism.

Introduction

The thesis of this paper is that the study of World Religions provides an ideal bridge to link the three cultures of Religion, Science and Humanities. Although this paper focuses specifically on the influence of Geography on the evolution of the world's religions and to a lesser extent on the insights offered by Psychology to the study of religion, it aims to suggest a framework for linking many different disciplines to the study of religion in mutually beneficial ways. Part of my motive in pursuing this particular thesis was my own college's current interest in designing cluster courses or learning communities linking several different disciplines. History of Religion, Geography and Psychology suggest themselves as potentially an ideal such cluster.

Evolution of Religion and the Role of People

Archaeology, Anthropology and History all confirm that every human society for which

we have information, including the Neanderthals, has had religion. This raises irresistibly two interrelated questions: *Why* do people develop religion and *how* do they do it? A believer in any era, including our own, would find these very simple questions and reply in effect, because these beliefs are true and have been divinely revealed to us or taught to us by.... However, neither a social scientist nor a humanist is likely to be satisfied with the answer of divine revelation and must look for other explanations offered by concepts and research in their own disciplines.

Traditionally, it has been suggested that religion evolved as: the human means of explaining natural phenomena, as a way to control or at least influence these powerful natural forces; and, ultimately, to answer deeper existential questions such as How did we get here?, What happens after death? But an inter-disciplinary approach to the study of religion suggests that the answer to our two fundamental questions is far more complex and involves every aspect of the human experience.

For starters, it is intriguing that a study of indigenous religions¹ reveals some striking similarities. All of them include:

- First, a supreme creator – either a being or a force – but one which is usually very remote, abstract or difficult to access.
- Secondly, also included is a hierarchy of much more accessible intermediary spirits or beings, usually with specialized functions. These intermediaries are so ubiquitous that they must fill a real, universal human need. It is like the story of the little girl being raised in a very devout Christian home who was terrified of thunder. Her parents reassured her that thunder couldn't hurt her and Jesus was always with her, so she didn't have to be afraid. She said she understood but the next time there was thunder in the night, whoosh, she was back in her parents' bed. "I know Jesus is always with me," she exclaimed, " but right now I need someone with skin on! We apparently all need someone with skin on – at least visualized with skin on.² Often the form these intermediaries take is influenced by the geographical environment, as we shall discuss later.
- These intermediaries often include the ancestors, and in all indigenous religions, the ancestors, even if not actually deified, retain great importance and influence.
- Finally, the landscape itself, especially its most prominent features, acquires sacred characteristics. (Smith, 1991, Oxtoby & Segal, 1991)

Furthermore, most of the world's major religions³ retain, to greater and lesser extents, the features delineated above with the exception perhaps of ancestor worship and also exhibit some other striking commonalities. All of them for instance preach a strikingly similar morality. Although they may define the parameters of each differently, they all forbid lying, stealing, murder, sexual immorality and selfishness, to cite the most obvious, and enjoin compassion, generosity, self-control, moderation, loyalty, and respect/obedience to parents.

Diversity of Religions by Geography and Culture

Generally, what has interested both scholars and everyone else in the study of religions has been, not the similarities that link them, but the incredible diversity they also exhibit such

as the wide variety of creation myths, the colorful costumes, ceremonies, and rituals, and the various deities. As valuable as the study and appreciation for the diversity of religious phenomena may be, a deeper, more holistic understanding of the origins, roles, and evolution of religions and the similarities they share may provide valuable new insights and information. This will require new multi-disciplinary approaches involving not only the social sciences but some of the physical sciences and humanities as well, to include: geography, psychology, especially evolutionary psychology, evolutionary physiology, archaeology, paleontology, anthropology, environmental science, climatology, sociology, literature, art, history and political science, inter alia. As noted, in this paper we will content ourselves primarily with considering the role of geography in the evolution of religions, but geography itself connects so many disciplines that our focus will necessarily be a diffuse one.

It is clear that in prehistory human groups gradually spread out over vast areas of the globe successively inhabiting a wide variety of different environments and often becoming relatively, if not completely, isolated from each other. Given the differences in their geographies alone, it is not surprising that different groups evolved very different religions as part of very diverse cultures, but, what accounts for the *similarities* their otherwise very different religions retained?

There are at least two compelling and compatible answers. First, given the common origin of the human species, it is not surprising that they would retain many cultural and technological features as they continued to migrate. We see other such survivals in consistently reappearing features of rock and cave paintings, such as negative handprints, and in the shape of some stone tools. (Leakey, 1977) Secondly, in *The Faith Instinct* Nicholas Wade marshals all the evidence, very compelling in sum, for the argument that the capacity to believe in the supernatural and accept religious teaching is congenitally inborn in humans the same way the capacity for acquiring speech is inborn. Furthermore he argues, the evolutionary process favored, strengthened and developed this capacity. He cites evidence that the building blocks of innate human morality – an instinctive sense of justice versus injustice, and the capacities for empathy, reciprocity and shame – can be demonstrated in proto-form in our simian relatives. He then argues at length that those societies which developed religions most effectively acquired a survival advantage by being more cohesive, blessed with individuals willing to sacrifice their own interests, be it the bounty of hunting or harvest or their lives in warfare, for the good of the group. If we turn to psychology here, Carl Jung would argue that these innate foundations of morality are part of the collective subconscious.

So, taken as a given a common origin from which both indigenous religions and subsequent great religions of the world evolved, we can now turn to examining the factors which significantly influenced this evolution. We are now, arguably, on more speculative grounds, but speculation that can provide a framework for fruitful further investigation. For instance, in surveying the wide sweep of indigenous religions one very general pattern can be discerned. Those cultures which inhabited richly vegetated environments, like the Native Americans of the woodlands, came to associate the intermediate spirits most closely with animals, first of all, then plants, and to a lesser extent with prominent features of the landscape.

Those cultures which inhabited more barren landscapes, like the tribes of the American Southwest or Aboriginal Australia, associated their spirits most closely with mountains and

other geological features, first of all, and then with animals as well. (Smith, 1991) Granted that this is a very broad generalization, no doubt with some interesting exceptions, but it is strongly indicative of the role geography plays in coloring or shaping a religion.

Eastern as Compared to Western Religions

When it comes to the great religions, they fall easily into two distinct general categories – Eastern religions which developed and are still found primarily south and east of the Himalaya-Karakorum mountains and Tibetan plateau on one hand, and the Western or monotheistic religions which developed west of these mountains and the Indian subcontinent the other. This geographical divide is so distinct that it is difficult to imagine that it is merely coincidental.

These two “families” of religion differ most dramatically from each other in the way they conceptualize the supernatural or divine. Hinduism, Buddhism and Daoism see the divine as the unitary reality and force that lies beyond and flows through all external, sensory, created reality. It takes transitory, essentially illusionary form, in the myriad objects and phenomena of the created world including humans. It is the infinite – pure energy, pure light, pure consciousness, pure bliss. Mere words cannot capture its totality or its essence: “The Dao that can be spoken is not the Dao.” (I Ching) By acquiring a greater and greater consciousness of this ultimate, greater reality humans can eventually achieve “moksha” which is escape from the limitations and suffering of the illusionary finite to merge integrally into the infinite, Nirvana. This is not easy, of course, and may require several life times – hence the doctrine of reincarnation. Thus no one individual or one lifetime is particularly important. In fact, the point of the spiritual journey is to lose consciousness of the self through various forms of meditation and self-discipline.

Hinduism, Buddhism and Daoism

Not only is this not easy but it is pretty abstract for ordinary humans beset by the cares and many distractions, both pleasurable and painful, of human existence. So there is help – help both for the universal challenges of life and help towards the ultimate goal of *moksha*, as defined above. In addition, Hinduism provides a lot of practical information on different methods of meditation. For Hindus this “help” takes the form of *divas*, spiritual beings that are no more real or less real than humans or anything else in the rest of creation; and ultimately, are just as transitory. They are fairly anthropomorphic, some much more so than others. They can usually take several different forms including a human incarnation as an avatar. Across cultures, they change names, manifestations, even genders, and migrate into Buddhism as well (Cross, 1994; Eckel, 2nd Ed.). Where did these *divas* come from and why are there so many of them, to say nothing of so many forms of them? To a Hindu, this is a silly question. They “come from” where everything else simultaneously does and does not come from and the details, like the forms and attributes, don’t matter, or, like metaphors, only matter to the extent they are useful. However, the social scientist, stubbornly terrestrial, with relentlessly seek other answers.

Before taking these questions head on as a social scientist, let us first consider Buddhism and Daoism. Buddhism began in India, but shedding much of the indigenous ethnic content of Hinduism, spread to Tibet, China, Southeast Asia and Japan and acquired distinctive forms in each of these places. Buddha himself rejected the metaphysical, including the *divas* and most other trappings of religion, as unnecessary and he claimed no divinity.

The Theravada branch of his followers generally remained true to this purist vision and doctrine, but the Mahayana Buddhists gradually added back in many of these elements. For them, ‘help’ is available in the form of Buddha himself and in the many bodhisattvas. The bodhisattvas, to an outsider, may seem very like the divas except in theory they were once real people – individuals who came very close to achieving nirvana but deliberately stopped short of this final step to remain awhile in an interim realm in order to help ordinary human beings along the spiritual path. In this way they are more like the saints in Christianity (Smith, 1991).

In truth, the dividing line between divas and bodhisattvas, or between bodhisattvas and earlier, indigenous deities, is often so blurry as to be indistinguishable. The same can be said for certain Christian saints who seem to be Christian transformation of earlier indigenous deities. The realm of spiritual beings in most religions, especially at the popular level, seems to be amazingly flexible, eclectic and inclusive to the point of downright acquisitive. As such they offer both the historian and anthropologist valuable information and points of inquiry.

However, back to our main focus: Hinduism, Mahayana Buddhism and Daoism present a paradox. On one hand there is a bewildering multiplicity of forms, images, celestial beings, etc., and, on the other hand, a starkly unitary vision of the divine or ultimate reality as single, pure cosmic energy. How do we explain this paradox as well as the contrast that the monotheistic “Western” religions present? Here too we can turn to geography for insight.

Hinduism originated in India, a natural environment, virtually overflowing with an overwhelming diversity of plants and animals and , taking the subcontinent as a whole, a wide variety of climates and terrain. Although the origins of Hinduism are so ancient as to be only dimly visible in the still little understood excavations of the Indus Valley civilizations, what we do know from excavations of these civilizations, not surprisingly, is that the images which will evolve into the Hindu divas are closely associate with plants, such as the pipal tree and the lotus flower as well as animals, particularly bulls and snakes (Cross, 1994; Oxtoby, 1991). Striking geographical features such as the Ganges River, the eastern and western coastal mountain ranges echoed in the ritual platforms along the Ganges; and, of course, the majestic Himalayas also acquired intrinsic sacredness. It is not surprising, given the wide variety of climates and terrain found in the subcontinent, that the essential hallmark of Hinduism now is the extraordinary diversity found in the way it is practiced – a diversity so extreme that many scholars almost despair of coming up with a conclusive definition of “a Hindu,” (or even deny that there is one), and settle for “a Hindu is someone who acknowledges the authority of the Vedas” (Cross, 1994; Smith, 1991).

Another essential feature of Hinduism is an emphasis on meditation with the goal of freeing the mind from the consciousness of the finite, including the self, in order to discover and meld with the infinite, Nirvana. As noted, this may take several lifetimes, diminishing the importance of any one individual or lifetime. Each is only a phase of a much larger whole. Meditation is equally important in the other Eastern religions of Buddhism and Daoism and in Confucianism, (putting aside the question of whether this is a “religion” or not), there is also a strong – very strong – emphasis on the importance of the family and the welfare of society as well as a de-emphasis of the individual.

Role of Meditation

What accounts for the importance of meditation in these Eastern religions and the de-emphasis, not to say, discounting of the importance of the individual?

Two things are worth noting here. First, the Indian Subcontinent, eastern China, Southeast Asia and Japan where these Eastern religions flourish are all part of monsoonal Asia where it is possible to grow rice and support a very dense population. A religion which trains individuals to direct their focus away from themselves and their own importance towards the welfare of the group works well in a dense population. By contrast, the Western notion of “rugged individualism” most definitely would not.

Secondly, and this is admittedly more speculative, meditation which involves tuning out all of the distractions of the physical world including other humans and the cacophony of one’s own mind, most likely provides welcome relief from what might be called the sensory overload of a richly diverse and densely populated environment. Perhaps this is why it is also becoming much more popular and widely practiced in our own increasingly noisy, distracting and crowded Western societies? In any case, the physical and mental benefits of meditation alone, separate from any spiritual beliefs, are now widely acknowledged and frequently recommended by both doctors and psychologists in the West.

The Three Monotheistic Faiths

By contrast, the three monotheistic religions developed in a dramatically different environment – the more arid, relatively barren and lightly populated regions of the eastern Mediterranean and the Arabian Peninsula. Whatever challenges a desert environment may present to humans, sensory overload is not one of them. Vistas are vast and the individual, either alone or in a small group, is likely to feel dwarfed in these wide open spaces. That such an environment would encourage a singularity of focus conceptualizing the supernatural as one powerful, omnipresent, omniscient being is not surprising.

Likewise it is not surprising that the supernatural would take on the anthropomorphic features of a voice, a mind, and emotions. Why? In this environment individuals are more often likely to find themselves alone in this landscape or a part of a relatively small group. Both the individual and the group has to be self-reliant to survive. Rugged individualism is imperative. Faith in an omnipresent, attentive and caring Divine Presence would be very reassuring and comforting in this environment and conducive to psychological stamina and health. Prayer is essentially a social activity which even a lone individual can access at any time. These three religions place a great emphasis on prayer, but say virtually nothing about meditation.

Commonalities Across Religions

All three of these monotheistic religions believe that each individual is unique, made in the divine image, beloved by the creator, and possessed of an immortal soul which will return to its creator, eternally, but not merge with that creator. Either that, or if life is misspent, will endure an eternity of torment rather than bliss. As such, each life is very important – the one and only opportunity at achieving eternal bliss – and each individual is important to the Creator.

This is not to say that in these religions the group is not important too. On the contrary, these religions inculcate fierce loyalty to the group and those who share the faith, but the

individual, particularly the individual leader, on whom the survival of the group may largely rest, retains great importance. History, the story of individuals, especially heroes and leaders, becomes very important in these religions as well. (Smith, 1991)

In these religions too of course, certain features of the landscape are religiously significant, but their sacredness is not intrinsic. It is acquired through association with historical individuals or events. To the Jews the Holy Land is Holy because God gave it to them through their ancestor Abraham and to Christians it is equally holy because Jesus was born and lived there. Jerusalem, Bethlehem, Mecca and Medina are respectively holy cities in these religions because of what happened in them and the humans associated with them. In contrast, the Ganges for Hindus, like the Nile for Ancient Egyptians, is intrinsically sacred. It is, in essence, God or Diva itself.

Differences Across Religions

This difference is important. In the Eastern religions, like the indigenous religions, humans are seen as an integral part of nature, only quantitatively, not qualitatively, different than other living things. In the western or monotheistic religions humans are seen more qualitatively different than other animals, let alone plants, because they and they alone have immortal souls. The created world is the stage on which the human drama is acted out. They are the purpose of creation. To the Eastern mind, there isn't a *purpose* to creation: it simply is.

This difference is important too. The Eastern and indigenous view is more humble and therefore, arguably more respectful and careful of the natural world. The monotheist is more likely to see himself as the "master" of nature, entitled to use it to his own benefit as he sees fit. As such, he is likely to be more destructive of it, unless he also learns that with power comes responsibility and stewardship. These lessons are compatible with these faiths, even encouraged by them, but seem to come harder to their slightly more self-important practitioners. To small groups in an arid landscape facing the challenges of survival, the idea that humans, through hubris and carelessness might destroy their environment, rather than vice versa, would seem improbable to the point of ludicrous.

All of the above, paints a very general picture in broad strokes of how geography has shaped the evolution of different religions along different paths. Its influence can be seen in more particular details too. For instance, why would Rosh Hashanah, the Jewish New Year, come in the fall? In the climates of the Mediterranean coasts, crops are planted in the fall and harvested in the spring, the hot summer being the dormant time. Planting and new growth feels like the new beginning for humans. Likewise, Easter, celebrating the Resurrection, coming in spring works well for Christians, mostly inhabiting lands where crops are planted in spring and harvested in fall.

In Conclusion

And, finally, to end with our titular beginning, why is hell hot? A desert people if they believed in a place of everlasting, unbearable torment, naturally would see it as hot. By the same token, one of these three desert peoples, the Muslims, have always seen paradise as a beautiful garden with shady trees, green grass, running water, etc. whereas the Aleutian peoples of the Arctic have seen their hell as unbearably cold. If God had promised Abraham and his descendants, spiritual as well as actual, a strip of land along the north

western Atlantic, rather than the Mediterranean, (perhaps Abraham wouldn't have been so pleased), the Western hell too would be cold and its heaven, warm and sunny. In such features as when holidays are celebrated and how the afterlife is envisioned we can see most clearly the influence of geography on the evolvement of religion but arguably it has played an equally important role in shaping its more profound features such as how the divine is understood as well.

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Footnotes

¹*Indigenous* in this context is admittedly a vague and not entirely satisfactory term. It generally means the religions of a relatively small group of people, present or past, who still follow a relatively traditional way of life which is distinctive to them, often but not necessarily, pre-literate.

²I believe I heard this story related in a filmed talk given by the Christian educator Dr. Dobson.

³For our purposes we will consider the "major religions" to be Hinduism, Buddhism, Confucianism, Daoism, Judaism, Christianity and Islam, using the criteria suggested by Smith, p. 3.

Seed Money for Subversion: Emily Howland's Legacy to Black Education

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Abstract

Emily Howland is a little-known Quaker abolitionist and advocate for women's rights. Her life spanned a century which saw both movements achieve a measure of success. Contact with militants in both movements reinforced her commitment. This paper focuses on her work in education for African-Americans in the 19th and 20th century South. Despite white hostility, she not only taught in the South, she established her own School in Virginia, totally funding it for over a half century. Due to family obligations, she was unable to remain in the South. Nonetheless, she continued to support underfunded black schools. Several brief case studies reveal constant contributions throughout her long life. Schools had a variety of funding agencies-missionary societies, white Northern philanthropies, African-American churches and the local black population. This forced school leaders to walk a tightrope between competing pressure groups. Sometimes they had to capitulate-faculty and administrators were purged, curricula revised and at other times they were able to stand firm if they had sufficient resources to survive. It was that niche which Emily Howland was able to fill as a dependable source of support, not only in terms of cash, but serving on the boards of a number of schools. In so doing, she enabled many schools to survive. The school's provided skills, experiences, role models and fostered racial pride which raised a generation of black leaders who began to openly challenge the systems of American apartheid in the inter-war years of the 20th century. They were the forerunners of "black power".

Keywords: Emily Howland, Quaker, Abolitionist, Women's Rights, Black Power, Black Education, African Americans, American Apartheid.

Her Abolitionist Background

Accounts of the black civil rights struggle focus on major events, urban rebellions and nation-wide efforts prior to the Brown Case in 1954. Many, now largely forgotten, were individuals who worked quietly to break down barriers during the Jim Crow years, laying the groundwork for the gains made during the civil rights decades of the 1950's to the

1970's. One such figure is Emily Howland (1827-1929) whose support for numerous black schools enabled their students to become *Forerunners of Black Power*. (Bormann, 1978).

Soon after her birth, the South was convulsed by Nat Turner's insurrection of 1831. It was a watershed, with special reference to black education. Slave owners had previously encouraged literacy for their slaves. Educated house slaves could be used as tutors or hired out for better wages. New Black Codes, devised in the ante-bellum period, forbade their education, although such efforts were not uniformly enforced. Since education was now perceived as empowerment, it became entangled with the larger problem of abolition, an issue which had long concerned Quakers and quickly enmeshed Emily Howland. Her Quaker beliefs and abolitionist principles were reinforced by her family and friends. Her father, a prosperous businessman, was an active abolitionist and her education exposed her to radical abolitionist such as Lucretia Mott, Caroline Putman and Cornelia Hancock, Sojourner Truth, Susan B. Anthony and Harriet Tubman. Dr. James Edward Mason in a eulogy celebrating the contributions of Emily Howland, included as her connections, not only some of those listed above, but also militant black abolitionists Frederick Douglass, Henry Highland Garnet, William Howard Day, William Wells Brown, William Still and Jermain Loguen (Mason, n.d).

Mason had visited Howland in 1893. She told him of her personal contacts with those prominent leaders of black America, noting "she advocated for the humanity of the Negro". (Mason, n.d.). Mason placed her at the convention of African-Americans in Rochester, New York in 1858, where William Howard Day – a prominent orator, minister, abolitionist, author and educator – was the keynote speaker. After the Civil War, he was employed by the Freedmen's Bureau and worked on voter registration drives. ("William Howard Day"). Her contact with such notable blacks reinforced her commitment to abolition, "and early pressed her into service as a teacher of the newly-enfranchised Afro-American" (Mason, n.d).

Howland saw her work as furthering educational possibilities for those who had limited opportunities. Her efforts preceded many of the major foundations anywhere from one to five decades. She was a conscience-driven benefactor of those who helped forge ideas and strategies for changing the course of the nation's life. She combined personal vision, commitment and cash to enhance the quality of life for the less fortunate. For most of her life it focused primarily on support for black schools in the South. And if she initially embraced the industrial model of Booker T. Washington by the turn of the century she joined others who questioned his leadership by quietly encouraging a more overtly academic thrust for black schools.

Through her social contacts in Philadelphia, Howland became acquainted with Myrtilla Miner. Miner taught the child of a Mississippi slave owner and was shocked to discover it was illegal to educate slaves (O'Connor, 1969, p.17). She established a school for free black girls in Washington, D.C. in 1851. Her forced absences from the school due to her health problems and the need to solicit funds to keep her school open necessitated an assistant. Miner met Howland when visiting Central New York. By October 1856, she had written to Miner. Within a year, after a brief stint of practice teaching in Auburn, New York, she was at work in Miner's school (Breault, 1976, p.33). Howland was a part of a vanguard of educated and well-connected white Christian women who fervently believed in the perfectibility of the individual and society who went South and dedicated their lives to the cause of abolition.

Washington, D.C. was not a safe haven for a single white women engaged in the unpopular task of educating African-Americans. Threats of mob violence, arson and precarious finances were constant dangers. Undertaking such risks, Howland cast her lot with militant feminists and abolitionists. *"She whole-heartedly believed in equally radical ideologies underlying the new non-traditional positions for women in 19th Century America"* (Breault, 1976, p.131).

Things did not go smoothly at Myrtila Miner's school. Howland's initial enthusiasm turned to bitterness and resentment at the overt paternalism and latent racism of the school's teachers (Emily Howland Recalls the Abolitionist Movement). Miner, like philanthropists of the later 19th and early 20th centuries, was fearful white objections would end her experiment. *She was loathe to do anything that would arouse their antagonism, to the extent of demanding Emily Howland choose a white assistant, rather than the black woman she was training – Emma Brown* (Breault, 1976, p.36). Nor did Miner approve of Howland's educational ideas and she was jealous of her popularity with students. Howland's acceptance was no doubt based on her willingness to share directly in the black experience. Because whites refused to rent rooms to *"Nigger Teachers,"* Howland lived with African-Americans.

"In a little attic room... in company with all the wheezing, snuffling, coughing, ill-smelling children of the family & (sic) where she was bitten by fleas and other vermin until she felt as tho (sic) she was scalded. She used to sit in bed at night & (sic) and wonder why she had got herself into such a scrape. But when morning came & (sic) school began, her enthusiasm for teaching chased the terrors of the night away, and she stayed on" (Letter from Sarah T. Miller to Miss Kennedy).

Howland's experience at the Miner school shattered some of her preconceived beliefs about blacks, education and her fellow reformers (Breault, 1976, p.40). Despite Miner's opposition, when Miner was off campus and Howland had returned home to care for her sick mother, Howland's assistant, Emma Brown, ran the school.

Howland's championing of Brown reveals her struggle against contemporary racist attitudes. Rather than seeing her as a "token", Howland saw Brown as the best candidate for the job. They later lived together in teachers' quarters and corresponded for over four decades. Sterling (1984) asserts that *"Howland did not share Miner's contempt for blacks"* (p. 193-194). Brown refused to teach at the Miner school as long as she was present. Miner's health improved and she returned to assume control of her school in 1859. Since the school was lacking funds, teachers, and equipment, it closed in 1860. *"So on the eve of the Civil War, Emily Howland returned to her home to Sherwood, New York disillusioned with Miner and undoubtedly, with the role of the female reformer"* (Breault, 1976, p.40).

Howland's career at the Miner school spanned the years 1857-1859 during which there were two major issues which drew the nation closer to war. The first was the Dred Scott decision, which denied blacks citizenship and rights prescribed in the Constitution. The second-event – John Brown's raid in Harper's Ferry – had a profound effect on her. Breault records Howland's anguished diary entry. She regarded John Brown as *"the symbol of the moral order and the social purpose of the Northern cause"* (Breault 1976, p.48). Like Thoreau and others, she abandoned pacifism and embraced violence if necessary in the name of a noble principle. It also reveals her willingness to reassess her position on social issues as circumstances dictated. This would also be true of her position on black education in the post-bellum period and the early decades of the 20th Century.

Emily Howland was drawn back to the nation's capital when word of the plight of black refugees reached her. She immersed herself in work at the contraband camps following Lincoln's Emancipation Proclamation in 1863. Howland, despite her prior experiences, was unprepared for the misery, suffering, sickness and unsanitary conditions which confronted her.

Although the work gave her a feeling of empowerment, since traditional gender roles in the camps were often blurred, Howland resented having to work through charities or Freedmen's Bureau agents, assuming those in the front lines, like herself, knew best what was needed (Breault, 1976, p.55). On one hand, she was offended by the paternalism of her peers, yet she developed a sense of guardianship referring to blacks as her "*poor precious contrabands*," seeing even those she had known for over years, as simple uncomplicated persons, childlike and dependent (Breault, 1976, p.56). Howland resented the freed people's reliance on government support and private charity. As with many of her contemporaries, she believed individuals should be held responsible for their decisions that hard work would lead to material and social rewards. They feared reliance on the government would discourage innovation and prolong poverty. Hence, she and later reformers, particularly in the schools she supported, emphasized the ideas of self-help and property ownership, a philosophy deeply resented by whites in the post-bellum South (Egerton, 2014, p.149).

Howland came to this conclusion undoubtedly as the result of her experience in the camps. As noted above, she found the program had serious flaws almost from the outset. The Freedmen's schools first superintendent, Charles Wilder, was, like Howland, committed to their freedom and empowerment. They both believed in integrated education and were advocates for African-Americans who complained of low wages, poor treatment and bad conditions. His championing of meaningful reform for them brought him resentment, anger and a botched assassination attempt by those preferring instead, reconciliation and stability. He was dismissed and replaced by General Samuel Chapman Armstrong (Spivey, 1978, p.5-7), the primary architect for black education for the next half century.

Armstrong built a program at Hampton, Virginia for black students, which focused on skilled labor, moral education and according to some critics, racist assumptions (Spivey, 1978, p. 5-7). Its program was emulated throughout the South and its most famous pupil was Booker T. Washington, who used it as template for Tuskegee in 1881.

This was a harbinger of things to come during the school wars between adherents of Booker T. Washington and W.E.B. DuBois, a struggle which would also engulf Emily Howland.

A Blueprint for Action

Reconstruction did not expropriate former plantation lands as many had hoped, so Howland was one of several reformers including Cornelia Hancock in South Carolina, Gerritt Smith's Timbuktu experiment in upstate New York and Sojourner Truth's endorsement of the Exoduster movement in Kanas, who promoted land ownership schemes for emancipated blacks. These precedents failed miserably, but the idea of a speedier alternative to black empowerment through philanthropic support for African-American land ownership had been established. Land was expensive, but as the daughter of a prosperous Quaker, Howland could fund this radical experiment, overcoming

government bureaucratic indifference and white racism in the process. She established her own school, supported by independent philanthropy and thus free of government control, focusing on self-help among blacks to develop leadership and autonomy, giving them responsibility for running some aspects of the program (Breault, 1976, p.75-78). Her plan was to encourage black families to buy the land from her. As her experiment became more economically viable, she assumed they would appreciate the land more if they had worked for it (Breault, 1976, p.79). With her father's financial backing in 1867, Howland bought 400 acres in Heathsville, Virginia, calling it "Arcadia". The name, recalling an image of peaceful rustic simplicity, suggests her discontent with what was occurring in the camps under federal control, her distrust of growing urbanism and her desire for an environment more conducive to learning. For example, in an 1870 letter to her aunt Howland wrote:

"Since coming here & (sic) learning the frauds & (sic) extortions practiced on the people, I see it has been great benefit to them for land to be owned in their midst-held for them to buy at fair price & (sic) sure title [...] It would be a great check on the wicked will of the old slaveocracy, who let no whit of a chance to oppress escape them" (Howland, *Letters From Heathsville*).

Subsequent events would prove almost prophetic. Howland's plan called for freed people to rent land from her until they could pay for it, creating a colony of independent black land-owners in the South. Education was an integral part of the program. Arcadia schooled sixty students, both black and white, at a time when integrated schools were an anathema. Many whites preferred illiteracy for their children rather than have them attend schools with blacks (Howland, *Letters From Heathsville*). African-Americans, however, upon hearing of her plans to open a school, were eager to send their children (Breault, 1976, p.81).

More than money was needed to establish these schools. Courage was essential, as the white public was often hostile to these efforts. In fact, "white people hated the Howland School and those connected with it. Whenever Miss Howland and one of her teachers rode along country roads, the white people shouted malicious comments at them. Threats, violence and arson were commonplace (Faulkner, 2004, p.108).

The work Howland did in Heathsville interested her for the rest of her life. Her ideas of fostering competence while maintaining control and protecting her "charges" were typical of many Northern philanthropists. Such attitudes would persist in the 20th century but Howland, as seen by her actions in the subsequent case studies, appears to have distanced herself from that mindset. Arcadia was a model for what private philanthropy could do. Independent of government policy and shaky financial support, she could promote her own agenda. It was apparently successful. In *Women's Radical Reconstruction*, (2004) Faulkner reports that "Heathsville residents were more prosperous than freed people in other communities" (p.108).

It was in the spirit that Howland increased her philanthropy to other schools, often those opened by African-Americans themselves, usually independent of church control and, like Arcadia, located at a distance from prying eyes, allowing for experimentation in curricular and community programs which fostered challenges to the racial status quo.

Philanthropy: Funding African-American Education-The Social Context

After 1870, Emily Howland began to live permanently in Sherwood, New York when her father became ill. His passing came a decade later, during which her concern for black education continued, donating to schools established by her friends from the contraband camps – Carrie Putman, Sally Holley and Cornelia Hancock. Books, supplies and equipment were contributed to black elementary and secondary schools as their needs became known, especially those overlooked by major philanthropists. For example, Emma Brown/Montgomery, Howland's protegee' at Myrtilla Miner's school and later principal of the prestigious Sumner School, wrote in March 1893: *"There are many good people in the world with some money. They know how to spend – Drexels, Astors Vanderbilts, etc., but we have no means of reaching them"* (Emma Montgomery). Hence, the contributions of private donors like Howland and the missionary societies were essential if these schools were to survive. Major white foundations would rectify this situation remitting large donations only after 1920.

Howland was involved in two crusades for black education. The first already addressed, was the ante-bellum and immediate post-bellum periods. The second began about 1890 and lasted into the first decades of the 20th century. This latter phase marked a transition in Howland for identifying solely with the accommodationist model to one of advocacy for social justice. It corresponded also with the intensification of Jim Crowism, lynching and declining fiscal support in Southern states for black education. It reflected the re-assertion of white supremacy and their fear of liberal Northern ideologies which would foster discontent. This attitude was best expressed at the Alabama Constitutional Convention of 1901 by a speaker who referred to educational reformers as rattlesnakes, *"supported in the North by White Republicans... and among them gather a great quantity of damsels-some from Massachusetts, some from Rhode Island, some from Cuba, and from other places."* It was assumed that education *"would spoil a good plow hand and make the Negro get beyond himself"* (Bond, 1939, p.142).

This was rationalized by the pseudo-science of Social Darwinism. For example, *The Montgomery Advertiser* of 1 August 1900 stated: *"the undeniable truth is that the Negro is not fitted to perform successfully and work requiring skill, patience and mental capacity. Their minds cannot comprehend the intricacies to accomplish it"* (Bond.1939, p.147). Hence the needs of Southern agriculture and an emergent industrialism coincided neatly with that of white supremacy in a dual and unequal education system. This reflected the philosophy of the two architects of post bellum education in the South-Samuel Chapman Armstrong and Booker T. Washington in what became known as "industrial" education.

It was this period which revealed the transition in Emily Howland from a belief in gradualism and education as the means to bring greater equality for African-Americans to one of support for black leaders who began to distance themselves from the accommodationist model of Booker T. Washington and assert a more militant position which directly challenged the Tuskegeean. This can be seen in Howland's support for the Manassas Industrial School in Virginia, the Snow Hill Institute in Alabama, and the Calhoun Colored School, also in Alabama.

Manassas Industrial School: “The Work” Undone-A Harbinger of Change

It was in this world of underfunded education for African-Americans that Emily Howland found an outlet for the ideas she had been formulating since her abolitionist days. And if opening up her own schools in Heathsville and The Sherwood Select School in upstate New York were not enough, she began to find additional avenues for her generosity. When an African-American woman, Jennie Dean (1848-1913), sought to open a school for blacks in Manassas, Virginia, Howland was among the first to support her efforts. Dean was assisted by Jennie Thompson, a Southern white woman, who became acquainted with Howland when they worked at the Myrtilla Miner School (Oberle).

Dean met Thompson who was visiting Sunday schools in Virginia. It was Thompson who supplied Dean with a list of potential donors. One contact was Orra Gray Langhorne, a Republican leader of the suffrage movement in Virginia. Apparently ahead of her time, Langhorne, endorsed integrated education (Egerton, 2014, p.161) and was committed to ameliorating the plight of blacks. In 1893, as President of the Virginia Suffrage Association, she invited Dean to present her plans for the school at The National Women’s Suffrage Convention in Washington, D.C. It was there Dean met Howland who made a site visit and immediately pledged \$1000. Within a year, Howland Hall was built. Speakers at its dedication included Fredrick Douglass, William T. Harris, Commissioner of Education, Edward Everett Hale, Clara Barton and J.L.M. Curry, Director of the Slater and Peabody Funds (Lewis, Stephen, 1942, p.23). Howland thus began a long – term commitment to Manassas serving as benefactor and trustee (Witty, 1992, p.259-260, Oberle).

Jennie Dean was extremely devout and had little formal education. She was concerned about the migration of blacks from the South to urban areas, believing it would lead them morally astray. Coming from a rural hamlet in upstate New York, Howland apparently shared her anti-urban bias.

“The city poor never appeal to my sympathies as do those in the country, because there are often the creator of their own misery, by their vicious and improvident habits, and so indolent as they prefer to be led by charity ... but when people have strived to earn a living and failed through no fault of their own, I think they ought to be helped.” (Howland to B.T. Washington)

Howland not only funded buildings, she also contributed money for a water plant. In addition, she paid the mortgage on the farm’s property. Her efforts were essential in keeping the school afloat given its problems paying salaries, its shortened terms and inadequate facilities. Her efforts were deeply appreciated. A letter from 15 May 1894 praises her as *“a godsend to us all as the facilities for schooling in this part of the South is (sic) very poorly (sic) at best.”* It was signed by all members the community, and the *“parents of the children who have been the beneficiaries of your liberal and philanthropic donation”* (Montgomery to Howland).

Unfortunately things did not proceed smoothly at Manassas. Almost from the outset, Jennie Thompson described the problem as one of educational policy. *“I don’t want this to be called a “Nigger School”, which is what it would be if we carried out Miss Dean’s ideas fully”* (Thompson to Howland).

Apparently Dean later aligned herself with Thompson and Howland. Oberle states “she tried to combat the ideas of Southern whites and Northern philanthropic interests who wanted to model the MIS (sic) along the lines of Hampton-Tuskegee. Thompson’s correspondence with Howland revealed Dean thought African-Americans; were equal to the task of running Manassas. Despite their initial differences, Thompson remained loyal to Dean until the end (Lewis, Stephen J., 1942, p.43). The two women, along with Howland, formed a triumvirate which collectively fought the imposition of the industrial school model.

Ironically, the architect of the problem was Oswald Garrison Villard, journalist, reformer, and grandson of abolitionist William Lloyd Garrison, editor of such liberal media as *The New York Evening Post* and *The Nation*, and founding member and treasurer of the NAACP. He was Chairman of the Manassas Board from 1903-1913. According to Stephen Lewis, Villard was Dean’s choice as chairman given his connections to Northern philanthropists (1942, p.50). The assumption was not without foundation. During his tenure Villard was able to tap the resources of Andrew Carnegie whose money enabled the school plant to increase.

Villard is a complex character, often at odds with Booker T. Washington’s conservative social policies and in his role as head treasurer of the NAACP, which often articulated the more militant agenda of W.E.B. DuBois. Ironically, DuBois advocated a traditional academic education, whereas Villard in the case of Manassas sought to move the school in the direction of Tuskegee.

Resistance to Washington had been growing and was made public in three events – W.E.B. DuBois’ *The Souls of Black Folk* containing an essay critical of Booker T. Washington’s leadership. There was also a short-lived student strike at Tuskegee, which may have served as a catalyst for events at Manassas. The third was the so-called “*Boston Riot*” in which Washington’s most acerbic critics—E.B. DuBois and William Monroe Trotter—were involved in an altercation as to the direction and control of the African-American community (Lewis, David, 1993, p.297). The first, “Of Mr. Booker T. Washington and others,” signified an open break with the Tuskegeean’s policy of gradualist accommodation and its endorsement of *industrial education*.

The Tuskegee student strike had its origins in efforts to restructure the curricula. Most students were in “*lower classes*,” with an emphasis on industrial education, many of whom did not graduate. “*Higher*” students obtained broader academic training. By the turn of the century many of the Tuskegee faculty were recruited from top-ranked colleges, such as Howard, Oberlin, Fisk and Atlanta. Washington recruited a graduate of Harvard as head of the Academic Department. The decision to increase students’ daily work schedules on the farms and in the shops was the catalyst. Students complained about the lack of preparation time for classes. When their petition for redress went unheard, they locked themselves in the chapel, but with limited faculty support, the strike collapsed within three days (Harlan, 1983, p.149-151). Two years later, Tuskegee promoted a policy of “*dovetailing*.” For example, a student would receive credit in English for writing a composition on agriculture. Leslie Pinckney Hill, about whom we will hear more, a recent Harvard graduate, was critical of this policy, as was the head of the Academic Department, who resigned in protest. Hill later continued his career at Manassas Industrial School.

The result of the “*Boston Riot*” was Washington’s condemnation of the black, urban

Northern-educated members of the “talented tenth” who he felt did not understand the situation of rural Southern African-Americans. White philanthropists threatened to withdraw funding for black education. To avoid that, Washington had to snuff out any seeds of rebellion and enforce compliance to the Tuskegee program. In turn, this meant capitulation to the demands of the white architects of black education. Thus, Manassas was a microcosm of the larger struggle between these two factions for control of black America.

Villard, while critical of Washington, was still his ally during his early tenure as Board member at Manassas, although that would change. It was under Villard that agriculture became the major focus of the school’s program. Jennie Dean’s responsibilities were reduced to that of matron and general supervisor of girls, even being forbidden to serve on its board. Dean’s biographer suggests with the growth of the school and its increased responsibilities, Dean might not have been up to the task of the management and planning for its future (Lewis, 1942,). Other data suggests it was due to her opposition to Villard’s policies.

Under Villard’s auspices, administrators were summarily dismissed as unworthy. He handpicked Leslie Pinckney Hill to serve as Principal in 1907. Hill was a successful fundraiser. He revised the curricular offerings to recognized state standards. During Hill’s tenure, Dean seldom visited the school and began to suffer from mental confusion (Lewis, 1942). The factional in-fighting was no small reason why Hill moved on to head the Institute for Colored Youth in Cheney, Pennsylvania.

Local blacks, who had invested much of their own capital in the school, felt Villard’s efforts were an ill-disguised white paternalism. The school’s curricula, described as “*vocational*,” (Witty, 1992, p. 260) in reality, like most schools, was mixed. The all black teaching staff had eight industrial/agricultural teachers and six academic teachers (Jones, 1917, p.254). This reflected the preferences of the local black community. Oberle credits Howland as endorsing a strong academic curriculum with a pragmatic approach to industrial education. The struggle became so intense, Jennie Thompson wrote to President Theodore Roosevelt condemning Villard’s efforts to impose an “ambitious Tuskegee scheme which distressed [Jennie Dean] and the colored people of Northern Virginia generally, for there is a difference between Manassas Industrial School and the schools like Tuskegee and Hampton” (Thompson to Theodore Roosevelt).

If Oberle’s assessment is correct, Howland, who was an active Board member, was a likely ally of Dean and Thompson. Howland’s Sherwood School in Central New York which opened in 1883, had a strong emphasis in academic subjects (Breault, 1976, p.131-132). Manassas, had a strong reputation for teacher training. As early as 1898, T. Taliafero, a graduate of the Howland School, wrote to Howland, of her desire to become a teacher and attend the Manassas Summer Institute believing it would make her a more marketable candidate (Taliafero to Howland). In addition, a teacher at Talladega College in Alabama, asked for support from Howland to obtain a position at Manassas.

The year Dean passed away, 1913, The General Education Board was promoting the idea of “*little Tuskegees*.” The schools included Manassas, Snow Hill and several others. Called The Association of Negro Industrial and Secondary Schools, its plan was to standardize curricula, eliminate the worst schools and coordinate fund-raising under the auspices of

Villard. The plan was vetoed by Washington who was now wary of any program endorsed by rivals in the newly established NAACP (Anderson and Moss, 1999, p.26). Villard resigned from his NAACP post a year later due to irreconcilable differences with W.E.B. DuBois. With his estrangement from Booker T. Washington also, Villard clung tenaciously to Manassas for another fourteen years. There was continued turnover of staff, political bickering, declining economic support and increased deficits. In his 1939 autobiography, Villard regarded his experience at Manassas as one of his "outstanding failures". He went on to state his experience at Manassas gave him "clear insight into underlying problems, weaknesses and shortcomings of colored people" (Lewis, 1942, p.75).

This is clearly inaccurate. Villard ran rough shad over local black community interests and summarily dismissed black faculty members and administrators with whom he disagreed. He failed to understand that African-Americans perceived the school as a Jennie Dean project (Lewis, 1942). When her role in the school was diminished, so did their interest.

With Howland's support, the school managed to survive for another two decades. Her contributions were significant, since after 1920, the GEB reduced its donation to Manassas, Snow Hill and the Calhoun Colored School, all of which were beneficiaries of Howland's largess. Manassas was totally cut off by 1926, part of the GEB's effort to bring independent black schools into the embrace of their respective states (Anderson and Moss, 1999).

The evidence reveals Howland took sides in the fractious politics at Manassas. Her correspondence with Jennie Thompson and the fact she dispensed funds directly to Jennie Dean, suggests her support for her and the empowerment of blacks and black women in particular. She backed Dean against Villard, with the same firmness as she supported Emma Brown against Myrtilla Miner decades earlier. Howland was more than a benefactor, but a hands-on participant in running the schools, giving advice, serving on its board, depended upon and respected by teachers, administrators and members of the black community. Each winter, she visited the schools she funded and on those which she served as trustee (Emily Howland Papers at Cornell University, p.115). Through her constant contributions, she enabled African Americans to have an alternative model of education and in the process, challenged the racial status quo. At Manassas and other schools, her tacit endorsement of a more academic curriculum, and its African-American advocates, indicates her sympathy and support for an emerging black consciousness.

Snow Hill: A Militant Muted

Many of the schools to which Howland contributed initially followed the Tuskegee/Hampton model. Often they were established by Tuskegee graduates, but some later challenged it. Such was the situation at the Colored Industrial and Literary Institute at Snow Hill, Alabama founded in 1893 by Tuskegee alumnus, William J. Edwards (1869-1950). Howland, with her focus on self-help, was probably impressed with his determined triumph over disease and poverty. He picked cotton to pay his tuition and medical bills and had walked 90 miles from his home to Tuskegee in 1889. After graduation, he returned to Snow Hill, persuaded a white farmer to part with land and began his school in a log cabin with one teacher and fifty cents in capital. Edwards was an efficient fundraiser, obtaining support from Emily Howland, and also from such major philanthropies such as the Anna Jeanes Fund and Andrew Carnegie (Stone, 1990). Edwards received neither state

appropriations nor assistance from Christian missionary societies, determined to keep his school religious in tone, but non-denominational ("US Slave").

There was an intense need. Alabama's Black Belt was home to more than 200,000 African-Americans, forty percent of whom were of school age. However, only one school accepted blacks and that was private.

Edwards, like Howland in Arcadia, was concerned that few blacks were property owners. Most were debt-ridden share croppers. He purposely located his school at a distance from any whites, centered on the areas of black residents. He believed this conscious self-segregation would encourage self-reliance and independence (Cooper, 1989).

After Alabama disenfranchised blacks in 1901, Edwards did two things which moved him away from the accommodationism he learned at Tuskegee. He established the Black Belt Improvement Society *"for the general uplift of the people of the Black Belt of Alabama; to make them better morally, mentally, spiritually, financially."* In pursuit of this last goal members belonged to a cooperative to purchase anything not made or grown at home. It disseminated information on agricultural improvements and, perhaps more tellingly, hosted discussions *"relating to the general improvement of the race."* (Stone, 1990, p.129). As a result of Edwards' leadership Snow Hill grew to almost 2000 acres, within 24 buildings and 400 students ("Snow Hill Institute" ...).

In addition, Edwards began discussions about black education in the Society's newspaper, *The Black Belt*. In one issue, Edwards apparently challenged his mentor's view of what *"appropriate education"* was for rural blacks (Stone, 1990, p.129) According to one source, this incident was the catalyst which made him a leader in civil rights ("U.S. Slave"). He used both the Society and its paper as a vehicle to train community leaders. He sought to strengthen the school's academic curriculum as early as 1899. Edwards publicized this in 1901 issue of *The Black Belt*: *"Nine-tenths of all education which the Negro receives at this time should be devoted principally to laying a stable foundation on which the professions and the higher education may be built in the future"* (Stone, 1990, p.130).

That is very similar to the platform adopted by the National Negro Committee in 1909, forerunner to the NAACP.

"We agree fully with the prevailing opinion that the transformation of the unskilled colored labor in industry and agriculture into skilled worker is of vital importance to that race and to the nation, but we demand for the Negroes, as for all others, a free and complete education... for all, and technical, professional and academic education for the most gifted." ("Platform Adopted...")

This ties Edwards to the growing segment of African-Americans beginning to challenge the system of American racism. Edwards' paper also condemned the *"grandfather clause,"* a thinly-disguised effort to curtail African-American voter participation by imposing poll taxes, literacy and property qualifications, as *"unfair,"* as was an article decrying the disproportionate taxes paid by blacks relative to the pittance they received for education (Stone, 1990, p.143).

These developments suggest a growing estrangement between Edwards and the disciples

of Booker T. Washington, a fissure that would grow even larger, especially after the death of the Tuskegeean in 1915.

One of the thorns of contention between the two, was the fact that Edwards' success with industrial education was meager, a point he acknowledged in his annual reports, which he blamed on lack of funds for industrial machinery. Despite this, Edwards' efforts were praised by Tuskegee's Division of Research and Records in 1911. However, subsequent visits by a committee from Tuskegee, as well as a visit from white sociologist Robert Park, led to his censure by Washington (Cooper, 1989). In addition, despite Edward's adherence to the "*doctrine of permanence*," whereby blacks should find their future in the South, over 20 percent of Snow Hill graduates left the area (Cooper, 1989).

The distance between the two increased when Edwards and others were encouraged to join the Association of Negro Industrial and Secondary Schools (ANISS) formed in 1913 by white philanthropists concerned about conditions of black industrial schools, noted earlier. Refusing to counter what he perceived as a raid by a rival, Washington, in his capacity as a leader of Tuskegee, pressured Edwards to resign from the ANISS in 1915 (Cooper, 1989, p.3-17).

Another point which may have estranged Edwards from his mentor was the fact that Edwards was never embraced by, or sought to build close alliances with, the white community (Cooper, 1989). This may have been a function of his role as critic of white racism, both in *The Black Belt*, and on his fund-raising tours in the North.

The problems underlying the growing rift were largely dormant in the wake of Washington's death and the Great War, but soon reemerged with renewed vigor. In an epic struggle, Edwards lost his school and suffered a severe emotional breakdown in his confrontation with the "*Tuskegee Machine*".

Edwards' protagonists were William Henry Baldwin II and Robert Russa Moton, successor to Booker T. Washington. According to Stone, (1990) the struggle reached a new low, with accusations of sexual assault of female students by Edwards and charges of nepotism. The former were refuted by a commission led by Margaret Murray Washington, third wife of the famous black educator (Stone 1990). Allegations of nepotism stemmed from the fact that six of 23 faculty were relatives.

None of Edwards' white accusers ever visited Snow Hill until the allegations surfaced, hence they were largely unaware of the school's activities. After a cursory visit, Baldwin wrote to Moton urging him encourage Col. Berto Johnson to force the resignation and removal of Edwards. Johnson was a successful Alabama businessman, a member of the Montgomery Board of Revenue and a reputed Klan member. White philanthropists demanded from the leading black educator of the time, in an alliance with the Klan, the ouster of a popular local black leader. The Klan resented Edwards' efforts to bring democracy and greater social and economic equality to Alabama. Yet Edwards remained firm. When the Klan marched on the campus, he mobilized the corps of cadets to defend the school. In addition, he had support from other members of the Board of Trustees and access to streams of revenue independent of major Northern philanthropies, such as Emily Howland, who had personally contributed \$2000, or \$53,000 in contemporary monetary value (Stone, 1990).

Aided by Northern board members C.W. Post, the cereal magnate and Norton, the publisher, Baldwin threatened Noton:

“Snow Hill is rotten and according to one competent authority, has been rotten practically from the start... Snow Hill is the earliest offshoot of Tuskegee. Its failure is in a sense, a failure for Tuskegee and one that Tuskegee might not like to have to admit at the time when it is embarking on so important a campaign for funds.” Baldwin evoked the allegations of sexual scandal as well. *“Snow Hill under Edwards may be judged a fraudulent educational undertaking, and menace to public morals.”* (Stone, 1990, p.216-217)

Under such withering pressure, Edwards, like Jennie Dean at Manassas, suffered a mental breakdown and resigned in 1925. If you look beneath Baldwin’s invective, the criticism against Edwards was that he was guilty of two sins: he sought to bring about a greater degree of social equality through his community programs, and; he sought to improve the school’s academic offerings. Northern philanthropists, the largest source of funds for Snow Hill, wanted to focus exclusively on industrial education and pushed the states to assume full financial responsibility for the school. Edwards was forced out, academic courses were cut back and the school was sold to Alabama (“U.S. Slave”).

Howland, as seen in the Manassas case, with her constant flow of cash to Snow Hill, was a supporter of Edwards in his struggle against imposition of the industrial model on Snow Hill. His endorsement of a traditional academic curriculum was a pragmatic response to the wishes of the black community he sought to serve, the lack of capital to spend on expensive machinery for vocational education and his increased criticism of white rule.

Edwards was a tragic casualty in the struggle over control and direction of African-American education. His school, initially a clone of Tuskegee, had distanced itself from its origins. Given the rift between Edwards, Washington and Washington’s successor, Moton, it was essential that he be able to tap outside sources of support. Through it all, Howland was one of the few Northern philanthropists who maintained steadfast assistance, all of which suggests her support for black education and her implicit endorsement of black activism. In part due to Howland, Edwards was able to establish a curriculum and an extra-curriculum which directly challenged the white architects of black education.

A Lighthouse on a Hill

Another Alabama beneficiary of Emily Howland’s was the Calhoun Colored School (CCS), founded by Charlotte Thorn (1857-1932) in 1892. Similar to Howland, Thorn was born into a privileged household. She met General Samuel Armstrong, founder of Hampton Institute, at a family gathering. He urged her to go South and teach at Hampton, an offer she accepted. At Hampton, Thorn formed a life-long friendship with Mabel Dillingham. Both met Booker T. Washington, who urged them to establish a school in Loundes County, Alabama. Despite the hostility from local whites, they received support from a variety of philanthropies, churches, civic groups and individuals, including Emily Howland (Ellis, 1984, p.183-201).

Given its close ties to Booker T. Washington, the new school, like Snow Hill, initially emulated the Hampton-Tuskegee model. In fact, its 1895 Annual Report (Ellis,183-201)

states "... the eagerness of many Negroes for a higher education, regardless of everything else, is certainly a danger to be guarded against". Nonetheless, it soon began to focus on a more classical education, hiring academic department heads as early as 1896.

The transition is documented by Willis (2002, 8-44) who noted how essential the social connections of Thorn and Dillingham were to keep the private school open. This was significant, given the tradition of under-funding black schools by white officials in the post-Reconstruction South, and the fact that the GEB gave little support to black schools fearing the wrath of antagonistic whites (Anderson and Moss, 1999, p.85).

The hiring of academic department heads after the death of Dillingham in 1894 became a catalyst for change in the curricula of the Calhoun Colored School (Willis, 2002). In 1896, Susan Showens, an African-American graduate of the Oswego Normal School, was made head of the Academic Department. Showens had previously corresponded with Howland requesting support to attend Cornell University. Then 29, she had been teaching since she was 16. While there is no record of Howland's response, it is the kind of self-help Howland encouraged. Showens initiated curricular reforms, established literary societies, held debates, encouraged teacher's home visits and community outreach programs. According to Willis, (2002) this was a major departure from the Hampton-Tuskegee model, where whites controlled the education of African-Americans (p.23). Showens' successor, Clara Hart, encouraged reading instruction at every grade level, emulating national trends. This differed from the standards at Tuskegee (Willis, 2002).

Under Hart, the school's library holdings increased with the hiring of Thorn's sister Sophie, who obtained works by African-American authors in an effort to appeal to the interests of the students and the local community (Willis, 2002). It encouraged black pride and undermined the myth of black inferiority. In addition, the local African-American community was used as a cultural resource when Emily Hallowell, a school volunteer, published "*Calhoun Plantation Songs*" in 1901. She was the daughter of Richard Hallowell, a wealthy Quaker abolitionist, a member of the CCS Board of trustees and a major benefactor of the school, as was his son-in-law, Joseph Prince Loud ("Richard Price Hallowell...").

These links are essential to understanding how the CCS could successfully diverge from the Hampton-Tuskegee pattern. Despite her continued support for schools adhering to the Hampton-Tuskegee model, historical reports also align Howland, because of her economic support, on the side of African-Americans who were becoming increasingly strident in their condemnation of the policies of gradualism and accommodation. Key individuals highlighted during this time were William Wells Brown, Paul Lawrence Dunbar and Charlotte Forten Grimke (Willis, 2002, p.36).

CCS hired faculty from both races who attended prestigious universities, such as, MIT, Harvard, Yale, Williams, Vassar, Bryn Mawr, Columbia, Oberlin, Chicago, Fisk, Talladega, and Tuskegee. By 1905, the school program was parallel to that of white Northern schools. The process continued with the hiring of Mable Edna Brown, an African-American, as Academic Department Head in 1905 (Willis, 2002).

Brown increased literacy education by encouraging the reading of classics and using thematic writing, offering a more traditional classical education. And now, the writings of militant abolitionists, such as Frederick Douglass were included, as were such local

cultural resources as Emily Hallowell's, *Calhoun in Pictures and Stories* in 1909 (Willis, 2002).

In the 1920's, Edward Allen became the first male academic department head. He emphasized intellectual growth, by encouraging higher order critical thinking skills (Willis, 2002, p34). His successor, Luella Jones, added college preparatory classes including courses in Latin, science, mathematics, and like Manassas, making industrial education an elective. She capped her efforts by adding the 11th and 12th grades (Willis, 2002, p. 39).

The Howland papers indicate her donations commenced in 1901, with a donation of \$57.75, at a time when Thorn was trying to add \$5000 more per year to the endowment fund. By 1921-22, she donated \$100, although it would be safe to assume she contributed annually since in her files are annual reports and catalogues from the school. Many of the contributors to CCS are women who are listed under their own names, not their husbands. In fact, the subscription list was a veritable "*who's who among the women of Boston's prominent families*" (Stone, 1990, p. 214).

Howland was in good company, not only financially, but philosophically. As with Heathsville and Snow Hill, school leaders encouraged the local sharecroppers to own land as a vehicle of liberation from economic servility and dependence on whites. A land bank was organized to provide funds. Lots of 30-60 acres were sold, some in smaller parcels, to women. Ultimately, over 92 deeds were issued. So not only were blacks being educated, they were being empowered through entrepreneurship.

Thorn praised the school's progress in 1919, but it was coming under duress as a result of declining enrollment due to the northward migration of blacks, fiscal stringency, and it was under increasing pressure from members of the Hampton-Tuskegee model to bring its curriculum back into line.

This streak of independence brought censure from the disciples of Tuskegee, similar to that of Edwards at Snow Hill. Robert R. Moton, successor to Washington, was in an alliance with purported Klan member Berto Johnson to bring Edwards to heel. Moton sought the same for CCS. He wrote to Johnson: "I hope we can work out the Calhoun matters as well. It will take a little longer, but it can be worked out. There too, I know you will do everything in your power to work out the situation satisfactorily" (Anderson and Moss, 1999, p 31). CCS was close to Snow Hill, only 25 miles distant. Not only was it near geographically, but its curriculum was also markedly different from that espoused by Tuskegee. Despite these pressures, the school struggled on with assistance from Emily Howland and others, but it could not survive the increasing pressure from major philanthropies; the northward migrant of blacks, the declining importance of agriculture, the Depression, and the death of Charlotte Thorne in 1932.

Conclusion

At a time when Southern antipathy to Northern philanthropy was most intense, roughly 1890-1920, Emily Howland made it possible for underfunded black schools to survive. African-Americans wanted their schools to promote race, pride, economic mobility and political freedom. As shown in the case studies, all of these objectives were pursued with varying degrees of success.

Were the struggles faced by these schools typical? By-in-large, the answer is *yes*. Ostensibly it appears as a struggle over educational policy—an academic or industrial focus. In actuality, the differences between the two philosophies were simply points on a continuum. Those which had access to abundant resources via Northern philanthropies, such as Tuskegee, embraced the industrial model; those with limited access to funds, of necessity had to adapt. At times, the academic curriculum was successfully undermined, such as at Fort Valley High and Industrial School in Georgia and at Christiansburg Industrial Institute in Virginia. Yet it may not have been the disparate educational philosophies which were the catalyst for change. By 1915, the influence of Booker T. Washington was waning. There was the emergence of black pride as seen in the Harlem Renaissance and Marcus Garvey's United Negro Improvement Association. The doors to literacy were opened which nourished a new generation of African-American leaders, regardless of the type of school they attended. For example, despite his imposition of the Tuskegee model at Fort Valley, Henry A. Hunt actively supported voter registration drives ("Henry Alexander Hunt"). And, at Christiansburg, Edward Long openly criticized an article by racist author Thomas Dixon, Jr., justifying lynching as the means to control blacks. And, perhaps anticipating the work of Carter Woodson, Long was the first to introduce a course in African American history ("Christiansburg Institute").

In Florida, Mary McLeod Bethune established the Daytona Educational and Industrial Institute for Negro Girls. A civil rights activist, she is also credited with coining the phrase, "*I am black, I am beautiful*" ("Mary Bethune "Academy For Children—A History of Mary Bethune").

And there needs to be mention of the *Montgomery Industrial School for Girls* in Alabama. Established by two white teachers, Alice White and Margaret Beard in 1886, it remained in operation of four decades. Its most famous student was Rosa Parks ("Alice White: The Principal Influenced Rosa Parks"). The one constant in all those schools was the funding stream of Emily Howland.

Furthermore, most of the schools aided by Emily Howland were led and staffed by African-Americans, which not only provided good role models, eroding the myth of black inferiority, but also created jobs. The land ownership programs pursued by most of the schools created income for farmers who could then provide financial support for their schools, not only maintaining their independence from white control, but also essential given the declining fiscal support for black education by white-dominated Southern legislatures. Retaining a degree of autonomy allowed schools to experiment with liberal arts programs. Not only was that a pragmatic response to the dearth of funds, which made purchasing expensive industrial machinery prohibitive, but it was also essential for the training of future black leaders (Breault, 1976, p. 136). Major White Northern philanthropies and their agencies (SEB, GEB, Jeanes, and Rosenwald Funds) only began large-scale funding for black schools in the 1920's, fearful in earlier decades of antagonizing the white power structure in the "New South". Due to their reticence, the pivotal importance of lesser known, but important benefactors, such as Emily Howland is significant.

"Her actions in supporting black education... [were] both humanitarian and deviant since [they] stemmed from her socially unacceptable humanist belief in the right to equalize of opportunity for black persons within the United States"
(L. H. Foster to Mrs. Chester Simkin).

Howland was remarkably generous. The will noted in her obituary lists a total of 34 schools which received \$54,500 after her death in 1929, or approximately \$678,000 in today's currency. This does not include the donations she made annually, or the monies given to individual students to encourage their further education. For example, a letter from Tuskegee Institute, notes that her contributions began in 1890 and terminated in 1926, ranging in amounts from \$10 to \$1300 totaling \$11,000 – or almost \$150,000 in 2010 dollars (Howland to B.T. Washington). At times her gifts were designated for special purposes – an endowment fund, a scholarship, a power plant, a library or machinery. Howland also stipulated her funds go to female students ... *“because women are handicapped & (sic) generally discriminated against in the race of life. For this reason, they should remember each other”*. She was obviously motivated by deep convictions of social justice for two disenfranchised segments of American society – African Americans and women.

In the South of her time, plagued by lynching violence, Jim Crowism and the *“school wars”* between Booker T. Washington and W.E.B. DuBois factions, her generosity was a constant and courageous gesture nourishing struggling institutions, many of which educated a rising generation of black leaders who would – and did – challenge the system or American apartheid.

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The Hybrid Course Model: Taxonomy-focused Pedagogy in a Learner-Centered Culture

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Abstract

This paper offers an authentic hybrid online model (blended face-to-face and online course format) for teaching and learning in the area of social sciences. The purpose is to explore the instructional theory, content analysis, objectives, lecture material, and assessment strategies in a sample hybrid course. Content from a juvenile delinquency course is applied to illustrate the core learning components in a hybrid course. The model extends research on the revised Bloom's Taxonomy. A hybrid teaching pedagogy and student cognition processes are mapped to match assignment types that empower student learning in an interactive hybrid course community.

Keywords: *Hybrid Course; Online Model; Blended Face-to-Face-Model; Online Course Format; Online Instructional Theory; Bloom's Taxonomy; Taxonomy-focused Pedagogy; Teaching Sociology.*

Introduction

Online academic communities are growing and are developing new ways of using information and communication technologies to establish interactive learning relationships (Charalambos, Michalinos, & Chamberlain, 2004). Still, there is a need to reflect on the design, formal approaches of development, and delivery of blended learning approaches. This paper illustrates an action plan for delivery methods in a learner-centered¹ hybrid course. Course information from SOCI 312: Juvenile Delinquency is applied to showcase features of the hybrid course design.

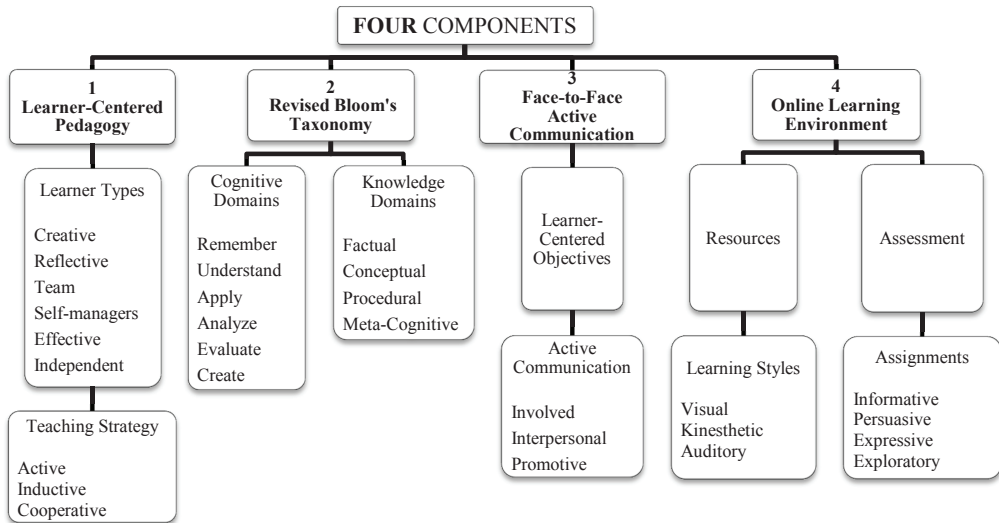
Hybrid Blended Learning Model

The theoretical framework of the learner-centered hybrid course design incorporates a building block model with four intersecting components: (1) learner-centered pedagogy, (2) revised Bloom's taxonomy, (3) face-to-face active communication, and (4) the online learning environment. The model connects teaching and intellectually captivating practices that focus skill development and student engagement. The learner-centered pedagogy focuses the goals and role of the faculty member. Revised Blooms taxonomy is applied to embrace the cognitive, affective, and psychomotor learning skills of students. The pedagogy spawns active communication during the lecture, and encourages the instructor to stimulate student learning outcomes that are active and transformational. The online learning environment of the hybrid course hosts the resources and assessment strategies.

Pedagogical Philosophy

Figure 1

Hybrid Learner-centered Theory of Instruction



A teaching pedagogy is an instructional theory that explains procedures, organization, and structure of learning activities. The current learner-centered hybrid course pedagogy centers students' ability to learn and integrate knowledge in the specific social context of the class. The instructor analyzes students in the class environment, and produces actively designed lectures that pertain to that particular group. Hence, online content is pre-established but the face-to-face experience changes as instructors use their knowledge of assigned assessments, learning objectives, and teaching tools to help students grasp the content more easily.

While some instructors are teacher-centered, spending a bulk of their time considering the content they will teach in a course (Kember, 1997), the hybrid instructor focuses on teaching and the student. Rogers (1983) note that "teachers can be themselves" by using their originality to transform the educational atmosphere, teacher and learner relationship, and discourse of teaching. The learner-centered pedagogy promotes freedom of the outside of the box thinker, recognition of new knowledge, and also entails a structured academic framework for knowledge building. The pedagogy also appeals to six types of learners: creative thinkers², reflective learners³, team workers⁴, self-managers⁵, effective participator⁶, and independent enquirers⁷ (Grout & Long, 2009).

In *SOCI 312: Juvenile Delinquency*, the instructor addresses the learner-types simultaneously. The instructor introduces content in connectable ways that inspire learning but also uses the hybrid pedagogy to form positive attitudes and build students' confidence in specific knowledge or skills. In particular, the SOCI 312 teaching strategy includes *active*,

cooperative, and *inductive* teaching methods. The active method uses course information to discuss, debate, or brainstorm relevant ideas. The classroom environment invites cooperative student dialogue that forges accountability and high expectations of students (Lea, Stephenson, & Troy, 2003). The instructor of SOCI 312 also anticipates that students will use several cognitive strategies to learn the course material. The students are also expected to apply learned course material by solving current problems, generating comparable scenarios, and brainstorming new discoveries. Alongside classroom ambiance that entails mutual respect, the learner-centered strategy fosters a valuable, positive experience that makes learning relevant, interesting, and empowering (Edwards 2001).

Engaging Cognition and Knowledge

SOCI 312: Juvenile Delinquency hosts a full range of cognitive strategies and knowledge areas that allow the instructor to consider how students learn course material. Six revised Bloom's categories are applied to classify learner-centered objectives of each lesson (Whalley et al., 2006). From concrete to abstract, the six multi-tiered hierarchical cognitive levels, or domains include: (1) remember, (2) understand, (3) apply, (4) analyze, (5) evaluate, and (6) create (Anderson & Krathwohl 2001, p. 67-68). Revised Bloom's combines cognition processes with types of knowledge to be learned. Fact, theory, process, and awareness-oriented knowledge areas categories include: (1) factual knowledge, (2) conceptual knowledge, (3) procedural knowledge, and (4) meta-cognitive knowledge (Forehand 2010). The intersecting levels of cognition and knowledge are tremendously useful for writing learner-centered objectives and aligning those objectives with curricular assessments (see *table 1*, Revised Blooms and Objective Verbs).⁸

The lesson goals, learner objectives, and teaching strategy are all designed in consideration of students' ability to successfully respond to classroom instruction. The goal in lesson one for SOCI 312 includes status offenses, core concepts, crime measurement tools, and patterns of adolescent treatment, which are the core content areas of the lesson. In addition, the core content is contextualized into applicable cognition categories that anticipate students' thought processing methods during the learning experience. The lesson goal displayed below projects students' understanding of course material and their proposed intellectual capacity after engaging lesson one (see *table 2*, SOCI 312: Juvenile Delinquency: Formulating the Goal and Objectives).⁹

Table 1

Revised Bloom's Taxonomy and Objective Verbs

<u>Knowledge Categories</u>	<u>Cognitive Process Dimensions and Objective Verbs</u>					
	<i>Remember</i>	<i>Understand</i>	<i>Apply</i>	<i>Analyze</i>	<i>Evaluate</i>	<i>Create</i>
<i>Factual</i>	define, identify, label, list, name, recite, select, state, who, what	account for, paraphrase, summarize, translate	apply, report, classify	Compare, order, sort	appraise, rank	combine, revise
<i>Conceptual</i>	describe, draw, record, write,	discuss, explain, interpret, justify	experiment, illustrate, demonstrate, modify, make use of	analyze, debate, explain	assess, critique, justify	design, formulate, hypothesize, plan
<i>Procedural</i>	outline, repeat, tabulate, when	confirm, convert, estimate, predict, infer, relate	calculate, how to, solve,	differentiate, categorize, investigate, distinguish	conclude, solve	compose, devise, generate, produce
<i>Meta-Cognitive</i>	appropriate use, locate, what, where	execute, give example, match	build, construct, employ, produce, sketch	achieve, examine	action, check, judge	actualize, invent, originate, portray

Table 2

SOC 312: Juvenile Delinquency: formulating the goal and objectives

<u>Lesson Goal</u>	<u>Cognitive Domain/ Knowledge Category</u>	<u>Learner-centered Objective</u>
The goal of this lesson is to understand and explain offenses, recognize core concepts, distinguish and evaluate measurement tools, and analyze patterns of adolescent treatment overtime.	Remember/Factual	<i>Identify</i> types of status offenses
	Understand/conceptual	<i>Define</i> juvenile delinquency and adolescence
	Apply/Factual	<i>Classify</i> the use patterns of self-report surveys and official records
	Analyze/metacognitive	Use scenarios to <i>examine</i> how status offenders are handled
	Evaluate/conceptual	<i>Assess</i> past and present treatment of adolescents
	Create/Metacognitive	Use a chart to <i>portray</i> the distinctions between UCR and NCVS reports

Active Communication in the Classroom

Using active communication techniques, the instructor of SOCI 312: Juvenile Delinquency places knowledge into contexts that students already understand or educators use active learning strategies that make new material easier to learn. Active communication explores of critical discourse in a way that spawns reflective learning experiences (Garrison & Kanuka, 2004). During active communication, knowledge should be implanted without students knowing that learning has occurred. In effect, in the learner-centered hybrid course, student learning is a natural process; student cognition, learning criteria for objectives and active lecture communication techniques align seamlessly. The sample objective verbs recommended below shape active communication and are useful for most hybrid course designs (*see table 3, Using Active Communication to Teach Objectives*).¹⁰

In SOCI 312, the teaching strategies entail motivation and greater focus on substantial, objective oriented issues. The instructor uses active learning techniques such as moving around the classroom throughout the lecture, displays PowerPoint presentations, incites humor, tells stories, and uses various types of visual aids. Prospective hybrid instructors are encouraged to incorporate nonverbal communication such as beating on a desk or using symbols in the room, which offers different cues that further engage student learning (*see table 4, SOCI 312: Juvenile Delinquency: Teaching using Cognitive Domains*).¹¹

Each cognitive level aligns with a specific action language that can be used to teach students or measure students' understandings of the content (Forehand, 2010, Krathwohl, 2002). Furthermore, the course objectives help instructors create active learning strategies that challenge students to explore course material in different learning contexts. The first lesson is entitled, *The Nature of Delinquency*. The following examples from this lesson demonstrate how active lecture communication provides students with an opportunity to "experience" the learner objectives:

For example (domains are referenced in Table 4), in this lesson, students *remember* content by "identifying types of status offenses." The *remember* domain encompasses knowledge, recognition, and recall. Learners retrieve relevant knowledge for long-term processing¹². Using the domain, *understand*, students classify, compare, translate, interpret, or estimate trends. These learners comprehend dialogue using oral, written, or illustrative communication.¹³ The third objective is to *apply* methods in self-report surveys and official reports, which consists of implementation, problem solving, demonstrating, or employing specific content. The goal of the fourth objective is to *analyze* course content which encompasses a learner's ability to debate, differentiate, categorize, classify or distinguish information.¹⁴ Fifth, students check, judge, determine and critique criteria, which involves a longitudinal active teaching technique to explore events over time. Students are expected to *evaluate* by investigating past and present treatment of adolescents.¹⁵ The sixth objective requires student learners to *create* a context for learning by *creating* which involves planning, producing or generating a pattern or process. The creative learner is able organize a pattern or collect elements to form a coherent process.¹⁶

Table 3

Using Active Communication to Teach Learner Objectives

<u>Cognitive Domain</u>	<u>Sample Objective Verbs</u>	<u>Sample Active Lecture Communication</u>
1 <i>Remember</i>	appropriate use, define, describe, draw, identify, label, locate, list, name, outline, recite, state, record, repeat, select, tabulate, who, what, when, where, write	describe people, explain events, explain a video, use dictionary examples, compare television shows/documentaries, compare definitions, read from text or article, illustrate a performance/role play
2 <i>Understand</i>	account for, confirm, convert, discuss, estimate, execute, explain, give example, infer, interpret, justify, match, paraphrase, summarize, predict, relate, translate	speech, share photograph, provide an outline, show a diagram, play a tape recording, offer a summary, create a poster, symbolic cartoon, collage
3 <i>Apply</i>	apply, build, calculate, classify, construct, demonstrate, employ, experiment, how to, illustrate, make use of, modify, produce, report, sketch, solve	create a diagram, build a sculpture, compare to a photograph, design a illustration, act out drama, examine a map, create a list, design a painting, plan a meeting, scrutinized a question, create a cartoon, explain a chart, construct a filmstrip, describe a solution, predict a forecast, discuss switching gears
4 <i>Analyze</i>	achieve, analyze, categorize, compare, debate, differentiate, distinguish, examine, explain, investigate, order, sort	devise a questionnaire, use reasoning to create a syllogism, investigate survey findings, explain a model, generate a conclusion, inspect a report, explain a graph, categorize argument details
5 <i>Evaluate</i>	action, appraise, assess, check, conclude, critique, solve, judge, justify, rank	assess a cartoon, critique a story, assess an experiment, review a poem, critique a play, review an article, assess a game, review a book, solve a problem, appraise an invention, critique a song, justify a hypothesis, rank the rules, justify the principles, check the standards, review an action plan
6 <i>Create</i>	actualize, combine, compose, design, devise, formulate, generate, hypothesize, invent, originate, plan, produce, revise	generate a conclusion, design a self-evaluation, make a recommendation, devise a group discussion, conduct a court trial, formulate a survey, prepare an evaluation, formulate a value, formulate a standard, prepare an editorial, establish a plan

Table 4

SOCI 312: Juvenile Delinquency Teaching using Cognitive Domains

<u>Cognitive Domain</u>	<u>Learner-centered Objectives</u>	<u>Active Lecture Communication</u>
1 <i>Remember</i>	<i>Identify</i> types of status offenses	Introduce dictionary definitions, read course text content, compare definitions to current events
2 <i>Understand</i>	<i>Discuss</i> the terms “juvenile delinquency” and “adolescence”	Short story anecdotes of real life situations, compare with theories of adolescent stages
3 <i>Apply</i>	<i>Classify</i> the use patterns of self-report surveys and official records	Team list components, build visual, discuss to apply sample methods
4 <i>Analyze</i>	Use scenarios to <i>examine</i> how status offenders are handled	Survey class to share knowledge and scenarios about offenses, instructor links reported scenarios to rehabilitation models, instructor adds to scenario and distinguishes treatment across culture, instructor prompts students to compare outcomes for offenders
5 <i>Evaluate</i>	<i>Assess</i> past and present treatment of adolescents	Research contexts of treatment, divide class into groups, investigate criteria for analyses of treatment, document findings on the board, instructor justifies principles and validates content
6 <i>Create</i>	Construct a chart <i>portraying</i> the distinctions between UCR and NCVS reports	Instructor’s PowerPoint lecture, students document main core components of each tool on white board, brainstorming game using online reading, students add to list of core components of tools, students post essay distinguishing between the two on discussion forum

The Online Learning Environment

The hybrid model of SOCI 312 entails at least thirty (30) percent online delivery and offers a blended learning experience, which integrates “active” synchronous (face-to-face) learning experiences in the classroom with “collaborative and independent” asynchronous (online) learning experiences. SOCI 312 is delivered using SAKAI¹⁷, a Collaboration and Learning Environment (CLE) used by academic institutions for teaching, research and collaboration. Students enrolled in SOCI 312 use SAKAI to access documents and grades, upload assignments, listen to audio lectures, and take online exams. The online learning environment includes links for assignments, discussion forums, the gradebook, lessons, roster, syllabus, and tests and quizzes. The online environment is the core site that organizes course resources, hosts assessments, and articulates course lesson components. Students have 24-hour access to course information on the internet. This structure provides more instructional choices and submission options.

Student Lesson Plan

The student lesson plan is devised to organize each lesson and identifies the components displayed electronically in SAKAI. In SOCI 312: Juvenile Delinquency, the course is divided into a multiple lesson structure. The student lesson plan is study instrument that guides the student and maps the design of multiple learning styles and differentiated instruction (*see Appendix A, Student Lesson Plan*). Each lesson has its own corresponding student lesson plan. For instance, SOCI 312 includes seven lessons that explore the history, associated factors, and prevention of juvenile delinquency. A student lesson plan includes: a lesson description, learning goals, revised Bloom's taxonomy learner-centered objectives, an academic lesson plan, and the learning assessments. The lesson plan also lists all reading content, electronic materials, and resources that are required in each lesson. Information about the quantity of reading content, duration of audio or video files and links, and electronic file types (e.g. .pdf) are included. The description of a lesson is definitive, structured, and contextualized. It should summarize or define the clear purpose of a lesson and introduce the context of the theme (*see Appendix A, Student Lesson Plan*). Incorporating a consistent structure of descriptions is a useful way of directing attention of the students (Mousley, Sullivan, & Gervasoni, 1994).

Course Resources

The lesson plan is comprehensively designed to accommodate student learning styles. A variation in resource type allows students the opportunities to access knowledge visually, to write content in notes form, to read it silently, envision the content, or hear the material. The hybrid pedagogy entails learning resources that are visual¹⁸ (graphic), auditory (acoustic), and kinesthetic¹⁸ (real-life). These features help the learners become totally engaged in the learning activity. For example, in lesson one of SOCI 312, students have access to required readings, PowerPoint notes (core text summaries), shared student-taken notes, exam study guides, a community exam review (web-based class exam notes), audio recorded class notes, and relevant YouTube videos.

Assessment Categories and Assignments

The hybrid learner-centered theory allows instructors to develop a range of assignments that align closely with the learner objectives and student cognition. The following literature explores four assessment categories (informative, persuasive, expressive, and exploratory) and corresponding assignments types that match differing abilities and academic needs of students (*see table 5, Assessment Categories, Assignment Types, and Cognitive Dimensions*). In the hybrid course, each assessment is submitted in SAKAI, the online learning community.

Informative assessments typically identify the main purpose of a topic and most salient ideas. These assignments are descriptive in nature and may involve a summary or basic evaluation of a subject matter. It is common for informative assignments to include some speculation or show details about phenomena. Informative assessments include assignments such as business memorandums, multiple choice exams, literature reviews, or short essays. On the other hand, *persuasive assessments* are likely to offer subjective, tentative or personal responses. They invite the student to introduce their own perspectives or experiences. They require strong critical thinking skills and are likely to include some exploratory content. The goal of a persuasive essay is usually to reflect and offer a personal response.

Examples of persuasive assessments can include feasibility reports, research papers, or response-like essays.

Table 5

Assessment Categories, Assignment Types, and Cognitive Dimensions

<u>Assessment Category</u>	<u>Assignment Types</u>	<u>Cognitive Dimensions</u>					
		<i>Remember</i>	<i>Understand</i>	<i>Apply</i>	<i>Analyze</i>	<i>Evaluate</i>	<i>Create</i>
<i>Informative</i>	Abstract		x				x
	Business memo		x		x		
	Homework problems	x	x	x	x	x	
	Multiple choice exams	x	x				
	Literature review	x	x		x		
	Portfolio	x	x	x	x	x	x
	Phonetic transcription	x	x				
	PowerPoint Creation	x	x				
	PowerPoint Presentation	x	x	x	x	x	x
	Short-answer exam	x	x		x		
	Short essay	x	x	x	x	x	x
	Summary	x	x		x	x	
	Translation	x	x				
Resume	x					x	
<i>Persuasive</i>	Business letter		x	x	x		
	Feasibility report	x	x	x	x	x	
	Oral presentation	x	x	x	x	x	
	Research Paper	x	x	x	x	x	x
	Response		x		x	x	
	Job application letter	x	x	x			
<i>Expressive</i>	Book review		x		x	x	
	Design projects		x	x	x		x
	Discussion post	x	x	x	x	x	x
	Essay exam	x	x	x	x	x	
	Fairy tale						x
	Journal		x	x	x		
	Personal letter		x		x	x	
	Poem	x			x		x
	Post card		x				
	Reaction paper		x		x	x	
	Review	x	x		x		
	Self-evaluation	x	x		x	x	
	Short story		x	x			x
Song		x				x	
Website	x	x				x	
<i>Exploratory</i>	Programming project	x		x	x	x	x
	Lab exercise/practicum	x		x	x	x	
	Lab report	x		x	x	x	
	Term paper	x	x		x		
	Written topic report	x	x			x	

Assessments also go beyond a summary or an individual's sentiment. For example, an expressive assessment raises questions, explores new ideas, and makes connections with other experiences. The assignments include an intellectual conversation that experiments with multiple concepts. They usually involve some form of evidence that refutes or supports the idea. Like the persuasive assessment, the expressive type entails critical thinking, but the demonstration of the concept or principle is central. The expressive assessment entails a description and a portrayal. Assignment types include journals, reaction papers, short stories, discussion posts, and design projects. One step beyond the expressive assessment is the exploratory type. *Exploratory assessments* involve both research and a demonstration of understanding. Some exploratory assessments involve debates or multiple sided topic exploration. Quantitative or qualitative documentation often supports the discussion. A problem of some type is typically posed, detected, or processed critically. The thoughts are also usually organized alongside solutions or related outcomes. The student may have to describe the subject matter and their interests or validity of the topic. They typically include a narration of evolving thought processes including shifts in focus or narrowing the topic. Some examples of exploratory assessments include group projects, lab exercises, or term papers.

In lesson one of SOCI 312, the learner engages five learning assessments: a journal assignment, short essay, multiple choice exam, feasibility report, and group review project. The assignments fall within several assessment categories, offering students a diverse set of learning strategies. The first goal in a hybrid classroom is to introduce students to each other, which is an *expressive assessment*. The introduction occurs in the discussion forum giving students an opportunity to warm up to one another, learning names and specific details over time. The instructor should encourage students to revisit the post as they participate in more intimate classroom activities. The students also conduct a group project. Although each student is assigned an individual task (to avoid grade penalties that often scare students away from group projects), the assignment benefits the entire class. Each student provides a comprehensive assessment of two concepts from the exam review sheet, and together the class prepares for their multiple choice exam.

Following the review preparation, the students complete a short essay and a multiple choice exam are *informative assessments* but each entail distinct cognitive functions. The multiple choice exam reinforces their memory and understanding of distinct vocabulary words that they later apply throughout the lesson and course. In contrast, the short essay also compels the student apply and analyze material, and on a basic level, create an applicable scenario. The feasibility study is a unique assessment type because it is *persuasive* in nature. Students must demonstrate their knowledge and understanding, while also comparing and contrasting critical information. The comparisons serve as an analyses and evaluation of course content. Given that this lesson falls so early in the semester, focusing on vocabulary and introductory content, it does not include an *exploratory* report or project.

Student Evaluation

Student feedback is an important part of the learning cycle. While some students are oftentimes focused on their satisfaction or dissatisfaction with their grades, in SOCI 312, students commented on structure, teaching methods, and the design of the online portion of the course. Two students stated "I loved the online portion/aspect of this hybrid class."

In tandem, "It was much more convenient and I was able to take extra time to complete assignments to the best of my ability," said another student. A different student made remarks about the hybrid structure noting that it "required more understanding than most classes and was beneficial." The course design and instructor's attention to detail also played a role in student interpretations. "She uses SAKAI effectively and always makes sure that all of the information for each chapter is available online," a student shared. A non-traditional student said, "The class was informative and the hybrid class makes it easier for students who work full time to keep up with the classwork."

Many comments were instructor focused, relating to the learner-centered teaching style. It was a general consensus that student's believed the instructor cared about the students. The most memorable of the student evaluations was the statement: "The professor teaches with passion and has made me more passionate to learn." Using a tone of excitement, another student mentioned: "The instructor (name omitted) is an excellent professor and fills every class with critical thinking!" "The professor (name omitted) is really invested the students and their success," another student pointed out. Others mentioned that the professor was always available to students and had been extremely helpful throughout the semester. Furthermore, the professor "makes the class fun and interesting by using more than the text book," a student reported.

Several students shared their "love" for the hybrid course and the professor's teaching style, recommending that others take the course in the future. However, one student complained about their commute to campus in the evening. Another student "would have liked to see more information written on the board rather than listed on PowerPoint slides" even though the slides were available online. No students criticized the learner-centered teaching pedagogy or the use of online teaching tools via the accommodations available when applying the hybrid format.

Conclusion

This paper develops an action plan and teaching strategy that is relevant for instructors who are energetic in the classroom and able to integrate online technology in their lessons. The learning model offers new methods that integrate pedagogy, classroom teaching techniques, and additional course material that is available online. The teaching method is transformational since it attracts students who are reflective, team workers, self-managers, effective participators, or independent in their learning styles. The course is also organized since students can access lesson plans that focus the learning experience. It is beneficial that the hybrid model accommodates variations of student cognition styles and offers creative face-to-face communication techniques. In addition, the course resources are visual, auditory, and real-life oriented. The learning experience is magnified as students are able to connect course material to real life experiences that are relevant to them. By the end of the course, students understand that the instructor's goal is for them to understand the course material in a way that their intellectual capacity is enhanced, which moves far beyond a typical comment such as "the instructor wants students to do well" in a course.

There is anecdotal evidence that the hybrid course design is both low-risk and potentially more effective than the traditional classroom model (Singh, 2003). The student evaluations in SOCI 312 convincingly show that the hybrid model makes the course material easy to

learn and makes students excited about attending class. Students reported their attraction to the lessons, online learning tools, and active communication strategies, which was a sample implementation of the "Hybrid Learner-Centered Theory of Instruction." Although there are several reported ways to apply revised Bloom's taxonomy, the model for SOCI 312 is unique because it synchronizes design, online structure, and face-to-face teaching strategies in a hybrid formatted course.

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Footnotes

¹The learner-centered pedagogy is similar to the student-centered learning pedagogy, but the course design follows uniquely structured cognitive analyses of curriculum content (O'Sullivan 2003).

²Creative thinkers are drawn to imaginative solutions, abstract ideas, and creative connections to course material.

³Reflective thinkers tend to perform best when knowledge relates to realistic situations and may change their perspectives or invite new ideas that directly connect to their current knowledge.

⁴Team workers engage confidently with others and adapt well to different context

⁵Likely to perform well in an online course environment, self-learners show a strong commitment to learning in a variety of contexts.

⁶Effective participators actively engage issues that impact themselves and others around them, and usually take responsible actions that improve the course.

⁷Independent enquirers usually recognize difference, process information, and evaluate investigations effectively.

⁸Table 1 illustrates the relationship between the two-dimensional knowledge categories, the revised Bloom's cognitive process, and objective verbs that explain how students process knowledge.

⁹Table 2 introduces *objective verbs* that anticipate students' cognitive strategies used to learn the core content of the lesson.

¹⁰Table 3 incorporates sample objectives and corresponding active communication strategies that can be used during a lecture.

¹¹Table 4 illustrates the process for developing diverse teaching techniques that engage diverse, multicultural learning styles.

¹²An instructor may discuss various dictionary definitions, identify and read examples in the required text aloud to the class, and balances use of learning resources such as the textbook, handouts, charts, and audio-visual technology.

¹³An instructor may summarize the theories or tell a story about delinquency connecting knowledge to real life events, which supports the process of knowledge construction. The short story organizes and categorizes the information, which ultimately contextualizes information that students will creatively incorporate with their own ideas and perceptions.

¹⁴The lecture may prompt the student to summarize and measure their opinions in reference to the subject. However, the active lecture entails full student and instructor interaction.

¹⁵Learners may be asked to share hypothetical real-life scenarios about status offenses. Then, to objectively relate or contrasting treatment across cultures and communities instructor connects those experiences with current rehabilitation models that address conduct of status offenders.

¹⁶A group may identify a hypothesis to propose a treatment type during a particular era. Each team would then use course content to document, collect data, and make judgments about the community, legal ideologies about treatment, treatment types, and involvement of the family or government.

¹⁷Lessons often include PowerPoint presentations, diagrams, charts, and pictures, movies or YouTube clips, audio recordings of lecture material, and group discussion forums, which attract auditory learners to the content.

¹⁸First-hand experience or methods showcase real-life examples like samples, study forums, exhibits, role-play scenarios, field trips, guest speakers, and portraits.

Appendix A: Student Lesson Plan

STUDENT LESSON PLAN 1: Nature of Delinquency

Date x – Date x

Description: Lesson 1 explains and describes juvenile delinquency. The lesson introduces a historical overview of the treatment of adolescents. The lesson also offers an overview of social factors that relate to delinquency. Lesson 1 also describes official and unofficial statistics that explain the extent of juvenile delinquency.

Learning Goals: The goal of this lesson is to understand and explain offenses, recognize core concepts, distinguish and evaluate measurement tools, and analyze patterns of adolescent treatment overtime.

Revised Bloom's Taxonomy Learner-centered Objectives:

Remember	<i>Identify</i> types of status offenses
Understand	<i>Discuss</i> the terms "juvenile delinquency" and "adolescence"
Apply	<i>Describe</i> use of self-report surveys and official records
Analyze	Use scenarios to <i>examine</i> how status offenders are handled
Evaluate	<i>Assess</i> past and present treatment of adolescents
Create	Use a chart to <i>portray</i> the distinctions between UCR and NCVS reports

Academic Lesson Plan:

1. Two Required Readings (~45 pages):
 - Bartollas and Schmalleger, chapter 1 – Adolescence and Delinquency (p. 2-21)
 - Bartollas and Schmalleger, chapter 2 – Measurement and Nature of Delinquency (p. 27-47)
2. PowerPoint 1: The Nature of Delinquency
PowerPoint 2: The Measurement of Delinquency
3. Peer Lecture Notes: Lesson 1
Exam 1 Study Guide
Community Exam Review (on Discussion Forum)
4. Audio Lecture: "Lesson 1" (39:49)
http://www.youtube.com/watch?v=B6wp_6MAY2k&feature=youtu.be
5. YouTube Video: "Uniform Crime Report" (7:09)
 - <http://www.youtube.com/watch?v=9VPm8J5XHQ>
 YouTube Video: "National Crime Victimization Survey" (6:12)
 - <http://www.youtube.com/watch?v=CUg85TjBK20>

Learning Assessments: Five Assignments (215 points)

Homework 1: Journal – Class Introductions (20 points) **DUE x by 11pm on “Discussion Forum” link**

Go to the “Class Discussions” forum and post a message that includes a personal intro, your employment experience, a favorite area of study, and your computer experience (~4 paragraphs).

Homework 2: Community Exam Review (15 points) **DUE x by 11pm on “Discussion Forum”**

See the table for concepts. Complete parts 1 and 2 [define, identify, research] (2 paragraphs)

Homework 3: Short Essay – Adolescence and Delinquency (40 points) **DUE x by 11pm on “Assignments”**

Treatment of adolescents, concepts, and status offenses (~4 1/2 paragraphs)

Homework 4: Feasibility report – Measurement (40 points) **DUE x by 11pm on “Discussion Forum”**

Compare and contrast measurement tools (~3 paragraphs)

Exam 1: Multiple choice – Nature and Measurement (100 points) **DUE x by 11pm on the “Tests/Exams”**

Chapter 1 and Chapter 2 of Bartollas and Schmalleger. Use the exam study guide as a study tool to answer 50 multiple choice questions. This is a timed assessment: you have 1 hour and 30 minutes and one attempt to complete the exam.

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