

## **Social Justice Leadership in Action: The Case of Tony Stewart**

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*Reflecting on the 140<sup>th</sup> anniversary of the Fourteenth Amendment (ratified July, 1868), this qualitative case study described a response by educator-activist Tony Stewart to the Aryan Nations, a neo-Nazi hate group that attempted to intimidate Stewart's community, Coeur d' Alene, Idaho, between 1972-2000. Stewart galvanized community response using a social justice agenda. We interviewed Stewart and essential community members, and examined legal documents, articles, and documentaries. Findings indicated Stewart's leadership of public education and response via an anti-racism task force reduced and then defeated the group's viability. Educational practices included strategic planning and community outreach. The study revealed a social justice response to hate groups that educators and community leaders potentially can replicate in similar situations.*

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## **Mixing Qualitative and Quantitative Methods: Insights into Design and Analysis Issues**

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*This article describes and discusses issues related to research design and data analysis in the mixing of qualitative and quantitative methods. It is increasingly desirable to use multiple methods in research, but questions arise as to how best to design and analyze the data generated by mixed methods projects. I offer a conceptualization for such design, discuss issues of sampling, and describe a strategy for processing qualitative data in ways that allow for more sophisticated and dynamic integration with quantitative data. Finally, drawing on data from previous research, I describe tools and strategies for this dynamic data integration and illustrate how effective strategy and use of tools allow for more efficient and sophisticated analysis, interpretation, and presentation.*

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## **New Special Educators Reflect About Inclusion: Preparation and K-12 Current Practice**

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*Despite legislation and the best efforts of special educators, students with disabilities continue to be segregated from the general education curriculum and classroom for a majority or part of the school day. Inclusion is often the goal, but is seldom fully implemented. This interview-based study explores new special educators' lived experiences with inclusion. Findings reveal that inclusionary practice widely varies and takes on many forms. Barriers to inclusion include negative attitudes of general education teachers, essential personnel's lack of knowledge of inclusionary practices, and insufficient administrative support. Practices that support and facilitate inclusion are identified and discussed, as are implications for teacher preparation programs.*

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## **“Everything is Kind of Up in the Air”: Flexible and Creative Organizing at an Arts-Based Nonprofit**

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*This study expands upon the research of arts-based inquiry by exploring the ways creativity and flexibility impact communicating and organizing in an arts-based nonprofit. Based on ethnographic observation and interviews, this piece reveals specific tensions that impact the ways staff members and mentors communicate: (a) consistency/inconsistency, (b) process/product, and (c) aesthetics/bureaucracy. The results of this study expand on past research involving aesthetics and organizing by recognizing the balance necessary between these concepts within nonprofits. Furthermore, it provides an interesting viewpoint about the future of art education and art curriculums and illustrates the need for further investigation into earned revenue programs.*

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## **Vocational Discernment Among Tibetan Buddhist Monks in Dharamsala, India**

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*A major historical shift is taking place in Tibetan Buddhism with the relocation of large numbers of monks from Tibet and the establishment of monasteries in Dharamsala, India and other parts of South Asia. This has created a shift in the way that young men are joining these monasteries and leading this age old religious tradition. Fifteen college men from Saint John's University in Collegeville Minnesota, founded by Benedictine monks who have a long-standing relationship with their fellow monastics in India, traveled to Dharamsala to conduct interviews, to hear the stories of young monks their own age, and discover the prevailing answers to the question of why they were becoming Tibetan monks in this turbulent time in history.*

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