

Purposes

Patricia Maguire
What is Participatory
Feminism?

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Yoland Wadsworth
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Welcome

Access the Reader

"Selected Writings on Feminisms and Action Research"

is compiled as a reader, and can be accessed through [Cornell Library](#) call number HQ1180 .S45 2001.

Given that Participatory Action Research (PAR) and Feminisms (Fem) share "process" as one of the fundamental principles in their philosophy and practice, we can only set the preliminary goal and objectives of the PARticipatory FEMinism Web Site (parfem).

[Muslim Women in North America](#) (Audio)

Barazangi discusses the challenges facing American Muslim women in search of identity. Her lecture was part of the Series on "National Conversions and Social Diversions," Organized by the Western Societies Program at Cornell University in 1991.

What is in the Name?

This site was called "The PARticipatory FEMinism (PARFEM, or parfem in order to be accessible on all browsers with different platforms)" with the intention of making it a long-range site of PAR, emphasizing the practice and the philosophy of feminism as an integrated process. Though the site was originally envisioned for a Conference/ Workshop, organized by CPARN and FemPAR Group under the title "Feminisms and the Academy....going out of business? : Conversation with Pat Maguire" (January 25-26, 2002), we decided to capture the moment and extend the services to create an on-line participatory feminism experimental course, where learners contribute materials and ideas, and carry-on the dialogue.

Part of the discussion on the parfem site will focus on generating and critiquing bibliography (see Reader) on the subject. The other part will focus on case studies and/or live events, such as presentations, discussions, creatively acted live case studies, etc.

Let's Discuss

We invite you to register for the discussion boards. To participate please go to [Cornell Blackboard](#) and register as a guest user if you are not a member of the Cornell community. Thank you for taking the time to share!

Forum Help

Simply type in "register" in either the subject line or the body of the email. You will then receive your username and password via return email.

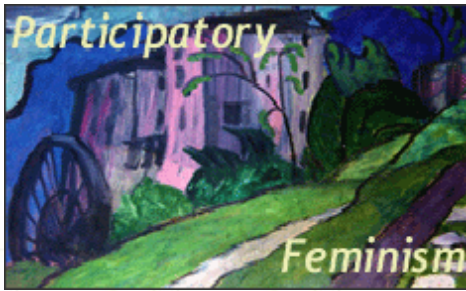
If you are a member at Cornell and have a preexisting account with [Blackboard](#), you may use that preexisting account and password. But to access the forum, you must first register.

These measures are designed to protect the integrity and privacy of the words posted on the forum. Access is limited to only those who have registered. We believe that it is crucial that our cyberspace is a safe space conducive to constructive and open discussion.

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The preliminary goal of parfem is to create a learning environment for restructuring the relationship of feminism and PAR. Parfem is intended for a three-way goal.

- It is an interdisciplinary site wherein the capacity for critical thinking and self-critique is expanded in the process of learning about the State of the Arts of feminism and PAR.
- It is a living experience whereas each user is actually a participant in the creation and evaluation of the curricular contents and instructional design process within the parameters of PAR and feminism.
- It is a bouncing board for a research community that generates value and knowledge claims for the express purpose of taking action to promote social change and social analysis. It allows re-structuring the research process for individuals and groups to control their own learning and destinies.

Participants who use parfem site are people (including community members, students, staff, faculty, and researchers) interested in re-defining their responsibilities to reflect the intents and values of the learning community, both on campus and in the city. Participants in this research-based web curriculum are those who value and/or work within this (the process) framework.

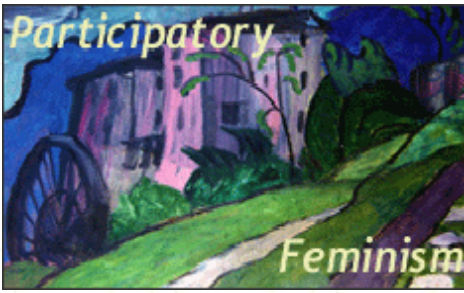
Participants in parfem learn how to define their own learning objectives individually and collaboratively. The basic goal is to maintain a process that allows for nurturing possibilities for social change that promotes involved members to improve their capacities to control their learning and destinies.

Parfem will support the above educational objectives through individual and group interactivity. Participants may use chat boards for discussing reading materials and case studies. In addition, long-range participants may insert still and video images to present a specific event, a case study or an argument. Animation of a concept or a silent discussion is also possible.

Please read the [working paper](#) to further explore the curricular perspective of Participatory Feminism Web Site. Now, '[Let us dialogue](#)' once you are in Blackboard navigate to the discussion board on the Feminism and PAR course website.

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What is Participatory Feminism?

On January 25th and 26th Patricia Maguire took a major role in a series of workshops, discussions at Cornell University centered around her presentation "**Feminisms and the Academy - Going Out of Business**". For more information on the conference, you can read about Patricia Maguire's [background](#) as a pioneer feminist scholar/activist. [Click here](#) to view the conference theme.

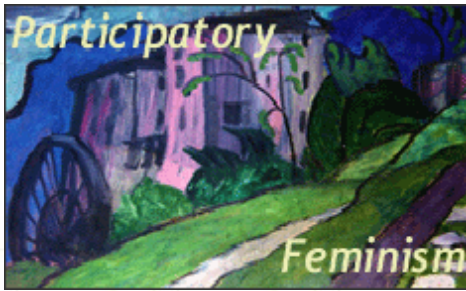
Her presentation is now available here to view using the Real Player©. The player can be downloaded for free by clicking [here](#). Her talk is about an hour long.

- [Introduction](#) (5"39)
- [The State of Feminism in the Academy](#) (3"53)
- [In what ways are Feminisms and the Academy Going Out of Business?](#) (2"00)
- [Revitalizing the Political Nature of Participatory Work](#) (1"50)
- [Politicizing Through the Written Word and the Transformative Lenses of Feminism and Participatory Action](#) (1"55)
- [Creating Spaces and Voices for the Marginalized](#) (3"41)
- [The Pedagogy of the Privileged and the Use of Resources](#) (3"43)
- [Power and Knowledge](#) (2"02)
- [The Power and Knowledge of the Everyday Experience](#) (2"26)
- [Social Construction of Knowledge](#) (4"41)
- [Concluding Thoughts](#) (4"41)

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Access the Reader

"**Selected Writings on Feminisms and Action Research**" is compiled as a reader, and can be accessed through [Cornell Library](#) call number HQ1180 .S45 2001.

In preparation for our seminar with Pat Maguire in January 2002, we put together a reader which will be available to everyone interested in feminisms and action research, particularly as linked to academia. Our purpose is to identify key readings in those areas for those attending the seminar, so as to enhance our discussions, generate questions and, hopefully, find some creative answers.

Following are some ways in which you can participate in this project:

1. Add any other sources (books, articles, etc) you know related to feminism and action research in higher education. Please, provide the complete reference and, if possible, two or three lines explaining why you recommend that source.
2. Let us know if you have already read any of the sources in this list and if you would be willing to write 2-5 lines to describe some of these sources for those who have not read them.

Your input is very important. To participate please go to [Cornell Blackboard](#) and register as a guest user if you are not a member of the Cornell community. Thank you for taking the time to share!

-[Monica Ruiz-Casares](#)

If you are already registered, then go ahead to the [Bibliography Discussion](#)

FEMINISM & ACTION RESEARCH IN ACADEMIA

A Discussion With Patricia Maguire

August 8, 2001

Jump to Author: [Alfieri](#), [Anderson](#), [Armstrong](#), [Atkinson](#), [Berge](#), [Brabeck](#), [Burstyn](#), [Chisholm](#), [Cockburn](#), [Collins](#), [Daniels](#), [DeVault](#), [AlFaruqi](#), [Gatenby](#), [Greenwood](#), [Guijt](#), [Harding](#), [Hollingsworth](#), [Howes](#), [James](#), [Kemp](#), [Lather](#), [Lloyd](#), [Maguire](#), [McTaggart](#), [Mullen](#), [Naples](#), [Nicaraguan Association of Rural Workers](#), [Noffke](#), [O'Hanlon](#), [Oakley](#), [Park](#), [Parsons](#), [Reinharz](#), [Reynolds](#), [Small](#), [Stanley](#), [Stokrocki](#), [Strachan](#), [Tolam](#), [Unger](#), [Wadsworth](#), [Wilson](#), [Zlotkowski](#), [Zuber-Skerritt](#)

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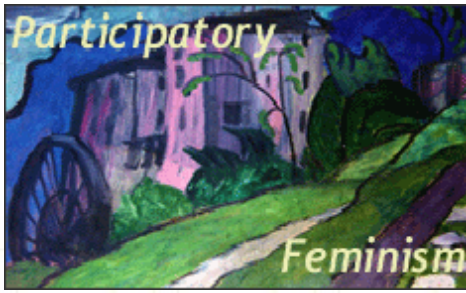
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"The Logic and Practice of the Participatory Action Research Paradigm"

Dr. Yoland Wadsworth

The Melbourne Action Research Issues Centre and The Institute for Social Research Swinburne University of Technology Australia

On June 20th 2001, Yoland Wadsworth introduced a discussion at Cornell University about participatory/action research and its methodology in its historical and comparative contexts. Her seminar is presented here for viewing.

Dr. Wadsworth has 29 years of experience in social research and evaluation, consultancy and workshop facilitation. Most of her work has been in the human services' sector: in local government, community services, State government policy and research, community health, mental health, children's services and child and family welfare, where she has worked with human service professionals, managers, funders, policy-makers and community, self help and consumer groups. She has particularly found herself focusing on achieving the participation of multiple stakeholders - notably the most unheard voices such as those of service-users and professional staff advocating a service-user perspective.

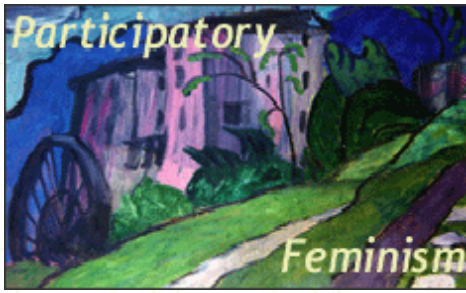
She helped to establish the Melbourne Action Research Issues Centre and is the author of two national best-selling research and evaluation texts `Do It Yourself Social Research' and `Everyday Evaluation On The Run' (2nd Eds. Allen & Unwin, Sydney: 1997). She has a PhD (1985) from Monash University (on the topic of pure and applied social research), has won the Australasian Evaluation Society's ET&S Award for outstanding contribution to Australian evaluation, and is currently working on a book about `building in' user-responsive practice research in human services.

- [Part 1](#) (8"30)
- [Part 2](#) (2"00)
- [Part 3](#) (22"00)
- [Part 4](#) (9"00)

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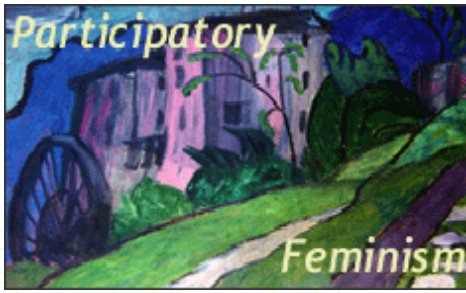
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Working Paper

This paper can be downloaded directly to your computer [here](#).

FUTURE OF SOCIAL SCIENCES AND HUMANITIES IN CORPORATE UNIVERSITIES: CURRICULA, EXCLUSIONS, INCLUSIONS, AND VOICE

Nimat Hafez Barazangi

Cornell University, Feminist, Gender, and Sexuality Studies

And the Cornell Participatory Action Research Network

Institute for European Studies Working Paper, 01.1

Nimat Hafez Barazangi received several awards for her Action Research, including the Glock Award for her 1988 Ph.D. dissertation, an Oxford University Visiting Fellowship, a Fulbright Scholarship and a UNDP Fellowship. She is a Research Fellow, specializes in Curriculum and Instruction, Islamic and Arabic Studies, and Adult and Community Education.

I wish to acknowledge the discussants at the University Seminar for their invaluable comments. I am especially grateful to Davydd Greenwood for his constructive suggestions and encouragement.

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Abstract

During three preceding sessions of the Institute for European Studies (IES) Topical Seminar, three themes were discussed: (1) The university as a corporation, focusing on faculty involvement and partnership with the corporation and the corporate world beyond the university, (2) the students as inheritors of culture and the university as the means of perpetuating cultural norms, and (3) the economic base of higher education.

In my focus on the curriculum, I am basically looking at the philosophical, ethical, and pedagogical dynamics of all the above elements when mapping and disseminating knowledge. I am also looking at how knowledge itself, a main asset of the university, is manipulated between research, teaching, and learning by the old and new guard of

academia. Though the three essays (Barazangi, 1993; hooks, 1994, Middleton, 1993) being analyzed under the curriculum theme were written for different cases and from different worldviews, they share the same historical context. A time when the New Right movements were back lashing at the different cultural groups, including women, as these groups voiced their concerns about curricular inclusions and exclusions, these reactions were manifested in the multicultural vs. mainstream curricula, in the affirmative action admission and testing practices, and in social welfare policies.

The contemporary context consists, in addition, in recent emphases by funding agencies on educational components in research proposals even by NSF, especially in K-12. Residential learning among college students, is replacing ethnic-based dorms or language houses. Yet, the old philosophy of dichotomized subject matters and fields of studies still prevails in recent discussions of liberal arts curricula. A recent report by the Curriculum Committee of the Cornell College of Arts and Sciences still classifies reasoning skills into quantitative and qualitative, with an add-on of moral reasoning. Furthermore, engagement in learning is mainly still treated as a practical skill for the arts and sciences and not part of their main mission, and so on.

Setting the Context

I should state at the onset of this paper the fact that although I was institutionally trained as a curriculum specialist, a psycholinguist, and was a philosophy major in my undergraduate studies, my remarks on the theme under consideration, the curriculum, cannot be divorced from my self-identity and self-learning with/in the action-oriented philosophy of Islamic education. I am making this statement to set the stage for understanding the interaction of identity and knowledge when designing, implementing, and evaluating a curriculum. So, this discussion is not about including Islamic philosophy of education, feminist education, or black studies in the university curricula. It is, rather, about the forgotten factor in mapping the successes and failures of the social sciences and the humanities curricula-- or any other curriculum. The forgotten factor is the inquisitive process that a learner goes through as s/he attempts to make sense of and to act on the nature of knowledge, its origin, and evolution, with the goal of self-realization as a citizen. As I read the three essays listed above, a set of questions emerged as follows:

1. How would these three studies help us think about the future of social sciences and the humanities?
2. What was the process that determined the philosophy, methodology and content of these studies?
3. Who were the agents that have generated and disseminated these studies within their respected fields of study?
4. Why do we need an alternative process?
5. Who might be the agents of re-charting and implementing the new course of study, and
6. When it would be possible to claim legitimacy for such a process?

Looking through the eyes of these relatively young fields of study, such as feminist studies and its academic arm, Women's Studies, ethnic and cultural studies, I move, in my discussion, among three spirals, intertwined levels: (a) social structure and its dynamics of allowing or disallowing group movement within it, (b) academic structure and its dynamics of legitimizing and de-legitimizing the content and the form of the curricula, and (c) historical factors and their dynamics of transferring or holding on to types of knowledge from the vantage point of a certain geographic

location.

1. How Would these Studies Help Us Think of the Future of Social Sciences and the Humanities?

I started my essay on worldview and meaningful learning (Barazangi, 1993) before Middleton's book (1993) was published and before I was fully immersed in feminist studies. This essay provides the background for thinking about the issues discussed by both Middleton (1993) and hooks [sic] (1994). Though the essay was published in 1993, I originally wrote it in 1990, at the time when some academics in the US, such as Diane Ravitch and Arthur Schlesinger, Jr. were rebuking the multicultural history curriculum, especially as Afro-Americans, Native Americans, and other hyphenated Americans were re-mapping the field to re-design a NYS history curriculum for secondary education, and some Cornellians were involved. At that time also, the Religious Right movement was emphasizing the Judeo-Christian foundations of American education while different religious groups, particularly Muslims, were founding their own schools. Meanwhile the English-Only movement was denouncing bilingualism as divisive and blaming it for school failure among Hispanics. My assessment then was that arguments against multiculturalism blinded "mainstream" educators and policy-makers to realizing the instructional equity that such perspectives were bringing to both the pre- and post-secondary curricula even for the "mainstream" population. Such perspectives bring back to our attention John Dewey's (1909, quoted in Barazangi, 1993:84) emphasis that education should be the business of the people. The arguments against multiculturalism also blinded the mainstream policy-makers from recognizing the richness that such perspectives were bringing to the curricula. In retrospect, I also see the education reform movement of the 1980s and the universities' claim to diversity by adding some ethnic studies as having missed a golden opportunity that could have brought social sciences and the humanities together in an interactive pedagogy. That is, instead of changing their dichotomized paradigms, each of these fields turned inward, searching for strategies to patch their curricula with what I call "window-dressing approach to multiculturalism" and add-on materials. Meanwhile, the physical and biological sciences, though for different reasons, have captured the opportunity for interdisciplinary research and pedagogy. Why? Ironically, feminist and women's studies programs were trapped in this separateness and inwardness even when such programs were leading the interdisciplinary movement (Tobias, 2000:36). As if it were not bad enough that feminist studies became divided by the existing ideologies--liberalism, radicalism, and socialism--as Middleton eloquently summarizes in her essay (1993: 38-43), women's studies programs further isolated themselves from activism in the struggle to gain legitimacy in academia. Theoretical grounding--those of social sciences or the humanities--became the new battlegrounds, and, effectively speaking, the movement toward interdisciplinary and multi-perspectives came to a halt. As a result, even women's studies curricula that were intended to be inclusive became, knowingly or unknowingly, exclusive and, at times, divisive as the voices of class, race, ethnicity, and geographic location became louder. This exclusiveness became more pronounced as the arguments for universal women's rights were introduced. The mistake of the post-World War II social scientists and humanists was repeated. Despite the rich literature resulting from feminist attempts to understand women and gender, most of these attempts were made within the existing discourse of the various disciplines, and the focus on the "self" or the "other" as the problem did not change either. Furthermore, the pedagogy became so abstract that women's studies began losing touch with the real issues that feminists teachers and learners were facing.

Sue Middleton discusses not only the major theoretical shifts within the disciplines of women's studies and sociology of education, but she also emphasizes the impact of school and university restructuring that affected both "the context and the content of our teaching and research." She adds, "the economics and politics of the New Right have not only shaped our material circumstances but have also become the objects of our academic inquires." (p.1)

Though the New Right movement in New Zealand was rebuking the inclusion of the Maori and immigrant groups and women knowledge as part of sociology and education curricula, its historical connection and implications are not separate from other New Right movements in every other society, particularly in the Western hemisphere. Middleton cites the literature that was produced in Europe and America to argue against the individualism of the New Right and how antithetical it was to collectivist notions of social justice or equity. I happened to read some of the literature that Middleton cites (Apple, 1986, Arnowitz & Giroux, 1985) as a student of curriculum and instruction, while also reading reports such as the 1983 US Commission on Excellence in Education, "A Nation at Risk" and Allan Bloom's *The Closing of the American Mind*. The irony is that, although New Zealand feminism was being liberated from its European and American ancestors, European and American feminists were trying to cover new grounds in the fight between universal feminism and cultural sensitivity. At this juncture, curricular exclusiveness was being translated into social nationalistic and ethnic exclusiveness, and feminist and women's studies, for example, were reduced on social grounds to the women's rape as the weapon of ethnic cleansing or to the abortion battles. But, it was not until US revisionist policies of affirmative action and social welfare started making an impact on low socio-economic and single mothers that feminist movements started to feel the impact of this exclusiveness locally and beyond the color or cultural divides.

Bell hooks' [sic] *Engaged Pedagogy* (1994: Chapter 1), written at this peculiar time, especially when the forces of the American New Right were pitting one cultural group against another, analyzes this divide. Even when neither teachers nor students were ready to transgress these boundaries and intersect the liberating concepts of Afro-American and feminist studies, bell hooks [sic] reminds us, "many students still seek to enter feminist classrooms because they continue to believe that there, more than any other place in the academy, they will have an opportunity to experience education as the practice of freedom." (1994: 15)

2. What Was the Process that Determined the Philosophy, Methodology and Content of these Studies?

The theme of Middleton's book is built on the interaction of identity and knowledge, or as Sandra Harding (*Is Science Multicultural*; 1998: 7-8) put it, the interaction of "science" and cultures. Similarly, I argue that the nature of this interaction either produces meaningful learning that is followed by action (in the form of change in conception and practice) or it could alienate the learner in the pluralistic education system (eliminating the goal of liberal education as being the business of the people) (Barazangi, 1993: 84-86). In parallel with my emphasis on the philosophical assumptions and their implications for meaningful learning, Middleton emphasizes life histories and bell hooks [sic] emphasizes education itself as the liberating process. Hooks' practice of freedom preempts her meaning of engaged pedagogy and is not a consequence of it. Can we, therefore, eliminate the social categories (minorities, disadvantaged, voiceless, colored, etc.) and the humanities categories (pre-and post-colonialism, modernism, third-world, etc.) that dominated these sciences to arrive at an organized way to make changes, as bell hooks [sic] challenges her students and us to do, in the practice of the curriculum?

3. Who Were the Agents That Have Generated and Disseminated This Dichotomized Sciences?

I define education as the process of conceptual and attitudinal change that may lead to social change, and curriculum as the course of action toward such change (Barazangi, 1993). Since this change requires an individual's identification with a worldview in a particular discourse, I argue that analyzing each element of the curriculum separately only within historical or contemporary context would only bring us back to the "old" discourse of the "superior culture," or superior group of people, or superior field of study that dictates the discourse in gathering and

disseminating knowledge. Middleton provides a process toward realizing the learner's own knowledge by narrating the life history of her research and teaching, as well as the life histories of some of her colleagues and students, bell hooks [sic] through the voice of Maelinda, emphasizes that we would be misguided to act as though we have the luxury to consider these voices or leave them. So, what is the next step?

4. Why Do We Need an Alternative Process?

I address the learner's knowledge at the metacognitive level, as I relate the psychology to the philosophy of knowledge within the ontological view of knowledge and morality (Barazangi, 1993). I further propose that we search for what makes it possible for the learner to regain participation in understanding the particular subject matter whether in a single discipline or within an interdisciplinary setting. This autonomous participation means that a learner will make sense of the material on his/her own, without the meaning being controlled by interpretive sources, including the point of view of the instructor. Such autonomy is a pre-requisite to the cognitive and moral process of learning that will achieve change in conception, attitude, and practice of the curriculum (Barazangi, 2000, 1997). The learner's ability to achieve such an autonomous moral, intellectual and realistic state is the first step toward constructive, meaningful learning and action. It is this meaningful learning, and not mere acquisition of cognitive and moral skills, that may lead to a civic learning environment and to an egalitarian social practice of the democracy (Barazangi, 1998, 1996). The consequences of such curricular outcomes can be far more powerful than a mere liberal, progressive education, or mere liberal feminism, because they could alter the discourse through which the multitude of world views have been wrongly explained as merely multiple representations of voices or mere additions of diverse histories.

The intention of Middleton's book is to emphasize the core issues in educating the woman and the relevance of these issues to contemporary discussions of women and of the curriculum beyond the discipline of women's studies and sociology of education, and beyond cultural boundaries of area and minority studies. But more importantly, her book deconstructs the myth that there is a separation between the curriculum, for example, in "Western civilization" and "area studies," as if these areas of the world did not influence the development of Western civilization into the "Enlightenment" paradigm, or as if the rest of the world has not been the recipient of the modern technologies of the West. Even when these technologies are exported without their scientific foundations, they are not quite free of the condescending Orientals' worldview.

5. Who Might be the Agents of Re-Charting and Implementing the Course of Study?

As the three authors look at the paradigm of critiquing the same discipline, women's education, in different contexts, and its discourse within a course that was supposed to represent that particular discipline, the exercise become too harsh to be tolerated, let alone accepted by the "guardians" of "academic integrity and freedom of expression," and of civil liberties and the freedom of religion act. Neither present departments nor colleges at Cornell, for instance, are willing to see the long-range goal and the in-depth, self-assessment and presuppositions that a student in such a course will be encountering. Perhaps, they see such a goal as threatening and, therefore, resent it. This resentment might be because of the fear of actually changing not only the learners' self-assessment of their own prior knowledge of the subjects, but that these learners might question the "authority" in the respective disciplines. Thus, the focus by curriculum committees is still on distribution requirements while diversity remains relegated mainly to the human resources administration.

6. When it Would be Possible to Claim the Legitimacy of an Alternative Process?

Beginning with selection of the reading material for the course, Middleton answers. But, she adds, one would still have to prepare her teaching in a conventionally "academic" manner, whatever that may mean, and yet at the same time present the contemporary feminists views and other concomitant views with regard to women's education and sociology of education. Meanwhile, such an instructor is expected to be innovative in the teaching method as well as in the content of a course on feminist views on education, while using the conventional didactic, positivist means of "liberal" education and "the requirement" of the particular cross-listed discipline. I ask: "How could such a teaching challenge the present discourse of women's education, while using the traditional dogmatic way of teaching?" (Barazangi, 1999) Without challenging the discourse of the discipline, both in schools and universities (Al-Faruqi, 1998), and without challenging present views with regard to woman's emancipation and human rights, (Barazangi, 2000, 1997), there could be no innovation.

Conclusions

In summary, I bring to the forefront the fact that what might seem to be a great opportunity for cultural group inclusion might, in the long run, be a trap by the larger social structure to maintain the status quo. Such a trap results from not changing the philosophy of mapping knowledge and its pedagogy, not because different cultural knowledge does not fit well with one another, nor is it a matter of including females or minority groups in the process. This reminds me of a similar trap that appeared during the 10th century curricular development process in the Muslim Community-State. The disciplines that were taught in the early Madrasah (the higher learning model that preceded the resident college of Europe) did not have rigid boundaries, nor was the state involved in monitoring the content. The content and the course of study were negotiated between the disciple and the mentor, even when each came from different ideological, cultural and social backgrounds (Stanton, 1990: 18-19, 37-42). Yet as soon as the educational institutions became the tool of political rivalries, contents and boundaries were dictated in order to limit access to the opposing points of view, and creativity was reduced to whose requirements should be enforced, or how dogmatic a curriculum should be (Barazangi, 1995:20-24).

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Appendix

This paper was presented at the:

Institute for European Studies

The Future of the Social Studies and the Humanities in Corporate Universities Curricula, Exclusions, Inclusions, and

Voice

Facilitator: Nimat Hafez Barazangi (391 Uris Hall, Ithaca, NY 14853)

E-mail: nhb2@cornell.edu

Women's Studies Program and the Cornell Participatory Action Research Network

Monday, October 30, 2000

4:30-6:00pm

Room 201, Andrew D. White House

This session explores some of the issues of the curriculum, what is included, what is not, what is voiced, and what is not as part of our broader attempts to understand what issues are taken up and what issues are ignored in contemporary universities.

The readings include the following and a full set will be available to you in 120 Uris Hall by noon, Monday, October 23, through the campus mail by calling 255-7592, and in the Anthropology/Sociology Study, 401 Olin Library.

? Sue Middleton, "The Sociology of Women's Education as Discourse" in her *Educating Feminists: Life Histories and Pedagogy*, 1993.

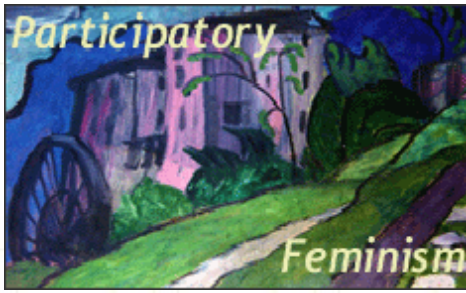
? bell hooks, "Engaged Pedagogy" and "Feminist Thinking" from her *Teaching to Transgress: Education as the Practice of Freedom*, 1994.

? Nimat Hafez Barazangi, "Worldview, Meaningful Learning and Pluralistic Education; The Islamic Perspective", in *Religion and Public Education*, 1993.

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Purposes

*Patricia Maguire
What is Participatory
Feminism?*

Bibliography

*Yoland Wadsworth
What is PAR?*

People

Patricia Maguire ED.D

Associate Professor, Education

Western New Mexico University, Gallup Graduate Studies Center

Jump to Patricia Maguire's:

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- [PROGRAM MANAGEMENT EXPERIENCE and TRAINING CONSULTATION](#)
- [EDUCATION](#)
- [SELECTED CONTINUING EDUCATION](#)
- [SELECTED PUBLICATIONS](#)
- [RECENT PROFESSIONAL PRESENTATIONS-PAPERS](#)
- [UNIVERSITY SERVICE ACTIVITIES](#)
- [COMMUNITY ACTION & VOLUNTEER ACTIVITIES](#)

SUMMARY OF CAREER HISTORY

25 years experience teaching, training, developing and managing programs in multicultural settings (USA and international) in university-based teacher and counselor education; staff, organizational, and community training and development; and participatory research.

27 years community activism: gender and equity issues; sexual abuse, domestic violence, and mental health issues; and technology and education.

SUMMARY - UNIVERSITY TEACHING EXPERIENCE

1988-ongoing Associate Professor (Tenured), Western New Mexico University, Gallup Graduate Studies Center, Gallup, New Mexico. Graduate faculty in NCATE accredited School of Education. Teach and develop education, counseling, and technology courses.

Collaboratively and individually design and facilitate teacher education, counseling, technology, gender studies, and alternative research methods courses for multicultural populations, including Native Americans, Alaska natives, international, and non-traditional students. Skilled in experiential teaching and authentic assessment methods with diverse populations and learning styles. Experienced in integration of web-based technology to support curriculum goals (F 98 started with nice.net; SP 99 WNMU purchased WebCT). Provided innovative integration of technology course on-site at local elementary school (2000). Consistently rated as excellent instructor by students. WNMU-Gallup Graduate Center provides teacher, administrator, and counselor education programs in an under-served, under-resourced setting for 300+ graduate students yearly (approximately 15-20% Native American).

Consistent with NCATE and School of Education conceptual framework, implemented and sponsor a participatory decision-making group, the Gallup Graduate Student Advisory Council. Student advisement responsibilities. Work on various SOE and university committees. Publications in participatory research and feminisms; women and international development assistance. International reputation in participatory action research (PAR). Invited as key speaker, panel member, and contributing editor for international PAR conferences, publications, and training programs.

SUMMARY - PROGRAM MANAGEMENT EXPERIENCE and TRAINING CONSULTATION

2000-ongoing Coordinator, MAT Programs at WNMU-Gallup- Program development and management responsibilities for masters of arts in teaching programs (elementary, secondary, and special education), including liaison with area school districts and Bureau of Indian Affairs. Collaborative development of proposals for teacher development programs with Peace Corp Fellows and Teach America.

1991- Manage/Coordinate Teacher Licensure Program partnership with Gallup McKinley ongoing Schools - Coordinate liaison with GMCS for alternative licensure program with NM DOE, Certification Unit. Annual planning with GMCS Assistant Superintendent of Human Resources to update and ensure program adherence to university requirements. Advisement of teachers in program. Development and completion of yearly matrix to NM DOE, Certification Unit for each participant.

1994 Training Consultant, Human Science Research Council (HSRC) of South Africa, Center For Research Methodology - Designed training institute and managed facilitator team for Participatory Research Training Institute held at University of Transkei for 200 professionals from southern Africa region. Part of larger HSRC post-apartheid effort to make its resources available to historically black universities for research capacity building (work with Drs. Derek Mulenga and Ineke Muelenberg-Buskens).

EDUCATION

1987 Ed.D. Center for International Education, University of Massachusetts, Amherst. Emphasis - nonformal education and participatory research for empowerment; human resource development in international development assistance context; gender issues.

1986 Pergammon Press - National Women's Studies Association Award for Graduate Research, first place nationally.

1975 MS Counseling and Human Systems, Florida State University

1974 Basic Certificate, Gestalt Therapy, The Churchill Centre, London

1973 BA Psychology, with honors University of Florida Junior year in London

SELECTED CONTINUING EDUCATION

1999 - Education Technology Improvement Project (ETIP), Navajo Education Technology ongoing Consortium. Participant in 3 year series of 4 one-week technology training courses. Volunteer community member of Red Rock Elementary School Technology Team (Principal, two teachers, and community/parent member). Subsequently conducted web-quest training for Red Rock Elementary School faculty.

2000 MCI World Com Foundation, Marco Polo - Internet Content for the Classroom. WNMU RETA Training, Boothill Lab, April 2000.

1999 WebCt, Powerpoint and Electronic Portfolio Courses (4 credits total) at WNMU

SELECTED PUBLICATIONS

2000 Uneven Ground: feminisms and action research. Chp 5 (pp. 59-69). Handbook of Action Research.. Peter Reason and Hilary Bradbury (eds). London: Sage Publications.

2000 The Congruency Thing: transforming psychology research and pedagogy. Chp 13 From Subjects to Subjectivities: A Handbook of Interpretive and Participatory Methods. Deborah Tolman and Mary Brydon-Miller (eds). New York: New York University Press.

2000 Enduring Lessons: Dig In, Connect, Listen, Act Congruently. New author's preface for fourth printing of my book, Doing Participatory Research: A Feminist Approach (1987). Amherst, Massachusetts: Center for International Education, University of Massachusetts. Foreward by Davydd Greenwood, Goldwin Smith Professor of Anthropology, Cornell.

1996 Feminist participatory research: knowing and being openly embrace. Chp 3. In Participatory Research in Health: Issues and Experiences. K. de Koning and M. Martin (eds). London: Zed Books. Also published in southern Africa by National Progressive Primary Health Care Network (NPPHCN), Johannesburg, South Africa.

1996 Considering more feminist participatory research: what's congruency got to do with it? Special Issue - Qualitative Inquiry. Y. Lincoln and P. Reason (Eds). Vol.2, No. 1, pp.106-118.

1996 Reviewer - for juried journal, Qualitative Inquiry, editors N. Denzin & Y. Lincoln

1994 Participatory Research - One Feminist's Perspective - Beyond Androcentrism. In Proceedings of the International Symposium on Participatory Research in Health Promotion. in K. de Koning (ed). Liverpool, England: Liverpool School of Tropical Medicine, ERG.

1993 Challenges, Contradictions, and Celebrations: Attempting Participatory Research. Chp 10. In Voices of Change: Participatory Research in the United States and Canada. P. Park, M. Brydon-Miller, B. Hall, T. Jackson (eds). Westport, CT: Bergin & Garvey.

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1987 Challenging Male Monopolies: Feminist Participatory Research. Perspectives. Summer. Women of Color Issue.

1985 Getting it Together...Together: A Handbook for Volunteers. Gallup, New Mexico: BFS Inc.

1984 Women in Development: An Alternative Analysis. Amherst, MA: Center for International Education, University of Massachusetts.

1980 Training of Trainers Manual. Lome, Togo: US Peace Corps, African Regional Training Resource Office.

1979 Evaluation of Guidance & Counseling Services 1978-79 (with V. Spielbichler). Kingston, Jamaica: Ministry of Education

1978 Evaluation of Guidance & Counseling Services 1977-78. Jamaica: Ministry of Education

RECENT PROFESSIONAL PRESENTATIONS-PAPERS

June 2001 Bridging the Gap: Feminisms and Participatory Action Research. With M. Brydon-Miller University of Cincinnati, and A.

McIntyre, Fairfield University Successfully obtained grant funds from the Society for the Psychological Study of Social Issues (SPSSI), to design and facilitate working conference for 25 international scholars June 22-24, 2001, Boston College, Chestnut Hill, Massachusetts. Established pre-conference web-based threaded discussion site for collaborative conference planning and community building.

UNIVERSITY SERVICE ACTIVITIES - EXAMPLES from 2001-1992

2000-2001 Working member, University Promotion and Tenure Task Force

1997- Faculty Advisor, GGSC - Graduate Candidate Advisory Council: Development and ongoing faculty advisor for first and ongoing graduate student advisory council - elected advisory council of 12 graduate students (3 from each of 4 programs) meeting monthly for meaningful input and decision making in program, policy, and center improvement. Congruent with SOE conceptual framework for active, participatory decision making.

1999-1990 Intake Interviews, Counselor Education Masters Program - team member to conduct Intake interviews for prospective counseling masters candidates for GGSC program.

1998- 1999 WNMU Virtual Campus Committee: member of university committee to explore and implement web-based technologies in support of curriculum. Fall 1998 - with no university support, implemented Classroom Internet Assistant via nicenet.net, a www site for threaded discussions, link sharing, and document sharing . Class generated data and evaluation of strengths and limitations of web-based course assistant. Helpful to university implementation of WebCT. 1996-Ongoing - consistent and increased integration of internet resources into course requirements.

1997-98 GGSC New Facility - with no release time from chairperson & faculty load, initiated and brokered process to obtain, design, and build 6,600 square foot new facility for GGSC (6 offices, 3 classrooms, and computer lab). Obtained bids, scouted property, worked with contractor and architect, worked with vendors to obtain bids for connectivity wiring, 56 K line, phone system, computer lab set up, and security system. Liaison between main campus management and contractor. Managed organization of building dedication and publicity -May 1998 - dedication speakers included state representative, VP of Navajo Nation, superintendent and mayor, and WNMU President. Organized traditional Navajo blessing of new facility.

1996-97 NCATE Participatory Process - proactively organized input of GGSC graduate students into development and revision of SOE vision statement and goals. GGSC graduate students wrote extensive critiques and offered modifications during "Invitation to Comment" period. GGSC graduate student comments utilized at SOE Fall 1996 retreat refinement of Vision statement.

1994-1997 US Bureau of Indian Affairs, Ft. Defiance Agency, Special Education Personnel Training. Managed collaborative planning and implementation of on-site professional development training for agency-wide schools special education personnel. Innovative model of inclusion training of all school staff from certified personnel to bus drivers and dorm aides. Additional work with BIA Boarding schools for on site training funded by Navajo Nation Trust Fund.

1994 Award - Honored by NM Coalition of Sexual Assault Programs for work done at WNMU-GGSC that contributed to training of NM professionals in handling sexual abuse issues.

COMMUNITY ACTION & VOLUNTEER ACTIVITIES

1995-ongoing Girl Scout Troop Leader, Troops #2282 and 3211 Chaparral Council. Leader for 2 troops - 14 Junior Girl Scouts; 5

Cadette Girls Scouts - multicultural troops. Meet 2x month plus additional community service projects. Developing girls' leadership and citizenship skills. Consistent with resiliency and child development research that children need consistent, caring adults in their lives.

2000 Special Award for Outstanding Service as Community Reader, Red Rock Elementary

1994-1997 Organizer, WNMU-GGSC Annual (4 years) "Food for Thought" Children's Book Drive. Annually collect over 1200 children's books for distribution in Baskets for Brotherhood Thanksgiving Food Drive (sponsored by KGAK), Christmas distribution (Zuni WIC), and distribution through other holiday programs. Involves over 140 area families. Supporting children's literacy and National Education Goals, Goal #1.

1992- 97 Co-President, Red Rock Elementary School Technology Foundation (1992-96). Worked with teachers, parents, and district level officials to purchase hardware, 56k line, and sponsor teacher training to integrate technology in support of curriculum goals in aculturally diverse elementary school. 1996 - Recipient of Gallup McKinley County School Board Award for contribution to school district through Technology Foundation

1992-98 Classroom Literacy Volunteer: read biweekly with readers/pre-readers to help develop literacy skills. For two years managed classroom Book-It Program to encourage home reading. 1995 - Recipient of GMCS School Board Award for Book It efforts. 1998- Young Author Program Volunteer- help students word process and edit their books.

1991-94 President, Board of Directors, New Mexico Coalition of Sexual Assault Programs, Albuquerque, New Mexico.

1991 Keynote March & Rally Speaker, First Annual Gallup March and Rally Against Domestic Violence. National Domestic Violence Awareness Month. Speech: Raising Little Mermaids and Terminators: the fertile soil of domestic violence.

1992 - 98 Distinguished Teacher Award Selection Committee Member, Gallup, New Mexico. Working Judge for 2 year rotation - involved classroom observations of K-12 teacher nominees and evaluating written applications. Distinguished Teacher Award sponsored by Gallup Independent newspaper and Sunwest Bank.

1985 -93 Member and Elected Secretary/Board of Directors, American Association of University Women, Gallup Branch. Community service project and scholarship fund raising.

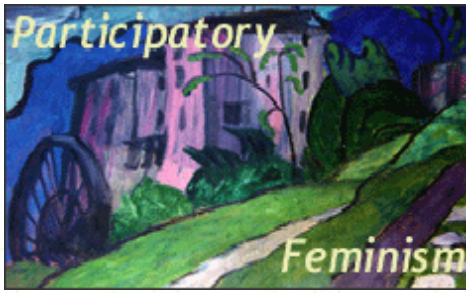
1984-86 On-call Volunteer, Battered Families Services, Gallup, New Mexico. Volunteer to meet & escort endangered women and their children to safe shelter, often in the middle of the night; conducted initial intake interview & informal counseling; provide transportation for women & their children to area social & legal services.

1981-83 Working member, National Organization for Women, Hampshire County Chapter, Massachusetts. Chapter President (1982). Delegate to National NOW Conference, 1982.

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Conference Theme

The proposed theme below was one of the suggestions that Pat provided and the Conference Planning Group selected.

Pat's Theme

** Feminisms and the academy - going out of business*

I'm thinking here of the challenges of cyberspace and web-based technologies to the traditional work and format of higher education - and the traditional academic forum/platform of feminists - How web-based technologies may be rendering both feminisms and higher ed irrelevant.. and like the title above, the irrelevancy of academic feminist talk for everyday people ...

As you know from our first email exchanges, I am an optimist at heart and prefer to focus on the contributions of feminisms to the work of changing our realities and lives - but I recognize the need to shake it up....

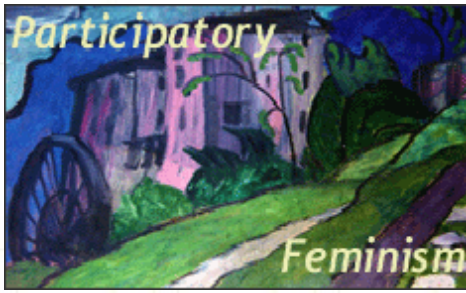
Your input is very important. To participate in the discussion please register for the forum. [More Information on Forum Registration](#). Thank you for taking the time to share!

If you are already registered, then go ahead to discussion on Blackboard.

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Nimat Hafez Barazangi

A Biographical Summary (July 2006)

Nimat Hafez Barazangi is a research fellow at Cornell University. Her book: [Woman's Identity and the Qur'an: A New Reading](#) (The University Press of Florida, December 2004) was labeled by one of the reviewers as "the most radical book in the last 14th centuries of Islam". She co-edited [Islamic Identity and the Struggle for Justice](#) (University Press of Florida 1996, 2000) translated into Arabic, (Dar Al Fikr, 1999) in which she also contributed "Vicegerency and Gender Justice," and has published about thirty articles, essays, and book reviews. Her publications include "Understanding Muslim Women's Self-Identity and Resistance to Feminism and Participatory Action Research" in [Traveling Companions: Feminisms, Teaching, and Action Research](#). Edited by Mary Brydon-Miller, Patricia Maguire, and Alice McIntyre. Westport, CT: Praeger (2004), 21-39; "Muslim Women's Islamic Higher Learning as a Human Right: Theory and Practice" in [Windows of Faith: Muslim Women Scholar-Activists in North America](#) edited by Gisela Webb (Syracuse University Press, 2000), the Arabic translation was edited by Barazangi (2002); and her Guest Edited Volume of the Journal: [Religion and Education](#), titled, [Taqwa, The Equilibrium: Issues of Islamic Education in the United States](#), (Volume 25, Number 1 & 2, Winter 1998), in which she has an article, "The Equilibrium of Islamic Education: Has Muslim Women's Education Preserved the Religion?"

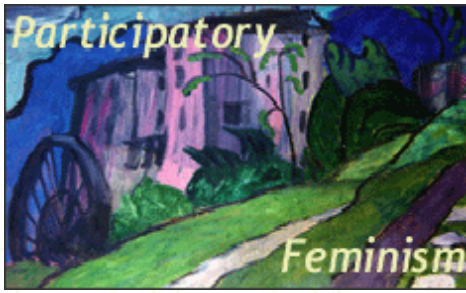
[View Publications List](#)

Dr. Barazangi has received several awards for her participatory action research, including the Glock Award from the Department of Education at Cornell University for her 1988 PhD dissertation; a visiting fellowship from Oxford University; a scholarship from the International Council for Adult Education; a three-year serial Fulbright scholarship for Syria (1995-97); and the United Nations Development Program 1999 and 2002 fellowships for Syria. She received her BA in philosophy and sociology from Damascus University, her MA in educational psychology and early childhood education from Teachers College, Columbia University, and her PhD in curriculum and instruction, Arabic and Islamic studies, and adult and continuing education from Cornell University. She recently received the 2005-2006 Fulbright Scholarship to Syria.

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Davydd James Greenwood

Cornell University

Goldwin Smith Professor of Anthropology

Director of the Institute for European Studies

Corresponding Member of the Spanish Royal Academy of Moral and Political Sciences

My work centers on action research, political economy, the Basque Country. I previously was Chair of the Biology and Society Program at Cornell and then held the John S. Knight Professorship of International Studies and the position of Director of the Mario Einaudi Center for International Studies at Cornell University. I have been at Cornell University since 1970.

In the area of action research, I serve on the editorial boards of Dialogues on Work and Innovations, Concepts and Transformation, Systemic Practice and Action Research, Action Research International, and the Revista de Antropología Aplicada. I am also participant in the Norwegian "Enterprise 2000" Program and served on the staff of the Scandinavian Action Research Development Program (ACRES) during the 2 years of its operation.

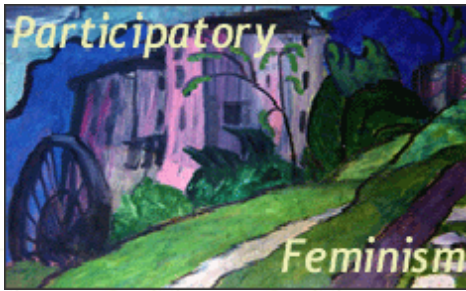
My books include Unrewarding Wealth: The Commercialization and Collapse of Agriculture in a Spanish Basque Town; Nature, Culture, and Human History; The Taming of Evolution: The Persistence of Non-evolutionary Views in the Study of Humans; Las culturas de Fagor; Industrial Democracy as Process: Participatory Action Research in the Fagor Cooperative Group of Mondragón; a monograph with Johan Elvemo, Lisa Grant Matthews, Ann Martin, Aleeza Strubel, Laurine Thomas, Teaching Participatory Action Research in the University in Studies in Continuing Education, and Introduction to Action Research: Social Research for Social Change (with Morten Levin), and two edited books, Democracy and Difference: A Comparative Study of the Impact of Legal-Administrative Structures on Identity in the United States and Spain and Action Research and Rhetoric: The Scandinavian Action Research Development Program.

My action research experience centers on a two year project in the Guthrie Clinic in Sayre, Pennsylvania, a four year project with the industrial labor-managed cooperatives of Mondragón in the Spanish Basque Country, and a one year collaborative community social and economic development project in Spain's La Mancha region, collaboration in a number of projects with the Program for Employment and Workplace Systems in ILR Extension at Cornell University, ongoing work with a variety of groups attached to the Norwegian University of Science and Technology in Trondheim, and current action research projects in the Town of Lyons, New York and in the South Seneca County, New York area.

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Ann W. Martin

Biographical Sketch

Ann Martin has been associated with Cornell's Programs for Employment and Workplace Systems (PEWS) since 1986. She has performed organizational needs assessments and consulted on collaborative change, including joint labor-management work in industry, the public schools, and higher education. From January 2000 to January 2003, she held the role of Associate Dean and Director of Extension for Cornell's School of Industrial and Labor Relations, during which she worked actively to position the division for major change.

Ann conducts workshops and provides technical assistance on joint decision making, strategic planning, team processes, resistance to change, and conflict management. She has managed large search conferences in which diverse stakeholders work out collaborative plans for the future and co-directed a labor-management initiative to design an internal mediation process for the 15,000 employees of the Unified Court System of New York State. A former teacher and board of education member, Ann's recent work has taken her back into the schools where she works with staffs, teachers, administrators, and parents on decision making and planning to meet the challenge posed by the standards movement. In addition, she teaches and facilitates the use of interest-based bargaining in industry and in school districts, always working with union and management together.

Ann is a community mediator and trainer with the Community Dispute Resolution Center in Ithaca and an Associate with the School of Industrial and Labor Relations Institute on Conflict Resolution. Throughout her career with Cornell, she has been called on for dispute resolution in client organizations as well as in the community. She is an experienced facilitator in multi-party as well as individual negotiations.

Ann holds degrees from Middlebury College, the Harvard University Graduate School of Education, the New York State School of Industrial and Labor Relations at Cornell University, and Teachers College, Columbia University.

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