

A VOICE FROM THE SHADOWS: A HISTORICAL
EDUCATIONAL CASE STUDY OF
JULIA ANN CHRISTIAN

By

MARILON MORGAN

Bachelor of Arts in Teaching
Sam Houston State University
Huntsville, Texas
1974

Master of Education
Angelo State University
San Angelo, Texas
1976

Submitted to the Faculty of the
Graduate College of the
Oklahoma State University
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Marilon Morgan

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Thesis Approved:

Gary J. Conte

Thesis Advisor

Margaret Whitt

J. M. Dean

Carl E. Sevall

Robert Taylor

Dean of the Graduate College

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DEDICATED TO THE MEMORY OF
MY MATERNAL GRANDMOTHER,
JULIA ANN CHRISTIAN



(1879-1964)

The influence of your life will
live on throughout the ages

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CHAPTER 1

A VOICE FROM THE SHADOWS

"How happy Julia was on May 19, 1900," standing before classmates, parents, and teachers to present the valedictorian graduation essay (J. A. Christian, personal communication, May 19, 1900, p. 17). Stepping to the Opera House podium in Plano, Texas, Julia began

It is perseverance rather than brilliance that has determined the great achievements of the world. Often the dull plodding pupil faithful in his place and doing the best he can, in the long run, leaves his brilliant, talented companion far in the rear. In the lapse of years, his persistency, seconded by its invincible purpose, makes for him a place and name. For the want of perseverance, ten talents often fail in the race of life.
(J. A. Christian, personal communication, May 19, 1900, p. 1)

Standing before the assembled crowd, her graduation essay was more than the required duties of the class valedictorian; it was her testimony, it was her voice, and it told her story. This is the story of a woman sustained by an invincible sense of purpose, which through persistent effort not only influenced the lives of those around her, but also influenced the growth and development of the communities to which she belonged.

Early Years

In the spring of 1878, Julia's father, Thomas Jefferson Christian (T. J.), her mother Mary Jane Smith Christian, and older sister, Phoebe, left their home in Hawkins County, Tennessee to homestead available lands on the north Texas plains (W. O. West, personal communication, January 22, 1981). The reasons that influenced the family's decision to move from their farm in Hawkins County are unknown; however, during this time Texas had enacted laws that made acreage very cheap in the farmland counties on its' plains. Through an aggressive advertising campaign in Southern newspapers, the state government encouraged immigration, hoping to entice "whites from the older South to move to Texas" (Fehrenbach, 2000, p. 602). By 1870, the success of these advertising campaigns marked the last major immigration to the Texas heartland. These families, primarily from Tennessee and Georgia, abandoned the depressed conditions of the old South to find renewed prosperity on the Texas plains. "Every family knew someone who had gone to Texas and made it rich—either in truth or legend" (Fehrenbach, 2000, p. 603). Whatever the reasons that influenced T. J. and Mary Jane's decision to move, they packed up their possessions, and with an agrarian spirit that had been passed down by the generations before them, settled on a farm in Collin County near Plano, Texas. Within the rich

black soil of Collin County, T. J. and Mary Jane dreamed of prosperity and opportunity for their family. Referring to themselves as "black land farmers," they were but one of hundreds of farming families that contributed to the growth and development of not only the county during this era, but also of Plano, as its' county seat (K. H. Fisher, personal communication, Spring 2000).

During the first years of their life together in Collin County, T. J. and Mary Jane were devoted to the development of their land and establishing a family. Julia Ann was born December 30, 1879, followed by Billy (1882), Charles (1884), Sarah Louise (1886), and Lillie Bell (1888) (W. O. West, personal communication, January 22, 1981). Typical of farming families, they hoped for many children to share in the duties and responsibilities of farming. Those hopes ended in May of 1888, with Mary Jane's untimely death; she was 36 years old (W. O. West, personal communication, January 22, 1981). Maternal death was not uncommon in rural communities during the eighteen, and early nineteen hundreds (Holt, 1995). A letter written on September 13, 1882, by S. H. Christian, Julia's grandfather, gives the account of his wife's August 21, 1882 death in Tennessee. From the letter, he simply wrote,

We got your letter a few days ago and found us all well, exsep for me...I ant verly well at presant thoug...Your mother is dead died August the 21 bout Seven o clock in the morning...She was bad a bout three mounth Sufferd a grateal. She had her mind up till the last

breth went out of heare...She said she didnt want nonof us to grieved after heare for She was going to rest...Thomos Gray wife died the same nite a bout 8 o clock...The children is going to Shool...I am going to try to keep them to gether and do the best I can with them. (S. H. Christian, personal communication, Letter to His Son Thomas, August 21, 1882)

This letter not only expresses the grief of an untimely death, but also the concern for maintaining the family unit. After his wife, Mary Jane's death, Julia's father, T. J., faced the same concern. Julia (1949), reflecting on the death of her mother, remembered what a "sad day it was for father...[left with] six little children, ages 3 months to 10 years old" (personal communication, May 31, 1949).



Figure 1. T. J. Christian and children after Mary Jane's death (1888).

"Our father, went to Tennessee and moved his brother's family to Plano" to help maintain the family and the farm (J. A. Christian, personal communication, 1958). In 1892, as Julia was nearing her 12th birthday, T. J. married Minerva Victoria Renfro. The Christian's and Renfro's were families who not only shared Tennessee roots, but who also shared similar goals for prosperity from the land. Together, T. J. and Minerva were blessed with six children.



Figure 2. A Christian family photo, taken at the farm in Plano, Texas. Shown in the picture (L. to R.) are T. J., Minerva, Phoebe, Julia, Charlie, Lula, and Lillie. Minerva is holding Nellie, the first child of her six children (circa, 1894).

From an early age, Julia, and her 11 brothers and sisters, were taught the necessary skills to care for and work with livestock, to master the task of milking, and to hitch a team of horses or mules. The children were also taught the art of picking cotton and corn, cooking, preserving, butchering, canning vegetables and fruits, churning butter and drawing cream, making soap, sewing and making clothes, quilting, and needlework. Their daily routine was orchestrated by the needs of the farm, all of which revolved around the planting and harvesting seasons. The farm, after all, was a business, and the family was its' corporation. Survival was dependent upon everyone's participation and cooperation (J. M. Babb, M. M. Morgan, & H. M. West, personal communication, Fall 1999a).

Although nothing was more important than the land and one's duty to it, T. J. and Mary Jane realized that their children needed to possess the ability to read, write, and cipher. It was necessary not only for the business aspects of farming, but also for the moral and spiritual development of their children. Like the colonial families before them, their "religious beliefs were comforting and sustaining, helping to give meaning to human life...its pleasures as well as its times of suffering and loss" (Hymowitz & Weissman, 1978, pp. 19-20). As Julia embraced the scriptural lessons within her Bible, she recognized her desire for an education and her desire to learn. Driven by her desire, she begged

her parents to permit her to attend the common school in Plano. They finally agreed, but it was conditional. They insisted that she could not start school until after the cotton was harvested, and schooling had to end before the beginning of planting season (M. M. Morgan, personal communication, Fall 1998).

Julia was about 8 years old when she started school. The one-room schoolhouse was a two-mile walk down the railroad track. Wearing the best hand-me-downs available, Julia excitedly walked to school, carrying her books and lunch pail, while keeping an eye out for transients. Although it embarrassed her to start school after the other children, she quickly caught up with her lessons. Each evening after completing her chores, she read her Bible, memorized scripture, and studied her lessons by the light of the open fireplace (M. M. Morgan, personal communication, Fall 1998).

She valued education and knowledge, but more importantly, she valued the lessons of strength and perseverance found in the Bible. "At a time when women had no power to achieve equal rights, they relied on other powers...to sustain their efforts" (Goldsmith, 1999, p. xiii). For Julia, that other power was the Bible. It filled her with the peace, inner strength, and courage to accomplish her life's work in spite of the cultural sphere prescribed to women. That relationship between the inception of

women's rights and spiritualism sustained the efforts of many women who found themselves in roles of leadership (Goldsmith, 1999; Keely, 1997; Turner, 1997).

In May of 1900, Julia graduated from Plano High School as valedictorian of her class. In her graduation essay entitled *Perseverance*, she spoke of the inventions of Stevenson, Edison, and Bell and highlighted their courage and perseverance, which had enabled them to achieve their dreams (J. A. Christian, personal communication, May 19, 1900). Her essay was a testimony to her values and convictions and spoke of the rewards and successes gained through learning. From her words, written from the context of her life experiences, one can see the concepts of lifelong learning and personal growth in action. At the age of 19, she wrote:

The common life of everyday, with it's cares, necessities, and duties, affords ample opportunity for acquiring experience of the best kind, and it's most beaten paths provide the true worker with abundant scope for effort and room for self-improvement. The great high road of human welfare lies along the highway of steadfast well doing; and they who are the most persistent and work in the truest spirit will invariably be the most successful. (J. A. Christian, personal communication, May 19, 1900, p. 3)

Her youthful wisdom reflected the value she held for learning and a conviction for self-improvement. Julia believed that each day provided informal learning experiences, where opportunities for self-growth and knowledge could be obtained.

It was in 1901, that the Christian family bought a farm near Saginaw, Texas and moved from Plano. As the family was traveling to church one Sunday, Julia noticed a scattering of houses on a hill with no church building in sight. At that moment she "realized that there was a definite need for organized religious work" in that small, but growing community (Edwards, 1959, special edition). This was the beginning of her career in mission and religious education work that spanned 60 years.

As a member of North Ft. Worth Baptist Church, Julia organized and led activities for adults and children, which promoted the values of the church community through a variety of educational programs. Although not always popular, her steadfast convictions were respected and honored by the community (M. M. Morgan, personal communication, Spring 1999). Her words reflect the motivating influence that sustained her passion for service and strengthened her character:

If we persevere to right convictions, when our work on earth shall have ended, and we stand before the great judge, we shall hear the welcome plaudit; Well done thou good and faithful servant, enter thou into the joys of thy Lord. (J. A. Christian, personal communication, 1900, p. 16)

By the turn of the century, the state of Texas passed legislation requiring the certification of teachers (Eby, 1925). To accommodate the function of training and certifying teachers, legislative action was also taken to

fund and establish two additional normal schools in north and south Texas. Julia's love for education and teaching, as well as her strong desire for personal growth and independence, drew her to the teaching profession. "In the summer of 1903, Julia Christian (P.O. Saginaw, Tex.) attended North Texas State Normal College and received the state certificate which made her eligible to teach anywhere in the state" (J. A. Christian, personal communication, 1960).

With her second grade (level) teaching certification and upon the recommendation of C.P. Hudson, superintendent of the Plano schools, she secured a teaching position at Rosen Heights School for the 1903-1904, school term. Rosen Heights School was located in the community of Marine, southwest of Saginaw, Texas in Tarrant County. Her contract, as shown in Figure 3, was a standard county teacher contract outlining the terms of service, salary (\$45.00 per month), and conditions of employment. However, as a female teacher, Julia's contract had an additional condition of employment. It was a handwritten addendum that simply "provided that the said Miss Julia Christian shall remain unmarried during her whole term of service" (teaching contract, September 18, 1903).

Figure 3. Form C. State of Texas, County of Tarrant, Contract with Julia Christian, Teacher of Marine School.

Approved this 9/19/1903
County Supt.
Filed in my office and approved this 9/19/1903
County Supt.

FORM C.

401-303-20m.

THE STATE OF TEXAS,
COUNTY OF Tarrant

Contract with Julia Christian
Teacher of Marine School.

This Contract, entered into this 18 day of Sept, 1903, between the School Trustees of Marine District Community of Tarrant County, and Miss Julia Christian Teacher, holding a valid certificate of second grade,

witnesseth: That the said Trustees have engaged the said Miss Julia Christian as teacher of Marine school in said District Community for a term of nine months, the school year 1903-1904 said term to begin unless otherwise agreed upon by Teacher and Trustees, on the Sept 8 At a salary of \$ 45.00 per school month.

It is agreed that the said teacher shall discharge under this contract the duties assigned to accordance with the school laws of Texas, and the regulations of the State Superintendent and the County Superintendent of said County. It is further agreed that ~~no~~ in case shall any part of the salary provided under this contract be paid from the funds which may be apportioned to the said school District Community during any future school year. Provide that the said Miss Julia Christian shall remain in marine school for what ever amount of time she may desire.
It is further agreed that \$ _____ per month shall be charged for pupils under scholastic age and _____ per month for pupils over scholastic age, and said amount, when collected, shall be paid to _____

It is further agreed that the teacher herein employed shall make a full and complete term report, Form D. to the County Superintendent before claiming pay for his or her last month of service rendered said school. This contract is consummated only upon its approval by the County Superintendent, and it shall become operative from and after the date of said approval.

Witness our signatures, this the 18 day of Sept, 1903
Julia Christian Teacher.
J W Burton
J Hods King
J J Sydon Trustees.

TEACHER'S COPY

That additional condition of employment clearly echoes the sentiments of the era regarding women's role in society and in the teaching profession. Julia taught fourth grade for two years at Rosen Heights School before moving to North Ft. Worth in the summer of 1905.



Figure 4. Rosen Heights School 1904.

In the summer of 1905, Julia attended

the Summer Normal Institute for White Teachers, located at Fort Worth, Texas; and having attended for at least fifteen days the said Summer Normal Institute; and having been duly recommended to the State Superintendent of Public Instruction by the Summer Normal Board of Examiners, is granted the State Certificate of the First Grade, which

entitles her to contract to teach in any public school of the State of Texas. (State Summer Normal Certificate, 1905)

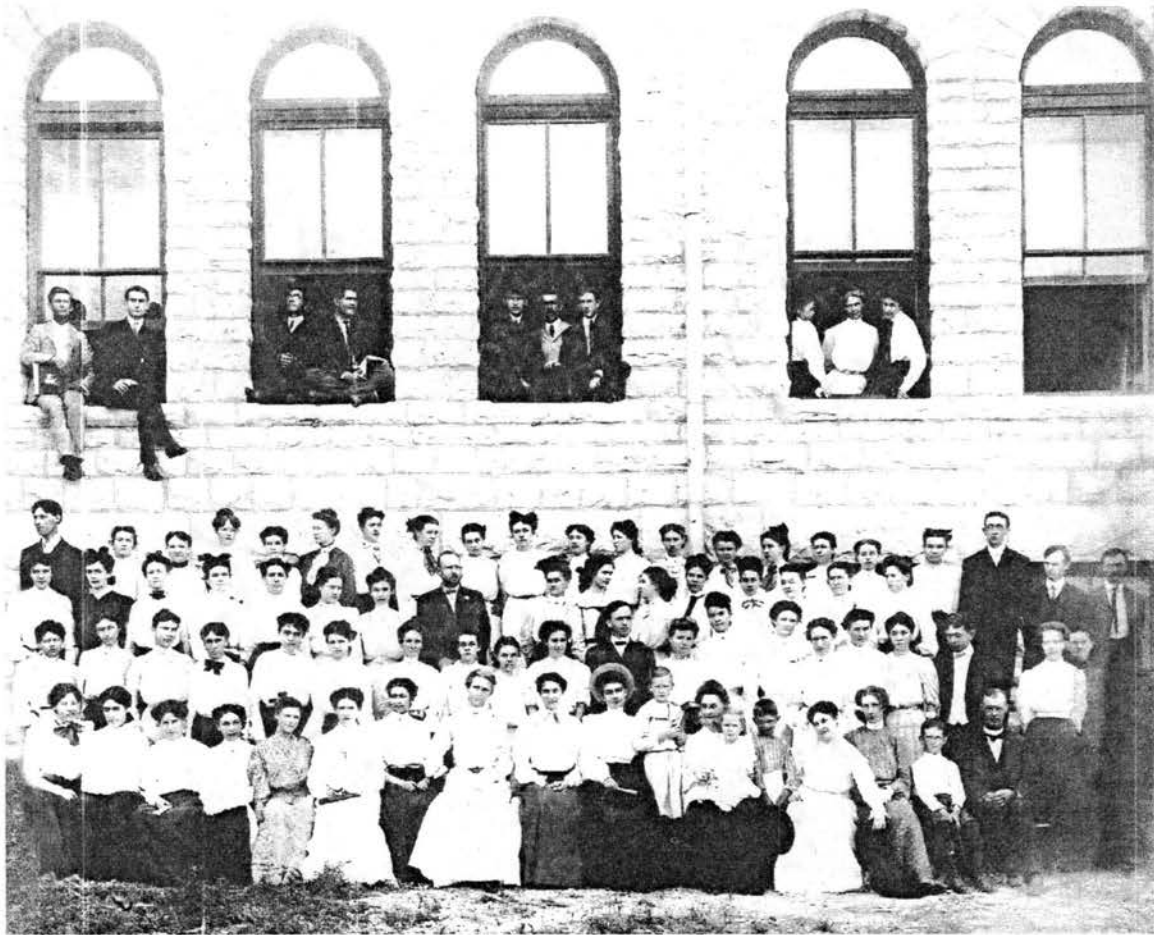


Figure 5. Summer Normal Institute, Class of 1905.

Figure 6. State Summer Normal Certificate 1905.

99-705-513


State Summer Normal Certificate.

1905

The holder hereof, Miss Julia Christian, having furnished the required evidence of good moral character to the Conductor of the Summer Normal Institute for White Teachers, located at Ft. Worth Texas; and having attended for at least fifteen days the said Summer Normal Institute; and having been duly recommended to the State Superintendent of Public Instruction by the Summer Normal Board of Examiners, is granted this State Certificate of the First Grade, which entitles her to contract to teach in any public school of the State of Texas. This Certificate is valid for a period of Four years from date of issue, unless canceled by lawful authority.

ISSUED by the State Superintendent of Public Instruction at Austin, Texas,
this 31st day of August, A. D. 1905.

Witness my hand and the seal of the State Department of Education.


State Superintendent of Public Instruction.

First and Second Grade Summer Normal Certificates obtained upon an average of not less than 85 per cent. are valid for six years; or for four years if obtained upon an average less than 85 per cent. and not less than 75 per cent.

As shown in Figure 6, a first grade certificate certified teachers for four years of continuous teaching before the state required re-certification. That same summer, she also secured a teaching position at M. G. Ellis School in North Ft. Worth. M. G. Ellis was the only school in North Ft. Worth at the time, and, as a point of pride, was the first brick school in Tarrant County (M. M. Morgan, personal communication, Fall 1998).

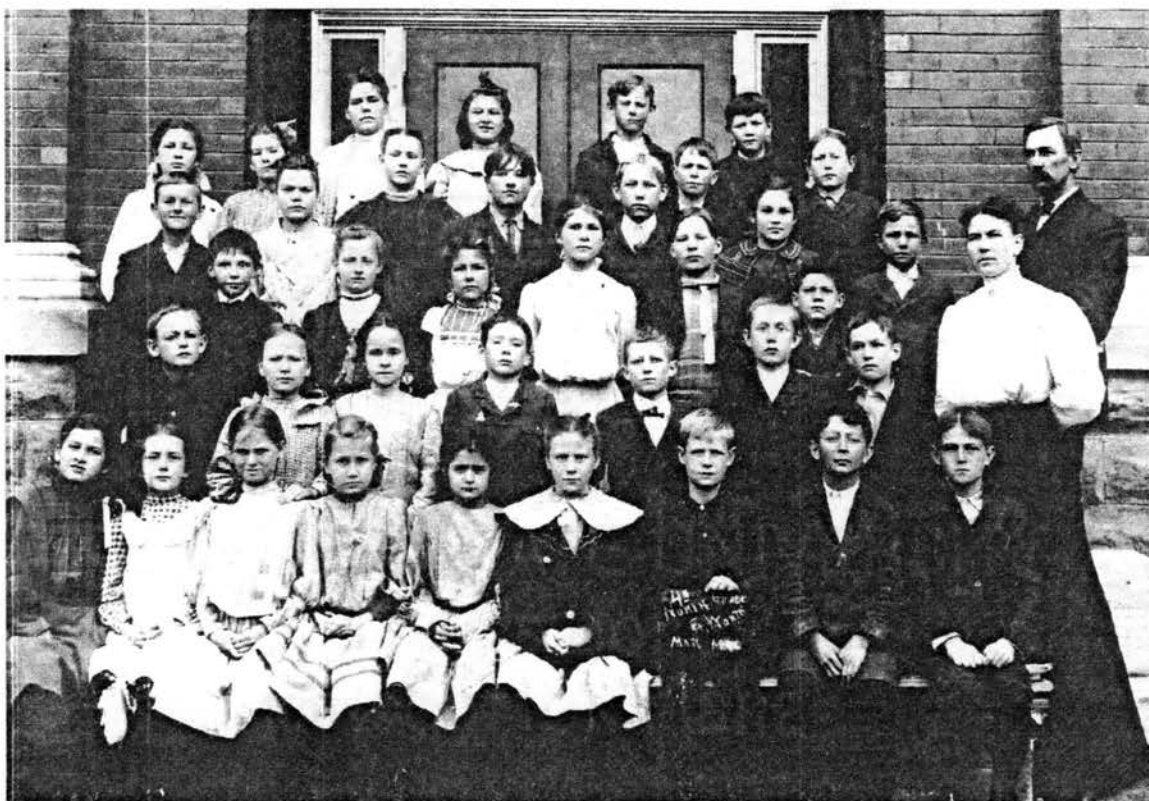


Figure 7. Julia's Fourth Grade Class, M. G. Ellis School 1906.

At M. G. Ellis, Julia was hired to teach fourth grade and did so from September of 1905 through the end of the

school term in 1909. Julia (1960a) wrote "in 1908 (December 23) Julia Christian was married to Mr. A. T. Massey. [I] taught until school ended in the spring of 1909." Although the school board allowed her to complete the school term, the conditions of employment influenced by societal expectations placed boundaries on choices and on employment opportunities for women.



Figure 8. Julia and A. T. Massey circa 1910.

By marrying A.T. Massey, Julia forfeited her right to teach in Tarrant County, and in the state of Texas. This,

however, did not deter Julia from continuing in the role of a teacher; rather, she turned all of her attention to her role within the church.

Julia found herself as a leader within her church and community, without the full realization of her informal leadership role. She was instrumental in unifying the community around the mission of the church, which was to save souls. Julia began to focus on the development of educational action plans within the church setting. In so doing, she created an environment that enabled the community to come together as one body on both community and church issues.

Broadening the Historical Perspective

From the mid-eighteenth century through the early twentieth century, America, as a nation, was in the process of redefining itself as a society. The effects of the Civil War, industrialization, emerging political strength of women's associations and teacher's unions, the establishment of a Department of Education in 1867, and the passage of several legislative acts, enabled women to become valued as local and national constituents, which strengthened their position and opportunity for grassroots leadership within their respective communities (Anthony & Harper, 1900; Blount, 1998; Brunner, 1999; Crocco, Munro, & Weiler, 1999; Patterson-Black, 1978; Solomon, 1985). Education had

provided women with the leverage for self-discovery, independence, and authority within the culture (Blount, 1998; Brunner, 1999; Crocco, Munro, & Weiler, 1999).

The documented history of American education is dominated by examples and stories of progressive male educators, despite the obvious abundance of females in the teaching profession (Crocco, Munro, & Weiler, 1999). Documentation recorded from this narrow perspective may provide the reader with knowledge of decisions, ideas, and change initiatives from top leadership, but much of the everyday circumstances of grassroots leaders are omitted from the historical story. In order to more completely understand the events in history, one must hear the stories of individuals who transformed the progressive decisions and ideas of the people in top leadership positions into action at the grassroots level.

Across the country, women gathered to improve the educational or societal conditions within their communities. Only recently, however, has historical research viewed women from a unique perspective. Scott (1996) writes

I do not think of these women as exemplary heroines. Instead, I think of them as sites-historical locations or markers-where crucial political and cultural contests are enacted and can be examined in some detail. To figure a person-in this case, a woman-as a place or location is not to deny her humanity; it is rather to recognize the many factors that constitute her agency, the complex and multiple ways in which she is constructed as a historical actor. (p. 16)

Although, framing women's lives as sites within educational and cultural history may emphasize many factors that "impinge on her ability to achieve self-determination," education served to level the playing field, enabling women to transcend many cultural and societal boundaries (Crocco, Munro, & Weiler, 1999, p. 7).

Most people familiar with the radio broadcasts of Paul Harvey know that his anecdotal story telling is never complete until the listener has heard, "...and now, the rest of the story." Paul Harvey understands that recorded history is made real and personal when the rest of the story, the untold grassroots complement, is added. When the stories of the actions of grassroots leaders are told, then, history reflects the complete picture, and "gives one an entirely new perspective on what was important about the past" (Brakeman & Gall, 1997, p. ix). The historical past comes to life as a vivid portrait in time, opening the door for ordinary individuals to become significant actors in history.

History is a collaborative relationship between those in top-level leadership positions who direct the future and those in bottom-level grassroots leadership positions whose actions shape the future. Both direct outcomes and both have an effect upon and are affected by how those outcomes will shape society. Historically, most of what has been written about the progressive era comes from the ideas and

decisions of men and women who were viewed as national leaders in society. Their ideas created broad educational and social movements at the national level, which affected the lives of individuals. It is the actions and leadership of these individuals that tell the story of the broader national movement (Guttek, 1986).

Recognizing the Silenced Voices

History has overlooked the voices of individuals who, through grassroots leadership, served as foot soldiers in the broad social and educational movements and who carried the message to their communities (Blount, 1998; Brunner, 1999; Crocco, Munro, & Weiler, 1999).

Julia Ann Christian is one of the many foot soldiers whose voice deserves to be heard as a complement to the historical record of that era. Her various formal and informal leadership roles within the school, the church, and women's associations provided a foundation for continued growth and stewardship of the progressive message. Because she was not a public person outside of her immediate community, one could easily characterize her life as fairly ordinary; after all, many women taught school, married, raised a family, and contributed to the strength of their community through their churches. It is, however, within the broad context of ordinary that one uncovers her extraordinary accomplishments. Her contributions to various

organizations through adult education programs not only made a difference for the North Ft. Worth, Texas community, but they also gave her a voice within the broader movement. Her actions embodied a spirit of grassroots leadership, where strong convictions and a sense of purpose served to influence the development of her community. It is this "same spirit that has motivated women throughout American history" (Lunardini, 1997, p. xix).

Julia is but one of the nameless millions of women, whose contributions and spirit of grassroots leadership has been a silent complement to the historical record of her era. Annie L. Hollis, educator and activist in the Canadian farm movement, captures the historical significance of the grassroots leadership of women like Julia. Writing in The Western Producer, July 1926, she stated:

Let us never descend to the smallness of belittling the work of those who have gone before; rather let us try to be more worthy of the heritage they have left us, and recognize that others have labored, and we have entered into their labor. (as cited in Holtslander, 1995, p. 177)

Julia's story captures the historical significance of women driven by clear values, who brought about change within their communities. Like Annie L. Hollis who was "shaped by her own history, [and] in turn helped shape the course of history," Julia's story shared a similar destiny in the growing North Ft. Worth community (Holtslander, 1995, p. 177). However, the voice of Julia Ann Christian, who made

significant community contributions within the larger context of the social and educational movement, has not been captured in a formal manner.

Purpose

The purpose of the study was to tell the story of Julia Ann Christian. Using a historical case study design, the study describes the themes found within her story as it relates to women within the larger context of the social and educational movement.

The themes of this historical case study were derived from broad areas of interest with regard to women's lives in the mid-nineteen and early-twentieth centuries. Viewing themes in women's lives as thread in a fabric allows one to see not only the similarity between the woven fabrics, but also to admire the individuality within the woven fabrics.

The two themes described in this historical case study were:

1. Education was viewed as a holistic process of learning where life and experience were part of the educational event.
2. Education that occurs within the community empowers and liberates the members of that community, resulting in collective action.

These themes were developed through a collection of primary and secondary data sources. In addition, the

historical events of education in of North Ft. Worth, Texas, as they related to Julia Ann Christian, provided support to the themes that related to education, community, and church activities during the late-nineteen and early-twentieth centuries.

Design

Although there are a variety of case study designs, this study utilized a historical case study design. The historical case study design allowed for the description of processes of events and the formal and informal actions of an individual within a specific time period. To understand an event "means knowing the context of the event, the assumptions behind it, and perhaps the event's impact on the participants" (Merriam, 1988, p. 24). Historical case studies enable greater understanding of the "process of events, projects, and programs and to discover context characteristics that will shed light on an issue or object" (Sanders, 1981, p. 44). In addition, the historical case study is guided by "process (how and why something happened) and understanding (what happened, why and how)" (Merriam, 1988, p. 44). Perhaps, the most compelling reason for utilizing a historical case study design for this research was it provided a descriptive account of a significant historical event(s) (Kenny & Grotelueschen, 1980).

This historical case study focused on the educational

role of Julia Ann Christian during the late-nineteen and early-twentieth centuries. This historical case study is bound by time and activity (Merriam, 1988). Through a window of time, the leadership activities of Julia Ann Christian, in various formal and informal education and community organizations, was described. Data was collected from a variety of primary and secondary sources to provide a thick description of her grassroots activities within the broader education and social movements of the era.

The qualitative methods of data collection rely heavily on primary and secondary sources. The primary data sources for this study were the personal letters, notes, diary, and memoirs left behind by Julia Ann Christian. The Christian family Bible, family and individual photographs, as well as newspaper articles written specifically about Julia's contributions to North Ft. Worth were also utilized.

The secondary data sources used were the collections of family stories, written family member memoirs, published historical documentation from the North Ft. Worth Baptist Church archives, Diamond Hill Baptist Church archives, Plano Baptist Church archives, The University of North Texas archives, Texas Wesleyan University archives, Texas Department of Education archives, Collin and Tarrant county education archives, and the Plano and Ft. Worth Independent School District archives. In addition, relevant demographic data regarding the population, the number of teachers and

certification programs, and the economic and political factors that related to Julia's activities was used.

CHAPTER 2

PERSISTENT VOICES

Women in Historical Silence

Throughout the ages, professional scribes and historians have dutifully recorded and ordered the events of an era. Evident are the cultural expectations of men and women throughout documented history. Only recently have researchers acknowledged that most historical documentation is gender biased in its perspective of events, cultural ideas, and presentation (Crocco, Munro, & Weiler, 1999; Pantel, 1992). Historically, societal norms were clearly defined, structured, and recorded to reflect the patriarchal influence of the larger society (Blount, 1998; Brunner, 1999; Crocco, Munro, & Weiler, 1999). Women were depicted as helpmates with diminished "autonomy, voice, recognition, and connection to the community" (Crocco, Munro, & Weiler, 1999, p. 2). It is for this reason that linking women's contributions to historical events is made difficult.

Rivkah Harris (1990), in his essay "The Female Sage in Mesopotamian Literature," noted the difficulty of his research and accessibility to data pertaining to the topic. He found that "real women, like other muted groups, are not

to be found so much in the explicit text of the historical record as in its gaps and silences" (p. 3). Gene and Sheryll Patterson-Black (1978), in their research of frontier women, also found accessibility to data difficult, noting, "women are, for the most part, omitted from history and distorted in literature" (p. 1). Because of these omissions and distortions, "historical interpretations that have cast women as passive" in the face of change have only recently been challenged by research (Crocco, Munro, & Weiler, 1999, p. 3). Traditional historical research has placed women within an "interpretive framework that highlights the culturally constructed nature of women's lives" (p. 7). Only recently has research begun to interpret historical events from women's perspective. By exploring the actions, experiences, and relationships these women had with their environments, socially, economically, and politically, could the historical record be inclusive and complete (Pantel, 1992). Historical research that endeavors to understand and to reflect upon women's contributions to the development of a nation also endeavors to transcend cultural norms to place women as "active subjects in history" (Crocco, Munro, & Weiler, 1999, p. 2). The arena that was the most profoundly impacted by the contributions of those women in historical silence was education.

Women in Education

Education had empowered women to emerge with a sense of identity and authority within the culture (Crocco, Munro, & Weilder, 1999; Blount, 1998; Brunner, 1999; Solomon, 1985). Some women chose to become agents of change, demanding rights of equality and access by challenging the patriarchal ideology of the time (Lerner, 1989). From the histories of notable women like Susan B. Anthony, Elizabeth Cady Stanton, and Antoinette Blackwell, there is one dominant theme: "the importance of school teaching as a base from which to move on to other employment activities" (Solomon, 1985, p. 34). In fact, 46 percent of the notable women in America born between 1790 and 1830, were at one time or another schoolteachers (Solomon, 1985). The teaching profession allowed social liberation, as well as the freedom to acquire an education, the freedom to engage in creative thought, and the freedom to challenge political beliefs, gender roles, societal values, and moral consciousness. More importantly, education and the teaching profession opened the door to opportunity, identity, and re-definition of women's roles within the dynamics of an evolving nation (Blount, 1998).

Women and the Teaching Profession

During the 1830's, several academies and seminaries were established to educate and train young women to become

teachers. Sara Pierce, Catherine Beecher, Emma Willard, and Mary Lyon were leaders in establishing institutions that focused on providing training to women who sought a profession in teaching (Hymowitz & Weissman, 1978; Hoffman, 1981; Brakeman & Gall, 1997; Lunardini, 1997). These women believed not only in the intellectual capability of women, but also in "women's right to intellectual equality," regardless of profession (Hoffman, 1981, p. 18; Blount, 1998).

By the early nineteenth century, women began to distinguish themselves in the work of schooling (Blount, 1998; Hoffman, 1981; Solomon, 1985). The success of institutions established by Pierce, Beecher, Willard, Lyon, and others was demonstrated by the abundance of female teachers. Between 1840 and 1880, 80 percent of the teachers at the elementary level were women, and by the 1880's, women were actively recruited to teach in the graded school systems of cities and large towns (Hoffman, 1981). The women who entered the teaching profession did so not only to satisfy personal needs for independence and intellectual challenge, but also because they believed it to be their patriotic duty and calling to prepare children for the responsibility of democratic citizenship. President John Adams believed that a strong society was built upon the four cornerstones of "the church, the school-house, the militia, and the town-meeting" (Hoffman, 1981, p. 5). The early

schools had but one task, and that was to ensure the literacy of American children. Villages, towns, and cities established schools not for the want of an education, but to ensure that their children could read, write, and cipher. The school became a symbol of democracy, and women entered into teaching as if called into patriotic duty (Hoffman, 1981; Solomon, 1985).

Although men were usually hired to teach in rural villages, cities, and towns, women also taught. For a cord of wood, produce, or supply of eggs and milk, women would teach four or five children in their homes. These informal school settings became known as dame schools. Dame schools usually reflected the values of the village or neighborhood and prepared children for civic responsibilities and participation in village religious life, as well as to perform simple financial transactions (Blount, 1998; Hoffman, 1981). The dame schools were more than an innovative educational contribution and should be regarded as

A high point of women's authority in education because women set the schools up in their own homes, designed their curricula, prepared materials, admitted students, and in every respect controlled the conditions of schooling without the oversight by supervisors or other governmental agencies. (Blount, 1998, p. 14)

Although history has recorded the existence of dame schools as only an interesting side note, they were an example of individual women at grassroots levels contributing to the

educational movement in America. Perhaps, "young America, so scornful of all relics of the past, has forgotten that he...was pinned to an old woman's apron while he said his letters" (Hoffman, 1981, p. 6). The women who taught in these dame schools prepared children to become good citizens by inculcating them with the necessary educational and civic skills to be responsible members of the community.

"Eventually women's opportunities for teaching broadened beyond the dame schools" (Blount, 1998, p. 14).

Equipping children with the necessary educational and civic skills created an honored profession for women. Catharine Beecher considered teaching to be a "true and noble...worthy of the noblest powers and affections of the noblest minds" (Hoffman, 1981, p. 4). For "to enlighten the understanding and to gain the affections is a teacher's business...the mind is to be guided chiefly by means of the affections...is not woman best fitted to accomplish these important objects?" (Sklar, 1976, p. 97). For many formally educated, first-generation teachers, however, employment was not an all-together successful teaching experience. Catharine Beecher's vision to "send an army of Christian women to start schools in the West" failed to adequately prepare women for the hardships of relocation and the negative attitudes within communities toward female teachers (Hoffman, 1981, p. 2). Not only was it socially unacceptable for young women to travel unescorted, but the

conditions of their new communities were less than expected (Solomon, 1985).

The diaries of young teachers captured the disillusionment of the profession (Solomon, 1985). Antoinette Brown wrote in her diary "the lack of facilities, materials, reluctant pupils, uncooperative parents, indifferent school boards, inhospitable communities, and general isolation has made the job seem hopeless" (Solomon, 1985, p. 33). Facing these hardships ended the romanticized ideals of teaching for many young teachers, and as a result, they left the profession after a short tenure in the classroom. Although, for many first generation female teachers, the teaching profession was paved with disillusionment and hardship; the second generation of female teachers experienced successes and impressive careers. By the mid-eighteen hundreds, society not only accepted teaching as respectable work for women, but also began to accept women in other careers (Blount, 1998; Brunner, 1999; Solomon, 1985). Teaching and education became the avenue for change for women.

Avenues of Empowerment

The teaching profession served as the catalyst for some women to gain entry into male-dominated professions such as foreign mission work, the ministry, public speaking, medicine, and literary training (Solomon, 1985). Cynthia

Farrar and Fidelia Fiske became the first single women permitted to serve foreign missions, and Antoinette Brown became the first woman ordained as a Congregationalist minister at Oberlin College. Susan B. Anthony and Abby Kelley were noted public speakers and lecturers, and Elizabeth Palmer Peabody and Margaret Fuller were known for their literary accomplishments (Brakeman & Gall, 1997; Hymowitz & Weissman, 1978; Lunardini, 1997). The work of Harriet Hunt and Elizabeth Blackwell in the medical field was supported by their strong value for a quality education for women in medicine (Brooke, 1997).

These women found their experiences and backgrounds within the teaching profession to be the foundation for other successful careers. As educators, women were able to conceptualize their commitment for social, political, and educational reform, as well as provide the necessary leadership to transform long held views of women's roles in society (Crocco, Munro, & Weiler, 1999; Solomon, 1985).

Historically, the style and manner of leadership by women has been in opposition and subordinate to the dominant hierarchical male model of leadership and power (Brunner, 1999). The dominant male-centered paradigms of management and leadership have long been the norm by which women's abilities are measured (Smyth, 1989). For women to be successful leaders, they have had to define leadership and power according to the dominant paradigm. The dominant male

model of leadership and power is defined as the ability to control, command, and dominate others (Clegg, 1989; Hartsock, 1981). In contrast, the subordinate definition of leadership and power, that is usually associated with women and other minority groups, is defined as the ability to accomplish social goals through cooperation and collaboration between people of various interests and concerns (Follett, 1942; Sarason, 1990). With these definitions in mind, it becomes clear that women's understanding of leadership and power differs systematically from that of men (Arendt, 1972). This is illustrated by John Stuart Mills' (1869) statement that "a man's power is the readiness of other men to obey him" (p. 208). Here, the dominant paradigm views power, which defines the strength, charisma, and success of a leader, as the property of an individual (Brunner, 1999).

The subordinate paradigm views power and leadership in terms of relationships. It "corresponds to the ability not just to act but to act in concert...It belongs to a group and remains in existence only so long as the group keeps together" (Ardent, 1972, p. 143). Viewing leadership and power as an inclusive relationship rather than exclusive to an individual, women's efforts to voice concerns through social, educational, and political reforms threatened the dominant model of leadership rooted in the patriarchal ideology of society (Blount, 1998; Brunner, 1999; Solomon,

1985). Through the action of women, who became the leaders of women within the education profession, the banner of suffrage and reform was unfurled to challenge society and transform its' view of the world.

Calling for Empowerment

As the avenues for empowerment opened to women, the leaders within the education profession recruited women to become teachers. Motivated by her convictions to create an honored profession for women, Catharine Beecher worked tirelessly to train women for the teaching profession. She believed that women were depressed

because there is no road to competence, influence, and honor but marriage, no antidote to the suffering that results from the inactivity of cultivated intellect and feeling...This is not so because providence has not provided an ample place for...a profession for woman, but because custom or prejudice or a low estimate of its honorable character, prevents her from entering it.
(as cited in Hoffman, 1981, p. 3)

In the early 1840's, Catharine Beecher envisioned teaching as a woman's true profession (Hoffman, 1981; Sklar, 1976). Transforming the customs or prejudices that prevented women from entering into the profession became her life's work: to elevate the status of teaching from that of the "last choice of work for men to a profession for normal, well-educated women" (Hoffman, 1981, p. 4). By 1880, society had accepted teaching as a profession more suited for women than for men. As men found the profession increasingly more unattractive

and lacking in prestige, teaching became an increasingly more "undervalued and sometimes restrictive profession" for women (Hoffman, 1981, p. 5). In spite of Catharine Beecher's vision, without the prestige of male participation, teaching became accepted more as women's work than as an honored profession (Blount, 1998; Hoffman, 1981).

In 1853, Susan B. Anthony faced the customs and prejudices that challenged women teachers. At a teacher association meeting, she questioned the appropriateness of a rule, which allowed women to attend meetings, but denied women a voice in the meeting procedures (Blount, 1998). After many debates, she was allowed to participate in the discussion on the table, which dealt with why teachers were not as respected as lawyers, doctors, or ministers.

Do you not see that so long as society says a woman is incompetent to be a lawyer, doctor, or minister, but has ample ability to be a teacher, that everyone of you [men] who chooses that profession tacitly acknowledges that he has no more brains than a woman? And this, too, is the reason that teaching is a less lucrative profession, as here men must compete with the cheap labor of women. (Blount, 1998, p. 24)

Anthony's assertive comments directly challenged the assumptions that dictated women's role in society. Many of the men, however, failed to understand the meaning behind Anthony's comments. Instead, they were more disturbed at the aggressive and assertive manner in which Anthony delivered her comments, rather than at the message itself. The reaction of the assembly can be summarized from the

reaction of one man:

As much as I am compelled to admire your rhetoric and logic, the matter and manner of your address and its delivery, I would rather follow a daughter of mine to her grave, than to have her deliver such an address before such an assembly. (Blount, 1998, p. 24)

Susan B. Anthony had stepped outside the boundary within which society had assumed all women would remain. The reaction Anthony received from the men that day was a reflection of their fear. This was a fear of inevitable changes, not only within their profession, but also within their long held assumptions regarding the role of women in society.

As women "ventured into the classroom, they not only had broadened their acceptable sphere of work, but they also had stepped dangerously close to setting an unsettling new precedent for autonomy and independence from men's controlling influence" (Blount, 1998, p. 26). During the mid-eighteen hundreds, the gender stratification within the teaching profession grew, and in spite of increased numbers of women in the teaching field, men held a tight grip on its leadership. Leadership actions, supported by political networks, established administrative branches of education to promote male control over women in the classroom and assured men their rightful position of authority within society (Blount, 1998; Brunner, 1999; Hoffman, 1981).

Women had underestimated the political strength of the dominant male paradigm, which dictated women's rightful position in society. Politics elevated males into leadership roles within the system of education by creating an administrative bureaucracy that centralized the educational process through additional controls (Blount, 1998). Women found ways to decentralize the educational bureaucracy to battle the political powers that denied equality by establishing activist, reform, and civic organizations of their own (Hymowitz & Weissman, 1978).

Empowerment by Association

Decentralization of power is a process that emerges through the initiatives of people within their communities (Naisbitt, 1982). This process is the rebuilding of political power from the bottom-up because of dissatisfaction with top-down solutions to problems (Naisbitt, 1982). "The failure of centralized, top-down solutions has been accompanied by a huge upsurge in grassroots political activity everywhere in the United States" (p. 113). One hundred years before these thoughts on decentralization were authored, women educators were at the heart of grassroots organizations. At the local level, women were demanding a voice and participation in policy-making, regarding education, child labor, poverty, and alcoholism (Brunner, 1999; Enstam, 1998; Hymowitz &

Weissman, 1978; Lunardini, 1997; McElhaney, 1998; Solomon, 1985). The popularity of women's associations in the mid to late eighteenth hundreds grew in communities and on college campuses across the country. By the turn of the century, over four million women were active members of associations at the state, local, and collegiate level (Anthony & Harper, 1900). Most of these state, local, and collegiate associations were affiliated with the National Council of Women and became a strong voice for suffrage. Other associations, like the Christian Women's Temperance Union, the Young Women's Christian Association, and the Women's Trade Union League, chose not to immediately affiliate, becoming the voices for specific social reforms (Solomon, 1985; Hymowitz & Weissman, 1978).

Although women joined for a variety of reasons, the association embodied women's ideals of democracy, providing an inclusive environment by promoting cooperation, and shared power and decision-making (Burstyn, 1980). In an interview with Myles Horton, Jane Addams, founder of Hull House in Chicago, captures the essence of democracy and decision-making from a woman's perspective.

To arrive at democratic decisions, you need to have a bunch of ordinary people sitting around the stove in a country house or store and contributing their own experiences and beliefs to the discussion of the subject at hand. Then you take a poll of the majority opinion of those present, regardless of who they are, and that is a democratic decision. (as cited in Adams, 1975, p. 18)

Like other female educators of the time, Addams believed that "morality existed within the American democratic framework" (Adams, 1975, p. 19). Founded on democratic principles, women's associations provided freedom from societal constraints and expectations, provided a safe place to voice concerns and discuss issues specific to women, and more importantly, provided a venue for women to expand friendships into networks of political power (Blount, 1999). In time, women's organizations began to recognize the value of political involvement and evolved into a "powerful and adept force on a number of political issues" pertaining to moral reform and suffrage (Anthony & Harper, 1900, pp. 1071-1072).

In addition to the social and political benefits of women's associations, there were academic and service learning advantages to membership (Brunner, 1999). Educational programming provided learning opportunities by introducing new intellectual, philosophical, and theoretical discoveries, current literature reviews, insight to business and commerce, guest speakers, and skill development in project strategy, as well as opportunities to address social issues within the community via service activities (Anthony & Harper, 1900; Brunner, 1999). These skill and knowledge development opportunities were routinely available to men through their work or social organizations, but generally denied to women (Anthony & Harper, 1900).

Women's associations effectively linked service with learning by emphasizing collaborative learning rather than individual learning. Dewey, credited for the basic theory of service learning in higher education, believed that "the interaction of knowledge and skills with experience is the key to learning" (Jacoby, 1996, p. xi). Today, service learning is receiving a great deal of attention from institutions of higher education to promote intellectual, civic, and moral learning through community service (Jacoby, 1996). Encouraging the student to interact with the community not only provides the student the opportunity to apply knowledge and skill, but also imparts a sense of civic and moral responsibility to one's community. Rooted in the principles of democracy, service learning is a demonstration of citizenship through service activities. Institutions of higher education that elect to implement service learning into college curriculum hope to "promote civic learning on the one hand and moral learning on the other" (Jacoby, 1996, p. xiii). These service learning projects can be identified within the activities of women's associations in the late 1800's. Membership became more than an opportunity for social interaction among women; it became an opportunity to exercise the principles of democracy. These principles were central to the mission of women's associations, which embraced a civic and moral responsibility to society through service (Blount, 1998; Brunner, 1999; Jacoby, 1996).

Viewing civic and moral responsibility as important to the foundation of democracy, women's associations demonstrated that unified voices from within the civic sector could bring about social changes within the democracy. Although creating social change was not the focus of women's associations, nor an intended outcome, their solutions to community problems or needs usually directly or indirectly influenced social change (Blount, 1998; Brunner, 1999; Enstam, 1998; McElhaney, 1998; Solomon, 1985; Turner, 1997). Associations played an important role in influencing laws and politics of the democratic nation, especially in the areas of prohibition, labor reform, child welfare, race relations, union organizations, health care, and women's suffrage (Hymowitz & Weissman, 1978).

In general, women's associations maintained that education was the foundation for democracy, and essential for improving society (Blount, 1998; Brunner, 1999; Solomon, 1985). To that end they were influential in the establishment of local libraries, kindergarten programs, and numerous programs for children (Enstam, 1998; McElhaney, 1998; Solomon, 1985). Associations viewed democratic education "as a dynamic social experiment in which the nature of education was defined both as pluralistic and particularistic, emanating from and responsive to the social contexts of diverse communities" (Crocco, Munro, & Weiler, 1999, p. 20). Alternative educational institutions emerged

as a result of the response by women's associations to the needs of their community. Settlement houses, especially Jane Addams' Hull House, is an example of an alternative educational institution that was "designed to meet the needs of a rapidly growing immigrant population around Chicago" (Crocco & Davis, 1999, p. 13). Alternative educational institutions, like settlement houses, emerged as a result of the larger movement of social changes (Crocco, Munro, & Weiler, 1999; Hymowitz & Weissman, 1978). These institutions challenged the boundaries of traditional schooling to promote a "holistic educational and social institution [supporting] pluralistic views of citizenship education" (Crocco & Davis, 1999, p. 13). Alternative educational institutions could be viewed as utilizing a liberating model of adult and community education, which emphasizes the use of education as a "catalyst for some form of redistribution of educational opportunity, from which will arise an alteration in economic and political arrangements" (Brookfield, 1985, p. 236).

The informal educational initiatives of women's associations were a recognition of the connection between education and social change. Adjusting to industrialization and immigration changes challenged the social, cultural, and economic structure of society; the women's associations took it upon themselves to meet that challenge (Hymowitz & Weissman, 1978). As grassroots enterprises, associations

not only prepared women educationally, but also enabled solidarity of purpose in order to affect social change and preserve democracy. "In championing causes such as suffrage, labor organization, and civil rights, [women] played self-authorized roles as public intellectuals who shaped public opinion on questions related to gender, race, education, and democracy" (Crocco, Munro, & Weiler, 1999, p. 4). Women's associations began social housekeeping to confront the issues of the day and to turn insight into action (Hymowitz & Weissman, 1978; Schneider, C. & Schneider, D, 1993).

Insight and Action

To acknowledge women as actors in the historical events of an era is to recognize their contributions of insight and action that helped shape and create history. The insight of Abigail Adams is preserved within a letter sent to her husband, John Adams in August of 1776. Abigail "not only suggested that the new code of laws make provision for women to have some portion of the liberal education, but she declared that the new society should make a place for learned women" (Solomon, 1985, p. 1). Abigail Adams' plea for the inclusion of women within the law transcended the political and social boundaries of the time and boldly recognized the role that women's intellect, talents, and skills could play within the evolution of American history

(Lunardini, 1997; Hymowitz & Weissman, 1978). Seventy-eight years later, Elizabeth Cady Stanton called for legal reform that would recognize the equality of women within the law. Standing before the New York State Legislature, Stanton beseeched "we ask no better laws than those you have made for yourselves. We need no other protection than that which your present laws secure to you" (as cited by Sommers, 1994, p. 22). These and other notable women of the era had but one specific agenda: equality and equal access for women. The agenda was simple for the leaders of the early women's movement. The task, however, required not only an insightful and persistent message of equality, but also a persistent effort and action toward equality (Sommers, 1994).

The persistent message of equality echoed by the Grimke sisters, Elizabeth Cady Stanton, and Susan B. Anthony, offered new insights into the principles of individual justice. In challenging the law to be representative of all people, the leaders of the early women's movement exposed the exclusive nature of the law. Calling for inclusion and equal protection under the law, their message focused attention on the moral obligation of a democracy to be inclusive of all people. This popularized the early women's movement and established it as a moral authority in the fight for equal rights (Sommers, 1994).

The persistent efforts toward equality were demonstrated by those women who fought for equal access to the spheres of education and politics. Beecher, Pierce, Willard, and Lyon were leaders in providing institutions of higher learning for women. Their efforts created avenues for women to not only further their education, but their efforts also opened professional doors for women as trained teachers (Blount, 1998; Hymowitz & Weissman, 1978; Lunardini, 1997).

The Grimke sisters, Stanton, and Anthony fought for the legal reform of laws regarding "property, marriage, divorce, and child custody" (Sommers, 1994, p. 22). Their message of suffrage was based on a liberal philosophy aimed at raising consciousness toward new possibilities of individual self-fulfillment. Their message was intended to not only awaken America's established political order, but also to awaken and encourage women to seek avenues of self-fulfillment (Sommers, 1994).

As women embraced the possibility of individual self-fulfillment, the movement toward suffrage gained in popularity. Supported by a constituency of grassroots women's associations, women began to recognize their power as a collective force. Local women's organizations, concerned with the development of their city, community, and state, created civic programs and established community centers, churches, libraries, and museums. In addition,

they effectively initiated legal reforms regarding child labor laws, temperance, social welfare, and education at the state level. The members of local women's associations could be considered the true heroines and artful warriors of collaboration during the early women's movement (Brunner, 2000). They embraced the message of equality and found inspiration from a liberal philosophy that encouraged individual self-fulfillment through avenues of creative networking. In addition, they provided insight and orchestrated action to address the ignored civic and social problems of a growing nation. Believing education to be the true path toward freedom, nonsectarian organizations, supported by Protestant denominations, like the American Missionary Association recruited and funded female teachers from the north to teach in southern freedmen's schools after the Civil War (Gutek, 1986; Hoffman, 1981). Concerned for the literacy needs of children from the lower economic classes, the Women's Literary Club of Dallas lobbied the local school board to establish Kindergarten in the public schools (McElhaney, 1998). Regardless of cause, women responded to the civic and social issues of the time (Hoffman, 1981; McElhaney, 1998).

Through collaboration, inclusion, and involvement, the members of women's associations began to understand power as a shared experience in which "everyone is stronger and no one is diminished" (Brunner, 2000, p. xv). The association

provided a network from which women could collectively act or respond to the civic issues of their community. It also provided women with the freedom to pursue self-fulfillment in spite of their prescribed social sphere. The associations enabled the transformation of women from passive objects of historical events into active, creative subjects within the events of history (Brunner, 1999; Crocco, Munro, & Weiler; Enstam, 1998; McElhaney, 1998). Julia Ann Christian serves as an example of how one woman used her teaching activities to access power within her community.

One Woman's Echo

Julia's teaching activities shaped her concept of power, which dictated how she used power. Julia's interaction with others could be an example of what modern research would call a subordinate form of power (Arden, 1972). This was not the kind of power defined by "control, command, and domination over others - 'as power over'" (Brunner, 2000, p. 133). Rather, it was a power defined "as [the] capacity to accomplish certain social goals through cooperation among agents with various interest and concerns - 'as power with/to'" (Brunner, 2000, p. 134). For women, power with/to meant not pushing themselves to the front of leadership positions, but rather this

power corresponds to the human ability not just to act but to act in concert. Power is never the property of an individual; it belongs to a group and remains in existence only so long as the group keeps together. (Arden, 1972, p. 143)

From this view, power is not only an outcome which individuals attain as they engage in communication, cooperation, and collaboration, but power also implies an outcome of success (Brunner, 1999, 2000; Wartenberg, 1990). In most situations, women realize and experience power through "action in connection with others whom one shares a common life and common concerns" (Hartsock, 1983, p. 217).

Traditionally, women have experienced power "by producing change and by empowering others through their roles as mothers and teachers" (Brunner, 2000, p. 137). It is this view that ties power to one's role and duty. Any other view would be outside the traditional women's sphere that projects her in subordinate power roles. Although the descriptive roles of mother and teacher fit within Julia's life, the limitations of the traditional subordinate role do not. Although documentation was not found indicating Julia's membership in organizations outside the church or school, such as the Christian Women's Temperance Union, evidence was found that would indicate her involvement in political activities concerning temperance.

When Julia learned that a neighborhood grocery store had decided to sale beer, she organized the members of her community to take social action. Julia and her community

action group developed a petition to voice their concerns for the sale of beer in their neighborhood (M. M. Morgan, personal communication, Fall 2000). The year was 1948, and at the age of 68, Julia and her committee went door to door obtaining signatures. Julia not only demonstrated "with/to" power of community, but also utilized principles of andragogy to educate the community to take action. She accomplished this by: (1) informing people of the issues related to the sale of beer that threatened the long held principles and values of the church and its community; (2) utilizing collaboration to define those values in inclusive and representative terms; (3) encouraging voluntary participation of community members, but respecting their decisions of participation; and (4) meeting the needs of the larger community by motivating individuals to engage in communication, collaboration, and action (J. M. Babb, M. M. Morgan, H. M. West, personal communication, Fall 1999a). Pitkin (1972) would characterize Julia's actions as an "attempt to connect power to community and the capacity of the community to act toward common ends" (p. 275). To Julia, she was merely responding to the needs of her church and community with conviction. Her goal was not to abuse any perceived power, but to collaborate with the persistent voices of the people of her church and community.

CHAPTER 3

SELF-DIRECTED LEARNING: FINDING ONE'S OWN VOICE

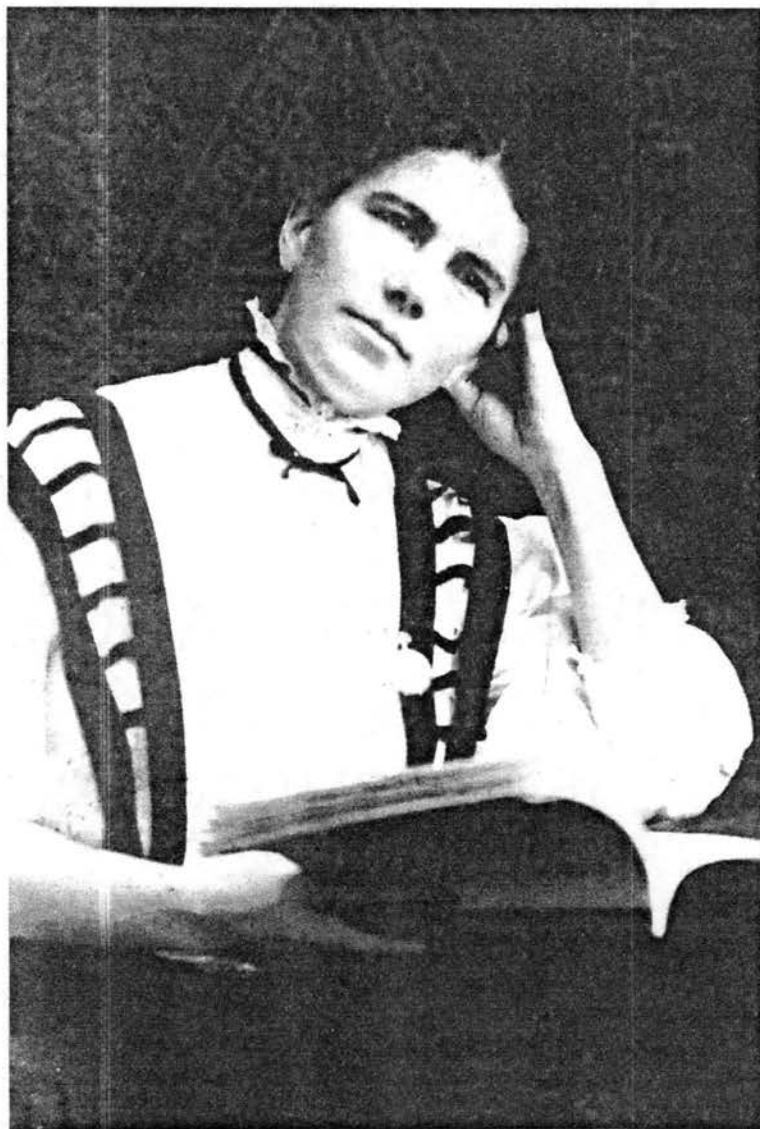


Figure 9. "The greatest thing in school is not in the textbook, but the teacher" (J. A. Christian, personal communication, July 8, 1906, p. 49).

Self-Directed Learning: The Voice of Malcolm Knowles

Julia Ann Christian understood that education and teaching were more than just an understanding of the textbooks. It constituted a blending of life experiences, teaching, and learning within the educational environment. The educational environment became the catalyst where the experiences of student and teacher came together to create a learning event (J. A. Christian, personal communication, July, 1906). Her insight can best be understood through the work of Malcolm Knowles.

Malcolm Knowles is noted for his work distinguishing andragogy, the art and science of helping adults learn, from pedagogy, the art and science of teaching children (Knowles, 1980; 1984). The pedagogical model of learning and teaching was derived from studies, observations, and experiences with children under compulsory conditions. Rooted in the principle that the purpose of education is to transmit knowledge, the pedagogy model makes several assumptions about the learner (Knowles, 1984).

Assumptions of Pedagogy

The first assumption focuses on the learner's need to know. The pedagogy model assumes that the learner's need to know and to learn only what the teacher teaches. They do not need to know how to apply what they learn to their

lives, only what is necessary in order to pass and get promoted. The second assumption focuses on the learner's self-concept; the teacher views the learner as a dependent personality, enabling the learner's self-concept to eventually become dependent upon the transmission of need to know knowledge from the teacher (Knowles, 1984).

The third assumption pertains to the role of experience. The pedagogy model places little value on the learner's experience as a resource for learning. Valued as a resource is the experience of the teacher, the textbook author, and the instructional aid producer. In addition, transmittal techniques such as lectures, assigned readings, etc., are viewed as the "backbone of pedagogical methodology" (Knowles, 1984, p. 54). The pedagogical model also assumes that the learner's readiness to learn will be controlled by the teacher. The fourth assumption, related to the learner's need to know, is that learners become ready to learn when the teacher tells them they must learn a certain subject matter. It is also assumed that mastery of the subject matter is required if the learner is to pass or earn promotion to the next grade (Knowles, 1984).

Orientation to learning is the fifth pedagogical assumption. The learner has developed a "subject-matter orientation to learning" and views "learning as the acquiring of subject-matter content" (p. 54). The teacher then organizes the learning experience according to the

subject-matter content. The final assumption pertains to motivation, in which the pedagogical model views extrinsic motivators such as grades, the teacher's approval or disapproval, and parental pressures to be the primary components of learning (Knowles, 1984).

Because of the basic assumptions of pedagogy, Knowles (1970) recognized two conditions that inhibited the process of learning, especially for adults. First, teachers trained in the pedagogy model inevitably taught adults as if they were children; and second, education defined as a process of transmitting knowledge was appropriate as long as the time span of major cultural change was greater than the life span of individuals. In today's world, knowledge transmitted at any given time will probably be obsolete within a decade. It is no longer functional to define education as a process of transmitting knowledge, but rather it would be better defined as a life long process of continuing inquiry (Whitehead, 1931). Teaching adults to learn then becomes a process of teaching adults the skills of self-directed inquiry (Knowles, 1970, 1984, 1990; Whitehead, 1931).

Assumptions of Andragogy

Philosophically rooted in the humanistic, pragmatic, and existential frameworks of John Dewey, Eduard Lindeman, Carl Rogers, and their associates, Knowles (1984) utilized evolving theories of adult learning to develop a new

technology for the education of adults. The term andragogy, coined by European educators, was adopted to describe this new technology, defined as the "art and science of helping adults learn" (Knowles, 1970, p. 38). Andragogy is a learner-centered approach and is fundamentally different from the earlier teacher-centered approach of pedagogy.

Andragogy is based on critical assumptions about the characteristics of adult learners, which are different from the assumptions of child learners, found within the premise of traditional pedagogy (Knowles, 1970). The assumptions of andragogy include the learner's need to know, the learner's self-concept, the role of the learner's experience, the learner's readiness to learn, the learner's orientation to learning, and the learner's motivation to learn (Knowles, 1990). Adult learners "need to know why they need to learn something before undertaking to learn it" (Knowles, 1984, p. 55). Before adults undertake learning something on their own, they will invest considerable energy in probing into the benefits they will gain from learning, as well as the negative consequences of not learning the material (Tough, 1979). With this in mind, the first task of the facilitator of learning is to help the learner become aware of the "need to know" (Knowles, 1989, p. 83).

An adult learner's self-concept is one of being responsible for one's own life (Knowles, 1984; 1989). Once an adult has developmentally arrived at this concept of

self, "then he/she develops a deep psychological need to be seen and treated by others as being capable of self-direction" (Knowles, 1989, p. 83). Adults will "resist and resent situations in which they feel others are imposing their will on them" (p. 83). The paradox, however, is that when confronted with an activity labeled education, training, workshop, etc., adults fall back into a mode of learning that has been conditioned by previous school experiences. With the assumptions of pedagogy deeply embedded, the adult becomes a dependent learner with an expectation that the facilitator becomes the expert. The learning activity is one in which the adult sits back and says, "teach me" (Knowles, 1984, p. 56). Adult educators are faced with creating front-end learning experiences, which help adults to make the transition from dependent to self-directed learning (Knowles, 1984).

Adults bring to the educational activity, a lifetime of experiences. The number of quality experiences, different from the experiences of youths, impact adult education in several ways. First, it assures that in any group of adults, there will be a wider range of individual differences "in terms of background, learning style, motivation, needs, interest, and goals than is true in a group of youths" (Knowles, 1989, p. 83). Consequently, adult educators should focus greater emphasis on individualization of learning and teaching strategies.

Second, it means that for many kinds of learning, the richest resources are the learners themselves. Attention should be given in adult education to experiential techniques that tap into the experiences of the learners. Techniques such as "group discussion, simulation exercise, problem-solving activities, case method and laboratory methods are encouraged over traditional pedagogy transmittal techniques" (Knowles, 1984, p. 57). Peer helping activities should be emphasized in an adult education program. Third, are the potentially negative effects this volume of experience can have on the learning activity. As one accumulates experience, one tends "to develop habits, biases, and presuppositions that may cause us to close our minds to new ideas, fresh perceptions, and alternative ways of thinking" (Knowles, 1989, p. 84). Adult educators should develop "ways to help adults examine their habits and biases" in order to enable a receptive attitude for new approaches (Knowles, 1984, p. 58).

Adults become ready to learn those things they need to know, or what they need to be able to do "in order to cope effectively with their real-life situations" (Knowles, 1989, p. 84). Developmental tasks associated with moving from one developmental stage to another are often the "trigger" for one's readiness. "The critical implication of this assumption is the importance of timing learning experiences to coincide with those developmental tasks" (p. 84).

In contrast to subject-centered orientation to learning premised in the assumptions of pedagogy, adults are life-centered (or task-centered) in their orientation to learning (Knowles, 1984; 1989). Consequently, learning experiences in adult education should be "organized around life tasks or problems; for example, 'Writing Better Business Letters' rather than 'Composition One'." (Knowles, 1989, p. 84). Life-centered or task-centered adults readily adapt to this pragmatic approach to learning as it blends into their motivations for learning.

While adults are responsive to some extrinsic motivators - better jobs, promotions, salary increases, and the like; the andragogical model predicates that the more potent motivators are intrinsic - the desire for increased self-esteem, quality of life, responsibility, job satisfaction, etc. (Knowles, 1984, p. 61).

Tough (1979) found in his research that all normal adults are motivated to keep growing and developing, but that this motivation is frequently blocked by such barriers as negative self-concept as a student, time constraints, and programs that violate the principles of adult learning.

Malcolm Knowles (1970) believed andragogy was more than helping adults learn; he envisioned it as a means to help human beings learn. Although Knowles (1970) initially supported a dichotomy between the andragogy and pedagogy models, he soon acknowledged that the "process of maturity begins early in a child's life and that as he matures he takes on more and more of the characteristics of the adult

on which andragogy is based" (p. 39). He revised his position regarding the dichotomy between the models of andragogy and pedagogy by stating:

I changed the dichotomy to a continuum, proposing that when pedagogical assumptions are realistic (as when the learner is truly dependent on receiving instruction upon entering a totally strange new territory of subject matter), pedagogical strategies are appropriate - but only up to the point at which the learner has acquired sufficient knowledge of the content to be able to start engaging in self-directed inquiry about it. As a result, the andragogical theory has become a general theory about learning, not subsuming the pedagogical assumptions but placing them in the initial stages of totally new learning. (Knowles, 1989, p. 113)

Julia Christian never knew Malcolm Knowles or had the opportunity to read his work, yet her character and personal beliefs capture an understanding of the principles of andragogy and its relationship with traditional pedagogy in the classroom and in the community.

Julia: A Voice for Andragogy in the Early 1900's

At the turn of the century the most popular method of pedagogy, which dominated teacher education programs in normal schools, was "Herbartianism" (Gutek, 1986, p. 193). Based on the work of Johann Friedrich Herbart, this method focused on the role of the learner's interest as an important element in "motivating learning, in planning and presenting instruction" (p. 194). Herbart believed that as a person matured, experience was gained not only by one's

acquisition of knowledge, but also by the understanding of knowledge in terms of its relationship to one's many interests. It then became the teacher's role to connect, or stimulate a relationship between the learner's experiences and new knowledge. This was done through formal phases of instruction that categorized a teaching lesson into five steps: "preparation, presentation, association, generalization, and application" (Gutek, 1983p. 194). Although Herbartianism was a teacher centered pedagogical model of instruction, it allowed teachers like Julia creativity in its classroom application.

For Julia, understanding the subject to be taught was just as important as creating a sense of readiness to learn. To prepare her students for a math lesson, she would present the subject matter in relation to the experiences of her learners. For instance, to introduce a lesson in subtraction she would say: "If I sent you to the store with 20 cents to buy bread that costs 12 cents, how much change would you receive? Now, if I told you to spend 1 cent to buy yourself candy how much change would you receive?" (M. M. Morgan, personal communication, Fall 2000). It could be assumed that Julia's students understood the value of a penny in terms of how much candy a penny would purchase. By utilizing this experience, Julia could then associate new knowledge with the students' previous learning, experience, or understanding. Math could then be integrated into the

learner's world where its general principles could be applied, taking on broader meaning within the learner's daily experiences. Julia recognized the need for life-long learning, for teachers as well as pupils. The faculty was open to new methods of teaching and were not afraid to allow their students to see them in an informal setting demonstrating those methods, as seen in Figure 5, Teachers Playing School. "Have an openness about teaching. You can't teach the same way to every pupil" (J. A. Christian, personal communication, July 11, 1906, p. 67).



Figure 10. Teachers Playing School circa 1907.

Teaching: An Artful Voice

"The teacher," Julia (1906) wrote, "must grow in the graces of teaching" (personal communication, July 11, p. 66). To Julia, teaching was more than a task to perform or a skill to execute in the classroom. It was an art, and the artist understands that "humanity is an imitator of art" (J. A. Christian, personal communication, July 10, 1906, p. 62). Julia believed that a teacher must assume responsibility for not only transmitting knowledge, but also for painting indelible values on the canvasses of young minds and hearts.

"The teacher who is satisfied with his teaching does not realize the responsibilities of his teaching...[and] does not see his weaknesses" (J. A. Christian, personal communication, July 11, 1906, p. 67). Julia's words not only focus on one's responsibility to seek growth and development as a teacher, but they also focus on the responsibility of a teacher to acknowledge the learner as an individual, seeking values for education and life. Julia's beliefs regarding teaching can be linked to the early views regarding women and their role as teachers as expressed by Catharine Beecher.

From a strictly Christian ethic, Catharine Beecher promoted the importance of the "family, rather than the individual, [as] the fundamental unit of society" (Sklar, 1976, p. 84). Beecher portrayed the family as the

foundation for a democratic society. It was the place where social order and hierarchy were learned and the development of moral values encouraged. In elevating the status of family, America could ensure its' future as an enlightened and moral civil society (Hoffman, 1981; Sklar, 1976). The elevation of the family in American society reaffirmed ideological views of republican motherhood adopted in the late 1700's (Blount, 1998). More importantly, however, by elevating the family not only was the status of "women in the family" elevated, but the status was also redefined, extending to "society as a whole" (Sklar, 1976, p. 84).

Beecher envisioned schools as an extension of family, and the teacher as its' moral standard and the savior of children from ignorance (Sklar, 1976). In 1829, Beecher raised attention to the moral role of women in the society and the importance of teaching as an avenue in which to protect and save the nation from moral decay. "To enlighten the understanding and to gain the affections is a teacher's business...[since] the mind is to be guided chiefly by means of the affections, is not woman best fitted to accomplish these important objects" (Sklar, 1976, p. 97)? The female teachers of Julia's era shared this attitude about teaching. They considered it to be more than a desire. It was their natural, God given talent. It enabled women to be of noble Christian service to others. Beecher called for women to awaken to their "highest destiny and holiest hope" (Sklar,

1976, p. 96).



Figure 11. Women Teachers of M. G. Ellis School, 1907.

The teacher, through word and deed, reinforced the moral values of right and wrong, social order, and the obedience that students were taught in the home. "Example is better than precept," Julia (1906) wrote, and the school "is the place where young people look for example" in which to guide their lives (personal communication, July 8, p. 23). Julia strongly felt that one's outward persona or behavior, in word, deed, and manner was a reflection of one's spiritual inner-self. One must be true to one's self

and God, living as a reflection of one's inner beliefs. In a letter written to her fiancé, Julia's (1907) commitment to this belief becomes clear:

Last Sunday afternoon, cousin Willie and family planned to go to the park, of course thinking I would go too; but you know I couldn't do that. I hated to break into their pleasure, but they wouldn't go without me. I found that they aimed to go, so I slipped into the room where Willie was after we returned from church and told him that I couldn't go; that it was against my conscience, and please not ask me to go. He thought I was cranky, and maybe I was, but I fully believe I'm right. These Sunday pleasure resorts are certainly a great Sabbath breaking. I love pleasure, but I want the right kind.
(personal communication, August 6, 1907)

Supported by her Christian values, Julia strove to live by her convictions. Although she did not agree with the choices of her cousins, she respected them, and, in turn, expected them to respect her choices. She had made a conscious choice to honor her Christian values and beliefs, and reflected them through her actions. To Julia, being an example of Christian values and beliefs was as important, or more important, than the words of Christian doctrine. She wrote:

Whenever the frame detracts from the picture, then your art gallery is gone...Whenever your outward appearance detracts from the inner life, then what is life?" (J. A. Christian, personal communication July 8, 1906, p. 21)

Her beliefs, firmly rooted in Christian doctrine, supported her sense of responsibility for one's power to guide others by example. To influence "pupils both by

example and precept" was a responsibility felt by many teachers of the early twentieth century (Hoffman, 1981, p. 14). Many years later, a close friend and former teaching companion expressed a sense of loss for the days when young women felt their teaching responsibilities transcended the textbook. This was a time when the teacher was the example for the values of "right doing" and civic responsibility. Called back into teaching service during WW II, the friend wrote:

The schoolrooms here are so crowded with children, then there are the drives for scrap, paper, stamps, bonds, etc., that books are becoming a sideline. But with it all I loved being back in my beloved work. [Julia], I wish so much that one of your girls would decide to teach. There's such a need for clean, Christian girls in the school room today. It's next to a calamity to see the smoking, drinking, barelegged girls and women that make up a part of our teaching force. Perhaps there's not so much of that sort of thing away from the border counties. I hope that's true for we certainly have plenty of it here. Well, so much for that...I'm probably old fashioned anyway. (J. A. Christian, personal letter from a friend, January 14, 1944)

Julia (1906) would often say, "You may not remember the words of the teacher, but you will remember the teacher" (personal communication, July 5, p. 9). Learning, it seems, was not always structured around books (Gutek, 1986). "Teachers need to know what they are going to teach...[and] need to know something about the minds of the pupils they are teaching"; as such class involvement was a critical component in Julia's classroom (J. A. Christian, personal communication, July 11, 1906, p. 67).

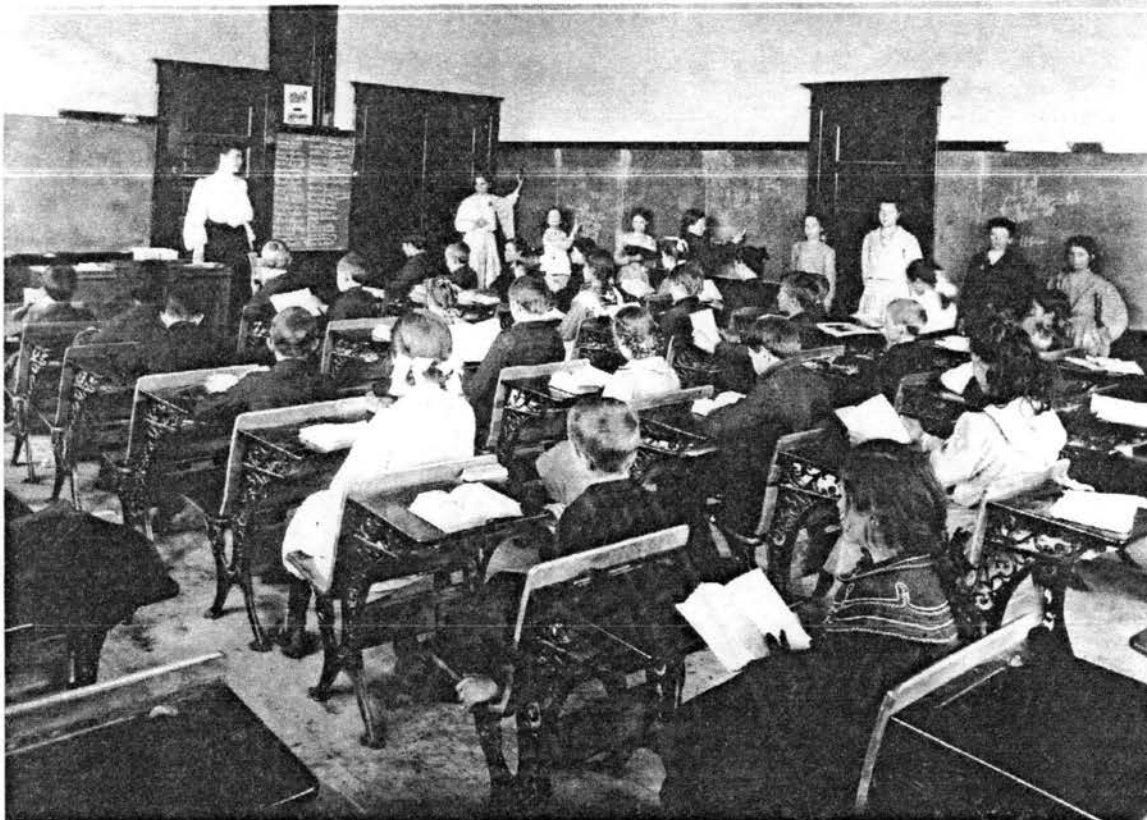


Figure 12. Julia's Classroom circa 1906.

Julia: The Voice of a Democratic Philosophy

Julia's personal thoughts reflect not only her standards and sense of responsibility for teaching, but also her value for democracy. Firmly rooted in the ideals of democracy, her philosophy was reflected in the classroom. The principles of a democratic philosophy are essential to creating an educational environment (Knowles, 1970). A democratic philosophy is characterized by a concern for the development of a person, a belief in the value and worth of

that person, and a trust in the ability of that person to make appropriate decisions if provided the necessary resources and support. A democratic philosophy values the growth of people over the accomplishment of things, and the release of human potential over the control of human behavior. Julia understood the necessity of an educational environment and implemented a democratic philosophy into the classroom (J. M. Babb, M. M. Morgan, & H. M. West, personal communication, Fall, 1999a).

It is not known if Julia was influenced by the published research on child development by G. Stanley Hall, or by the emerging philosophers and practitioners of the early Progressive Education Movement like Jane Addams, John Dewey, or William Kilpatrick (Crocco, Munro & Weiler, 1999; Dewey, 1961; Gutek, 1986). What is known is that she understood education to be a total process of development for "the mind, soul, and body" (J. A. Christian, personal communication, August 23, 1906a, p. 80). She recognized that children learned differently, at different rates of development, and from different instructional methods. Although repetitive exercises, which encourage memorization, were the traditional methods of instruction, Julia, at times, would deviate from tradition by dividing her class into learning groups. Making sure that members of each group varied in terms of academic ability, learning projects would be assigned. Masked as a competition, the groups

engaged in learning the subject matter (usually spelling or math) by teaching and helping each other through collaborative learning (J. M. Babb, M. M. Morgan, & H. M. West, personal communication, Fall, 1999a). Julia, at times, would teach spelling by creating a rhyming game. The children, grouped in teams, were asked to come up with as many words as possible that rhymed with a given word (ex. cake, make, bake, rake, etc.). As a team, their words would be presented to the rest of the class. The team, of course, with the most rhymes, spelled correctly, was rewarded (M. M. Morgan, personal communication, Fall 2000). Not only was the challenge of rote learning made fun and purposeful through a competitive activity, but also the learners were used as an instructional resource (Guttek, 1986; Knowles, 1989).

Julia also envisioned education as a process that would enable students "to accomplish great things" (J. A. Christian, personal communication, August 23, 1906a, p. 80). Julia embraced her teaching responsibilities as an opportunity to not only enhance academic knowledge, but to also instill inspiration and hopefulness into the lives of her students. Julia (1906) writes:

Don't say to [the] child...you good for nothing little rascal...you'll never amount to anything anyway. Teachers don't discourage your pupils, but lift them up...bring out the good. Oh, the need for inspiring boys and girls that they can do better...the people who need the impulse of hope. (personal communication, July 8, p. 50)

Because she had a great ambition to learn, she wanted to instill in her children that same ambition. "Everyone," she would say, "has the capacity to learn" (J. M. Babb, personal communication, Spring 1999). From Julia's perspective, there were no unintelligent children, nor were there bad children. There were only those who needed encouragement, inspiration, and hope in which to live a good and righteous, noble and successful life. Remembering her school teaching days, she would recall the mischievous activities of a particular fourth grade young boy. Reflecting, she would say, "His mind was always racing ahead of me, so I had to create ways of harnessing his activity" (J. M. Babb, M. M. Morgan, & H. M. West, personal communication, Fall 1999a). Harnessing his activity probably meant engaging him in some special project like cleaning the chalkboards and erasers, or leading a competitive learning activity. Her intent was not to break his spirit, but to channel and direct his energy (J. M. Babb, M. M. Morgan, & H. M. West, personal communication, Fall 1999a). The young man and his family moved away from North Fort Worth, but years later she learned the fate of that young man. Rogers Hornsby had become a professional baseball player, and was the manager of the 1926 World Champion St. Louis Cardinals (J. M. Babb, M. M. Morgan, & H. M. West, personal communication, Fall 1999a).

As a fourth grade teacher, Julia recognized the worth and value of every child. She was able to teach children via traditional pedagogy techniques (transmitting knowledge), yet understood that children not only learn differently, but also mature at different rates (Knowles, 1989). She combined discipline with kindness, and instilled in her pupils the perseverance needed to accomplish goals in order to achieve success. She believed in democracy, and established her classroom as a safe environment in which to learn. A former student wrote:

I was about nine or ten years old [when] you began to advise and guide me along life's highways...My very first day in school, when we were in chapel, Mr. Moore called on me. I had no idea what on earth he wanted...It was you who spoke up and said she is a new pupil. (J. A. Christian, personal communication, May 26, 1948a)

One senses the fear of a little girl whose first day at school was challenging, and her relief to discover that her teacher recognized her fear and rescued her. Julia was able to sense the insecurity and fear within the little girl and moved quickly to create an environment in which the child could feel safe and valued as a unique individual. Julia's impact on children whom she taught was long lasting, and resulted in many life long friendships. One man said of her at the end of her life, "[I] owe Miss Julia everything...For putting me on the right track, keeping me in school, and giving me the motivation I needed" (J. M. Babb, personal communication, Spring 1999).

The Character of One's Voice

Julia enjoyed teaching and relished the opportunity to "help people achieve and better their lives" (M.M. Morgan, personal communication, Fall 2000). Teaching first in Sunday school, Julia's ideology of mission work was carried over into the classroom. Believing young people to be the future for the church and society, she envisioned teaching as enabling people to aspire to the highest good and to recognize their contributions as meaningful (J. A. Christian, personal communication, July, 1906). The key word within the ideology of mission work is service. To live in self-sacrificing service to others not only enabled one to lead an eventful life, but also demonstrated the evangelical concept of real greatness (J. A. Christian, personal communication, July, 1906). Armed with an invincible sense of purpose and faith in God, Julia saw herself as a servant who was a "debtor to all men" (J. A. Christian, personal communication, July 8, 1906, p. 27). This concept of service had a profound effect on the way Julia saw herself and on how she interacted with others. To be of service was not always easy, but in adopting its concepts, she developed the individual characteristics of understanding, courage, and personal power (J. A. Christian, personal communication, July, 1906).

Through teaching activities, Julia operated from what Brunner (2000) terms an "ethic of care," in order to achieve an understanding of people and relationships (p. 30). The perspective of "ethic of care" is a basic foundation of feminine morality which:

Emphasizes the give and take and contexts of human relationships...that is rooted in receptivity, relatedness, and responsiveness...and begins with the longing for goodness and not with hierarchical moral principles of reasoning. (Brunner, 2000, pp. 30-31)

For Julia (1906), there were "two commentaries, two dictionaries: one the dictionary of human experience, and the other [dictionary], the printed page" (personal communication, July, p. 46). Although Brunner's (2000) findings are supported with research, Julia's (1906) words reflect an understanding regarding the "ethic of care." Julia understood that individuals carry a lifetime of experiences into relationships whether the setting is a formal or informal educational learning environment. As the experiences of individuals intertwine, relationships develop, which result in attitudes of caring, receptiveness and trust, and responsiveness to needs. Caring then becomes an interpersonal relationship that is concerned with helping the whole person, mind, body, and spirit.

Teaching activities also enabled Julia to demonstrate the characteristics of courage and the ability to take risks fearlessly. "The word risk comes from the Greek 'to sail

around a cliff,' which implies that we don't know what's around the bend" (Cantor & Benay, 1992, p. 165). For most people, not knowing the outcome of their actions, or at least the probability of its success, creates fear. Julia had a quality of fearlessness that was centered in her Christian faith. Taking responsibility for her spiritual salvation, she endeavored to live a consecrated life. She sought the guidance of the "Divine Spirit" in order to live each day as a "useful and powerful" example of God's word in service (J. A. Christian, personal communication, August 23, 1906a, p. 69). To Julia, "there was absolutely nothing in this world to fear, because God was right there...His hands wrapped all around us," protecting his children (J. M. Babb, personal communication, Spring 1999). To live a consecrated life means surrendering one's self to the will of God, and to live in "an atmosphere...that separates us from things of the world" (J. A. Christian, personal communication, August 23, 1906a, p. 68). Brunner's (2000) research labels this quality of fearlessness as the ability to forget about one's self in the process of making decisions or choices; it is one's ability to change one's center of attention from self, to others. It is this type of selfless fearlessness that gave Julia the freedom to take risks and to be creative in her work as a teacher.

Society: A Learning Voice

Miss Julia, as her students knew her, was part of the growing army, which was made up of "Christian female teachers" (Hoffman, 1981, p. 2). Society not only accepted and portrayed women as teachers, especially in the graded schools, but also accepted their moral authority in the classroom (Hoffman, 1981; Sklar, 1976). "Three intertwined, massive social changes gave woman her new profession and education its new respect: industrialization, immigration, and urbanization" (Hoffman, 1981, p. 8).

Julia was 19 when she graduated from high school in May of 1900. McKinley was re-elected president of the United States in that year, and this was the industrialization era that introduced society to the steam engine, automobile, electricity, illumination, telegraph and telephone. At the turn of the century, America was experiencing intense technological, social, and scientific changes. The country responded to the effects of modernization, industrialization, and urbanization through political, social, and educational reform. It was the dawn of the progressive era (Gutek, 1986).

Knowledge was expanding, and the phenomenon of new technology expanded the way people viewed and interacted with the world, exponentially. Between 1890 and 1910, the population not only tripled, but also urbanized (Gutek,

1986). In the geneses of the Progressive Education Movement, Julia's educational foundation was the integration of Protestant ethics that stressed hard work, diligence, punctuality, and perseverance with the new scientific principles and knowledge to enable an evolving industrialized society. It was a time when people believed the Horatio Alger myth which stated that poverty could be overcome through "right living (avoiding alcohol, tobacco, and pool rooms)", good character, and perseverance toward one's goals (Gutek, 1986, p. 184). To Julia, perseverance was the action that resulted from one's life passion, purpose, or pursuit of personal goals. Julia (1900) defined perseverance as "putting the teeth of invincible purpose into the object sought and holding on until it is yours" (personal communication, May 19, p. 5). An invincible purpose could be one's intrinsic need to know, to discover, or to create. It could also serve to motivate learning and growth activities, enable perseverance, and recognize accomplishments. "Nothing contributes more powerfully to mental expansion, than persistent effort toward one object or thought" (J. A. Christian, personal communication, May 19, 1900, p. 15).

The andragogical principles of life long learning and self-directed inquiry were not a foreign concept to Julia. In a time when the culture was experiencing technological, political, social and educational reform, self-directed

inquiry was necessary for growth and success. In her words:

The most common life of everyday, with its cares, necessities, and duties, affords ample opportunity for acquiring experience of the best kind; and its most beaten paths provide the true worker with abundant scope for self improvement. The great high road of human welfare lies along the old highway of steadfast well doing; and they who are the most persistent and work in the truest spirit will invariably be the most successful. (J. A. Christian, personal communication, May 19, 1900, pp. 3-4)

Her words serve as a reminder that learning is a life long process where everyday situations can serve as a teacher, opening the door to discovery, opportunity, and resources, which enable growth and self-discovery.

CHAPTER 4

LIFELONG LEARNING AND SELF-DISCOVERY

Voicing One's Action Plan

Figure 13. Julia and closest friend dressed for a Baptist Young People's Union Meeting. Picture taken in Marine Park during their "school teaching days and busy church lives" (J. A. Christian, personal communication, 1905).

Julia's story is similar to the stories of many young women whose families moved to Texas in the 1870's to settle the area and to farm the land (Hawkins, 1996; McLeRoy, 1996; Mills, 1999; Myres, 1982). Although her life on the north Texas plains was difficult, growing up on the farm meant that each member of the family had duties and responsibilities for maintaining the home, the fields of cotton and corn, the farming equipment, and the animals. In many ways, life on the western and southwestern farms was like that of colonial times. As children, boys and girls worked and played together. As they matured, they continued to work together, equally sharing the responsibility for the success of the farm and the family unit. Young women of the west, mid-west, and southwest had opportunities "to put their moral values to work, building communities and civilizing the land" (Hymowitz & Weissman, 1978, p. 176). The opportunities available to women in the western regions of the United States differed from those available to women in the eastern regions of the United States. Eastern women were experiencing a changing relationship between the sexes and the devaluation of their contribution to society (Holt, 1995; Hymowitz & Weissman, 1978).

Ironically, it was a by-product of industrialization that devalued the contributions eastern women made to the economic family unit in the more established regions of the United States. As men left the farm to find prosperity in

the city, caring for the home was no longer considered "real work" because women did not earn a wage (Hymowitz & Weissman, 1978, p. 64). Women from the eastern regions were finding that their role in society was becoming more narrowly defined in contrast to women from the western regions of the United State, who were experiencing a more democratized role in society. Although, in all regions of America, women were idealized as "morally superior, gentle rather than aggressive, home-loving rather than worldly," the women from the western regions were characteristically defined as workers (Hymowitz & Weissman, 1978, p. 176). Their presence on unsettled lands ensured permanence and promoted the continuance of moral and civil values. The importance of farm and frontier families in the settlement of new lands was historically significant (Fehrenbach, 2000). Where the family settled, "communities were organized, churches and schools were built, and law and order were established" (Hymowitz & Weissman, 1978, p. 176).

For women in the west, mid-west, and southwest, the informal learning environments of the farm, church, and associations, not only broadened women's role in society, but also fostered a spirit of independence and autonomy. These living-learning, self-directed environments contributed to the development of a competitive spirit, sense of purpose, persistent attitude, and thirst for self-improvement (Myres, 1982; G. Patterson-Black and S.

Patterson-Black, 1978; S. Patterson-Black, 1978a).

Self-directed learning was a necessity for survival of the farm communities of the western regions of the United States. Settlers adapted to the conditions and hardships by relying on the collaboration and support of their neighbors within their community settings. While "learning on one's own is the way most adults go about acquiring new ideas, skills, and attitudes," sharing those acquisitions with the members of one's community was imperative for the growth and survival of that community (Merriam & Caffarella, 1991, p. 41).

The Voice of Self-Directed Learning

The concept of self-directed learning is not a modern invention of current philosophers. Self-directed study has always been a the paramount means of learning, but it is constantly being rediscovered (Houle, 1984).

When some people began to think that it might be interesting or significant to deal directly with the learning desires or processes of the individual, the idea was greeted with apathy or scorn, particularly so far as self-directed study was concerned.

(Houle, 1988, p. 89)

This statement motivated researchers to investigate the legitimacy of self-directed learning. Through the work of Tough (1967), Knowles (1975), and Brookfield (1984),

evidence was found that legitimized self-directed learning as a form of study within, as well as outside of, an educational setting. As a form of study, self-directed learning considers the planning, carrying out, and evaluation of learning to be the primary responsibility of the learner. The underlying concept of self-directed learning is in the belief that "being self-directed in one's learning is a natural part of adult life" (Merriam & Caffarella, 1991, p. 41).

Tough (1967) was the first to describe self-directed learning as a form of study (Merriam & Cafferella, 1991). From a study of 66 people involved in learning projects or episodes, Tough found that "70 percent of all learning projects were planned by the learners themselves" (Merriam & Cafferella, 1991, p. 43). Tough (1978) defines a learning project as "a highly deliberate effort to gain and retain certain definite knowledge and skill, or to change in some other way" (p. 250). Tough's work became the basis for other studies that involved a variety of populations engaged in learning projects (Bayha, 1983; Coolinca, 1973; Richards, 1986), and that validated the existence of self-directed learning (Brookfield, 1984; Cafferella & O'Donnell, 1978, 1988). Although the percentages of adult participation varied, these studies found that among those engaged in self-directed learning projects, participation was the consistent theme among adult learners (Merriam &

Caffarella, 1991). In addition, Penland (1979) conducted a national study, which revealed three important motivators for engaging in self-directed learning. Penland's study found that control for learning both in style and process, freedom to set the learning pace and structure, and flexibility to change learning strategies were primary motivating factors for adults to participate in self-directed learning activities. Tough's (1967, 1979) research, experience, and interviews with adult learners not only acknowledged these motivating factors relating to why adults engaged in self-directed learning activities, but they also described the decision-making processes of an adult learner when choosing to participate in a self-directed learning activity.

Tough (1979) outlined a decision-making process that adults use in choosing what, where, and how to learn. The process consists of thirteen steps:

1. Deciding what detailed knowledge and skill to learn;
2. Deciding the specific activities, methods, resources, or equipment for learning;
3. Deciding where to learn;
4. Setting specific deadlines or intermediate targets;
5. Deciding when to begin a learning episode;
6. Deciding the pace at which to proceed during a learning episode;

7. Estimating the current level of one's knowledge and skill or one's progress in gaining the desired knowledge and skill;
8. Detecting any factor that has been hindering learning or discovering inefficient aspects of the current procedures;
9. Obtaining the desired resources or equipment or reaching the desired place or resource;
10. Preparing or adapting a room (or certain furniture or equipment) for learning or arranging certain other physical conditions in preparing for learning;
11. Saving or obtaining the money necessary for the use of certain human or non-human resources;
12. Finding time for the learning; and
13. Taking steps to increase the motivation for certain learning episodes. (Tough, 1979, pp. 95-96)

Tough (1979) assumed that adult learners varied in their ability to organize, plan, and direct individual learning activities. Based on this assumption, he described the role of the educator to be that of a helper or facilitator of resources who enables the learners to plan and direct their own learning. Instead of listing educational skills appropriate to facilitation, Tough (1979) identified four characteristics of ideal helpers. The helpers:

1. ...are warm, loving, caring, and accepting of the learners;
2. ...have a high regard for learners' self-planning competencies and do not wish to trespass on these;

3. ...view themselves as participating in a dialogue between equals...; and
4. ...are open to change and new experiences and seek to learn from their helping activities. (p. 183)

Throughout history and throughout the world, self-planned learning has been common and has played an important role in adult education. Self-directed education has also been labeled as self-education, self-instruction, self-teaching, individual-learning, independent study, self-directed study, or self-study. "However one may label it, lifelong learning or continuous education for most adults will involve self-directed learning" (Tough, 1979, p. 93).

Often referred to as the father of adult learning theory, Malcolm Knowles has significantly impacted the shaping of adult education curriculum. Utilizing andragogical principles of adult learning, Knowles (1975) developed a five-step model of self-directed learning. This model consists of (1) diagnosing learning needs, (2) formulating learning goals, (3) identifying human and material resources for learning, (4) choosing and implementing appropriate learning strategies, and (5) evaluating learning outcomes (p. 18). "Self-directed learning is not an isolated process, but often calls for collaboration and support among learners, teachers, resource people, and peers" (p. 18). Educators of adults can help people become more competent learners on their own.

Specifically, "teachers of adults become primarily facilitators of learning and assist learners to work their way through the learning process from a procedural, rather than an content point of view" (Knowles, 1990, p. 62).

The works of Tough and Knowles

have helped to dispel the false dichotomy whereby institutionally arranged learning is seen as rational, purposeful, and effective and self-directed learning in informal settings is viewed as serendipitous, ineffective, and of a lower order. (Brookfield, 1986, p. 149)

Perhaps, the greatest compliment these men have received is that their work has been used to stimulate further research within the field of adult education. Tough (1979) directed his research to uncover how adults decide to participate in self-directed learning activities, and Knowles (1980) proposed andragogical assumptions about how facilitators of adult learners put those assumptions into practice.

Brookfield (1986) took a somewhat different angle and focused his research on the effective practice of facilitation in self-directed learning (Merriam & Caffarella, 1991).

Brookfield (1986) proposed six principles of effective practice which apply to the "teacher-learner transactions or to curriculum development and instructional design activities that support teacher-learning encounters" (p. 9). Those six principles of effective practice in facilitating learning are:

1. Participation in learning is voluntary; adults engage in learning as a result of their own volition. Regardless of the motivating factors, the decision to participate or not participate is their own.
2. Effective practice is characterized by a respect among participants for each other's self-worth. Any criticism offered through facilitation is done in a manner that supports the individual's self-worth.
3. Facilitation is collaborative.
4. Praxis is placed at the heart of effective facilitation. Learners and facilitators are involved in a continual process of activity, reflection upon the activity, collaborative analysis of the activity, new activity, further reflection and collaborative analysis, and so on.
5. Facilitation aims to foster an adult's spirit of critical reflection.
6. The aim of facilitation is the nurturing of self-directed, empowered adults. (pp. 9-11)

The first principle, voluntary participation, is based on the fact that adults are highly motivated to participate in learning activities. Consequently, facilitators must expend an equal amount of effort to design educational experiences, which utilize a variety of teaching techniques. Developing curricula and educational processes that are connected to the learner's experience enhance a participative learning environment and allow for new information or knowledge to be introduced and framed within the context of the learner's experiences (Brookfield, 1986). Allowing opportunity for such things as questions, small group discussions, or case study applications of new ideas

engages adult learners in the education process by utilizing their experience through collaboration and encouraging critical thinking.

Mutual respect is "a fundamental feature of effective facilitation," where participants are made to "feel that they are valued as separate, unique individuals deserving of respect" (Brookfield, 1986, pp. 12-13). The task of facilitation is to create what Knowles (1980) calls a democratic climate for learning to assist the development of group culture in which "adults can feel free to challenge one another and can feel comfortable with being challenged" (Brookfield, 1986, p. 14). The facilitation of learning centers on the ability to create a safe environment, in which both facilitators and participants can be challenged to consider alternative ways of thinking, behaving, working, and living.

As a principle, collaboration is closely related to Knowles' assumptions of andragogy and concepts of a democratic environment (1980). Different members of the learning group usually assume leadership and facilitation roles at different times and for different purposes (Brookfield, 1986). Collaboration is seen in the processes of diagnosing needs, setting goals and objectives, planning learning activities, developing curriculum, determining methodologies, and evaluating. In addition, collaboration is constant, allowing for the renegotiation of activities,

priorities, and learning methods (Brookfield, 1986).

Influenced by the work and ideas of Paulo Freire, Brookfield (1986) uses the term praxis to describe effective facilitation as enabling the process of action and reflection in learning. Praxis occurs within an educational activity and encourages "a continuous and alternating process of investigation and exploration, followed by action grounded in this exploration, and followed by reflection on this action, followed by further investigation and exploration, followed by further action, and so on" (p. 15). With the introduction of new information, the process of praxis enables the learner to explore the information within the context of one's experiences. Praxis is also observable. In new skill training, observations can be made regarding how learners explore the skills use, reflect with other learners on their experiences of using the skill in real life settings, redefine the skill within their experiential context, and reapply the skills use in other real-life settings. In addition, if the learning activity is primarily concerned with attitudinal changes, observations can be made of new mental mind-sets or attitudes acquired by the learner.

Adults interpret and assign meaning to new information based on previous experiences. Within this context, new information or experiences are coded in order to categorize or organize the information, as well as, direct its

application in real life situations. Facilitators should anticipate this tendency for learners to internalize ideas, skills, knowledge, and insights from the context of their own experiences. Through the design of curriculum, selection of materials, and educational methods, effective facilitation can enhance learning by enabling adults to recognize limiting factors found within their context of experience (Brookfield, 1986).

Effective practice of facilitation "aims to foster an attitude of healthy skepticism" through a process of critical reflection (Brookfield, 1986, p. 16). The process of critical reflection centers on the collaborative aspects of facilitating learning. In an educational setting, the values, attitudes, and priorities of an educator do influence the educational encounter. "Learning is being effectively facilitated when the educator is prompting in learners a sense of the culturally constructed nature of knowledge, beliefs, values, and behaviors" (p. 17). The educator, in collaboration with the learner, can offer alternative interpretations to the learner's work in order to challenge and encourage critical reflection of the learner's personal, social, and political views. Critical reflection as an outcome of effective facilitation is to enable and "encourage learners to develop a critically questioning frame of mind" (Brookfield, 1986, p. 17). It is the development of a critically questioning frame of mind

that broadens one's view of the world, enhances the development of a positive self-image, is affirming to one's self-esteem, and promotes a feeling of self-confidence.

Self-direction is coming dangerously close to being considered by many as a technique, rather than a concept of adult learning (Brookfield, 1986). Focusing his research on facilitation, Brookfield (1986) adds value, depth, and legitimacy to the concept of self-directed learning.

Brookfield (1986) believes self-directed learning to be more than:

Learning how to apply techniques of resource, location, or instructional design...it is a matter of learning how to change our perspectives, shift our paradigms, and place one way of interpreting the world by another. (p. 19)

Consequently, the task of facilitation is to "present adults with alternatives to their current ways of thinking, behaving, and living" (Brookfield, 1986, p. 19).

The research of Tough (1967), Knowles (1975), and Brookfield (1986) support the concept that self-directed learning is a "natural part of adult life" (Merriam & Cafferella, 1991, p. 41). It also helps to identify the ways in which self-directed learning were utilized during the turn of the twentieth century. While the people in the farm communities of the late 1800's and early 1900's did not verbalize an understanding of the concept of self-directed learning, they certainly displayed the application of that concept. The turn of the twentieth century saw innovations

that required the members of farm communities to apply new techniques, making farming more efficient and productive. They were required to change their perspectives on appropriate farming techniques, resulting in a paradigm shift, which required them to interpret their world in another way. The living-learning environments of the farm, the church, and the associations, were an important influence and motivation for the continued growth of communities.

The Living-Learning Environment of the Farm

The farm provided an environment that taught the value of hard work. Women worked both in the home and out of doors. This was not a matter of preference, but was rather a matter of economic survival (Holt, 1995; Myres, 1982). Often keeping the books and working in the fields, women learned as much about the business of the farm as they learned about the art of making soap, clothes, and quilts. Gender roles were irrelevant; maintaining the farm was a matter of experience and necessity, not gender. As a child, Julia learned early on that she would help with whatever was needed. She often made a game out of her chores to dull the monotony, and with the hope of winning if one of her siblings was involved in the competition. At times, embarrassed by her pride, Julia would tell stories about picking the most cotton at harvest, vigorously riding her

mule for help, making a special blouse, or canning an especially tasty fruit preserve (J. M. Babb, M. M. Morgan, & H. M. West, personal communication, Fall 1999a). The needs of the land not only blurred the traditional roles of gender, but also served as an informal learning environment, fostering the values of hard work, discipline, competition, innovation, and self-sacrifice (Myres, 1982).

In the late 1800's, the main crops in Texas were cotton, sold for cash and taxes, and corn, which was grown to feed the family and live stock. Industrious families planted gardens and grew fruit trees for the family's use (Fehrenbach, 2000). By the end of the 1870's, new technologies emerged that changed the life of farming. By the 1880's, farm families were being "directed toward mechanizations and conveniences" that would ease their toil (Holt, 1995, p. 24). By the 1890's, the scientific farm movement had gained full momentum, farmers utilized innovative techniques in order to build a more prosperous farming operation and to make farm life easier (Holt, 1995).

Although the emerging scientific farming technologies would be slow to reach Texas farmers, these farmers were open to innovative ideas and technologies. In spite of maintaining an agrarian spirit that opposed capitalistic enterprise, the farmer readily accepted new technology, which would ease the daily toils of the family unit (Fehrenbach, 2000; Holt, 1995). "Science, its products, and

a growing business in advertising to promote those goods" informed and educated the farmer about new technologies (Holt, 1995, p. 22). Appealing to the needs of the Texas black land farmer, the Weir Plow Company catalogue of 1882 states:

The Empire State requires a very peculiar plow on account of the famous black land so abundant there. We have given close attention to the requirements of the soil, and are enabled to supply the trade with the most perfect Black Land Plow ever made. (p. 9)

In addition to advertising the Weir Plow's utility and superiority, instructions for use and innovative improvements were also provided to the reader. Addressing the difficulties of hand lifting the plow to adjust to varying ground depths, the company introduces its new "self lift" system, allowing "a boy, girl, or aged operator [to] handle it with ease...[In fact] any person capable of managing a team, can work the plow, as all physical labor is absolutely dispensed with, the team doing the work" (Weir Plow Company Catalog, 1882, pp. 15-16). The Weir Plow Company catalogue not only educated its' reader to the scientific theory behind their innovations, but also to the benefits their new technology held for labor and production. Eventually, mechanization and new innovations would replace old backward thinking ideas with a new spirit of progress and possibility. By the turn of the century, the farm family was forward thinking, keeping pace with the spirit of progress, and immersed in the Progressive Era (Weir Plow

Company Catalog, 1882; Holt, 1995).

Knowledge of new innovations served to inspire and transform the thinking of farm families, yet to maintain the spirit of progress, finances were needed to support their forward thinking optimism. For the Christian family, the finances were unavailable to keep pace with progress on all fronts of farm life (M. M. Morgan, personal communication, Fall 1998). Because the land was the most important factor for survival, any investment toward new innovations usually focused on implements to increase crop yield and decrease toil. The needs of the family were secondary to any progressive innovations that would decrease the toil of day-to-day chores. The Christian family still grew and canned their own vegetables and fruits; filled their smoke house with hams and chickens raised for slaughter; stocked their spring house with milk and butter and cream from churning; baked bread in a wood burning stove; and made new clothes from old clothing or material remnants. The only consumable products purchased were flour, coffee, and sugar; everything else was obtained from what the land could offer (M. M. Morgan, personal communication, Fall 1998). The family's sacrifice to the land meant that if garden or fruit crops were poor, then the family did without those items that year. Sacrificing one's personal needs and wants was a concept that Julia's family understood. It was a concept that walked hand and hand with their spiritual understanding

of living one's life in selfless service to others. Each person performed responsibilities and duties, and each person was valued for the execution of those duties, which helped the family unit. The family was a reflection of community, acting in concert, toward one goal, to enhance the quality of life.

Julia carried these concepts of self-sacrifice, service, and community with her throughout her life. When she moved to North Forth Worth to teach, one of the first things she bought was a sewing machine (M. M. Morgan, personal communication, Fall 2000). This was not only a time and task saving innovation for her, but also for her family. Teaching was not only her beloved work, but also it provided financial security and opportunities to help her family. It was now possible to send her youngest sisters to college, as well as provide for the needs of her father. Julia (1906) wrote, "You are either a blessing or a blight...You either shed sunshine and gladness, or you draw up the mist and draw down the fogs" (personal communication, July 8, p. 55). To be a blessing is to engage in an "expedition of service," and for Julia, there was no better place to expend that service than through family, church, and community (J. A. Christian, personal communication, July 8, 1906, p. 53).

The Living-Learning Environment of the Church

The establishment of churches in post-Civil War Texas was the single most important influence on Texan society and Texan culture. In fact, for farming and frontier communities, churches were "the only cultural and socializing agencies Anglo-Texas had" (Fehrenbach, 2000, p. 600). People came from miles around to attend church meetings that usually lasted all day. Between the morning and evening sermons, families would picnic under the trees, near the church. Here, men and women, girls and boys, would share common problems, speak of politics, discuss crops and new innovations, or simply gossip and play. No other event could bring together as many people in a single gathering. The social effect of these evangelical assemblies served to solidify customs and beliefs. Sunday social activities, along with a powerful message from the pulpit, "set the moral standards and much of the thinking" among Texas farm families (Fehrenbach, 2000, p. 600).

The evangelical church of a farming community did not totally adopt Victorian attitudes regarding gender roles, expressed in established urban areas (Fehrenbach, 2000). Their attachment to the soil and responsibilities to the land transcended the Victorian gender limitations reflected throughout urban church doctrine. Consequently, girls and boys were taught the same moral message, which had the same

moral consequence whether one was male or female. The mission of the evangelical church was to save the soul of every man, woman, and child, and to win the loyalty of its' children (Turner, 1997). Children, viewed as the future of the evangelical church, heard a message that emphasized salvation, moral Christian values, and the rewards one achieves from hard work and perseverance. By the late nineteenth hundreds, girls and boys were asked to apply "rigor to their Bible study and their church life" (Turner, 1997, pp. 73-74). Competitions were sponsored to encourage scripture memorization and Bible study. As a young teen, Julia was rewarded for "outlasting the preacher" in a scripture recitation contest (J. M. Babb, M. M. Morgan, & H. M. West, personal communication, Fall 1999a). She would recall, "I could have recited more scripture, but I was too tired" (J. M. Babb, M. M. Morgan, & H. M. West, personal communication, Fall 1999a). Later, Julia would tell her children and grandchildren that "the time will come when the only [Bible] verses you have to comfort you and sustain you are those that you have committed to memory" (J. M. Babb, personal communication, Spring 1999).

By the turn of the century, Sunday schools continued to instill the value of Bible study and the importance of church life. In addition, the Sunday school lessons instilled in boys and girls the notions of hard work and perseverance, achievement, and advancement (Turner, 1995).



Figure 14. Julia's first Sunday school class, circa 1899.

As farm communities grew into urban centers of trade and commerce, these notions came to reflect masculine behaviors. Utilizing the notions of hard work and perseverance, men of all ages sought achievement and advancement through work in the public forum. For women, these notions served to create more independent and assertive women, whose hard work and perseverance created powerful roles for themselves within the church (Heyrman, 1997; Turner, 1995). Laywomen of the church received recognition as leaders and organizers of youth groups, Sunday schools, and missionary efforts at home or abroad. Their roles in the church "were spheres of

activities in which their participation was not only accepted, but applauded" (Heyrman, 1997, p. 258).

Julia would probably never associate words such as independence or assertiveness to her level of participation and devotion to the church. She would probably select the word "service" to describe her self-sacrificing dedication to others and her placing of "her church and her faith foremost in her life, above everything else" (J. M. Babb, personal communication, Spring 1999). Julia devoted 60 years of service to her church by developing teacher-training programs for youth and adult Sunday school classes, organizing and teaching youth programs, and teaching the Young Men's Christian Club of North Ft. Worth (Edwards, 1959). Julia's knowledge of teacher-training practices became the foundation for her many years of service. Julia (1906) firmly believed that "you can't save a boy, girl, man or woman, unless you bring them under the influence of the gospel" (personal communication, July 10, p. 63). For Julia, training Sunday school teachers was the only way to accomplish this evangelical task (personal communication, July, 1906).

Influenced by formal teacher-training programs and past church experiences, Julia (1906) understood that "you can't do your best work without teachers meetings" (personal communication, July 7, p. 38). The purpose of teacher-training meetings was to "(1) discuss what and how to

present the lessons; (2) techniques to manage the class and motivate interest; and to (3) create a sense of fraternity among the teachers within the church" (J. A. Christian, personal communication, July 7, 1906, p. 38). Teacher-training meetings were held during the first part of the week, but never on prayer meeting evening. The meetings took place at the church or in a teacher's home, however, Julia (1906) recommended that if the meeting was held in someone's home, that person should "eliminate the refreshment business, as all are not alike in money affairs" (personal communication, July 7, p. 39). Finally, teacher-training meetings were run vigorously for one hour. It was important that the meeting conclude on time. In addition, the "teacher of the teachers ought to be the preacher" (J. A. Christian, personal communication, July 7, 1906, p. 39). Perhaps, most important to Julia (1906) was a desire to "create a sentiment about teachers meetings" (personal communication, July 7, p. 39). By bringing formality to training, Julia (1906) hoped teacher meetings would become a significant part of the church's evangelical mission to win souls through Sunday school programs (personal communication, July).

The success of these programs provided the church with opportunities to disseminate its' message and values, to the community. Found within the informal educational programs Julia initiated, are the concepts of self-directed learning

as discussed by Tough (1967), Knowles (1975), and Brookfield (1984). By determining the learning need, deciding what, when, and how to engage in learning, and implementing the appropriate strategies and resources for learning, Julia created a sense of community through collaboration and mutual respect among learners.

Julia's dedication to her faith and her invincible sense of purpose was the motivation and unyielding passion behind her lifetime of service. She was one of countless evangelical women whose dedication to service can be found within educational programs that were designed to meet the needs of the impoverished spirits within a community (Turner, 1997).

She did not live by the ascribed roles society placed on gender when it came to serving the will of God in her life. Service could be demonstrated anywhere, whether it was in a social, professional, or religious setting. Her service and participation is captured by a simple philosophy: "Whatsoever ye do, in word or deed, do all to the glory of God (J. A. Christian, personal communication, August 23, 1906a, p. 77).

Julia's contributions were never motivated by a personal need to be honored by her congregation. Nonetheless, more than one pastor of her church recognized her contributions. In a letter, one pastor was able to capture the appreciation felt by so many: "I feel, sister

Massey [Julia], that your loyalty and power of leadership, has been the life of our church" (J. A. Christian, personal communication, 1923). Julia's commitment to serving God went beyond the walls of the church and into mission activities. Through establishing church related associations, Julia helped develop the church community of Tarrant County (personal communication, 1915).

The Living-Learning Environment of the Association

When Julia and her family moved to Tarrant County in 1901, it was little more than a

Bare prairie...just a few little frame business houses [in the area] called Marine...very few houses...occasionally one here and there throughout this large territory. (J. A. Christian, personal communication, 1915, p. 3)

Nestled among the trees and not far from the Trinity River was a small church. This was to be the church where Julia decided to place her membership. Upon joining, she immediately "went to work" (J. A. Christian, personal communication, 1915, p. 2).

Sunday school and 'church proper' were the only organized activities that existed within the church. Julia (1915), "having some training and experience in church work, [I] immediately felt the need for other church organizations" (personal communication, p. 5). Wasting no time, she established the Baptist Young People's Union (B.Y.P.U.). Its goal was to provide an environment for

young people that would not only nourish the soul and spiritual growth through study and association, but would also train members to be Christian soldiers for the church (personal communication, 1915).

Julia (1906) organized the B.Y.P.U. into three departments, "business, educational, and devotional" (personal communication, July 10, p. 62). The business department was a committee responsible for the development of a constitution and by-laws, fund raising events, and accounted for finances. The educational department was a committee that maintained a resource library of current literature from the Tarrant County and State Baptist Associations. The committee also assisted the active members in preparing lessons for a meeting. Julia (1906) felt that "most of us need suggestive help" when preparing lessons (personal communication, July 10, p. 63). In addition, the committee remained current on Mission activities and reported on the activities and needs of missionaries abroad. The purpose of the devotional committee was "training, teaching, and mission work," and their duty was to "plan, pray, and win souls" (J. A. Christian, personal communication, July 10, 1906, p. 63). Committee members were the young people of the B.Y.P.U. who elected a chair to direct their individual meetings. The president of the B.Y.P.U. presided over the general meeting, maintaining order and leading the group in decision-making

(J. A. Christian, personal communication, July 1906).

Julia (1906) instilled in the group her concepts of leadership and membership. These concepts focused on behaviors of a leader, rather than techniques of leadership.

To Julia (1906), a leader

should arrive 15 minutes before the meeting to pray; a leader should start the meeting on time, and be prompt in closing too; a leader should be patient because the crowd usually has the spirit of the leader; above all a leader should be prepared. (personal communication, July 10, p. 63)

Her concept of membership also focused on behaviors, believing that members should assist the meeting by not talking too much or praying too long. Active members should also be attentive. Julia (1906) warned, however, that "being quiet and looking on is not always being attentive" (personal communication, July 10, p. 64). An active member is also mindful of the needs of the leader, and is always available to help when needed.

Julia (1906) also understood that there was no uniform plan to direct the activities of every B.Y.P.U. in the state. Because "no two Unions are alike," leaders must "study their members," to determine their needs, allowing the group to provide direction (J. A. Christian, personal communication, July 10, 1906, p. 64). Julia (1906) felt like "too many of our young people's societies are only young people's societies, that's all" (personal communication, July 10, p. 65). By involving members in

planning the group's direction, meaningful participation would be encouraged. Julia's ability to organize and engage young people in meaningful experiences can be found in the concepts of self-directed learning. Collaboration, mutual respect, and voluntary participation are evident within the activities of the Baptist Young People's Union.



Figure 15. Members of the Baptist Young People's Union enjoying a Sunday afternoon, circa 1904.

While Julia went to work establishing the Baptist Young People's Union, the community of Marine in Tarrant County continued to grow; creating additional opportunities for Julia to establish associations. By 1902, Swift and Armor

Packing Company had decided to locate its' meat packing operation north of the little church. Almost without warning, the "large prairie" was scattered with tents, and hundreds of dwelling houses were being built "over much of the territory" (J. A. Christian, personal communication, 1915, p. 5). Overnight, the little settlement of Marine transformed into what will forever be known as North Ft. Worth.

Soul work, a term often associated with evangelical mission activities, is taking the message of the church and God's salvation to the unsaved people either at home or abroad (Turner, 1995). As the population of North Fort Worth grew, Julia recognized the need for "soul work." "Oh the situation was serious and the opportunities great! The field was so white unto harvest and the laborers few" (J. A. Christian, personal communication, 1915, p. 6). Answering a call for special mission work, Julia enlisted members of the Baptist Young People's Union to lead Mission Sunday schools in the Diamond Hill Territory (J. A. Christian, personal communication, 1915). She would recall: "It wasn't anything unusual for this group of workers to walk the dusty road to carry on this work [and] getting back in time for our own Baptist Young People's Union meeting and evening services" (J. A. Christian, personal communication, 1915, pp. 8-9). Taking the message of the church to the new residents of the area became the dominant activity of the

church during those early years. This was an activity, which Julia felt was the special calling of mission work.

Mission work was more than organizing and participating in Mission Sunday school programs. It included outreach activities during the week as well. After recruiting and organizing a small group of young women, the women took the "fast growing field by street...[going] house to house, doing personal work winning souls, leaving good literature, reading the bible, and praying" (J. A. Christian, personal communication, 1915, pp. 9-10). The efforts of these women were not only of great service to the church as membership grew, but also served to formally recognize women as instrumental to the mission work of the church. Without objection, Julia organized the Girl's Working Band as an outreach organization for mission work (personal communication, 1904).

The mission outreach program had two themes: (1) to spread the evangelical message of salvation and the comfort of everlasting life through Jesus Christ; and (2) to raise money for mission work. Because of the growth of North Fort Worth, it could no longer be ignored as a mission field. Julia would remind her congregation not "to dream of a foreign mission field until you have thoroughly established in your home field" (J. A. Christian, personal communication, July 9, 1906, p. 55). It was the church's responsibility to lead people to conversion through

confession of sin, baptism, and everlasting redemption through Jesus Christ (Turner, 1995). One characteristic of evangelical church outreach programs was a great concern for the "poverty of spirit" rather than a person's, or community's, material "well-being" (Turner, 1995, p. 72). This concern shaped the way evangelical women addressed not only outreach, but also, reform.

Addressing the spiritual well being of people was the focus of Julia's (1906) outreach programs (personal communication, July). Spiritual well being was also her focus when confronting reform and social issues (J. M. Babb, M. M. Morgan, & H. M. West, personal communication, Fall 1999a). Julia's reason for organizing a community group to take action to prohibit a neighborhood grocery from selling beer, was because it threatened the spiritual well being of her community (M. M. Morgan, personal communication, Fall 2000). She was old enough to remember the moral decay associated with Hell's Half Acre, and the spiritual ruin the influence of alcohol had on people (McArthur, 1998). She was concerned for the young people and wanted the "right influence" surrounding them as they grew and developed (M. M. Morgan, personal communication, Fall 2000). She believed that as a Christian, one lives by principles according to God, not according to the world (J. M. Babb, M. M. Morgan, & H. M. West, personal communication, Fall 1999a). "You can't

live abidingly in the realness of the world" (J. A. Christian, personal communication, July 8, 1906, p. 29).

For "tis no worse to keep a saloon, than for the people to tolerate a saloon" (J. A. Christian, personal communication, July 10, 1906, p. 63). Julia (1906) understood that people were faced with choices regarding what they would or would not tolerate in their daily lives (personal communication, July). Her effort to prohibit the sale of alcohol in her community was an effort to address not only the spiritual well being of the people, but also to educate the people regarding the spiritual consequences of their choices within the community.

Outreach programs presented by the Girl's Working Band also stressed one's spiritual well being. The early 1900's was a time when entrepreneurial endeavors were encouraged and rewarded by society. Concerned that people were living for the rewards society offered, a member of the Girl's Working Band wrote a program emphasizing the emptiness of success without God. Although the program supports hard work and perseverance towards one's goals, it stressed that strength and motivation comes from God:

We have been prompted to gain livelihood; to win a name; to excite applause; to outrive [scheme against] some neighbor; to win a victory; to accomplish a difficult and almost impossible task...[and] have received the commendation of those who judge by appearance and not by heart...How could our God be pleased with us or accept our service...if our most splendid deeds have been irreparable spoilt by the meaningless motives...of selfish ambition, and personal

aim. (J. A. Christian, personal communication to Julia from a member of Girl's Working Band, 1905)

The evangelical program addressed the worldview that encouraged people to "look out for number one" (J. A. Christian, personal communication, July 8, 1906, p. 27). The program did not condemn success, but challenged the selfish ambition for success. It reminded people that they were not alone because God, as the true source of inspiration, strength, and motivation, would not only guide, but also sustain one's endeavors. Most importantly, the program stressed that the success of one's life work is not judged by man, but is judged by God. The goal of these programs was spiritual conversion and well being. Only through self-examination and conversion, could one's self-centered worldview be transformed into a more inclusive, selfless, God-centered view of the world.

Julia: Life-Long Learner and Self-Discoverer

"Life affords no greater pleasure than that of surmounting difficulties, passing from one step of success to another, forming new wishes and seeing them gratified" (J. A. Christian, personal communication, May 19, 1900, p. 8). Throughout Julia's life endeavors, the concepts of self-directed learning were ever present. Growing up on the farm, she carried with her the principles of hard work, perseverance, and partnership as the foundations for

success. These were conservative principles which enabled individuals to "question the value of things new and untried," and at the same time, to remain open minded and forward thinking "when convinced that new methods brought desired results" (Holt, 1995, p. 38). Instilled during her youth, was a healthy skepticism toward the new innovations, technologies, and conveniences brought about by industrialization. While Julia had a healthy skepticism, she remained open to new technologies and new ways of living, if they conformed to the well being of the family, church, and community. For Julia, understanding new ideas were part of her life long education and served to broaden the context of her experiences. C.P. Hudson, superintendent of, and teacher at, Plano High School, best describes her thirst and desire for knowledge and growth. He wrote: "I have never had a pupil more earnest, pains-taking, and diligent in the performance of her school duties, or more faithful and obedient to all the requirements" (J. A. Christian, personal communication, May 10, 1902). Education expanded not only the context of her experience, but also her avenues of service. The formal and informal educational settings of the public school and church provided living-learning environments that enabled her to challenge the boundaries of her experience.

The concepts of life-long learning are also evident in the informal educational environments of her church and

associations. Voluntary participation, mutual respect, collaboration, praxis, critical reflection, and empowerment were the characteristics found within these informal settings (Brookfield, 1986). Organizing the Baptist Young People's Union and the Girl's Working Band, Julia was not only facilitator, but also student. These voluntary organizations were established to support participation. As learning environments tied to the mission of the church, they encouraged collaboration and mutual respect for each member. By recognizing the context of experiences within the group, young people were encouraged to be open to new experiences, and to "learn from their helping activities" (Tough, 1979, p. 183). The helping activities of these organizations usually involved Mission work of some type. Whether it was the Baptist Young People's Union conducting Mission Sunday School, or the Working Girl's Band performing Mission programs in the community, the young people were able to explore new information or knowledge. Within the context of their experience and culture, they were challenged to consider alternative ways of thinking, behaving, and living. By reflecting on cultural influences that shape "beliefs, values, [and] behaviors," opportunities to critically question the influences of culture also provided opportunities to broaden one's world's view (Brookfield, 1986, p. 17).

Julia was a teacher, facilitator, helper, and learner. She cared for the well being of her students, accepting all learners, and turning no one away (J. M. Babb, personal communication, Spring 1999). She allowed for and encouraged each person to share his/her creativity, leadership, and direction of programs or projects. Because she envisioned herself more as a participant rather than leader of the group, she treated each individual dialogue as a conversation between equals. As a young man impatiently waited for the Baptist Young People's Union meeting to begin one Sunday afternoon, he saw Julia coming up the walk. Standing on one foot, then the other in anticipation of playing a practical joke, regarding the lesson he was to present, he said: "Miss Julia, Romans is not in my Bible!" Without a word [Julia] handed him [her Bible] all open and ready for him to read "Precious memories, how they linger" (J. A. Christian, personal communication, 1954). Mutual respect and the sincerity of friendship were at the heart of Julia's interaction with others (J. M. Babb, personal communication, Spring 1999). Julia's mutual respect and love for her fellow man opened the minds and hearts of the people with whom she came into contact. Her ability to instill a sense of well being, hope, self-confidence, and trust through her interactions with others, created the window of opportunity for transformative learning to take place within her North Fort Worth community.



Figure 16. Members of the Baptist Young People's Union, circa 1905.

CHAPTER 5

TRANSFORMATION AND EMPOWERMENT

A Cultural Voice

"Young people turn the tide of society. Be a blessing in society, you can make it sweet and pure if you will." (J. A. Christian, personal communication, July 8, 1906, p. 56).

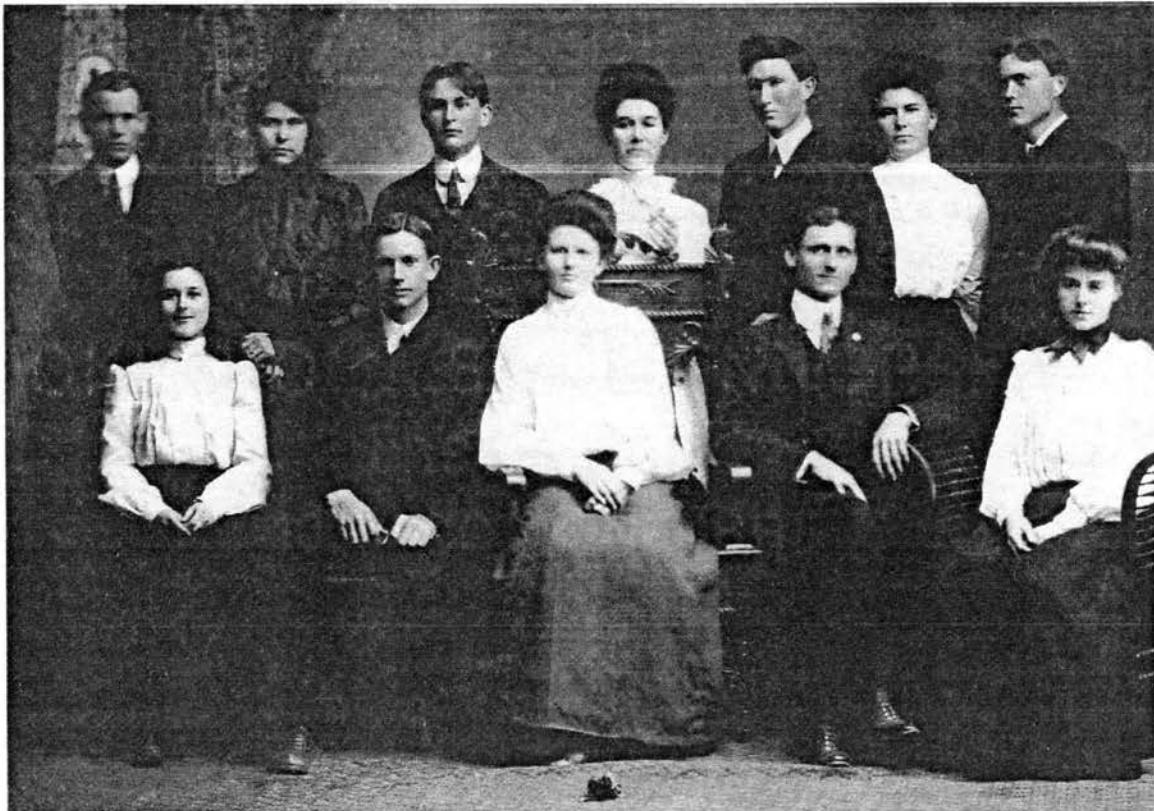


Figure 17. Members of the Baptist and Methodist Young People's Unions (Christmas, 1903).

The point in time between 1900 and 1910 is a brief moment in history when industrialization with its wave of applied inventions transformed American life and education (Gutek, 1986). During this time, America was establishing itself as an industrialized modern world power, rich in natural resources and abundant in cheap labor. Between 1870 and 1914, 23 million immigrants came to America, increasing the workforce and expanding the economic market through the mass-production of goods and materials (Gutek, 1986). In addition, farming families left their homes to find work and fortune in the cities. It was a time of great urbanization in which cities faced the problem of providing health, police, transportation, sanitation, and educational services to accommodate their growing population. Government was pro-business, favoring expansion rather than control during this new era. It was a "generation of materialism", and the ideology of Social Darwinism rooted in the evolutionary theory of "survival of the fittest" was applied to the concepts of economics, politics, society and education (Gutek, 1986, p. 183).

Social Darwinism purported that competition was innate in nature and that success would come to those individuals who were the most fit, clever, industrious, and entrepreneurial of spirit. Social Darwinism fit well with the "Protestant ethic's doctrines of hard work and stewardship and with the American bent toward an inventive

and utilitarian entrepreneurship" (Gutek, 1986, p. 183).

Social Darwinism contributed to the movement toward curriculum reform in education. The traditional emphasis on Greek and Latin literature was no longer meeting the needs of an industrialized society. Curricula were changed to emphasize science and more modern and utilitarian subjects to enable an adaptive, knowledgeable workforce and society.

Perhaps the greatest impact of this particular time in history was the promotion of a spirit of wealth and prosperity that reshaped the ideology of American culture. This spirit was solidified by the many writings of Horatio Alger, whose stories told the youth of America "a young man of good character can overcome poverty and rise to affluence and power" (Gutek, 1986, p. 184). Scientists, industrialists, and self-made millionaires became heroes and inspired school children across America.

Edison, who epitomized the American ideal of application and utility, was the boyhood hero of Henry Ford. "When Edison died, Ford eulogized him as a great inventor who succeeded because of persistence, tireless experiment and downright hard work" (Gutek, 1986, p. 179). This was the American spirit that permeated the culture; this was a spirit that supported a belief that success and wealth could be achieved if one maintained a sense of purpose, hard work, and perseverance. This spirit comes alive within Julia's (1900) Graduation Essay. Echoing the cultural ideology of

the era and noting the achievements of men like Newton, Edison, Darwin, James, and Dechenvelle she wrote, "By the study of the lives of these great men we do not conclude that their superior brilliance has made their achievements, but it was persistence" (J. A. Christian, personal communication, May 19, 1900, pp. 2-3).

The effect of industrialization was a source of disorientation for not only American society, but also for its' individual citizens. It was an historical time of great cultural, societal, and national change that affected the daily life of each individual. New information and knowledge required individuals to (a) become aware of, and reflect on new information in order to make judgments regarding how their world would be transformed; (b) raise their level of consciousness through active involvement; and (c) adjust behaviors in order to reintegrate and contribute to change and social reconstruction (Conti, Counter, & Paul, 1991). As American citizens grappled with the cultural, social, and technological changes that were taking place in America, their long held beliefs and assumptions, which were the foundation for their worldviews, were challenged. The country and its' citizens were ripe for perspective transformation.

The Concept of Perspective Transformation

The concept of perspective transformation, simply stated, is the process of reflection and transformative learning (Cranton, 1994). By the time people reach adulthood they have established a set of values and have acquired ways in which to view the world and interpret life's experiences. New knowledge is integrated into an individuals' pattern of behavior through the interpretation of new information by one's previously established values and experiences. Generally, new information is easily integrated into a person's system of values and learning experiences, serving to complement or expand one's worldview. However, when new knowledge is contradictory to one's system of values and learning experiences, then the person is faced with a dilemma and choice to either re-examine and/or re-adjust previously established values and learning experiences in order to accommodate the new information or to reject the new knowledge. If a person chooses to re-examine existing values and learning experiences, the dilemma of new information triggers the transformational process, resulting in changes to one's perceptions and worldview. Mezirow's (1991) concept of perspective transformation is the process associated with his transformative learning theory.

Mezirow's (1991) understanding of how adults learn, transform, and develop was influenced by developmental and cognitive psychology, psychotherapy, sociology, and philosophy. The roots of his theory, however, "lie in humanistic and critical social theory" (Cranton, 1994, p. 22). Although Mezirow's (1991) theory is heavily influenced by humanism and critical social theory, he contends that his theory "does not derive from a systematic extension of an existing intellectual theory or tradition." (p. xiv). Mezirow (1991) describes the assumptions that underlie his theory as "a conviction that meaning exists within ourselves rather than in external forms such as books and that personal meanings that we attribute to our experience are acquired and validated through human interactions and communication" (p. xiv).

Initially, Mezirow's (1981) research was concerned with personal transformation in order to discover how one's view of oneself changes in light of new experiences (Cranton, 1994). Drawing from the work of Habermas (1971), Mezirow (1985) recognized that the concepts of perspective transformation could be related to self-directed learning. Habermas (1971) suggests that for an individual, learning occurs in three domains: learning to control the environment (instrumental or technical learning), learning to understand the meaning of what others communicate (dialogical or practical learning), and learning to understand one's self

(self-reflective or emancipatory learning) (Cranton, 1994). Expanding on Hebermas' learning domains, Mezirow (1985) includes the construct of meaning schemes, which constitute the basic assumptions upon which meaning perspectives or structures are derived.

Mezirow's (1985) view of learning is concerned with an individual's ability to make assumptions, contextualize them, validate them, and act upon them. In this light, education pertains to the process of supporting and enhancing an individual's learning effort, and self-directedness pertains to an individual's ability to "spell out the specifics of [one's] experience" (Mezirow, 1985, p. 142). To Mezirow, the integration of the perspective transformation process and the self-directed learning process exists only if the learner (a) freely dialogues with others, (b) tests his or her interests and perspectives against those held by others, and (c) as a result, modifies his or her interests and perspectives as well as previously held learning goals.

Transformative learning, then, "attempts to explain how expectations framed within cultural and psychological assumptions presuppositions, directly influence meaning derived from experience" (Taylor, 1998, p. 6). It is a "comprehensive and complex description of how learners construe, validate, and reformulate the meaning of their experience" (Cranton, 1994, p. 22). The impact of

experience on an individual's culturally and psychologically defined meaning structures can create "a structural reorganization in the way that a person looks at himself and his relationship" (Mezirow, 1978, p. 162). Changes in the ways individuals view themselves within their world, are the result of meaning structure reorganization, or what Mezirow (1981) also refers to as emancipatory action (Cranton, 1994). The ability to reorganize and change one's meaning structure is explained through the process of perspective transformation.

Perspective Transformation and the Voice of Experience

Perspective transformation is "the emancipatory process of becoming critically aware of how and why the structure of psycho-cultural assumptions has come to constrain the way we see ourselves and our relationships" (Mezirow, 1981, p. 6). As a process, perspective transformation explains how adults revise their psycho-cultural assumptions that are the foundation for an individual's meaning structures (Cranton, 1994; Taylor, 1998).

Meaning structures are culturally and psychologically defined assumptions and long-held beliefs that are shaped by one's experiences and dictate one's behavior and worldview. Meaning structures act as a frame of reference for daily experiences and are inclusive of meaning schemes and meaning perspectives (Taylor, 1998). Meaning schemes are "made up

of specific knowledge, beliefs, value judgments, and feelings that constitute interpretations of experience" (Mezirow, 1991, pp. 5-6). Meaning schemes are realized in an individual's habits and expectations, which influence individual behaviors and views. They are supported by psychological assumptions and are defined as "rules, roles, and expectations that govern the way we see, feel, think, and act" (Cranton, 1994, p. 24).

Meaning perspectives are a "collection of meaning schemes made up of higher-ordered schemata, theories, propositions, beliefs, prototypes, goal orientations and evaluations" (Mezirow, 1990, p. 2). Meaning perspectives are acquired during childhood through socialization and acculturation, and they "mirror the way our culture and those individuals responsible for our socialization happen to have defined various situations" (p. 131). Meaning perspectives provide an individual with criteria or a general frame of reference in which to judge or evaluate a situation or experience as "right and wrong, good and bad, beautiful and ugly, true and false, or appropriate and inappropriate" (Mezirow, 1991, p. 44). In short, meaning perspectives are "sets of habitual expectations" acquired from past experiences, in which people expect to see their world in a certain way (Mezirow, 1991, p. 4).

Meaning perspectives, as a general frame of reference, are composed of two dimensions, habits of the mind and one's

point of view (Taylor, 1998). Mezirow (1997) explains that habits of the mind are "broad, abstract, orienting, habitual ways of thinking, feeling, and acting influenced by assumptions that constitute a set" of cultural, political, social, educational, and economic codes (pp. 5-6). A habit of the mind is expressed through one's particular point of view and is "the constellation of belief, value judgment, attitude, and feeling that shapes a particular interpretation" (Mezirow, 1997, p. 6). Individuals depend upon meaning perspectives as a "perceptual filter to organize the meaning of [one's] experiences" in order to rationalize an often irrational world (Taylor, 1998, p. 7).

Mezirow (1991) characterizes three distinguishing types of meaning perspectives: epistemic, sociolinguistic, and psychological. Epistemic meaning perspectives are those related to knowledge and how one uses knowledge, as well as how one learns (Cranton, 1994). For example, an educator will use and apply his or her knowledge in the design of an ordered progression of learning activities to include an evaluative tool in which to measure the degree of mastery at each activity level. This epistemic meaning perspective is based on the instructor's awareness of personal knowledge of the educational topic and process. Epistemic meaning perspectives can also be influenced by lack of awareness or acquired knowledge. For example, a manager who has no knowledge or skill in team building, will have an epistemic

meaning perspective of leadership influenced by a limited awareness and knowledge in the skill of team building (Cranton, 1994). A student's learning style or preference also influences epistemic meaning perspectives. The way in which a student thinks, whether globally, abstractly, or concretely, will affect how that student uses knowledge. For example, a learner who likes to classify information and quickly focuses on organizational thinking will have an epistemic perspective influenced by that preference. Learning that requires abstract or global thinking will be difficult for this learner because the strength of the learner's preference limits the epistemic perspective on the use of knowledge (Cranton, 1994).

Sociolinguistic meaning perspectives are based on an individual's "cultural background, spoken language, religious beliefs, family and upbringing, and interactions with others" (Cranton, 1994, p. 28). For example, a woman whose culture defines a woman's role as submissive, will have a sociolinguistic meaning perspective that outlines a code of behavior for women within which they will act accordingly. Likewise, a worker who has had no opportunity to participate in the decision-making process of the organization will have a sociolinguistic meaning perspective that describes himself/herself as a worker, not a decision maker (Cranton, 1994).

Psychological meaning perspectives pertain to a person's self-concept, needs, inhibitions, anxieties, and personality-based preferences. Self-awareness is often related to buried "childhood experiences (including trauma) and may not be easily accessible to the conscious self" (Cranton, 1994, p. 29). Mezirow (1991) lists "self-concept, inhibitions, psychological defense mechanisms, neurotic needs, and approach/avoidance as being among the factors shaping psychological meaning perspectives" (p. 43).

Meaning perspectives are made up of sets of meaning schemes that contain specific knowledge, beliefs, value judgments, feelings, and assumptions. Meaning perspectives shape one's view of the world, which is the product of one's acquired knowledge, cultural background, and language (Cranton, 1994). Because most individuals rarely, if ever, critically examine meaning perspectives and the meaning schemes of which they are composed, their assumptions may support a distorted view of the world. A distorted assumption is one "that leads the learner to view reality in a way that arbitrarily limits what is included, impedes differentiation, lacks permeability or openness to other ways of seeing, or does not facilitate an integration of experience" (Mezirow, 1991, p. 118). Distorted assumptions can be thought of as "unquestioned, unexamined, perhaps even unconscious assumptions that limit the learner's openness to

change, growth, and personal development" (Cranton, 1994, p. 30).

Confronting distortions within one's meaning structure is usually the result of a disorientating dilemma or situation that challenges the foundation upon which assumptions are made. As an individual encounters a new situation, it is filtered through his or her meaning perspective in order for the individual to interpret and give meaning to the new experience. If the experience is congruent with one's perspectives, it will then be assimilated into the meaning perspective; however, if the experience is radically different and incongruent, then it will either be rejected or the meaning perspective will be transformed to accommodate the new experience (Taylor, 1998). The transformed meaning perspective enables the development of a new meaning structure. This developmental process is "at the heart of Mezirow's theory of perspective transformation - a world view shift" (Taylor, 1998, p. 7).

Mezirow (1991) defines perspective transformation as:

The process of becoming critically aware of how and why our assumptions have come to constrain the way we perceive, understand, and feel about our world; changing these structures of habitual expectation to make possible a more inclusive, discriminating, and integrative perspective; and finally making choices or otherwise acting on these new understandings. (p. 167)

The common themes drawn from Mezirow's (1991) definition of perspective transformation are "centrality of experience,

critical reflection, and rational discourse" which are based on psychoanalytic theory (Boyd & Meyers, 1988) and critical social theory (Scott, 1977; Taylor, 1998, p. 8). Centrality of experience refers to the learner's experience, which provides the starting point for transformation of meaning perspectives. These experiences are viewed as socially constructed so that they can be deconstructed and acted upon (Taylor, 1998).

Critical reflection refers to "questioning the integrity of assumptions and beliefs based on prior experience" (Taylor, 1998, p. 9). This process occurs when the experience is inconsistent with what an individual holds to be true. In a process of reflection, individuals turn their attention toward "the justifications for what [they] know, feel, believe, and act upon" (Mezirow, 1995, p. 46).

The final theme relates to rational discourse. This is the process individuals use when they "have reason to question the comprehensibility, truth, appropriateness (in relation to norms), or authenticity (in relation to feelings) of what is being asserted" (Mezirow, 1991, p. 77). For an individual, discourse is the arena in which critical reflection is put into action. It is here that assumptions and beliefs are challenged and where meaning perspectives and meaning structures are transformed (Taylor, 1998).

In summary, "the process of perspective transformation begins with a disorienting dilemma or experience in which

one's old patterns of response are no longer effective" (Mezirow, 1990, p. 8). To cope with the dilemma, an individual will critically reflect on long held beliefs and assumptions in order to seek effective responses to new experiences. By effectively challenging old assumptions and beliefs, new assumptions and beliefs develop in order to make sense of the dilemma/experience, creating a new orientation to one's world. Mezirow (1981) describes the results of this process "as a transformation within the very structure of one's assumptions" (p. 8).

The Community Voice: Transformation and Empowerment

The multiple realities within an ever-changing world have often inspired groups to participate in some form of community action in which to address social problems (Conti, Counter, & Paul, 1991). Action for social change is often referred to as a transformative process that enables a community group to work toward goals of self-determination and empowerment (Brookfield, 1986; Conti, Counter, & Paul, 1991; Freire, 1970; Merriam & Brockett, 1977). To achieve these goals, the community group "engages in an alternating and continuous process of reflection and activity (praxis) related to the knowledge which people create within their local context and to the actions taken to solve pressing social problems" (Conti, Counter, & Paul, 1991, p. 31). Educational programs that enable adults to work toward

social change are considered to be liberating and empowering, and are characterized by collaborative learning, knowledge production, power, and praxis (Merriam & Brockett, 1977). Two examples of these adult education practices are community action groups and community popular education programs for social change (Brookfield, 1986; Kerka, 1997).

The Voice of Community Action Groups

Community action groups meet in informal settings, where learning usually takes place within the context of some wider movement for social change (Brookfield, 1986). Examples of these groups could be parent activist groups concerned about the quality of education or safe schools; neighborhood activist groups concerned about the level of crime, family abuse, drugs and alcoholism, environmental issues, city planning, or traffic control; and minority activist groups concerned about equal and equitable employment opportunities. Almost all community action initiative groups "exhibit a strong educative dimension in that the adults involved are engaged in a continuous process of developing skills, acquiring knowledge, and reflecting on their experiences, mostly in collaboration with other adults" (Brookfield, 1986, p. 159).

The Voice of Community Popular Education Programs

Popular education, as a form of democratic social action and empowerment, uses the term popular because it is "of the people" and encourages learners "to examine their lives critically and take action to change social conditions" (Kerka, 1997, p. 1). Since the inception of popular education, collective action and change at the macro-level of society has been its core objective (Bosch, 1998). The goal of popular education is to develop "people's capacity for social change through a collective problem-solving approach emphasizing participation, reflection, and critical analysis of social problems" (Bates, 1996, pp. 225-226). Rooted within the community, popular education emphasizes the need for macro-level changes and collective action by empowering individuals at the micro-level. The experiences of those empowered individuals prompts the people within the community to engage in problem identification through reflecting and analyzing the problem in order to understand it from local and global perspectives. The community then develops a theory or position regarding the problem. This results in the participants developing an action plan for social change through collaboration and facilitation (Arnold & Burke, 1983).

The Voice of the Facilitator

The voice of the facilitator of a social action group is one of co-learner, rather than expert or teacher. Assuming this position, the facilitator can enable a democratic environment in which to foster the development of learning, leadership, and self-direction by the group. In addition, the facilitator can keep the group on track, encourage participation, and help the group place the issues in a social, historical, and political context (Bates, 1996). As co-learner, the instructor does more than transmit knowledge. The facilitator, immersed in the community, hears the words and understands the language of the people in order to effectively address their needs (Brookfield, 1986). Only then can instruction become more than transmitting knowledge, it can become that of sharing knowledge. Allowing opportunities for the creation and re-creation of knowledge where "whoever teaches, learns in the act of teaching, and whoever learns, teaches in the act of learning" (Freire, 1998, p. 31).

Based on the premise that learning is most effective when participation is active, facilitators often encourage the use of drama, music, art, storytelling, or other forms of oral traditions to demonstrate learning (Adams, 1975; Freire, 1973). Identifying cultural forms of expression allows adults to "recognize their life and values" within

the learning activity (Proulx, 1993, p. 39). Not only is information made relevant and accessible, but respect for the cultural values of the community is demonstrated and participation is encouraged (Bates, 1996; Proulx, 1993).

The Voice of Reflection

Julia and her family moved to the little settlement of Marine on the eve of its' transformation into a major economic and commercial center. With the building of Armour and Swift Packing Company in 1902, North Fort Worth became known as "one of the world's largest livestock markets" (Craig, 1994, p. 25). This attracted not only other business and commerce to the area, but also people. People from other states, immigrants from at least "eighteen different nationalities," as well as Texas farmers from other communities all moved to North Fort Worth seeking prosperity (McArthur, 1998, p. 83). From Julia's perspective, "the situation was serious and the opportunities great" (J. A. Christian, personal communication, 1915, p. 6). Evangelical women like Julia, firmly believed that the "church [was] for the sake of mission", at home and abroad, because Christ was the true transformer of culture (Keely, 1997, pp. 67-68). Julia carried this conviction into her church community. By encouraging mission activities, Julia empowered the North Fort Worth Baptist Church members to become a voice of

transformation within their evolving society (J. A. Christian, personal communication, 1915).

Missions were viewed as evangelical outreach programs that enabled the church to touch lives and to save the unsaved souls (Turner, 1997). Focusing on changes people had experienced or were experiencing, the evangelical message spoke to "a person's soul worth" in the midst of changing times (Turner, 1997, p. 98). In addition, the message stressed the importance of the sustaining the Word of God as one's foundation for interpretation and judgment of one's changing world (Turner, 1997). By organizing the Girl's Working Band, Julia was able to promote the evangelical message of salvation and conversion within the community. In addition, as an association, the Girl's Working Band, provided young women with opportunities for networking, avenues for creativity, public speaking, and organizational skills. More importantly, the Girl's Working Band, as an association, served to strengthen the spiritual foundation of the young women (Brunner, 1999; Turner, 1997).

Julia, a young woman herself, understood the courage needed to live a Christian life. She understood that her world often offered an illusion of truth. One's ability to discern truth from illusion could only come from the knowledge and daily practice of God's Word. Only then could an individual be able to discern truth from illusion, and make clear choices regarding the quality of life for her and

her community (J. A. Christian, personal communication, July, 1906). Although there is no recorded evidence that Julia believed women held a powerful role in the moral and spiritual development within a community; her writings suggest a belief that a woman had the ability to influence, through action, her community.

Why is it [that] a Christian woman will let satan around the social life in her community? Our most accomplished young ladies should not think it beneath them to sing on the street corner, professing the Word... [Never] fail to use your influence for Jesus. (J. A. Christian, personal communication, July 8-9, 1906, pp. 52,59)

Within the program texts of the Girl's Working Band (1904, 1905), Julia's belief in one's power to influence is also evident. All the programs were written by members of the group and reflect a personal sense of empowerment. One program entitled, "The South as a Mission Field" (1904), demonstrates the young author's sense of empowerment through one's ability to influence others.

The message of the program reminds the audience of the trials that the South and her people faced after the Civil War "when jealousy and strife caused great suffering and loss of life" (J. A. Christian, personal communication, 1904). It was a time when people fled the desolation of their war torn home for new settlements, new land, and new opportunities. The message captures the defeat and humiliation felt by the people of the South at the end of the Civil War.

The South was in a very weak condition and under Marshall rule, therefore all the rubbish and castaways of the North poured into the southern borders. The South, recovering its strength fast, became more independent than before the war. Although many of its strongest men were killed, some of its best people gone, there still remained many whose hearts were still strong and brave, and whose strength was to be expended in retrieving its lost fortunes. (J. A. Christian, personal communication to Julia from a member of Girl's Working Band, 1904)

Written almost 60 years after the War, the words continue to reflect defeat and struggle, suggesting a people desperate to regain their lost pride, and redefine the character of a new and prosperous Southland. The program continues to focus on spiritual power rather than economic power as the true path toward independence. This type of independence would only be achieved through salvation. Salvation, through spiritual conversion, enabled one to know true freedom and hope for one's future. The process of conversion brought people into a community, which was built on solidarity of thought and vision. The vision was Christ-centered, and enabled individuals to view the world without the illusions that filled a self-centered culture. Through conversion, their lives, and their community would be changed.

The message of the program also reflected confidence in the people not only to recognize their needs, but also in their ability to create change. The program pointed out that "the North does not need to send missionaries to the

South, for the South furnishes all its own missionaries and perhaps the majority of our best preachers" (J. A. Christian, personal communication to Julia from a member of Girl's Working Band, 1904). In order to support the program's claim, territorial differences between "the North...with its great manufacturing cities and thickly settled territory", and the "South with its smaller growing cities and much unsettled territory", are used as an example (J. A. Christian, personal communication, 1904). The program also highlights the difference in cultural attitudes, noting that Southern people are more closely tied to the land and carry with them a more "superstitious and religious" mind set (J. A. Christian, personal communication to Julia from a member of Girl's Working Band, 1904). In addition, some "Southern people are noted for their refinement, culture, and polished exteriors; others for their wildness, ignorance, and rough exteriors" (J. A. Christian, personal communication to Julia from a member of Girl's Working Band, 1904). Pointing out these dichotomies within the culture, the program concludes that only a fellow Southerner from the culture could effectively bring the people together, enabling cultural definition through spiritual unity through Christ. To this end "the lost [souls] and dead [qualities] of the South may be found and given life" (J. A. Christian, personal communication to Julia from a member of Girl's Working Band, 1904).

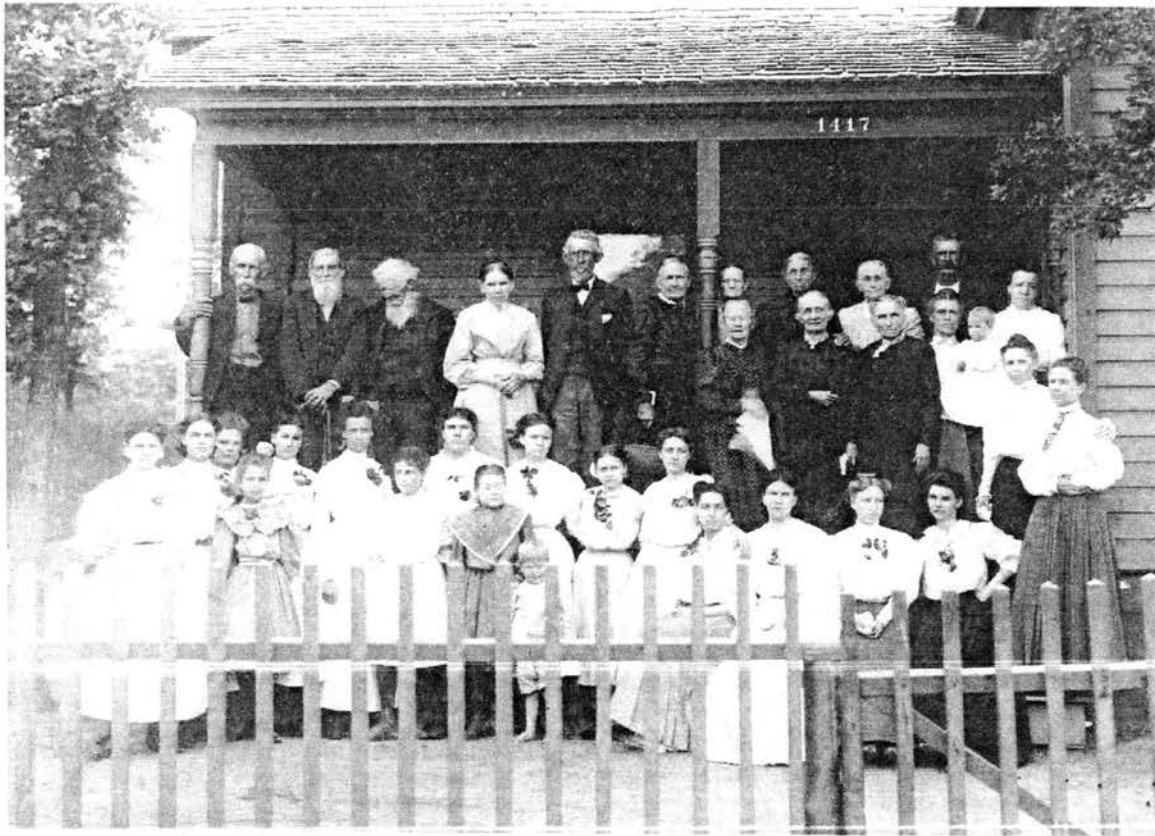


Figure 18. Girl's Working Band Program "The South As A Mission Field". Presented to elderly community members in 1904.

The Girl's Working Band program was directed toward raising the level of awareness from one of helplessness to one of realizing that choices were available to the community (Conti, Counter, & Paul, 1991). The members of the Girl's Working Band created an environment that encouraged the exchange of knowledge. Sharing in the exchange of knowledge not only broadened the knowledge base, but also encouraged members to "take ownership of the information collected" (Conti, Counter, Paul, 1991, p. 32).

Finally, the program demonstrates a strong commitment for change held by the members of the Girl's Working Band. These young women recognize the strengths and weaknesses within their community and recognize "their ability to create change" (Conti, Counter, & Paul, 1991, p. 33). Within the context of their experience, they engaged in reflection and action to bring about solutions to pressing social issues.

The Voice of Consciousness

North Ft. Worth was no longer a town settlement, it was quickly becoming a city of significant commerce. In 1902, Armour and Swift Packing Company purchased land for the purpose of building "1,040 homes near the Stockyards" for its employees (Craig, 1994, p. 62). By 1904, another huge track of land was opened for housing development near the Stockyards, and was named Rosen Heights (Craig, 1994). The influx of people to Ft. Worth between 1900 and 1905, had a disorientating effect on its residents. People from all walks of life, the immigrant, the Northern businessman, and the farmer from Texas and other states descended on Ft. Worth to find fortune and prosperity. Not only was language becoming a problem in the "polyglot packing house district" of North Ft. Worth, but the moral fiber of the community was in danger because of the variety of or lack of religion (McArthur, 1998, p. 83).

"Jack Barley Corn", a term Julia used to describe all forms of alcohol and the people who abused it, was not only the symptom of moral decay, but was its root (Babb, Morgan, & West, 1999a). To the good people of Ft. Worth, the reservation or vice district called "Hell's Half Acre" was not only a corrupt place that promoted sin and debauchery, but also provided a refuge for sinners and criminals (Craig, 1994, p. 10; McArthur, 1998).

The most infamous criminals to take refuge in "Hell's Half Acre" were Butch Cassidy and the Wild Bunch (McArthur, 1998). Cassidy, the Sundance Kid, and their Hole-in-the-Wall gang fled to North Ft. Worth after a Nevada bank robbery in 1900 (Craig, 1994). "Ironically, the gang behaved themselves while in Ft. Worth, walking the streets undetected" (Craig, 1994, p. 11). It was not until a photographer decided to display the gang's family portrait in his store window, were they discovered and forced to flee Ft. Worth (Craig, 1994).

Hell's Half Acre and all it represented was viewed as a "detriment to decent family life" (Craig, 1994, p. 10). This was so much so, that Julia recalled her father whipping the horses as fast as they could go through the area to protect his family from the temptation, influence, or the viewing of Jack Barley Corn (alcohol and drunks) (J. M. Babb, M. M. Morgan, & H. M. West, personal communication, Fall 1999a). Although the Ft. Worth city council agreed

with the good folks of North Ft. Worth, they were perplexed and reluctant to impose too many city ordinances that would have a negative economic impact on the city (Craig, 1994). Consequently, it was by default that the moral situation in Ft. Worth, and particularly in the North Ft. Worth community, was left to the church and the success of its outreach mission programs.

"The most eventful event in anyone's life, is the one that transforms him from darkness to light" (J. A. Christian, personal communication, July 11, 1906, p. 68). Raising one's level of consciousness in order to view an ever-changing world is an important element of individual transformation. To Julia, this required an arena in which active discourse could occur, which allowed individuals an opportunity to share new beliefs, values, or mind sets. One such arena, in which Julia was asked to organize and to serve as teacher, was the Young Men's Christian Club (M. M. Morgan, personal communication, Fall 1999).

Modeled after the early community Junto's and literary societies of the era, the young men of the club engaged in recitation, readings, and orations. As teacher, Julia prepared a lesson in which a young man would prepare a response (recitation). This would generate discussion from the group. Other members would prepare selected scripture readings followed by discussion regarding its meaning and application to one's daily life. Other members would

prepare orations, which usually focused on current economic, political, or social issues of the day. The minutes from September 21, 1906, provide insight to the structure of the club meetings

...The house was called to order by the President, Mr. []. The secretary read the minutes of the previous meeting for approval; which were approved. We then had a talk by [], followed by song 141. Recitation by [], Reading by [], oration by Mr. [], song by Mr. [], followed by song 210. From the audience, we then had an oration by Mr. [] on Garfield. A committee was appointed to look after the irregular attendance members. (A. T. Massey, personal communication, September 21, 1906)



Figure 19. Young Men's Christian Club members (circa 1906).

The Young Men's Christian Club was a unique forum, which encouraged men to view God comprehensively and as relative to every aspect of their lives. Discussion and debate were an expected and encouraged activity. Not only were the young men learning how to apply skills of critical thinking to their daily lives, but they were also able to bring personal beliefs and values into focus.

The membership of Young Men's Christian Club was composed of men from the church and community. Their association provided a place of fellowship and support. As a "circle of learners," they were able to explore culturally influenced, long held beliefs and gain understanding of how those beliefs effect behaviors (Conti, Counter, & Paul, 1991, p. 32). Club activities enabled an awareness of how "actions, values, beliefs, and moral codes" are framed within the context of Christian doctrine and "sharpened by personal experiences" (Brookfield, 1987, pp. 16-17). At times, this knowledge presents a challenge to one's understanding of self. The recognition that one's value system and code of behavior is culturally induced, may challenge and threaten what one holds to be personally generated codes within their meaning structures (Brookfield, 1987). By providing an environment of mutual respect, members were allowed to voice doubts, concerns, and alternative perspectives in order to make sense of the disorienting dilemma and restructure their meaning

perspectives. Through this process, individuals were able to explore the nature of their meaning structures and "realize that they have choices in their lives" (Conti, Counter, & Paul, 1991, p. 32). The realization that one has choices, then becomes a liberating and empowering experience (Brookfield, 1987; Freire, 1970).

The Christian Club encouraged and supported its members as new knowledge challenged their existing meaning structures. "If you will allow the phraseology, view religion from the metaphysical side; it has to do with the inner self" (J. A. Christian, personal communication, July 7, 1906, p. 34). Julia (1906) understood the battle between the outer self, who interacts with the world, and the inner self, who interacts with God and God's laws (personal communication, July). Only through study and critical examination of one's inner self could transformation of spirit occur (J. A. Christian, personal communication, July, 1906). Referring to God's laws as a guiding force in one's life, Julia (1906) wrote: "God's laws are not the cause of righteousness, but the expression of righteousness (personal communication, July 8, p. 51). Although Julia's (1906) words express the sentiments of a particular doctrine, its message was clear. Laws are merely laws, and often broken, unless one understands the meaning of the law in relation to one's life. Through critical examination, choices are made to accept or reject the law. By accepting the law, one

incorporates its meaning into one's meaning structure, resulting in transformation of one's inner self. The results of the transformation are realized through behavior and attitude changes as one interacts with the world (Brookfield, 1987; Mezirow, 1981).

Because the organization was a Christian Club for men, it stood on the fringe of male societies of the era. Unlike other male societies or organizations, it emphasized caring and nurturing of spirit rather than competition, and it fostered mutual respect rather than a hierarchy of influence and power. The Christian Club was a sanctuary for men to escape the "competitive scene of brutal economic and intellectual struggle...[and enter] a place of stability and calm, a refuge from the outside world" (MacHaffie, 1986, p. 93). Ironically, the Christian Club appears to portray the qualities often ascribed to women, and their sphere of the home (MacHaffie, 1986). Equally ironic is the symbolic promotion of Julia as the matriarch within the Club. As the teacher, she not only provided knowledge, but also enhanced the stability and peace among Club members by providing a sense of home. Whether or not the young men realized the intrinsic impact Julia's presence had on the group is unimportant. What is important is the benefit the young men received from association and the opportunity to view their changing world from a place that was non-threatening. The Club supported individuality rather than conformity, and it

encouraged members to raise their level of consciousness through rational discourse of thought. It did this from the perspective of Christian doctrine, which stated: "be not conformed to this world, but be ye transformed by the renewing of your mind" (J. A. Christian, personal communication, August 23, 1906a, p. 68).

The Voice of Contribution

In 1886, the area north of the Trinity River, which was known as Marine community, was sparsely populated with about 10 homes and a schoolhouse (Deets, 1990). In contrast, the community south of the Trinity River, which was known as Ft. Worth, had grown to over 25,000 in population in 1886, as a result of the Texas and Pacific Railroad (Deets, 1990). Because Ft. Worth, and the Marine community were located on the Chisholm Trail, it was "estimated that there were at least one million head of cattle within 100 miles" of the city (Craig, 1994, p. 24). This prompted the local newspaper, The Fort Worth Democrat, to "envision a meat packing enterprise for Fort Worth" (Craig, 1994, p. 24). Through the power of the pen, cattlemen were persuaded of the economic advantages that a packinghouse would bring to the area. The success of The Fort Worth Democrat in persuading the people to accept their vision of a meat packing enterprise transformed the community of Marine into a city (Craig, 1994).

After two failed attempts, the Fort Worth Dressed Meat and Packing Company was established in 1889. "Thirty Fort Worth residents invested \$10,000 each" to purchased 258 acres in the Marine community for the building of pens and packing facilities (Deets, 1990, p. 2). That same year a bridge was built, forever connecting the two sides of the city. Known by locals as the "Via Duct," or, more formally as the North Main Street Bridge, the bridge also had a transformative effect on the community of Marine (J. M. Babb, M. M. Morgan, & H. M. West, personal communication, Fall 1999a). "The combination of a new bridge...and a new industry, meat packing...[had an] effect on the population of the North Side" (Deets, 1990, p. 2). Not only did the community realize an increase in population, but the community, which was no longer isolated, also realized their connectedness to a larger environment.

Suddenly, "the schoolhouse, which had a capacity of 20...became too small for the community church services" (Deets, 1990, p. 3). It was during this time of growth that a number of community church members wanted to build a denominational church that would provide educational programs in which to teach their doctrine (Deets, 1990). By April of 1890, this small group of Baptists established the North Fort Worth Missionary Baptist Church (Deets, 1990). Within that same year, a church was built, and by 1893,

membership had grown to 26 (Deets, 1990). During those first years,

Cowboys often came on horseback to the services at night. They would not come inside, but would sit in their saddles and look through the open windows. Chili and oyster suppers were held in the winter and ice cream suppers were held in the summer as a means of financing the church program. Gasoline torches attached to trees provided light for such occasions. The first revival was held in 1895...The Reverend Heab was the evangelist...[A] brush arbor was built on a carpet of wild daisies and ground hollyhock [for the occasion]. (Deets, 1990, p. 4)

By 1900, church membership grew, averaging 60 members; yet, in spite of the growth inspired by the Fort Worth Packing Company and building of the Via Duct, it was nominal compared to the growth the church, and community, would experience in 1902.

When Julia and her family joined the "little church" in 1901, "there were no streets...no gravel or paved streets...We'd find our way wadding the mud, sometimes losing our over shoes" (J. A. Christian, personal communication, 1915, p. 3). With the arrival of Armour and Swift in 1902, North Fort Worth incorporated as a city. This enabled the city to address its own growth issues with regard to city infrastructure, housing, and education. It also served to unite the people into a community with economic purpose as well as create community loyalty and an identity separate from that of Fort Worth proper. This was the community in which Julia made her home. North Fort Worth, in the midst of community and economic transformation, enabled Julia's

vision for greater service and contribution not only to her church, but also to her community.

"As the oldest church of any denomination on the North Side," the church members felt a unique responsibility to minister to the spiritual needs of the people in the community (Deets, 1990, p. 3). To Julia, this also included the spiritual needs of the members of the church. Drawn to the needs of the youth of the church, Julia first organized a Baptist Young People's Union. However, "it seemed that in those days [1901] that a protracted meeting, much less a revival, was out of the question" (J. A. Christian, personal communication, 1915, p. 5). Nonetheless, Julia persevered.

"Oh, for those who dream dreams, and see visions for the future" (J. A. Christian, personal communication, July, 1906, p. 28). Dreams can be viewed as hopes and aspirations that freely exist in one's imagination, and visions can be seen as imaginative foresights that enable an individual to achieve a goal. Julia's dream was to serve her God, her family, her students, and her community. She was a woman of vision, who through perseverance and hard work turned those dreams into a reality.

CHAPTER 6

THE LEGACY

The legacy of Julia Ann Christian has lead to one major conclusion. Those whose voices have been silenced in history were (a) driven by self-directed inquiry and lifelong learning, (b) operated from the reality of practice and observation rather than the abstract of theory, and (c) in Julia's case, were driven by an inner force such as religion. The events within her life demonstrated that those who were foot soldiers in broad social, educational, and evangelical movements were empowered to transform their local communities.

The study told the story of Julia Ann Christian as it related to her accomplishments in teaching and learning. This historical case study described the themes found within her story as they relate to women within the larger context of the social and educational movement. These themes were derived from broad areas of interest with regard to women's lives in the late-nineteen and early-twentieth centuries.

Julia's life accomplishments show that the themes described in this historical case study demonstrate that (a) education can be viewed as a holistic process of learning in which life and experience are part of the educational event, and (b) education that occurs within a community empowers and liberates the members of that community, resulting in collective action. These themes were developed through a collection of multiple primary and secondary data sources. In addition, the documented history of the historical events of North Fort Worth, Texas, provided support to the themes related to education, community, and church activities during the late-nineteen and early-twentieth centuries.

This study utilized an historical case study design. The historical case study design allowed for the description of processes of events and the formal and informal actions of an individual within a specific time period.

This historical case study focused on the educational role of Julia Ann Christian during the late-nineteen and early-twentieth centuries. Bound by time and activity, this historical case study described the leadership activities of Julia Ann Christian in various formal and informal educational and community organizations. Data

were collected from a variety of primary and secondary sources to provide a description of Julia's grassroots activities within the broader educational and social movements of the era.

The qualitative methods of data collection rely heavily on primary and secondary sources. The primary sources for this study were the personal letters, notes, essays, diary, and memoirs left behind by Julia Ann Christian. The Christian family Bible and genealogy, family and individual photographs, and newspaper articles written specifically about Julia's contributions to North Fort Worth were also left behind.

The secondary data sources used were the collections of family stories, memoirs written by family members, published historical documentation from the North Fort Worth Baptist Church archives, Diamond Hill Baptist Church archives, Plano Baptist Church archives, The University of North Texas archives, Texas Wesleyan University archives, and the Plano and Forth Worth Independent School District archives. In addition, data were acquired from available sources regarding the population and economic and political factors that related to Julia's activities.

Julia Christian was an ordinary woman who throughout her lifetime was able to accomplish extraordinary things.

She was driven and sustained by her faith in God, by her passion for education and learning, and by her courage and ability to put into action, teaching and learning activities that would transform her community. Captured within this study are the events in her life, which demonstrate her practice of self-directed, lifelong, and transformative learning.

A Voice From the Shadows

Historians have traditionally recorded historical events from the perspective of leaders who successfully affected broad political, social, and educational movements. Without question, this perspective of an historical event is valuable to the historical record. However, from this viewpoint, history has overlooked the contributions and perspectives of men and women at the grassroots level who lived each day within the circumstances of an event in history. Recently, researchers have documented the contributions of grassroots leaders, adding new meaning and new perspectives to the existing historical story (Crocco, Munro, & Weiler, 1999; Spender, 1982).

Because of the manner in which history is documented, broadening one's perspective on historical events continues

to be a concern. The problem is that history is a collaborative relationship between those in top-level leadership positions whose actions direct the future and those in bottom-level grassroots leadership positions whose actions shape the future (Blount, 1998; Brunner, 1999; Crocco, Munro, & Weiler, 1999). Both direct and affect outcomes and both affect the way outcomes will shape society. Telling the same story from a different voice and perspective serves to broaden one's knowledge and understanding of an historical event (Brakeman & Gall, 1997).

Recently, the focus of much historical research has been the colorful untold stories of women and their contributions to the landscape of historical events. The stories are of particular interest to contemporary historical researchers because of the socially and culturally prescribed roles and expectations that served to silence the contributions of women within the historical record (Spender, 1982). Their stories have not only become a compliment to the historical record of the era, but have also recognized women as historical actors within the broader educational, social, and political movements of history.

The historical voices of women are often heard at the grassroots level of the community. They were foot soldiers of service, carrying the broader social and educational message into their community. One woman, whose contributions and accomplishments lie hidden within the shadows of the larger historical events of North Fort Worth, Texas, is Julia Ann Christian. She was a woman of action, who was driven by clear values and a sense of purpose that served to influence the development of her community. She was one of many foot soldiers who valued education and understood that education was the catalyst for building community and inspiring people to work toward common goals, resulting in collective action.

Julia did not live in easy times. From a young age, Julia learned that perseverance was associated with the necessity of hard work and diligence in order to survive. At that time, nothing was more important than planting and harvesting season; therefore, Julia could only attend school four months of the eight month term. Her desire to obtain an education, however, motivated her effort to successfully keep up with her lessons. Based upon family stories, one can gather that the turning point in Julia's life was at the death of her mother. Having no one in whom to confide her sorrow, she turned to God, finding peace

within the scriptures and through prayer. As she matured, her faith became the guiding force in her life. It filled her life with purpose and motivation toward self-development. Her faith was the strength within her character that enabled her to persevere, not only through difficulties, but also toward the accomplishment of personal goals (J. M. Babb, M. M. Morgan, & H. M. West, personal communication, Fall 1999a).

Julia was a woman committed to her God, her church, her family, and her students (J. A. Christian, personal communication, July 1906). She deeply felt the calling of God in her life, which dictated her own context. Within this context of dedication to service, Julia transformed her community through her teaching and learning transactions.

Persistent Voices

When viewing history from the perspective of women, one recognizes several avenues of empowerment that are linked together by one persistent voice. That persistent voice is education. From the histories of notable women like Susan B. Anthony, Antoinette Blackwell, and Elizabeth Cady Stanton, there is one dominant theme: "the importance of school teaching as a base from which to move on to other

employment activities" (Solomon, 1985, p. 34). Education, especially the teaching profession, opened the door to opportunity, identity, and redefinition of women's roles within the dynamics of an evolving nation.

By the 1880's, as more women entered the classroom, teaching had evolved into a woman's profession. By the turn of the century, however, teaching, once considered a noble and honored profession for women, was now considered women's work. Women's prominence in the classroom and demands for equal voice in the educative process, threatened the established male structure of control and power. Through political channels, the male role in education was elevated into administrative bureaucracies that centralized the educational process and imposed additional controls on curricula and teacher certification. Women, however, found ways to decentralize the educational bureaucracy in order to battle the political powers that denied equality by establishing activist, reform, and civic organizations of their own.

The popularity of women's associations in the mid-to-late eighteenth hundreds grew in communities and on college campuses across the country. Although women joined for a variety of reasons, the association embodied women's ideals of democracy, providing an inclusive environment and

promoting cooperation, shared power, and decision-making. Women's associations provided freedom from societal restraints and expectations, provided a safe place to voice concerns and discuss issues specific to women, and more importantly, provided a venue for women to expand friendships into networks of political power.

In addition to social and political benefits of women's associations, there were academic and service-learning advantages to membership. Educational programming provided learning opportunities, as well as opportunities to address social issues within the community via service activities. Women's associations effectively linked service with learning by emphasizing collaborative learning rather than individual learning. Membership became more than an opportunity for social interaction among women; it became an opportunity to exercise the principles of democracy. These principles were central to the mission of women's associations, which embraced a civic and moral responsibility to society through service.

As grassroots enterprises, associations not only prepared women educationally, but they also enabled solidarity of purpose in order to affect social change and preserve democracy. "In championing causes such as suffrage, labor organization, and civil rights, [women]

played self-authorized roles as public intellectuals who shaped public opinion on questions related to gender, race, education, and democracy" (Crocco, Munro, & Weiler, 1999, p. 4). Recognizing the power of a collective organization and concerned with the development of their cities, communities, and states, women's associations created civic programs and established community centers, churches, libraries, and museums. In addition, they provided insight and orchestrated action to address ignored civic and social problems of a growing community, city, state, or nation.

Through collaboration, inclusion, and involvement, the members of women's associations began to define power as a sharing experience where "everyone is stronger and no one is diminished" (Brunnr, 2000, p. xv). The association provided a network from which women could collectively act on or respond to the civic issues of their community. It also provided women freedom to pursue self-fulfillment in spite of the prescribed social sphere. The associations enabled women's transformation from passive observers of the historical events to creative participants within the events of history. Julia serves as an example of how one woman used her teaching activities to access power within her community, through the creative contributions of her church associations.

Julia's activities not only shaped her concept of power, but they also dictated how she used power. Julia's interaction with others could be an example of what modern research would call a subordinate form of power or power with/to (Arden, 1972; Brunner, 2000). Power with/to is an outcome which individuals attain as they engage in communication, cooperation, and collaboration (Brunner, 1999, 2000; Wartenberg, 1990). Julia demonstrated with/to power when she organized a community group to protest the sale of beer in a neighborhood grocery store. Through collaboration, the group was (a) able to define their values in inclusive and representative terms, (b) able to inform and educate people within the community of the issues related to the sale of beer that threatened long held values, (c) able to respect individual decisions of voluntary participation, and (d) able to encourage members of the larger community to engage in communication, collaboration and action.

Self-Directed Learning

Julia Ann Christian understood that education and teaching were more than just an understanding of the textbooks. They constituted a blending of life's experiences with the experience of learning. The

educational environment became the catalyst where the experience of student and teacher blended into the learning event. Julia's beliefs regarding teaching and learning find support in the work of Malcolm Knowles (1980, 1984, 1989).

Malcolm Knowles is noted for his work distinguishing andragogy, the art and science of helping adults learn, from pedagogy, the art and science of teaching children (Knowles, 1980, 1989). Andragogy is a learner-centered approach to learning and is fundamentally different from the teacher-centered approach of pedagogy. Julia Christian never knew Malcolm Knowles or had the opportunity to read his work; yet, her character and personal beliefs capture an understanding of the principles of andragogy and value of self-directed inquiry and learning.

Julia (1906) envisioned teaching as a process of enabling people to aspire to their highest good by recognizing their individual contributions as meaningful. As a teacher and learner, Julia was motivated by the concept of service to others. This concept had a profound effect on the way she saw herself and the way she interacted with others. Operating from what Brunner (2000) calls an "ethic of care," Julia understood that the individual carries a lifetime of experiences into

relationships, whether the setting is a formal or informal educational learning environment. As the experiences of the individuals intertwine, relationships develop, which result in attitudes of caring, receptiveness, trust, and responsiveness to the needs of the person; mind, body, and spirit.

Julia took responsibility for her life and exhibited a fearless quality when facing a problem, using creative approaches to solve the problem. Her fearlessness was strengthened through her faith and decision to surrender her life to the will of God. Julia (1906a) lived in "an atmosphere...that separates us from things of the world" (personal communication, August 23, 1906a, p. 68).

Brunner's (2000) research labels this quality of fearlessness as the ability to forget about one's self in the process of making decisions or choices; it is one's ability to change one's center of attention from self to others.

Julia carried her concepts of self-directed learning into the classroom. "The teacher who is satisfied with his teaching does not realize the responsibilities of his teaching...[and] does not see his weaknesses" (J. A. Christian, personal communication, July 11, 1906, p. 67). Julia's words not only focus on one's responsibility to

seek growth and development as a teacher, but they also acknowledge the learner as an individual who is also seeking growth and development. Believing that the teaching profession was one of noble Christian service to others, Julia (1906) envisioned the school as "the place where young people look for example" in which to guide their lives (personal communication, July 8, p. 23).

Julia was a reflection of her Christian beliefs, becoming an example of the moral values of right vs. wrong, of social order, and of the obedience that students were taught at home and church. To influence "pupils both by example and precept" was a responsibility felt by many teachers of the early twentieth century (Hoffman, 1981, p. 14).

Julia (1906) believed that not only must teachers know what they are going to teach, but they must also know something about the minds of the pupils they are teaching (personal communication, July, 1906). This suggests that the teacher's role was to connect or stimulate a relationship between the learner's experiences and the new knowledge transmitted. For Julia, understanding the subject to be taught was just as important as preparing her students for learning by creating a sense of readiness to learn. In addition, Julia (1906) believed that teachers

must "have an openness about teaching...You can't teach the same way to every pupil" (personal communication, July 11, p. 67). This supports the understanding not only that education is a total process of development for "the mind, soul, and body," but also that each learner brings a variety of learning experiences into the classroom (J. A. Christian, personal communication, August 23, 1906a, p. 80). For Julia, keeping students actively involved in learning through learning games and team competitions allowed her students to utilize experiences and become instructional resources for a particular lesson.

Most importantly, Julia believed in a democratic philosophy characterized by a concern for the development of a person, a belief in the value and worth of the individual, and a trust in the ability of people to make appropriate decisions if provided the necessary resources and support. To Julia, there were no unintelligent children, and there were no bad children; there were only those who needed encouragement, inspiration, and hope in which to live a good and righteous, noble and successful life (J. M. Babb, personal communication, Spring 1999).

Lifelong Learning and Self-Discovery

The research of Tough (1967), Knowles (1975), and Brookfield (1986) support the concept that self-directed learning is a "natural part of adult life" (Meriam & Cafferella, 1991, p. 41). Julia's living-learning environments of the farm, the church, and her associations were important influences and motivation for her continued growth.

The needs of the land not only blurred the traditional roles of gender but also served as an informal learning environment enabling the values of hard work, discipline, competition, innovation, and self-sacrifice (Myres, 1982). By the late 1800's, "science, its products, and a growing business in advertising to promote those goods" informed and educated the farmer about new technologies (Holt, 1995, p. 22). The knowledge of new technologies served to inspire and transform the thinking of farm families. To maintain the spirit of progress, finances were needed to support forward thinking optimism. Finances, however, were unavailable to keep pace with progress on all fronts of farm life for Julia's family (M. M. Morgan, personal communication, Fall 1998). The needs of the family were

secondary to any progressive innovations that would decrease the toil of day-to-day chores in the fields.

Sacrificing one's personal needs and wants was a concept Julia's family understood. It was a concept that walked hand and hand with their spiritual understanding of living one's life in selfless service to others. Each person performed responsibilities and duties, and each person was valued for the execution of those duties, which helped the family unit. The family was a reflection of community, acting in concert, toward one goal, to enhance the quality of life.

The concepts of lifelong learning and self-discovery are also evident in the informal educational environments of the church and associations. Voluntary participation, mutual respect, collaboration, praxis, critical reflection, and empowerment are the characteristics found within these informal settings (Brookfield, 1986).

The church instilled in boys and girls the notions of hard work, perseverance, achievement, and advancement. These notions served to create more independent and assertive women, whose hard work and perseverance created powerful roles for themselves in the church (Heyrman, 1997; Turner, 1995). Julia would probably never associate words such as independence or assertiveness with her level of

participation and devotion to the church. She would probably select the word "service" to describe her self-sacrificing dedication to others and her placing of "her church and her faith foremost in her life, above everything else" (J. M. Babb, personal communication, Spring 1999). Operating from a sphere of service, Julia (1906) was able to access skills associated with organizational leadership, public speaking, and finance (personal communication, July 1906). Her role and devotion to the church and its mission empowered her beyond the church doors. She did not live by the ascribed role society placed on gender when it came to serving the will of God in her community. Service could be demonstrated anywhere, whether it was in a social, professional, or a religious setting.

Julia's knowledge of teacher-training practices became the foundation for her 60 years of service to the church. Julia developed training programs for youth and adult Sunday school teachers as well as organized and taught youth programs. Her teaching and training activities enabled the church greater opportunities in which to disseminate its evangelical message and values to the community. Found within the informal educational programs Julia initiated are the concepts of lifelong learning, as discussed by Tough (1967), Knowles (1975), and Brookfield

(1986). Julia initiated the concepts of lifelong learning by determining the learner's need; deciding what, when, and how to engage in learning; implementing appropriate strategies and resources for learning; and creating a sense of community through collaboration and mutual respect among learners.

The voluntary organizations of the Baptist Young People's Union and the Girl's Working Band were learning environments that encouraged collaboration and mutual respect for each member. By recognizing the context of experiences within the group, young people were encouraged to be open to new experiences and to "learn from their helping activities" (Tough, 1979, p. 183). Engaged in helping activities, the young people were able to explore new information or knowledge within the context of their experience and culture. They were challenged to consider alternative ways of thinking, behaving, and living, as well as encouraged to develop one's critical frame of mind in which to view the cultural assumptions that shape "beliefs, values, and behaviors" (Brookfield, 1986, p. 17). Most importantly, the young people were encouraged to be "involved in a continual process of reinterpretation, renegotiation, and re-creation of their relationships, work lives, and social structures" (p.20). Through interactions

with others, Julia was able to create a window of opportunity for transformative learning to take place within her North Fort Worth community.

Transformation and Empowerment

The effect of industrialization was a source of disorientation not only for American society, but also for its individual citizens. It was an historical time of great cultural, societal, and national change that affected the daily life of each individual. New information and knowledge required individuals to (a) become aware of and reflect on new information in order to make judgements regarding how their world would be transformed, (b) raise their level of consciousness through active involvement, and (c) adjust behaviors in order to reintegrate and contribute to change and social reconstruction (Conti, Counter, & Paul, 1991).

Evangelical women like Julia firmly believed that the "church [was] for the sake of mission" at home and abroad because Christ was the true transformer of culture (Keely, 1997, pp. 67-68). Julia carried this conviction into her church community. By encouraging mission activities, Julia empowered the North Fort Worth Baptist Church to become a voice of transformation within its evolving community.

Missions were viewed as evangelical outreach programs that enabled the church to touch lives and to save the unsaved souls (Turner, 1997). The evangelical message spoke to "a person's soul worth" in the midst of changing times (Turner, 1997, p. 98). More importantly, the message spoke of the sustaining Word of God as the foundation for one's interpretation and judgement of the changing world.

Mezirow's (1991) transformative learning theory is based on an assumption "that meaning exists within ourselves rather than in external forms such as books and that personal meanings that we attribute to our experience are acquired and validated through human interaction and communication" (p. xiv). Julia's mission outreach programs and teaching activities reflect Mezirow's (1991) transformative learning theory and its concepts of perspective transformation.

The outreach programs of the Girl's Working Band were directed toward raising the level of awareness, encouraging the exchange of knowledge, and demonstrating a commitment toward change (Conti, Counter, & Paul, 1991). Within the context of this experience, the group engaged in reflection and action to bring about solutions to pressing social issues.

As the teacher, Julia's lessons encouraged the members of The Young Men's Christian Club to view God comprehensively and as relative to every aspect of their lives. Discussion and debate were an accepted and encouraged activity. Not only were the young men learning how to apply skills of critical thinking to their daily lives, but they were also able to bring personal beliefs and values into focus.

The group was a "circle of learners" who were able to explore culturally influenced, long-held beliefs to gain an understanding of how those beliefs effect behaviors (Conti, Counter, & Paul, 1991, p. 32). Club activities enabled an awareness of how "actions, values, beliefs, and moral codes" are framed within the context of Christian doctrine and "sharpened by personal experience" (Brookfield, 1987, pp. 16-17). Through this process, individuals were able to explore the nature of their meaning structures and "realize that they have choices in their lives" (Conti, Counter, & Paul, 1991, p. 32). The realization that one has choices then becomes a liberating and empowering experience (Brookfield, 1987; Freire, 1970).

Julia (1906) understood that religion had to do with the inner self, and only through critical examination of one's inner self could transformation of spirit occur. The

results of such a transformation are realized through behavior and attitude changes as one interacts with the world (Brookfield, 1987; Freire, 1970; Mezirow, 1991).

Learning from Julia

The lessons learned from Julia Ann Christian evolved from the two major themes of this study. First, education can be viewed as a holistic process of learning in which life and experience are part of the educational event. Second, education that occurs within community empowers and liberates the members of that community, resulting in collective action. The following concepts emerged from the two major themes: the silenced voices of the grassroots leaders were driven by self-directed inquiry and lifelong learning; the grassroots leaders operated within the practical needs of the community rather than from abstract theories; and grassroots leaders were driven by an inner force, in Julia's case, that inner force was religion. The grassroots leaders who were foot soldiers in broad social, educational, and evangelical movements demonstrated those concepts, empowering them to transform their local communities.

Having the opportunity to view specific moments in Julia's life serves as a reminder that historical events take on new meaning when viewed from grassroots levels. The turn of the century was an exciting time in the history of North Fort Worth, and Julia played a role in its growth and development. Her role will not be noted in local history books or recorded in the public archives of North Fort Worth. Only by telling her story is one able to understand how one person can make a significant difference within the historical events of a community. More importantly, by telling her story, women are able to recognize their contributions as a significant and valuable compliment to the historical record. Validating an alternative historical perspective is inclusive, and gives validity to the historical significance of women. "Their experiences sparked a sense of education's possibilities for all marginalized groups" (Crocco, Munro, & Weiler, 1999, p. 9).

Julia's life and actions demonstrated the value of self-directed and lifelong learning as a means to address technological changes, the expansion of knowledge, personal advancement, and most importantly as a way to build community. Julia's life also teaches the value of life experiences. She valued the life experiences of her pupils

in the classroom when determining appropriate forms of instruction, and she valued the teaching gained from common everyday life experiences. Julia recognized that the world and everyone in it were resources for learning and encouraged others to experience each day "with its cares, necessities, and duties" as an opportunity for "acquiring experience of the best kind" (J. A. Christian, May 19, 1900, p. 3).

Julia's story teaches that lifelong learning provides opportunities to evaluate one's beliefs and assumptions and encourages personal growth through the development of new beliefs and assumptions. Julia's activities demonstrated that she considered education to be a lifelong process of acquiring skills, attitudes, and behaviors, and that it is a process where change is expected to occur. Julia also demonstrated that as an educator, who designed learning activities, she was an agent of change.

The importance of finding one's invincible sense of purpose is demonstrated through Julia's life. For Julia, it was her faith in God and her calling to service. Ever faithful to her calling, she transcended the barriers of a male-dominated world and church. Recognized as a Biblical scholar, her religious knowledge was more than just a cognitive understanding. It was about incorporating that

understanding into beliefs, which not only provided her guidance, but also represented who she was. Julia's religious beliefs were grounded and shaped by the way in which she lived her life. As a spiritual advisor to many, she became a quiet force within her community who went about serving the will of God with dignity (M. M. Morgan, personal communication, Fall 2000).

Finally, Julia was a practitioner of the art of teaching. Her actions showed that practitioners utilized creativity and imagination to enable living-learning environments within their communities. Julia found ways to engage and challenge those with whom she shared a common life and common concerns, which created a sense of optimism for learning and doing within the community (Conti, Counter, & Paul, 1991). Emphasizing the respect and value of each person, she brought together the traditions of an ever-changing community, finding common dialogue and enabling camaraderie among learners.

Julia's teaching activities were not rooted in theory, but rather in common sense. She did not need theory to tell her that a child's depth of understanding was influenced by his/her life's experiences. She simply knew it from her observations. She did not need theory to tell her that children learned differently and at different

rates. She knew this because she knew and understood her students. She took the time to know them individually and spent the time devising ways to help them learn. Julia was practicing individualized instruction before the concept was ever formalized in theory.

Historically, theory has been elevated over practice within the academic profession. Because the patriarchal leaders were recognized as theoreticians, they often relegated the work and contributions of women to the realm of practice (Crocco, Munro, & Weiler, 1999). Regardless of gender, the point is that the art of practice has been ignored in terms of its contributions to theory and accuracy of the historical record. Realistically, it is unlikely that theory could exist without practice, or that practice could exist without theory. The two perspectives are important elements that drive the process of development and transformation of thought within the historical context.

The historical role assigned to female educators has created much controversy within the academe and spurred a plethora of research. It is through research that the historical silencing of women's voices has become deafening. That research gives credence to women as practitioners and validates their contributions to the

historical record. The voices of women are a testimony to their role as agents of transformation in their communities and in the field of education. Telling the stories of practitioners like Julia clarifies the value of the contributions that practice has made to theory. Julia's story is only one of countless women whose voices were neglected by an era that viewed women's role as one of silent servitude.

"The greatest results in life are usually attained by simple means and the exercise of ordinary qualities."
(J. A. Christian, personal communication,
May 19, 1900, p. 3)



Figure 20. Julia 1920's



Figure 21. Julia 1930's



Figure 22. Julia 1940's



Figure 23. Julia 1950's



Figure 24. Julia 1879-1964

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APPENDIXES

APPENDIX A

"PERSERVERENCE" GRADUATION ESSAY

MAY 19, 1900

"Perseverance"

Graduating Essay-- Julia Christian
May 19, 1900

It is perseverance rather than
brilliance that has determined
the great achievements of the
world. Often the dull plodding
pupil faithful in his place and
doing the ^{best} he can, in the long
run, leaves his brilliant talented
companion far in the rear. In
the lapse of years his persistency,
seconded by its invincible purpose,
makes for him a place and
name. For the want of perse-
verance, ten talents often fail
in the race of life.

It was by continually thinking

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about it that Newton discovered the laws of gravitation. "If" says Newton, "there is any reason why I have accomplished more than most men it is because of my perseverance".

It was the devoting of a life time to the study of planetary movements, that enabled Kepler to discover the three laws which form the foundation of astronomy.

Mr. Edison has eked out a life time in midnight thought, but he has illuminated the world with his achievements.

Such men as Darwin, James, and Dechenelle, have by the perseverance of a life time laid the foundation of modern science.

By the study of the lives of these great men we do not

conclude that their superior
brilliance has made their achieve-
ments, but it was persistence.

We do not find any element
of genius among these that are
not found in many men, but
their powers of perseverance is
seldom observed.

The greatest results in life
are usually attained by simple
means and the exercise of
ordinary qualities. The common
life of every day, with its cares,
necessities, and duties, affords
ample opportunity for acquiring
experience of the best kind,
and its most beaten paths

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provide the true worker with abundant scope for effort and room for self-improvement. The great high-road of human welfare lies along the old highway of steadfast well-doing; and they who are the most persistent and work in the truest spirit will invariably be the most successful.

The poorest boy may become the richest man; the obscurest girl may preside over the finest home or the noblest christian institution, — by perseverance.

The Astors, the Vanderbilts, and the Stewarts, — the millionaires of America began poor, and by perseverance worked

their way up to prominence and success.

How did Wilson, Lawrence, Lincoln, Garfield, or any other honorable American reach greatness? Each one possessed a character, a noble purpose, and the power to persevere.

President Lincoln was asked, "How does Grant impress you as a leading general?" "The greatest thing about him is cool persistency of purpose" he replied.

"When he once gets his teeth in, nothing can shake him off."

That is perseverance, - putting the teeth of invincible purpose into the object sought and hold-

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ing on until it is yours. Even in religion this is the condition. The angel will go if you ~~to~~ will let him; Jacob wrestled with him and compelled him to stay or bless. He cried aloud "I will not let thee go, except thou bless me". Success yields to such persistency, as the angel did.

It is only when a person is sure of being in the right way that perseverance becomes a great blessing to him. The Bible calls it, "patient continuance in well doing". This is perseverance of the saints!

But patient continuance in evil doing is perseverance of sinners, which every wise and thoughtful youth will shun.

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Stephenson, the inventor of the locomotive, addressed an audience of mechanics in the city of Leeds, his purpose being to encourage them in persistent efforts to reach a higher standard in their pursuits.

"I stand before you he said as an humble mechanic. I commenced my career on a lower level than any man here. I make this remark to encourage you and young mechanics to do as I have done, - to persevere. The humblest of you occupy a much more favorable position than I did on commencing my life of labor.

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The civil engineer has many difficulties to contend with; but if the man wishes to rise to the higher grades of the profession, he must not see difficulties before him, but he must be prepared to throw them overboard or to conquer them.

Dr. Johnson has said, — "Life affords no greater pleasure than that of surmounting difficulties, passing from one step of success to another, forming new wishes and seeing them gratified. He that labors in great and laudable undertakings has his fatigues first supported by hope, and afterwards rewarded by joy."

It is characteristic of perseverance not to see difficulties or expect defeat. It anticipates

success.

When Columbus was searching for the New World, his ship's crew became discouraged, and rose in rebellion. They insisted upon turning back, instead of persevering on a fool's errand. There was no new world to be found in their view.

But this commander expected to find it: he had not the least doubt of it. Still, under the circumstances, he was obliged to compromise with them; he promised them that if they would be faithful and patient three days longer he would abandon the enterprise unless land should

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be discovered.

Before the three days expired, however, the New World burst upon their view.

That last three days was the gift of perseverance, and it saved the expedition from disaster and disgrace. The three days were only a fractional part of the time consumed by the voyage; but they were worth to Columbus all that his life and the New World were worth. Months and years of study, care, and labor had been spent requiring decision, energy, industry, and courage up to the last three days, all of which would have been worse than wasted had Columbus

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yielded to the mutiny and abandoned the enterprise.

Such is frequently the value of every day or hour in accomplishing a purpose. That brief time wrested from ignoble failure, is not only worth more than all the rest, but it gives value to all the rest.

Robert Bruce took his suggestion from a spider. He had made several unsuccessful attempts to possess his kingdom and crown, and his heart began to fail him. He was exhausted, and was seeking concealment from his foes in a shattered barn, where

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lying upon his back, he discovered a spider, casting its silken line from one beam to another. Six times in succession the attempt was made and failed, but the seventh time the persistent little creature succeeded.

Bruce took the hint and sprang to his feet, his soul on fire, with hope revived, and his heart expectant of victory. He soon sat upon the throne of Scotland.

He learned that the value of the seventh effort was greatest of all; indeed, that all previous efforts were valueless without it.

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By the study of these examples we learn that those who would attain to any marked degree of excellence in a chosen pursuit must persevere; and that great works are performed not by strength, but by perseverance.

It is by perseverance that we obtain our strongest growth; for the only road to great and ultimate success is bedewed with the sweat and tears of patient perseverance.

Persistent effort will bring you to the goal of success and prosperity.

It is has been beautifully
said, -

The heights by great men
reached and kept
Were not attained by
sudden flight;
But they while their
companions slept
Were toiling upward in
the night.

Perseverance gives power to
weakness, and opens to power
the world's wealth. It spreads
fertility over the barren lan-
scape, and bids the choicest
fruits and flowers spring
up and flourish in the
desert abode of thorns and
briars.

The greatest thing that

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any soul can do is to make
itself great. And nothing
contributes more powerfully
to mental expansion, than
persistent effort toward
one object of thought.

Shakespeare had said, -
Hold you ever to your
special drift;
Though some time you
do blench from this to that
As cause doth minister.

The way may be rough
and dreary,

The heart sad and weary;

The spirit may long
for rest

But if we persevere to

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right convictions, when
our work on earth shall
have ended, and we
shall stand before the
great judge, we shall
hear the welcome plaudit,
"Well done thou good and
faithful servant, enter
thou into the joys of thy
Lord."

How happy Julia
was May 19, 1900

APPENDIX B

IRB APPROVAL FORM

Oklahoma State University
Institutional Review Board

Protocol Expires: 5/2/01

Date : Tuesday, May 02, 2000

IRB Application No: ED00262

Proposal Title: THE PERSISTENCE OF ONE: AN EDUCATIONAL CASE STUDY HISTORY OF JULIA
ANN CHRISTIAN

Principal
Investigator(s) :


Marilon Morgan
601 S. Washington #306
Stillwater, OK 74074

Gary Conti
206 Willard
Stillwater, OK 74078

Reviewed and
Processed as: Exempt

Approval Status Recommended by Reviewer(s) : Approved

Signature :



Carol Olson, Director of University Research Compliance

5/3/00

Date

Approvals are valid for one calendar year, after which time a request for continuation must be submitted. Any modifications to the research project approved by the IRB must be submitted for approval with the advisor's signature. The IRB office MUST be notified in writing when a project is complete. Approved projects are subject to monitoring by the IRB. Expedited and exempt projects may be reviewed by the full Institutional Review Board.

VITA 2

Marilon Morgan

Candidate for the Degree of

Doctor of Education

Thesis: A VOICE FROM THE SHADOWS: A HISTORICAL EDUCATIONAL
CASE STUDY OF JULIA ANN CHRISTIAN

Major Field: Occupational and Adult Education

Biographical: Born 1950, Fort Worth, Texas, daughter of Ira
Lon and Mary Massey Morgan.

Education: Graduated from McCallum High School,
Austin, Texas, in May 1969; received Bachelor of
Arts in Teaching degree in Physical Education and
Health from Sam Houston State University,
Huntsville, Texas, in December 1974; received
secondary teaching certificate from the State of
Texas in January 1975. Completed the requirements
for the Master of Education with a major in
Guidance and Counseling from Angelo State
University, San Angelo, Texas, in December 1976.
Completed the requirements for the Doctor of
Education degree with a major in Occupational and
Adult Education at Oklahoma State University,
Stillwater, Oklahoma, in May 2001.

Experience: Undergraduate: Employed by Sam Houston
State University as residence hall floor counselor,
1970-1971; employed by Alpha Chi Omega to be the
house manager, 1973-1974. Graduate: Employed by
Angelo State University as graduate assistant,
working for the Deans of Student Life and as
advisor to the Student Union Activities Board,
1975-1976. Professional: Employed by Angelo State
University as Career Guidance Counselor, 1977-1979.
Employed by Westminster College, Fulton, Missouri,
as Associate Director of Admissions, 1979-1982.

Employed by Oklahoma State University as Panhellenic Advisor and Women's Program Coordinator, 1982-1990; Manager of Greek Life, 1990-1997; Director of Development for the Division of Student Affairs, 1997-1999. Employed by International Isotopes Inc, Denton, Texas, as Administrative Assistant for Human Resources, 1999-2000. Employed by Advanced Molecular Systems Inc., Human Resources, 2001-current.

Professional Memberships: Kappa Delta Pi