The Power of University-Community Partnerships for Lifelong Learning:
A Framework for Dialogic Leaderships

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Abstract
The main purpose of this study is to focus on the university-community partnerships (UCPs) via distance in Turkey. Also, this study focuses on how to negotiate the meaning and usability of flexible e-contents to build online societies is very important for lifelong learners in assessing their understanding founded on culturally shared online communications. Based on the main purpose of this study and the concerns, the key research inquiries are: 1) to encourage them to plan, develop and implement interactive communication milieus for lifelong learning; 2) to make more efficient inventions and decrease costs, build up natural resources to achieve scholarly challenges and concerns; 3) to generate open and flexible online knowledge societies, and also modify critical thoughts, feelings and actions to solve complex educational problems; 4) to include multiple and diverse areas of educational concerns, juxtapose conceptions, practices, ideologies and epistemologies; and 5) to explore the power of their partnerships to envision new ways to build critical e-contents by recognizing the existing contributions and predicting future potentials of lifelong learning. The author hoped that this study is to investigate the principles and strategies of university-community partnerships (UCPs) in Turkey that successfully transfer knowledge through the new contexts of social justice activism.

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Introduction

In the universities and colleges shaped by capitalist hegemony and its political and economical aegis, few university-community partnerships (UCPs) the reality of democratic participations in their every day lives in Turkey. As pointed by Brosio (1994) and Freire (1972), schooling, therefore, must be a boarder concept than formal institutional education. Distance learning has the democratic-egalitarian challenges for UCPs to build unprecedented formal and progressive informal knowledge networks via new communication technologies. These technology-based collaborations encourage them to be altruistic to make democratic decisions for dialogic leaderships that have a direct relevance to their own lives. Also, these engagements increase awareness of their own identities and differences, and help to define the democratic values associated with equalizing of access to human rights. In addition, this new model provides flexible engagements with alternative holistic forms and scaffolding strategies of social justice to fight the hegemonic power of capitalism and its unfairness structure. Within the context of these concerns, this paper speaks to the following four main issues that seek to empower the UCPs to build progressive knowledge networks in Turkey:

1. covering the challenges with fairness, expectations, respect, and communications to share power and cultures, and also help the university-community deeply engage in lifelong learning activities that examine the dynamics of democratic changes in online community by improving reflective practices for greater impact;

2. engaging the university-community in critical civic responsibilities, dynamic academic curriculums and powerful social actions to understand the possibilities and potentials of democratic decision-making and dialogic leaderships;

3. providing unique and diverse perspectives with their own methodological strengths and weaknesses to obtain genuine equal opportunities and democratic participations in building online knowledge networks not characterized by power, dominance, hierarchy and competition, and discuss the philosophical foundations and backgrounds of concepts, insights and skills needed to accelerate democratic transformations, and

4. promoting critical communication activities for UCPs in democratic decision-making to promote authentic and high quality lifelong learning experiences by reconciling the pressures for diversity and difference with the models of dialogic leaderships to plan professional university-community engagements in democratic decision-making.

Researchers and practitioners in distance education must share antiracist viewpoints and concerns to explicate mutual agreements. The goal must provide a unique space for building strong relationships between university and community for dialogic leaderships to address many of the social challenges that face them. These engagements, furthermore, seriously scrutinize racism, classism, sexism, heterosexism and other forms of oppression in distance education milieus. As noted by Shore and Freire (1987), the effectiveness of dialogues in action as a practical means by which university-community can become active participants in liberating communication process.

Bowles and Gintis (1976) emphasize that *an educational system can be egalitarian and liberating only when it prepares youth for fully democratic participation in social life and equal claim o the fruits of economic activity*. This paper, therefore, build a theoretical framework that develops strong the UCPs to their shared responsibilities in distance learning. Also, it explains that the needs and expectations of the UCPs in bringing democratic decision-making for dialogic leaderships to play an important role in affecting deep community change in Turkey. These are crucial concerns to examine the multifaceted responsibilities of university in supporting community actively engaging in building their online knowledge networks that they can become well-rounded knowledge-workers to shape a society based on authentic and participatory decision making. To sum up, this paper discusses egalitarian decision-making of how UCPs facilitate learning from and with each other to develop a common vision of social justice by dismissing power and cultural oppressions to ultimately build knowledge networks via new communication technologies. UCPs can show how crucial their roles are in empowering them to think critically about themselves and their relations to digital environments and online society (Freire, 1972; Gadotti, 1996; Shore and Freire, 1987).

Purpose

The main purpose of this paper is to focus on the university-community partnerships (UCPs) via distance in Turkey. There is a need for investigating clearly how to build these partnerships for lifelong learning. Also, focusing on how to negotiate the meaning and usability of flexible e-contents to build online societies is very important for lifelong learners in assessing their understanding founded on culturally shared online communications. Besides, these partnerships to construct new diverse schemas and revise the existing ones in their minds encourage lifelong learners to interact a wide range of viewpoints by reverencing individual cultural differences and giving more attention to diversity issues. Finally, their partnerships must look for various experiences, narratives, and theoretical approaches, and also encourage alternative forms of communicational expression in distance education. Therefore, these partnerships must address the objectives of lifelong learning to build online societies in distance education:

1. to encourage them to plan, develop and implement interactive communication milieus with real-life experiences, ideas, opinions and discussions on designing critical communication milieus for lifelong learning,
2. to make more efficient inventions and decrease costs, build up natural resources to achieve scholarly challenges and concerns for diverse learners through their partnerships,
3. to generate open and flexible online knowledge societies, and also modify critical thoughts, feelings and actions to solve complex educational problems and provide these people with powerful and innovative solutions and perspectives,
4. to include multiple and diverse areas of educational concerns, juxtapose conceptions, practices, ideologies and epistemologies to investigate opposed definitions and visions of lifelong learning, and
5. to explore the power of their partnerships to envision new ways to build critical e-contents by recognizing the existing contributions and predicting future potentials of lifelong learning.

Background of the Study

Over the past few years, UCPs have been explosively popular with distance education, which is dealing with the enormous growth of the electronic communication environments, in Turkey. Distance education opens their doors to build online milieus where they can communicate with each other electronically. Their partnerships can promote interactive collaboration environments for lifelong learning based on a theoretical framework in critical philosophical basis. Also, this foundation can enable them to understand problems and perspectives from the real world. These communicational activities can help these partnerships prepare lifelong learners about real-life related problems in their online societies. In this case, building online societies via these partnerships becomes a dynamic social and cultural activity and goal-oriented process in Turkey. In this context, all practitioners can work together to embrace this constructivist perspective that describes and analyzes lifelong learning projects in social justice issues and examines real-life experiences of their partnerships in pedagogical situations that seek. As noted by Gadotti (1996) and Grant and Lei (2001), implementing collective action for lifelong learning can move beyond transmission model for social justice issues and implications for critical pedagogy and examine the multifaceted responsibilities of university in supporting community actively engaging in building their communities for lifelong learning. On the other hand, not only should UCPs investigate how university and community, theoretically and practically, work with each other to recreate more dialogic and democratic forms of pedagogy community engagements, but focus on conscious and unconscious barriers for their partnerships, which can promote the engagements of social justice activism.

Diverging with the rhythm of the 21st century, distance education systems around the globe are under growing pressure to gain the necessary knowledge and skills. Not only can UCPs provide the people with extremely remarkable improvements to improve antiracist knowledge-rich networks, but also empower their critical thinking skills in continuously changing online communication milieus. Therefore, it is extremely crucial that understandings of how UCPs generate new distance milieus in which participants are able to take greater responsibility for their own learning and constructing their own knowledge. New communication technologies, therefore, can alter new ways in which these engagements must recognize diverse forms of real social life. To design, implement and evaluate UCPs, first of all, it must be defined and analyzed the five important features of the framework which helps online individuals understand clearly the *open, flexible*, and *distributed* nature of these powerful engagements:
    1. plan, develop and implement interactive communication milieus
    2. achieve scholarly challenges and concerns for diverse learners
    3. generate open and flexible online knowledge societies
    4. investigate opposed definitions and visions of lifelong learning
    5. envision new ways to build critical e-contents

The main features of this framework have a power to concrete on solving the specific and urgent dilemmas and obstacles of lifelong learning. Taking advantage of new communication technologies, therefore, can empower dialogic leaderships to develop social justice activism oriented criteria for the development of critical curriculums and technology plans at the global site in support of human right improvements. In this case, UCPs must be more capable of creatively gaining confidence in themselves.

The Framework for UCPs

The theoretical framework for UCPs should generate diverse activities and underline problems and perspectives from the real world. As noted by Brook and Oliver (2003), with this framework, UCPs should also address the problem of closing the gap between the university's enormous promise, prestige, and power and its actual performance in producing knowledge, personnel, and democratic practice required to solve the problems confronting society. In this case, the UCPs are active relationships to obtain, evaluate and produce dynamic online communications for lifelong learning. On the other hand, as discussed by Ralston, Lerner, Mullis, Simerly and Murray (2000), UCPs should provide ideas for training human development professionals in the integration of education, public policy, and community service. Otherwise, the changes and connections in lifelong learning can be qualified as hazardous duties. These situations move so fast that description can be difficult and analysis nearly impossible. To increase in the public attentions and/or to be better accepted by the public, UCPs must understand the potentials and powers of online societies, and also the open, flexible and distributed approaches of the new communication technologies. Therefore, a clear conceptual framework can increase the public attentions, and provide them with constructive methods, approaches and models in lifelong learning. This framework can be able to analyze the experiences of UCPs toward sharing knowledge online; generate open and flexible online communication milieus by encouraging constructivist thoughts, feelings and actions for lifelong learners. Investigating positive and negative online communication experiences can break down the diverse cultural barriers; develop new organizational concepts and structures to ensure coherent and creative future-making. The feature needs and priorities of distance education are beyond unrealistic controls by online community that envision and shape the common future with new approaches, and also multicultural policy-making and planning. Kurubacak (2007) strongly highlights that this framework should include critical thinking, decision making and problem solving activities from real-life experiences, ideas, opinions and discussions; interpret to cope with the foreseeable impacts and effects of the emerging communication technologies, and define the most important expectations and dilemmas of lifelong learning in the near future clearly. As emphasized by May (1999), Powazek (2002), and Torres (1998), the framework should effectively merges culturalist and structural issues to elucidate the theoretical and practical outcomes of a approach with regard to a wide range of global educational contexts.

Thompson and Lerner (2000) addressed that online knowledge networks have accepted in putting concepts of democracy and multiculturalism into practice that the purposes of UCPs must be well-defined to engage in the pursuit of knowledge, transmitting knowledge, giving public services and expending great effort toward the goal of improving online knowledge networks. Besides, internally, UCPs can be able to encourage diverse participations in practices to protect individual rights. The universities and communities must voluntarily investigate the critical aspects of their partnerships by respecting diverse cultural identities and backgrounds. As noted by Kurubacak (2007), UCPs must change the roles and responsibilities of lifelong learners and also embrace online communications to incorporate the new ways of accessing to global knowledge and information democratically as well (Table 1). The framework presented at the Table 1 shows that the main characteristics of these activities are related to the foundations of *Media Richness Theory* and *New Communication Technologies*.

University-Community Partnerships (UCPs)		
The Strategies and Principles of Media Richness Theory / New Communication Technologies	Building Online Communities	
	Lifelong Learners' New roles	Lifelong Learners' Changing Responsibilities
Online Collaborative Communications — **New Communication Skills**	– asking dynamic questions under diverse considerations – exploring various opportunities to learn concepts, apply information, and represent their knowledge – making active investigations to empower their cognitive tools in learning milieus that support them in the representation of their ideas, belief, opinions, attitudes and intentions – highlighting on their own artifact knowledge constructions to represent what they learned – sharing knowledge and communicating with other learners, professors and the course owner in the community to build an online knowledge networks	– exploring diverse points of views to learn from their mistakes and also successes in collective actions – becoming flexible to seek and provide reasons for what they are communicating – remaining relevant to the main point of a discussion to consider the new ideas and opposite information and knowledge – following their own critical thinking skills to be sensitive to others' ideas, opinions, feelings, expectations and needs – seeking appropriate solutions to distinguish between concrete objects and abstract constructs
Online Collaborative Communications — **New Communication Strategies**	– accepting a constructivist strategies and principles for altering their communication processes and developing critical thinking skills – producing the suitable real-life experiences and practices for answering critical questions related to learning with lifelong learning in distance education – adapting the new technology-based communication environments powerfully to improve their higher-order thinking skills – generating the number of new possibilities and strictly logical thinking perspectives to take the ownerships of their communication processes	– using multi-way communications when interacting with each other – preferring to active contributors rather than be passive receivers – find diverse answers that were just as good as the ones they had suggested, – articulating their communication problems when they state the absence of other possibilities – asking right questions to develop completely new ideas – being careful about where they direct their attentions that strongly connect with their previous communication structures on how and what they think
Negotiate the Meanings of Flexible online Communications — **Common Visions of Educational and Social Justice**	– building global online knowledge networks to help UCPs that are deeply engaged in the service of the public good to support social, cultural and educational communications between them to redefine their roles in collective actions – emphasizing the attitudes, beliefs and expectations of universities and communities to address some of the more pressing cultural and social problems of lifelong learning – developing their critical thinking skills to become deeply engaged in the service of the public good to address complex problem solving activities in enhanced democratic and multicultural e-contexts in lifelong learning – delve into the communication patterns of UCPs to consider critically ethical dilemmas and their diverse solutions	– promoting excellence through continuous process improvement and the creative pursuit of new ideas and systems in lifelong learning – communication experiences and skills associated with critical thinking developments to appreciate public interest for lifelong learning that builds knowledge networks via distance education – gaining diverse and multicultural knowledge about their partnerships to plan, communicate, motivate, manage, and lead effectively in professional developments and lifelong learning endeavors in distance education – generating and supporting democratic and multicultural communication milieus that focus on working collaboratively with their colleagues, learners and global partners for lifelong learning

Table 1. The UCPs Framework for Lifelong Learning (Kurubacak, 2007)

Kurubacak (2007) underlines that UCPs can address the problem of closing the gap between the university's enormous promise, prestige, and power and its actual performance in producing knowledge, personnel, and democratic practice required to solve the problems confronting Turkish society. In this case, UCPs must be active relationships to obtain, evaluate and produce dynamic online communications for lifelong learning. On the other hand, as discussed by Ralston, Lerner, Mullis, Simerly and Murray (2000), UCPs should provide ideas for training human development professionals in the integration of education, public policy, and community service. Otherwise, the changes and connections in lifelong learning can be qualified as hazardous duties. These situations move so fast that description can be difficult and analysis nearly impossible. In this context, as suggested by Kurubacak (2007), there are five main points that the UCP framework must reflect on the nature and borders of university and community: 1) the continuity and change; 2) changing structures; 3) supporting social, cultural and educational communications; 4) emphasizing the attitudes, beliefs and expectations; and 5) documenting effective lifelong learning.

UCP framework can be able to analyze the experiences of university-community engagements toward generating open and flexible online communication milieus. This must encourage constructivist thoughts and actions for lifelong learners. Furthermore, the framework must investigate positive and negative online communication experiences to break down the diverse cultural barriers. To develop new organizational concepts and structures, the framework must also ensure coherent and creative future-making to determine the needs and priorities of distance education. This can be beyond unrealistic controls. UCPs can envision the common future with new approaches, and shape multicultural policy-making and planning process. This framework can underline critical thinking, decision making and problem solving skills based on real-life experiences, ideas, opinions and discussions. This process should interpret and cope with the foreseeable impacts, define the most important expectations and dilemmas of lifelong learning in the near future clearly. Encouraging UCPs, furthermore, can plan, develop and implement interactive communication milieus with real-life experiences, ideas, opinions and discussions through a critical approach. It is quite clear that UCPs can break down the walls of the traditional environments, and gain worldwide communications and knowledge online. Moreover, the failures of online collaborations can be alleviated by employing richer media. As emphasized by Powazek (2002), and Schrum and Benson (2002), university and community appraise the quality of online communications whereas they decrease ambiguity about authentic practices. In the complex times ahead, the multiple and diverse areas of social concerns, juxtapose conceptions, practices, ideologies and epistemologies, therefore, can investigate opposed definitions and visions for lifelong learning in Turkey. As noted by Benson and Harkavy (2000), Huerta, Ryan and Igbaria (2003), and Porter (2004), this theoretical framework can provide everyday examples and experiences, and show the needs, expectations and beliefs, and strengths-weaknesses of their partnerships via new communication technologies. Furthermore, as strongly emphasized by Darren (2003), this framework must address social justice issues of ethnicity, culture, and racism and model equitable practices in dialogic leaderships to promote equity for all digital individuals in distance education. In this context, not only must UCPs address inequities in online societies and focus on the impact of racism on their lives that their dialogic leaderships can engage critically with egalitarian concepts to colligate communicational theories, practices and policies to provide culturally pluralist interactions.

Plan, Develop and Implement Interactive Communication Milieus

It is very crucial that UCPs must plan, develop and implement interactive communication milieus with real-life experiences, ideas, opinions and discussions on designing critical communication milieus for lifelong learning. The catastrophe of how to design interactive platforms can have two main key roots in a modern society: 1) the democratization of online communications; and 2) the uprising of the dominance of power elites against the rest of the digital world. There must be a post-modern tone and solution about these debates of overemphasis on the social status of university and community, new communication technologies and more humanistic online culture. UCPs must have the efforts of digital participants of distance education and the antiracist approach with greater breadth of vision and insight into the meaning of their engagements. As mentioned by Blackwell, Tamir, Thompson, and Minkler (2003), the major concerns in this process are the determination of objectives, the selection and organization of communication materials and evaluation. Interactive communication milieus are necessary if UCPs are to know whether dialogic leaderships are achieving its indented purpose, and whether their objectives are both realistic and attainable. Furthermore, dialogic leaderships are the making of judgments, which attention must be given to both cognitive and noncognitive outcomes, to formal and informal means of communication at all levels of UCPs. As discussed by Rubin (2000), there can be also the dilemmas of these engagements in this step in general. The knowledge of planning, developing and implementing interactive communication milieus needed by the antiracist and multicultural UCPs must be unique to keep their discussions as egalitarian as. Besides, their dialogic leaderships must be in agreement with accuracy and academic respectability. The first step of the framework must be serve specific purposes with digital people in mind to place their partnerships in the cutting-edge communication settings and realize powerfully troubles involved in social justice activism.

Achieve Scholarly Challenges and Concerns for Diverse Learners

Make more efficient inventions and decrease costs, build up natural resources can help university and community achieve scholarly challenges and concerns for diverse learners through their dialogic leaderships. As demonstrated buy Spring (1999), the relevance of traditional UCPs to current distance education issues are multicultural education, free schooling and gender issues whereas the novel UCPs-based approach should stress on human rights related to power, control and potential liberation issues. UCPs must be aware of the dissemination of ideas through formal schools that are an imperative agency of domination in Turkey. Therefore, *idea becomes a wheel in the head when idea owns the individuals rather than the individual owning the idea...*" (Spring 1999, s.iii). Like the major goals of Freiran educational understanding, to achieve scholarly challenges, as highlighted by Freire (1972), UCPs must help all digital people free their consciousness. This requires revolutionary change in dialogic leaderships that must develop utopian visions and empower critical dialogues as well as focus on reflective thoughts. Therefore, university and community must be free of oppression to engage themselves in egalitarian communicational process configured to increase levels of consciousness, change personalities and transform the world (Freire 1972; Giroux 1997; Shore and Freire 1987; Spring 1999). One of essential roles for UCPs must be problem *posing* that is exactly related to the lives of digital participants. Not only must university and community, therefore, learn about their encompassing

world, but also learn how to they by themselves think about the world. This help UCPs realize their way of life, especially silence dialogues regarding participants' cultural backgrounds. As discussed by Giroux (1997), UCPs must precisely realize the context of power to learn how to originate knowledge in online social interactions. Figuring out social dilemmas and obstacles in this framework, therefore, can help university and communities deeply concentrate on critical social constructions and discourses for democratic dialogic leaderships. These engagements can give university and community to equalize the distribution of power to get rid of social injustice. Sharing power with all people in online society provide the people with expressing their beliefs, values and norms. Dialogic leaderships must guide all participants to make unquestioned assumptions. Otherwise, this creates inequality among people. Therefore,

Generate Open and Flexible Online Knowledge Societies

Generate open and flexible online knowledge societies, and also modify critical thoughts, feelings and actions can solve complex educational problems and provide these people with powerful and innovative solutions and perspectives. Building global knowledge networks can help UCPs deeply engage lifelong learning activities in developing strong theoretical frameworks that bring democratic changes in their engagements. They must also involve academic activities in meeting their changing needs and realizing new opportunities for lifelong learning. These interactions can be able to prepare people to become active members in online knowledge societies. As discussed by Frabutt, Forsbrey and MacKinnon-Lewis (2003), and Smith (2000),.therefore, open and flexible online knowledge societies should provide UCPs with effectively transfer their knowledge to empower new strategies and principles for social justice. It is very crucial to improve online individuals' complex critical thinking skills that construct, produce and demonstrate their knowledge. Besides, they can discover anarchist rubrics to assess lifelong criteria and promote partnerships between university and community. The successful integration of these principles in online societies implies a change in the underlying strategies of UCPs. These improvements require a clear vision and a technology plan based on available resources, university-community needs and dialogic leadership goals. As mentioned by Mace, Luken and Schuster (2002), and Moore and Brooks (2000), to be more open and more democratic, online societies must be multiform and interdisciplinary to cope with radical inequalities, racism, dominant groups and conflicts of interests. Each step in the constructing online societies, therefore, must be associated with decentralized community, human rights and global knowledge networks. This can provoke critical reflections on the culture of silence communications as the source of democratic life. What can be at stake here is the oppression of power elites into minority culture that this is extremely complex to prolong their existences in UCPs. As pointed out by Farmer. (2004), online societies have impact on the availability of discussion contents, the design of critical interactions and the nature of reflective communications. Dialogic leaderships must be the omnipresent communication milieus that radically form open and flexible knowledge networks. There existence to be two main concerns in the structure of the social interactions that need a deliberate decision in online society construction. The first is mainly a difficulty of democratic communications. The second is a trouble society construction strategies and principles. Building online knowledge societies, therefore, must be the most important goals of UCPs in distance education.

Investigate Opposed Definitions and Visions of Lifelong Learning

Include multiple and diverse areas of educational concerns, juxtapose conceptions, practices, ideologies and epistemologies can investigate the opposed definitions and visions of UCPs for lifelong learning. As discussed by Martin, Smith and Phillips (2003), and Martin, Smith and Phillips (2004), UCPs are important values to everyone interested in how to manage change in online societies and individual who concern about maintaining the strength of investigating opposed definitions and visions for lifelong learning. In Turkey, universities and communities have traditionally resisted to accept postmodern management and planning. On the other hand, they have to revise their new roles in technology-based societies. Therefore, UCPs must go through a technology planning and management that university and community help each other be free and participate in online social change and management. As pointed out Rovai. (2002), online society has the potential of building and sustaining sense of community at levels that are comparable to the traditional environments. In this context, UCPs, therefore, must be successful to have an important approach of new knowledge available to them exactly at the moment when they need to adjust their engagements and leadership practices. New improvements in lifelong learning modify the dialogic leadership process that is extremely important to the quality of lifelong learning. The future of online societies, furthermore, depends on a well-built structure of UCPs in public goods by improving their democratic management strategies and antiracist decision making process as well as strategic long term credibility. Dialogic leaderships can handle its new aspects including the changing communication milieus, humanistic situations, the powers and limitations of UCPs, and radical chances for improvements. UCPs must be a social justice activist action that helps university and community increase better excellence by taking advantage of the abilities they already have.

Envision New Ways to Build Critical E-Contents

To explore the power of UCPs to envision new ways can build critical e-contents, UCPs must recognize the existing contributions and predicting future potentials of lifelong learning. As emphasized by O'Byrne, Parada and Ezzeddine (2002), UCPs need new structures and beliefs to accomplish more directed change that the new features of dialogic leaderships should explore the egalitarian imperatives of building powerful and diverse e-contexts. On the other hand, as mentioned by Brosio (1994), it is very crucial to explain the force behind these imperatives that exist only if active, organized and committed people are obtainable to make their individual and collective determinations to translate them into social justice actions. Furthermore, as noted by Sheets (2005), dialogic leaderships must be additive, honoring the norms, morals and cultural values that UCPs bring with them to online societies. In this context, due to the lack of careful awareness to cultural differences in online communications, it is nearly not possible for UCPs that can efficiently deliver culturally diverse e-contents. Building egalitarian e-contexts must internalize the cultural knowledge including the values, beliefs and languages as well as norms. Furthermore, e-contexts must address democracy and equity issues to cope with racist prejudices in the minds. Otherwise, deculturalization process gradually eliminates people's culture by oppressing it with a dominant culture. Finally, e-contexts must build credible social situations that all members in UCPS must perceive themselves as actors, and dialogic leaderships among university and community helps to increase their consciousness about antiracist e-contexts.

In Turkey, new communication technologies can have a power to enhance UCPs in distance education. This process can affect and challenge social, political and economic foundation of digital communications (Office of University Partnership-OUP, 2003). As discussed by Moore and Tait (2002), these technology-based collaborations allow them to interact with each other, professionals from the world and global knowledge resources. While this is unquestionably not a new concept, it is one that needs to be refreshed and strengthened as distance education is developed for lifelong learning. The roles of UCPs are considered an integral part of the planning process. Besides, the design theories, models and strategies of distance education must lead university and community to redesign and revolutionize their new roles in these communication environments carefully. The standards and rubrics for lifelong learning in distance education must direct their partnerships in these milieus as well.

Conclusions

The community must involve academic activities in meeting their changing needs and realizing new opportunities for lifelong learning in Turkey. UCPs must prepare these lifelong learners to become active members of online knowledge societies. Therefore, this study is to investigate the principles and strategies of their partnerships that they can actively engage in their education progresses and critically reflect upon what they share with each other in Turkey. Online societies can encourage them to successfully transfer their knowledge to the new contexts of social justice. As a result, they can improve their complex critical thinking skills to construct, produce or demonstrate their knowledge. Besides, they can discover critical issues to assess lifelong criteria and promote their partnerships. The most important educational goals of their democratic partnerships are to build online societies. In this study, the developed framework focuses on their partnerships to explore and discover the reflections and experiences of their partnerships for dialogic partnerships. As mentioned by Baum (2000) and Harkavy (2000), exploring examples, principles and values, skills and competencies, action-oriented methods, and facilitative relationships can generate powerful enthusiasm for fostering multi-generational partnerships and encourage democratic leaderships in Turkey. This framework can help them face with the educational and social issues effectively. Moreover, these supported partnerships can provide them with reviewing their insights and perceptions based on any stereotypes and misconceptions on race, ethnicity, gender, social class, sexual orientation, religion, disability.

UCPs, furthermore, passionately forge effective partnerships between adult (communicational and pedagogical workers and parents) and at-risk youth (jeopardizing their present and future adjustments) to explore their engagements with community activism engaging in building their communities. UCPs are vital for them to be engaged citizens, informed individuals and dynamic members of their society. The theoretical approach help university-community understand effective practices in developing democratic adult and at-risk youth partnerships in social and environmental justice. This framework can be able to emphasize how UCPs foster multi-generational partnerships and facilitative relationships between them to implement collective action. Also, to improve their critical thinking skills by owning knowledge acquisitions, this framework can help university-community focus on promoting dialogue amongst adult working with at-risk youth. As noted by Adams (2003) and Kyrish (2004), these active participants must become knowledge constructors to represent new understandings

about their communication processes, reflect about what s/he learns to scaffold their ideas and opinions, and also empower meaning-making with empowering their dreams with abstract mental images. Developing these strong engagements between them brings about dialogic and democratic changes in communities that this framework provides UCPs with inexpensive communication milieus to develop their common visions of social and environmental justice, and be engaged as part of a community working toward these visions. As mentioned by Freire (1999), UCPs must explore their best-known analytical themes, as essentials of critical liberationist pedagogy, with a greater wisdom. UCPs must focus on antiracist models of critical actions and new ideas for exploring opportunities to promote action through dialogic leaderships. Not only must UCPs reframe social justice activism in a novel approach to provide people in digital societies with more proactive plans, but also address how new communication technologies serve groups to make critical decisions.

Educational Importance of the Study

Although academic institutions are increasingly beginning to offer distance education, university-community partnerships (UCPs) toward building online knowledge networks for lifelong learning are relatively new phenomena. This study defines, examines and analyzes these partnerships to design and deliver real-life experiences for dialogic leaderships in Turkey. Therefore, this study provides a useful theoretical framework to encourage their partnerships by highlighting the comprehensive challenges of this radical reform movement. Also, this paper redefines new critical approaches and more accountability issues for democratic decision making. This article, moreover, helps individuals rethink about the partnerships, and focus on the more pressing educational and social problems of our time. Besides, this paper addresses the questions and concerns about how to build online knowledge societies via a critical-based approach with looking at practices and experiences from the everyday situations. Finally, this paper can provide lifelong learners with pedagogical knowledge and design guidelines for the education-oriented design for their partnerships in a multicultural view. Therefore, in this paper, producing the explicit definitions for their roles and understanding their changing responsibilities is the main concern to build strong online knowledge networks. In this case, enhancing these partnerships is a critical point that they must restructure their collaboration styles to contribute high-quality communication skills and strategies.

Exploring the main features of UCPs can promote democratic adult and at-risk youth to build global knowledge networks and authentic learning milieus. Critical communicational possibilities and potentials about social justice issues for lifelong learning can also recreate dialogic and democratic forms of community engagement. Exploring powerful democratic communicational practices by providing specific ideas can promote dialogues and augmenting cognitive learning skills to generate motivations for multi-generational partnerships. Therefore, to bring democratic changes in digital communities, UCPs must implement collective action strategies and principles to investigate real-life experiences in pedagogical situations.These require effective changing goals of social activist movements to solve conflicts for human rights and empower interactions with the global world. Using the antiracist opportunities can make available in particular communication milieus to generate meaning through their dialogic leaderships with others. Given the extensive attention that UCPs must support

the intellectual, social, and moral development of their members by highlighting intercultural connections among diverse structures of knowledge, understandings and experiences.

In short, this paper proposes that the adult and youth in Turkey must work together, and learn from and with each other to develop a common vision of educational and social justice for lifelong learning, and be engaged as part of their online societies working toward that vision. This approach can help UCPs focus on the institutional barriers to young people's democratic participation and how they negotiate, challenge, and resist racial oppression by engaging their partnerships in democratic projects designed to be realistic, intriguing and relevant to real-life experiences. Promoting their partnerships to model how theory translates into practice should state the critical pedagogical guidelines to integrate authentic partnerships; take ownership and responsibility for democratic process.

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