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Preface

This issue of the Journal of Pedagogy, Pluralism and Practice is dedicated to the memory of Paulo Freire who died on May 2, 1997 at the age of 75. Paulo Freire is the author of Pedagogy of the Oppressed, The Politics of Education, Pedagogy of the City, Pedagogy of Hope and many other books that have created a radical discourse on liberatory education and have influenced teachers, theorists and cultural workers throughout the world. His last book, Pedagogia da Autonomia: Saberes necessários à prática educativa, is not yet translated in English, but is expected soon, possibly entitled Pedagogy of Freedom. The Portuguese text is reviewed in this issue of the Journal. In the early 1960's, Paulo Freire joined liberatory education and political action in the context of a successful adult literacy program in Brazil that enabled marginalized peasants to gain some measure of political power. Following the military coup in 1964, he was imprisoned and later exiled. He worked and taught in Chile, the United States and Switzerland, before returning to Brazil in 1979, where he continued to write and transform the nature of thought and action in education.

As an educator, social theorist and philosopher, Paulo Freire has offered a truly democratic and liberatory vision of education based in experience, dialogue, reflection and critique. Reflecting humbly on his writing and his travels all over the world, he has called himself a "vagabond of the obvious" who works to join theory and practice to understand education in terms of cultural politics. "My utopian dream has to do with a society that is less unjust, less cruel, more democratic, less discriminatory, less racist, less sexist" (Pedagogy of the City, p. 115).

Literacy is central to Paulo Freire's work. "Reading the word," he shows us, is dependent upon "reading the world." Literacy is understood not merely as skills or job preparation, but as "critical literacy" that enables us to more fully read and to transform (to write) the world, to recognize injustice, to create democracy in collective struggle against the forces that oppress and marginalize the lives of the poor, of racial, ethnic and linguistic minorities, and of women and men throughout society.

Paulo Freire recently visited Boston and Cambridge, and spoke at Lesley College on April 3, 1997. On that occasion he chose to depart from his customary practice of engaging in a free ranging dialogue with those present. Instead, he wished to tell us about his new book, Pedagogia da Autonomia: Saberes necessários à prática educativa, which was being published in Brazil in a format intended to keep the price to R$3. It would be, he hoped, a book that might be widely read and not be unavailable to the poor who have a great stake in the future of education in Brazil. During the talk, he discussed some of the central concerns of the book which, in a sense, provides a
review and reaffirmation of his thinking about education with emphasis upon a theory of teaching and learning and the dialogic relationship between teachers and learners.

The first essay of this section of the Journal is based upon that meeting at Lesley College last April. The authors, who participated in hosting the event, met several months later to record a conversation in which they recalled and reflected upon Paulo Freire's words. Their purpose was to engage in a critical dialogue with each other and with their understanding of Paulo Freire's work. That dialogue was later transcribed and edited to a form suitable for re-presentation as a "written" essay, which might also fit within the space limitations of the Journal.

The second essay, which appears both in Portuguese and English, offers a review of Pedagogia da Autonomia: Saberes necessários à prática educativa. The authors who are now educators in Massachusetts were born and raised in the Açores.

The third essay is a personal reflection on reading Pedagogy of the Oppressed. The author has been a nurse and an educator of nurses at Roxbury Community College. Her essay examines her experience and that of her students as re-lived through a critical reflection deeply influenced by reading Pedagogy of the Oppressed twenty five years after its original publication.
Toward Pedagogies of Freedom

Solange de Azambuja Lira and William T. Stokes

**Solange:** An idea that permeates all of Paulo Freire's work, including this lecture and his last book *Pedagogia da Autonomia*, is that teaching cannot ever be separated from learning--both belong to a broader process of knowing. The production of knowledge is intrinsically connected to the idea of teaching and learning. This thought is affirmed over and over again throughout his work.

**Bill:** In so much writing in education, it is said that teaching and learning are inseparable, but there is a different quality in the way that Paulo Freire makes a commitment to teaching and learning as aspects of the processes of knowing. It is the epistemological element which seems to be lost when others write about the interactions of teachers and learners. They seem to be talking only about methods. It does not, as you said, extend to the broader processes of knowing and the production of knowledge.

**Solange:** Yes! Paulo Freire gives power to both the teacher and students. We often say that in conservative, traditional education the teacher alone has power, however I don't think that many teachers really feel empowered. Teachers are not aware of that knowledge created in the classroom and so they repeat the models that they were taught. In most cases, it's a "banking model." Their lectures are based on only what they read, what they heard from their advisors in graduate school, and so on. There is no creation of new knowledge. Nobody seems to have the power, and I think Paulo Freire does that -- he puts the power where it belongs -- in the classroom. (Editors' note: the "banking model" refers to education understood to be merely the transfer of pre-existing "knowledge" from teachers to students; in a sense teachers make "deposits" into the relatively empty accounts of the students; those deposits take the form of "cultural capital" which when accumulated confer the privileges of traditional education.)

**Bill:** I think that in most talk about teaching and learning, there is a focus on process and a focus on method in which the teacher is, in fact, viewed as a transmitter of existing knowledge. The teacher is not viewed as an agent in knowledge production either. The teacher is only a kind of clerk who is transferring information from the experts (through the textbooks) to the learners. Let me take the example of writing. We have many teachers who purport to teach writing, but they are not themselves writers. One would be reluctant to take piano lessons from someone who didn't actually play the piano, but we do have many teachers who presume to teach writing, but don't engage in the process themselves except in the most automatic sorts of ways. We have
teachers acting like clerks transmitting pre-determined material. There is no knowledge production by the teachers.

**Solange:** Yah. Paulo Freire reminds us that we have to be open, we have to be involved and engaged to learn. The whole concept of 'engagement' is French, you know the idea of being involved in the process, and being alert and ready to learn. And I think that if you think of banking education, you see the students, they are dead, and the teacher is the only one that is alert. Paulo Freire's idea of teaching and learning and creating knowledge is that we are all in the process, and teaching is not transference of knowledge to students; it's not putting packages of knowledge into the students' heads. He uses the word 'prontidão' in Portuguese, which is a word used more often in the army, and it means to be in a state of readiness, waiting for something to happen.

**Bill:** In English, it comes across as alertness and openness. He uses the word openness several times, and also the terms "critical curiosity" and "epistemological curiosity." I remember he was uncertain whether or not it was an appropriate English phrase, but it certainly stimulated my thinking when he spoke of "conviviality with knowledge." The effective teachers are genuinely excited about what they are teaching and the knowledge that they are investigating continuously. Conviviality with knowledge seems to suggest a kind of delight and delight is important. Otherwise it's just something to dread.

**Solange:** Yes. At the same time, he talks about the qualities that the teacher has to have. She has to respect what her/his students bring and Paulo Freire has a lovely term. He says that students have a "provisional incompetence." This incompetency is transitory, and we all have been in that position. Teachers have to be aware that they are not superior to their students who are in a state that he calls "transitory" incompetence.

**Bill:** The notion of provisional incompetence, it reminds me that when we speak about children's passage through a particular stage, we should value it as both a moment and a passage. It is, in itself, right now, a proper thing for the child or learner to be doing, but it's also a passage to the next state. Therefore, there is no deficit implied in the moment, because it is also going on to the next possibilities. Later in the talk, Paulo Freire brought up the idea that education is directed toward something beyond itself. He used the word "surge" at one point. And, it seems to me related to this too; if there is a provisional incompetence, the way we deal with that is not to repair it, but to gather it and move forward.

**Solange:** Right. He also uses this word "directivity." Education has direction toward greater competence. It's really important. It's a process.

**Bill:** Right. It's a developmental process, not a remedial process. Yet, in this country,
the more the learners are from lower socio-economic groups, the more their education is viewed as remedial.

**Solange:** Paulo Freire writes in *Pedagogia da Autonomia* about the notion of humility. The teacher, the progressive educator, has to be humble. He adds that there is one thing he is certain about and that is that nobody is superior to anybody. We need to be humble, we need to be able to listen and that is the only way. So, the question that he asks in the lecture, and that we also are often asked by our students or by other colleagues. Are teachers the same as students? Are they equal?

**Bill:** Right! It seems to me that in my generation the students were regarded as utterly inferior to the teachers who had full command of all it was possible to know, and our responsibility as learners was to acquiesce and to absorb. Later, there was a rebellion against that and I see in some of my colleagues the opposite tendency to ignore the fact there are indeed differences between the teacher and the learner. Those colleagues tend to reduce everything to a kind of utter permissiveness, where anything goes, all opinions are equal, or one can't dare to challenge a student seriously about something that student has said, because it might somehow or other diminish the student's self-esteem.

**Solange:** And that is something you know, it's another pair of concepts that people have trouble understanding. What's the difference between having authority and being authoritarian? Freire talks about this distinction in his lecture but he did not elaborate that much. However in his new book *Pedagogia da Autonomia*, he writes about how the teacher acquires authority and how different it is from authoritarianism. He writes that teachers acquire authority by having confidence and security, professional competence and generosity. He says that without professional competence, you cannot be a teacher. However, there are enough teachers with professional competence but that are not generous, secure or confident. Your confidence is given by your professional competence, but at the same time, you have to be generous and humble. Paulo Freire often thinks about education in terms of general education. He talks about parents and teacher, and he says that often when you have teenage children, for instance you know that sometimes they are making bad decisions, right? You know but parents do not have the right to tell the teenager " No, you can't do that!". However, parents have the obligation of being involved in the process of getting together with the child and telling the teenager in this case of the possible consequences of the decision to be made. However, we have to allow our children to make their decisions by themselves. They only learn how to make decisions by making them. It's a process. This example made the distinction between having authority and being authoritarian very clear to me.

**Bill:** Surely, any investigation of the authoritarian teacher and the permissive teacher would lead to the conclusion that there must be an alternative. What is that alternative,
however, what does it consist of? It seems to me, that is where Paulo Freire becomes specific. In *Pedagogy of Hope*, he criticized the authoritarian, which he likened to the banking approach where the teacher takes on a position of the absolute authority in the determination of what is to be known, what it is to be learned, and how it all has to be accomplished. He also critiques the teacher that he calls the "uncritical idealist" who reveals irresponsible permissiveness toward attitudes and practices. At the lecture, he said the teacher and the parent have a "duty" to exercise authority. The teacher and the parent are indeed more competent than the child or learner in many respects. The child as learner has the provisional incompetency. It is, in fact, the adult's duty to exercise authority, but that authority is a critical one; it recognizes a kind of dialogue between the one who knows more and the one who knows less about a particular subject or object of study, but Freire says again, I remember he said in *Pedagogy of Hope*, that the teacher "never cancels, crushes or hinders the development of the learner."

**Solange:** Yes. He talks about the concept of freedom in a way that it is beautiful! Freedom, you know, is a process. It's something to be, to become. It doesn't occur on a set date. For people to understand what freedom is, they have to go through the process. We have sometimes to make bad decisions, so you have to sit down and allow them to be made. Sometimes you see students going down a path... You know that path because you have been there already. You can't tell that student 'don't do that' because they won't learn. It's a process. They won't learn if they don't go through the process.

**Bill:** I think too, when he speaks of knowledge production, it is not just the matter of students finally getting what the teachers have in mind, but it is a matter of students progressively reinventing or reconstructing knowledge, understandings, and competencies. There will be mistakes, over-generalizations and refinements. So again, I take that "provisional incompetence" to suggest that kind of successive approximation toward greater competence.

**Solange:** And that's how you create knowledge too because in that process you create new things. Here we can see the difference between for instance, the progressive and conservative teacher. The progressive teacher is the one who is open to new situations and new knowledge, and the one he calls the conservative, the mechanistic teacher, the bureaucratized mind is the one that tries to stop change. The kind of mind that gets completely lost if you change the rules of a game in the middle of it. You are together with your student; you are creating new knowledge. Some knowledge may be new to you too and you have to be open to "oh, yes" and a banking kind of teacher, non-progressive teacher doesn't allow that to happen. They want to control everything. They don't create knowledge.

**Bill:** To use a linguistic metaphor: Freire suggests that under the banking approach the teacher, as subject (or agent), teaches the students, as (direct) objects, to shape them
into some particular form in the image of the teacher. Instead, Freire proposes that we speak also of the learner as a subject or an agent. As you said, one only learns to make decisions by making them. For the learners to become agents in their own lives, they have to be subjects (agents) in the engagement with objects to be studied. It is not so much that "teachers teach students," but rather that "teachers and learners examine objects and events in the world," so that they are both subjects in the investigation. This is subjectivity in the sense of agency. One of the great challenges to the critical educator is to respond critically when a student speaks out of the student's own experience. That student does have authority regarding his or her own experience, but it is important to investigate whether the student is being critical of his or her own experience, the internalizations of power structures and power relationships. That is, when to intervene? How does one respect the learner and also challenge, intervene, and possibly disrupt the constructions of reality that have been achieved to that particular moment?

**Solange:** Now, he talks about listening, but he talks about active listening. And he speaks of the distinction between "speaking to" and "speaking with." You might even be able to "speak to," but it has to be in the direction of "speaking with." That's very important. Sometimes it's necessary, as part of your role, to speak to your students. However, you always should be going toward speaking with, and he says that to do that you have to listen, right? Only by listening to students, the teacher can learn how to speak with them.

**Bill:** You mentioned the importance of being humble, and that's intimately tied with the idea of being a listener. One of the goals I place for myself as an educator, and also as a middle-class white male educator, is to try truly listen, and in listening I value my students and their experiences. If I listen long and well, then I can, in a sense, gain authority to speak. I can say, "now I want to suggest..." If I listen seriously, then students will in turn listen to me and perhaps be challenged by something I would say. Then, in that instance, I can first "speak to" in a sense of providing a kind of challenge, but really in the hope of "speaking with." Genuine dialogue involves that quality of "speaking with."

**Solange:** In the lecture, he talks about pausing, being silent, giving some time for people to speak. He says that silence doesn't mean that you are stopping your voice. It means that you are giving time for people to speak, to converse, to answer, to ask. You are not stopping yourself from speaking. You are listening. It's active listening.

**Bill:** He also talked about how he understood that while he was speaking and everyone else present was silent, he was conscious of trying to join his speaking with our silence in such a way as to make a conversation. He was not just speaking to an empty room or speaking to passive listeners. He was speaking with active listeners who even within their own silence are engaging in a conversation with what he was saying. I think that's
an aspect of recognizing that there are moments, there are times and places when as
the teacher, the one with certain experience or authority, it's appropriate for the
learners and for the others to listen... but it's active listening and respectful listening
and the kind of listening that in fact should be critical and dialogic.

Solange: Exactly, and he put so much emphasis on this idea of listening, and he spent a
lot of time talking about it. Actually, in Pedagogia de Autonomia he writes that the
essential requirement for somebody to be a progressive teacher is to be able to listen.
However, he points out that to listen you have to have love for life and others, to
respect others, to have tolerance and humility. You have to have openness to change
and the determination to struggle. You have to refuse failure and identify with hope.
All these qualities are essential for a teacher.

Bill: He also talked about the formation of teachers, I think he used the French
pronunciation "formation". The idea of progressive change, and elsewhere he talks
about continual professional development. These are qualities, almost saintly qualities,
that necessarily won't be all present when one first undertakes an effort to teach. But,
the teacher also is developing; the teacher is also a learner, becoming a more confident
teacher and achieving more of these qualities in engaging in that process of formation,
as an ethical teacher. The whole process of self, as he said, has an aesthetic dimension.
There is a beauty in teaching and becoming a teacher.

Solange: Yes, that's really important too. In the lecture, he talked about the content you
know, a lot of time people say "I am a biology teacher. How am I supposed to be
talking about all these 'things' and teach biology? He says that we teachers can't
separate content from the ethical formation of the teacher. That is impossible...

Bill: We've already spoken about the distinction of "speaking to" and "speaking with",
so the next issue is the character of our speech, or the quality of our speech. How our
speech may give away some of our own inconsistencies... the tendency we have to
reveal the discriminations we have internalized, the prejudices, the oppressive
character of our speech that can betray us. Paulo Freire spoke at length about the
example of the person who says "but."

Solange: Yes, he said, for example, "Do you know Antonia? She is black, but she's an
excellent person." Paulo talked about the fact that we have to be aware of the power of
ideology and the traps. We have to be ready--there are going to be traps. You have to
sure that there is going to be a trap around the corner, and you have to be ready not to
go into the trap. We are under this power and we have to be aware of what we say.

Bill: I take it that what he means is that all discourses are invested with ideology. Since
we internalized our discourses as young children before we can actively critique them,
we carry around all those ideological formations that are embedded in our home
discourse or primary discourse; so he is asking us to begin to critique our language.
Solange: And to not contradict ourselves; to be consistent and coherent with what we say we do and what we do. He gives an example: He is at home and somebody calls him (whom he doesn't want to speak with). He has a child near him, and he says to the child, "Oh, I'm not here." You are teaching the child that what you are saying doesn't have any relation to reality. It is a dangerous thing to do. We have to be aware; we have to be against any form of discrimination.

Bill: Yes, he talked about how we speak of the excellence of democracy, but meanwhile there is discrimination against many groups: women, African Americans, Chicanos, and others. There is a tendency to attend to what we aspire toward, but in doing so to ignore what is going on. We need to exercise our language, our consciousness; we have to analyze to sustain that consistency between our speech and our actions. He also said there is no way to kill an ideology, to overcome an ideology except through the exercise of another ideology. There is always ideology. It is an essential theoretical element in critical theory.

Solange: Yes, to teach is to recognize that teaching is ideological. Teaching requires that the teacher take a stand.

Bill: So many of the students I encounter in the elementary education program want to adopt a non-political position. They are there because they love children and they don't see that everything they do has political consequences, so they adopt what they think is a neutral position

-- a value-free position. What is very difficult to convey is that that is itself a political position. Solange: There is no such thing as a value free position.

Bill: Exactly, so when they adopt an overtly non-political position, what they are doing is supporting a silence on various matters that need to be investigated.

Solange: Exactly. We know that institutional racism is rampant; if we think we are adopting a non-political position, we are really adopting the ideology of those in control. That is the way the schools replicate the status quo.

Bill: I think that so many of the students have already internalized the dominant expectations for young women entering education. It is very difficult to suggest to them that they know as much as they do, that they have experienced as much as they have. They tend to have very low respect for themselves, certainly with respect to their intellectual capacity to think of themselves as intellectuals -- and that they have the obligations of intellectuals: that what they are engaged in is knowledge production. They reject the idea (that much of the public seems to hold) that they are little more than child care providers. They reject their low status (among professionals) in society. On the other hand, they are not willing to grab hold of the other possibility -- that they
are indeed intellectuals, that they are indeed engaged in the creation of knowledge, and that they are indeed engaged in that choice between replication and reconstruction.

**Solange:** They have to question the status-quo. The problem is that most teachers are white and middle class, and they are part of the system. They always have power, and they don't realize what it is not to have power. It is not a conscious thing. It is very hard to accept that because they have power they are taking away: the power of other people. By automatically having power they are making other people powerless, but they do not accept this. It is very hard to talk about that. For example, I brought to class information about SAT scores and its correlation to salaries -- high salary, high scores and so on. I had a student say to me, "How do they dare to do such comparisons? Why would they ever think of doing such a thing?" And I said 600,000 scores were examined, and it was found that there was a (highly significant) correlation. It is demonstrated that the SATs are rewarding upper to upper-middle class white children. I try to present this information, but it is very hard. I find that to confront these issues is very important. I am teaching second language acquisition, and I spend a lot of time talking about unemployment, as well as the relationship of salaries and (skin) color, because they are going to need to deal with those issues in the classroom.

**Bill:** To those who are themselves already in positions of privilege, but they are so unprepared to accept the fact they are indeed in positions of privilege. It is so much easier for them to see that they are not making as much money as an attorney or a physician; they see their relative lack of privilege, but they are blind to the extent of privilege and power they already possess in relation to the majority of their students. Not seeing that puts them in the position that their own ideological assumptions, which include class distinctions, are perfectly obvious to the students.

**Solange:** Freire reaffirms that we cannot separate teaching from the formation of teachers. We have to talk about power, who has power, who does not have power, why people have power. Whatever we are teaching, we have to teach those things, because those are directly happening in the classroom. If you are not aware of them, you are going to be exercising power over your students, and you will not be allowing them to grow and be aware of what is happening.

**Bill:** Freire says that eventually it has to do with ethics. Again, so many of our students are totally absorbed in concerns about methodology; how to do something, rather than the investigation of why and with what consequences. That seems to them to be a waste of time; it's too theoretical; it is not enough about putting the blocks in the right sequence in order to teach some particular mathematical operation. It is so hard to convey that if you have thought seriously about the ethical, the ideological, the historical, then issues of method largely take care of themselves. And, method need not be raised into something so mysterious. I think that most teacher education presents
"method" as if it were excruciatingly difficult. That it is a tremendous mystery (especially in regard to classroom control and discipline). Whereas research, even competing research, indicates that there is hardly any difference between alternative methods. They all work or don't work to roughly the same extent. What gets lost in all of this is thinking about the ethics. Why are we doing what we're doing? The philosophy and history and ideological analyses are relegated to the corners, to the fringes. It is the course that none of the students want to take.

Solange: Exactly. At the end of his talk, Freire offers his thoughts on what is the meaning of education. When we think of education, he said, we think about knowledge to be taught, to be learned, to be created, and education is a cognitive experience, and he talks about dreams.....I have been reading Kohl lately, a book of essays entitled I won't learn from you and Kohl and Freire are speaking about the same things. The dreams, the hope, it is so incredible. I was reading Kohl and saw that this is what Freire is saying: the hope and the beauty. The educator who believes that all students can learn and if they are not, then it is our mistake. We are not finding ways to teach them.

Bill: I think that one of the things that Herb Kohl has put his finger on is students' resistance to the institutional structures of schooling: schooling as opposed to education. Too often schools are not places where education can thrive. There is not the directivity that Freire talks about; that surge of education implying something more than itself. He talks about the importance of dreams, of utopia. If we are not aspiring toward that, then toward what do we aspire?

Solange: It is a powerful idea that there should always be change in education. That is what Kohl also says. We have to find ways to teach and to learn with students.

Bill: And the third point he offered in the definition of education concerns the beauty inherent in being an educator, in participating in teaching and learning; it is an aesthetic experience. If it is understood as an aesthetic experience, then teaching is understood as an art. That may challenge the obsession with method. Certainly there is craft, but art also transcends craft. Art has its own quality of always becoming, not merely reproducing. As each artist finds his or her own voice, each teacher in that sense needs his or her own voice and not just the replication of somebody else's methodology.

Solange: Each group of students we teach, we have to create anew. The people are different. It is artistic because we have to create something different, a new climate, new words...

Bill: And he talked about the theater of teaching. In serious theater, it is said that in addition to all the lines spoken by the actors, the final lines belong to the audience. It is the audience that has to engage with what the actors are trying to do. The audience has certain responsibilities. In this instance, our teaching is always new if we are engaging in conversation with new students.
Solange: Yes. He also has said that it is not easy to teach but it is possible. I think what he is talking about is (in part) that sometimes there is resistance. When you try to engage them in conversation, where they really have to be creative or come up with their own ideas -- where you are trying to exercise your authority by not being authoritarian -- there may be a great deal of resistance. Sometimes it is hard to keep doing it, but it is worth it. But it is not easy sometimes, because students come from the model where they are given everything and they just want to sit back and be filled. You have to keep fighting that.

Bill: I think he also said that teaching is to take risks. We have to find the moments to challenge the students. To move them out of that lethargy, that passive resistance (as distinct from a more active rebellion). They have been trained to be students, so they will act in the role of students. How we get them to begin to examine that is to challenge them in that role, even as we challenge ourselves in the role of teachers. There was one point he made very clearly the last time he visited -- the point about the obligation of the teacher to teach. It seems so simple, but what he was suggesting was that too often some liberal or some radical teachers in their effort to be one with the students are too permissive. Anything goes. They would be facilitators rather than teachers. No, it is still the obligation, the duty, the responsibility of the teacher to teach. We are coming back around to that distinction between speaking to and speaking with. There are times when it is necessary to speak to, but it is in service of speaking with. It comes to the question of possibility, of directivity.

Solange: In Pedagogia da Autonomia, he talks about language. We are aware that there is a language of the educated, a language of the school, and there is the language of the people. We have to affirm and accept their language. But we must also understand where the power lies. We have to teach the students the difference between the one and the other. They need to be aware of the differences. There are two languages, and they have to learn the other language to succeed. We cannot decide that from now on we are going to speak Black English in class, and we are not going to teach the other.

Bill: Right. That would be, as Lisa Delpit says, ignoring the language of power.

Solange: Ignoring the language of power. Paulo Freire makes it very clear that we cannot do that either. We have to question; we have to share the tools to challenge and be successful.

Bill: And, that brings us to his final point about what education is. There is no education without the ethical. Education is cognitive, it has directivity, it is directed toward possibility, it has beauty, and it is ethical. It has to do with values, with ideological understandings of power relations in our society.

Solange: I think that is the final message: the power of education - it is cognitive,
utopian, artistic and ethical. He did not really have time in the lecture to elaborate on the matter of ethics of the modern world. But, in *Pedagogia da Autonomia*, he writes about the ethics of globalization. It is the ethics of the market. It is not the ethics of what he calls "the universal ethics of the human being". I have some concern about the term universal, but I understand that he means. He is referring to the basic needs of men and women to have food and shelter. That is what he means by universal ethics. He writes about the ethics of globalization and the need to challenge that. That ethics is not concerned with men and women, but with the market. It is a very important part of his book.

**Bill:** I found that too in the earlier book, *Pedagogy of Hope*. He wrote at great length about those forces in our society that tend toward dehumanization versus those things which humanize us. The appeal to the market forces is generally an excuse to dehumanize, to justify poverty, to justify the exploitation of people and the exploitation of the land in the search for profit rather than in the search for community, of those things which humanize us.

**Solange:** The final message is that educators have to be aware and talk about those things. We want the education of the students to be a force for change. That is ideology again. We have to be aware of what is going on in order to fight for a better life for everybody. That is the message that Freire leaves with us: as educators we have the obligation to cause change, to make life better for everybody.

**Bill:** He has said that all of us are living our moments in history and understanding that historical process puts before us the obligation to choose. There is always the possibility of choosing, of transgressing. Reminds me of bell hook's book, *Teaching to Transgress*. That by transgressing we become ethical beings.

**Solange:** Freire wrote, "I am a teacher against the current capitalistic order; it has invented an aberration, which is extreme poverty under conditions of abundance." Teaching is engagement. That is such a powerful message.

**Bill:** As he said, being a teacher is not easy, but it is possible.

**Solange:** Yes.
Book Review: *Pedagogia da Autonomia: Saberes necessários à prática educativa*

Maria de Lourdes B. Serpa and Caetano Valadão Serpa


Maria de Lourdes B. Serpa, Ed D (Lesley College) Caetano Valadão Serpa, Ph.D. (Cambridge Public Schools)

...uma pedagogia da autonomia tem de estar centrada em experiências estimuladoras da decisão e da responsabilidade, vale dizer em experiência respeitadoras da liberdade (p. 121)

A pedagogy of liberation has to be centered in stimulating experiences of decision making and responsibility, in experiences which are respectful of freedom (p 121)

**Introduction**

Pedagogy has been a fundamental cornerstone of Professor Paulo Freire's life's work, starting with the *Pedagogy of Oppressed* (1972) to the *Pedagogy of the City* (1992), to *Pedagogy of Hope* (1995) and finally his latest masterpiece - *A Pedagogia da Autonomia* (1997) - which has not yet been published in English. This review is based on the reading of the Portuguese original text.

Professor Freire's in his latest book *Pedagogia da Autonomia* challenges us to think about what teachers need to know and be able to do in teaching and learning, when the focus is on education for equity, transformation and inclusion of ALL individuals. Paulo Freire does not excuse illiteracy or school failure by blaming the parents or their low socioeconomic status. Education and its possibilities for betterment of humanity have been central in Freirian thinking about human liberation and inclusion of all members of society for many decades.

School reform, restructuring of schools, raising test scores are topics of great debate in today's educational circles. Why? On the one hand, we have the best materials that money can buy, the most advanced use of technology, incredible buildings, superb education laws that entitle every child to a free and appropriate education. On the other hand, we still have quite a large number of students who are not yet making it in the American classroom. So many are still dropping out or 'pushed out' of school while others are maintaining a mediocre achievement. What are we to do? How can this be turned around?
President Clinton has acknowledged this issue, and in his 1997 state of the union address, he made Education his number one priority for the second mandate. In *A Call to Action For American Education*, published by the US Department of Education, President Clinton articulated his plan of action for American Education. However, teacher education was only briefly highlighted, and without appropriately educated teachers, for a diverse society, learning outcomes will not change, no matter how many tests are administered.

In my sixteen years of experience in teacher preparation, I have had the opportunity and the privilege of working with many wonderful teachers 'in the making'. Some are gifted, but I have observed first hand, that the majority become great teachers because of their professional preparation, just as with a doctor or a lawyer with excellent and relevant training. Paulo Freire points out that "formar" (to prepare) teachers is much more than training in the use of skills. The "formação" (formation) of teachers in learning how to teach is of paramount importance. Just knowing the content it is not enough.

With the changes in U.S. society and in school demographics, with the focus on living in democratic society, there is a pressing need for the teaching profession to be well educated in how to teach ALL students. A system is needed where nobody is considered 'at risk' for school failure just because the system has not been responsive enough in providing teachers with the professional development skills required to transform passive learners into active & reflective thinkers/problem solvers with compassion and respect for the rights and feelings of others.

Professor Freire provides us with a framework of principles that inform the professional practice of teachers engaged in teaching and learning anywhere. He clearly articulates a total of twenty seven 'saberes' (principles) clustered around three major chapters reflecting three pillar concepts central to the teaching profession: (1) there is no teaching without learning, (2) to teach is not to transfer knowledge and (3) the process of education is only a human endeavor.

There Is No Teaching Without Learning: This is a profound concept in which Paulo Freire clearly challenges us to think about the nature of the interaction of teaching with learning on a dynamic and ongoing dialogic process. One does not happen without the other. He insists that dialogue demands respect for the learner and his/her reading of the World.

Professor Freire points out that education which focuses on the interaction of teaching and learning demands the following principles: methodological rigor, research; respect for the personal knowledge of each student; critical thinking; aesthetics and ethics; do what you say, risk taking and acceptance of the new while rejecting any form of discrimination; critical reflection about educational practice;and recognition of the
assumption of cultural identity.

He condemns fatalistic ideas which accept the immobilizing ideology which states that "Reality is what it is and what can we do?" With the capacity to make choices that transform the student's realities from fixed and hopeless, to hopeful and full of possibilities, Freire's approach to education is a most serious and profound commitment to what educators can learn together with their students. It grows out of his direct experience with oppressed people in a process of struggle for personal liberation. It is essential a "expulsão do opressor de dentro do oprimido" (the expulsion of the oppressor from inside the oppressed).

This is a book that invites all of us to profound reflection about our educational practices with self examination in favor of the universal ethics as well as the personal "autonomia' (independence). Without these two elements there no true teaching and learning for Freire.

Teaching Is Not The Transference Of Knowledge: Learning for Paulo Freire is a 'constructivist' process owned by the learner and facilitated by the teacher in interaction with the student which includes respect for the student and his her view of the world. He rejects the notion of education as 'banking'. (Editors' note: the banking model refers to education understood to be merely the transfer of pre-existing knowledge from teachers to students; in a sense teachers make 'deposits' into the relatively empty accounts of the students; these deposits take the form of 'cultural capital' which when accumulated confer the privileges of traditional education). Therefore, teaching is much more than knowing about a subject here and now, but reaching and transforming the beyond . Teaching demands an educational practice that according to Professor Freire respects the following principles: (1) to be aware that learning never ends, (2) to be aware of the conditioning of learners (3) to respect the freedom of the learner, (4) to use common sense, (5) to have humility, tolerance and advocate for the rights of the learners, (6) to be in touch with reality

(7) to have joy and hope, (8) to have the conviction that change is possible (9) to foster curiosity.

Given the focus and the challenge of successful education for ALL, it is one of the reasons why we consider Professor Paulo Freire's recent book Pedagogia da Autonomia: saberes necessários à prática educativa, a timely document of huge proportions for truly respectful inclusive schooling. It articulates clearly the principles of educational practices which liberate and respect the lives of every student. Furthermore, it gives teachers the thinking tools to provide their students with a sense of possibilities in self development and control over their own lives.

Pedagogia da Autonomia is a magnificent book, small in size, but huge in wisdom and a sense of purpose full of hope and optimism for making education work for all children
and adults. This book is a tremendous contribution to teaching as a major profession, and it should be a required reading in all teacher education programs throughout the world. It sheds new light to the issue of effective teacher formation in a very optimistic, insightful and practical way. It is a gift to humanity in their quest for dignity, respect and equity through education of individuals who are poor or who are oppressed in and out of school. This book offers real possibilities for change in schools and in teacher preparation, as well as professional development.

Caetano Valadão Serpa, Ph.D. and Maria de Lourdes B. Serpa, Ed D

Presidente Clinton no seu discurso de 1997 ao Congresso dos Estados Unidos focou a Educação como primeira prioridade no seu plano de acção para o seu segundo mandato. A seguir, em *A Call to Action For American Education*, o Presidente dos Estados Unidos refere-se a várias áreas de acção incluindo a formação de docentes mas esta é feita duma maneira generalizada. No entanto, a formação de professores e professoras adequada as necessidades actuais, é um dos aliceres fundamentais a todo o processo de reforma educativa, dada a mudança demográfica nas escolas dos EU. Os educandos actualmente provêem duma sociedade multicultural com uma diversidade de famílias, culturas, raças, línguas e níveis socio-economicos... A todos devemos um sistema educativo eficiente e respeitador, que os prepare eficazmente para as realidades academicas, profissionais e sociais do século XXI.

Esta é uma das razões porque achamos o último livro do mui estimado Professor Paulo Freire a *Pedagogia da Autonomia: Saberes necessários à prática educativa* resposta e contribuição essencial para o processo de formação de docentes nos Estados Unidos--e no mundo -- onde o sistema educativo nem sempre corresponde às necessidades dos alunos e alunas, especialmente, os menos favorecidos, por mais incrível que pareça. Este é um livro extraordinário que deve ser considerado como texto essencial de leitura e reflexão pelos responsáveis da educação e formação a todos os níveis.

*A Pedagogia da Autonomia* é um livro pequeno em tamanho, mas gigante em esperança e optimismo, que condena as mentalidades fatalistas que se conformam com a ideologia imobilizante de que "a realidade é assim mesmo, que podemos fazer?" Para estes basta o treino técnico indispensável `a sobrevivência. Em Paulo Freire, educar é construir, é libertar o ser humano das cadeias do determinismo neoliberal, reconhecendo que a História é um tempo de possibilidades. É um "ensinar a pensar certo" como quem "fala com a força do testemunho". É um "ato comunicante, co-participado", de modo algum produto de uma mente "burocratizada". No entanto, toda a curiosidade de saber exige uma reflexão crítica e prática, de modo que o próprio discurso teórico terá de ser aliado à sua aplicação prática.
Ensinar é algo de profundo e dinâmico onde a questão de identidade cultural que atinge a dimensão individual e a classe dos educandos, é essencial à "prática educativa progressista". Portanto, torna-se imprescindível "solidariedade social e política para se evitar um ensino elitista e autoritário como quem tem o exclusivo do "saber articulado". E de novo, Freire salienta, constantemente, que educar não é a mera transferência de conhecimentos, mas sim conscientização e testemunho de vida, senão não terá eficácia.

Igualmente, para ele, educar é como viver, exige a consciência do inacabado porque a "História em que me faço com os outros (...) é um tempo de possibilidades e não de determinismo" (p. 58).

No entanto, tempo de possibilidades condicionadas pela herança do genético, social, cultural e histórico que faz dos homens e das mulheres seres responsáveis, sobretudo quando "a decência pode ser negada e a liberdade ofendida e recusada" (p. 62). Segundo Freire, "o educador que 'castra' a curiosidade do educando em nome da eficácia da memorização mecânica do ensino dos conteúdos, tolhe a liberdade do educando, a sua capacidade de aventurar-se. Não forma, doméstica" (63). A autonomia, a dignidade e a identidade do educando tem de ser respeitada, caso contrário, o ensino tornar-se-á "inautêntico, palavreado vazio e inoperante" (p. 69). E isto só é possível tendo em conta os conhecimentos adquiridos de experiência feitos pelas crianças e adultos antes de chegarem à escola.

Para Freire, o homem e a mulher são os únicos seres capazes de aprender com alegria e esperança, na convicção de que a mudança é possível. Aprender é uma descoberta criadora, com abertura ao risco e à aventura do ser, pois ensinando se aprende e aprendendo se ensina.

Como já referimos, embora o pano de fundo para Paulo Freire seja o Brasil, a sua filosofia de educação é um clamor universal em favor da esperança para todos os membros da raça humana oprimida e descriminada. Neste sentido, afirma que qualquer iniciativa de alfabetização só toma dimensão humana quando se realiza a "expulsão do opressor de dentro do oprimido", como libertação da culpa (imposta) pelo "seu fracasso no mundo".

Por outro lado, Freire insiste na "especificidade humana" do ensino, enquanto competência profissional e generosidade pessoal, sem autoritarismos e arrogância. Só assim, diz ele, nascerá um clima de respeito mútuo e disciplina saudável entre "a autoridade docente e as liberdades dos alunos, (...) reinventando o ser humano na aprendizagem de sua autonomia" (p. 105). Consequentemente, não se poderá separar "prática de teoria, autoridade de liberdade, ignorância de saber, respeito ao professor de respeito aos alunos, ensinar de aprender" (pp. 106-107).
A idéia de coerência profissional, indica que o ensino exige do docente comprometimento existencial, do qual nasce autêntica solidariedade entre educador e educandos, pois ninguém se pode contentar com uma maneira neutra de estar no mundo. Ensinar, por essência, é uma forma de intervenção no mundo, uma tomada de posição, uma decisão, por vezes, até uma rotura com o passado e o presente. Pois, quando fala de "educação como intervenção", P. Freire refere-se a mudanças reais na sociedade: no campo da economia, das relações humanas, da propriedade, do direito ao trabalho, "à terra, 'à educação, 'à saúde(...)"(p.123), em referência clara 'à situação no Brasil e noutros países da América Latina.

Para Freire, a educação é ideológica mas dialogante e atenta, para que se possa estabelecer a autêntica comunicação da aprendizagem, entre gente, com alma, sentimentos e emoções, desejos e sonhos. A sua pedagogia é "fundada na ética, no respeito 'à dignidade e 'à própria autonomia do educando"(p.11). E é "vigilante contra todas as práticas de desumanização"(p.12). É necessário que "o saber-fazer da auto reflexão crítica e o saber-ser da sabedoria exercitada ajudem a evitar a "degradação humana" e o discurso fatalista da globalização", como ele tão bem diz.

Para Paulo Freire o ensino é muito mais que uma profissão, é uma missão que exige comprovados saberes no seu processo dinâmico de promoção da autonomia do ser de todos os educandos. Os princípios enunciados por Paulo Freire, o homem, o filósofo, o Professor que por excelência verdadeiramente promoveu a inclusão de todos os alunos e alunas numa escolaridade que dignifica e respeita os educandos porque respeita a sua leitura do mundo como ponte de libertação e autonomia de ser pensante e influente no seu próprio desenvolvimento.

A Pedagogia da Autonomia é sem dúvida uma das grandes obras da humanidade em prol duma educação que respeita todo o educando (incluindo os mais desfavorecidos) e liberta o seu pensamento de tradições desumanizantes - porque opressoras.

A esperança e o optimismo na possibilidade da mudança são um passo gigante na construção e formação científica do professor ou da professora que "deve coincidir com sua retidão ética" (p18). Paulo Freire, um Professor e filósofo que através da sua vida não só procurou perceber os problemas educativos da sociedade brasileira e mundial, mas propôs uma prática educativa para os resolver. Esta ensina os professores e as professoras a navegar rotas nos mares da educação orientados por uma bússola que aponta entre outros os seguintes pontos cardeais:

a rigorosidade metódica e a a pesquisa a ética e estética
a competência profissional,
o respeito pelos saberes do educando e o reconhecimento da identidade cultural, a rejeição de toda e qualquer forma de discriminação,

a reflexão crítica da prática pedagógica, a corporeificação,

o saber dialogar e escutar,

o querer bem aos educandos, o ter alegria e esperança,

o ter liberdade e autoridade e ter curiosidade

o ter a consciência do inacabado...

como princípios basilares a uma prática educativa que transforma educadores e educandos e lhes garante o direito a autonomia pessoal na construção duma sociedade democrática que a todos respeita e dignifica.

Nota Final

Não podemos deixar de reconhecer que além da riqueza intelectual de idéias que serão a base de muitos diálogos e reflexões, este livro é escrito tal como outros do mesmo autor, numa linguagem não sexista o que é raro ver-se nas publicações em língua portuguesa. Paulo Freire demonstra a todos os falantes da língua portuguesa, acostumados à maneira masculina de ver o mundo, a qual tem mantido invisível metade da humanidade - os seres femininos, que a língua Portuguesa também nos proporciona as possibilidades do uso de linguagem que respeita a comparticipação visível e dignificante da mulher no mundo actual. Para Paulo Freire não existe unicamente o homem, o professor, o aluno, o pai mas também a mulher, a professora, a aluna, a mãe!
Connecting Theory to Professional Growth and Pedagogical Practices in a Multicultural Setting

Sandras Barnes Lesley College

Race, gender, and class have always been at the center of my socialization and education. Growing up in the segregated South I learned from the people in my community that I was expected to be better than average just because I was black, female, and poor. Although no one in my family ever verbalized that being white was the standard by which I was to measure my self-worth, the message came loudly through education.

The pedagogical practices of many of my teachers, especially in the North, denoted they valued rugged individuals of European aesthetic who were competitive and action orientated. Also, they believed the only American history was white (Helm, 1992). The curricula and textbooks used rarely portrayed the contributions of African American men and women as creative, industrious, and intellectual citizens in the development of the United States. The images of African Americans that were presented were of Africans in shackles forced into slavery whose offspring, generations later, were released from slavery into poverty and welfare. In spite of those classroom images I clung to my racial pride and gender identity because I had lived among African American teachers, ministers, musicians, doctors, lawyers, housewives, businessmen and women, entrepreneurs, nurses, farmers, sharecroppers, and others who made valuable contributions to the community and society. It was through them and my family that I learned to work hard to prove that I was competent, intelligent, and capable of contributing to society. Nevertheless, the schools' mono-cultural approach to teaching and learning implied that I needed to work harder to prove my humanity just because of my race, gender, and class.

"I saw nothing wrong with being who I was, but apparently many others did. My world grew larger, but I felt I was growing smaller. I tried to disappear into myself in order to deflect the painful, daily assaults designed to teach me that being an African-American, working class woman made me lesser than those who were not. And as I felt smaller, I became quieter and eventually was virtually silenced (Collins, 1991,p.xi)."

Racism, sexism, and classism are forms of oppression that are characterized by injustice, exploitation, and violence which strip people of their humanity. When people's language, values, beliefs, and way of making meaning of their world are stolen there is a feeling of dehumanization. Paulo Freire (1970) argued that in order to struggle to regain humanity "the great humanistic and historical task of the oppressed [is] to liberate themselves and
their oppressors as well" (p.26). Freire stated that the oppressors who use their power to "oppress, exploit, and rape . . . cannot find in this power the strength to liberate either the oppressed or themselves" (p.26). Freire believed that the power in the weakness of the oppressed is sufficiently strong to free both. This process can be a very difficult one for oppressed people who see themselves solely as victims with no capacity to shape and determine their own destiny. Many of them did not have the opportunities to examine the historical facts that are connected to their race, gender, and class identity.

This was evident to me when I taught my first class of adults, pursuing a nursing career, in a multi-ethnic, multi-lingual, urban community college where more than ninety percent of all students received financial aid. The majority of the students in the seminar were women of color who received federal/state assistance or worked at least two jobs to support their families. The majority of them had a General Equivalency Diploma and/or English was their second language. The college placement tests placed eighty percent of them in developmental classes. These classes would require another year or two before they would be eligible for admissions into the nursing clinical classes. Their sense of failure was reinforced when told that their academic skills were not sufficient to allow them to take college level courses. The results of failure, according to Herbert Kohl "are most often a loss of self-confidence accompanied by a sense of inferiority and inadequacy" (1991, p.15).

Most of these women "terrorized psychologically by low self-esteem" (hook, 1993) struggled to hold onto their humanity framed in the economic reality of their daily lives. That reality involved finding a career that would give them enough money and dignity to provide for their families. The curriculum that was required for the course did not include a historical analysis of race, gender, and class as it related to the nursing profession or connected to who they were. Without this analysis the course lacked the strength to help them acquire the power they needed to liberate themselves and their oppressors.

To help adult students acquire that power I included the historical facts as I engaged them in a dialogue about their career choice: nursing/health care, balancing a rigorous academic program, family, and work; and developing college survival skills. I challenged them to place their experiences and ideals at the focus of their analysis during class activities. Journal writing was used to reflect-in-action about what they were learning (Schşn, 1987). Schşn theorizes that reflect-in-action occurs when "our thinking serves to reshape what we are doing while we are doing it" (p.26). I required them to write a one-page journal entry about what they saw, heard, and experienced during our class and in the articles they were researching. I responded to their papers by asking reflective or clarifying questions. I wanted to monitor how they were processing new information, making decisions, and applying what they were learning. It may sound like an easy process, but it was not. They wrote very little, such as: "The guest speaker was good. I learned a lot.", "Can't find articles. Spent hours in library." It was through class
discussion that I learned how most students were or were not processing information.

"In Black American, the oral tradition has served as a fundamental vehicle for gittin ovuh. That tradition preserves the Afro-American heritage and reflects the collective spirit of the race (Smitherman, 1977, p.72)."

"Gittin ovuh" wrote Geneva Smitherman "has to do with surviving" (p.72). She explains that it challenges the human spirit to "keep on pushin" towards "higher ground". They understood how to survive to "git ovuh" in the classroom by remaining silent and invisible. They now used their storytelling skill to explain how they kept on "pushin" until they reach this point in their lives.

The students who struggled with English as a second language added another perspective to the story-telling by sharing their experiences of trying to communicate via written and oral language. Hooks wrote, "conversation and story-telling were important locations for sharing information about the self, for healing" (1993, p.11).

Noting that we were all wounded by racism, sexism, and a capitalist economic system, I shared my story of feeling inadequate and inferior as a doctoral student. I told them there were times when I did not feel safe as a Black student in the classroom. My way of knowing and making meaning of the world was not acknowledged if it were not written and spoken the way the dominant culture defined "standard English". However, it was my choice to become a student again knowing that schools had played a major role in my feelings of low self-worth. I was determined this time to seek the voices of Black women whose stories would validate my ways of knowing. I was starting to heal.

At the time I started teaching the seminar, I also began an Independent Study course, as part of my doctoral program, called Teacher Education and Philosophical Ways of Knowing. I was interested in teachers' philosophical ways of knowing and making meaning of knowledge from a non-Eurocentric perspective. The first book I read was Paulo Freire (1970) Pedagogy of the Oppressed. Freire's concept of problem-posing education named and validated my approach to teaching and learning.

"Through dialogue, the teacher-of-the-students and the students-of-the-teacher cease to exist and a new term emerges: teacher-student with students-teachers. The teacher is no longer merely the- one-who-teaches, but one who is himself taught in dialogue with the students, who in turn while being taught also teach. They become jointly responsible for a process in which all grow. . .Here, no one teaches another, nor is anyone self-taught. People teach each other, mediated by the world,. . . (p.61)."

Not only had I found the theory that supported my teaching and learning practices, I was engaged in a learning situation where liberating education was happening. "Liberating education consists in acts of cognition, not transfers of information" (p.60). I became excited about learning and was eager for change that would be self-determined yet connected to the teaching/learning relationship I established with the Professor.
Since Freire's work provided the liberating education theory, I selected the writings of Patricia Hill Collins and bell hooks to provide the black feminist voices and language that helped me express my experiences and ideas in an academic setting.

"Oppressed groups are frequently placed in situation of being listened to only if we frame our ideas in the language that is familiar to and comfortable for a dominant group. This requirement often changes the meaning of our ideas and works to elevate the ideas of dominant groups (Collins, 1991, p. xiii)."

Prior to this Independent Study course, I had never been involved in a dialogue with a white male professor who listened to how I was experiencing the affirmation of my ideals and thoughts from an African-American woman perspective using language I was familiar with. His approach to facilitate my learning allowed me to hear him because I was not overwhelmed by external circumstances, feelings of victimization and a sense of powerlessness (Greene, 1988). During our dialectical discussions I never felt like my ideas were being challenged because they were wrong or bad, "To hear each other (the sound of different voices), to listen to one another, is an exercise in recognition" (hooks, 1993, p. 94).

The kind of recognition I was receiving from my professor was the same kind of recognition I strived for with my students. I wanted all my students to participate in the conversations because I wanted them to know that what they had to contribute was of value and that I respected "their objective situation and their awareness of that situation" (Freire, 1970, p. 76). This Freirean approach allowed me to learn with them "the various levels of perception of themselves and the world in which and with which they exist" (Freire, 1970, p. 76). I knew that I could not empower students to become active participants in their own learning if it were not connected to their "own preoccupations, doubts, hopes, and fears" (Freire, 1970, p. 77). Therefore, I created a classroom community with diverse students that accepted "different ways of knowing, new epistemologies" (hooks, 1993). I provided the structure and a safe learning environment for them to develop the skills needed to empower themselves. Thus the healing began.

The Healing

There were twenty students of color in the class for the final presentation. The average age in the class was 27. The class consisted of three Philippino men and seventeen women of African American, Puerto Rican, Haitian, Jamaican and African heritage. Their education was important to them. However, they had talked about schools as the one place that made them feel the most inadequate.

"How does it come about that the one institution that is said to be the gateway to opportunity, the school, is the very one that is most effective in perpetuating an oppressed
and impoverished status in society (Stein, 1971, as cited in Douglas, 1997)."

Their final oral project involved a brief presentation of their research on careers in nursing and health care. They were to reflect on what they learned about themselves that shaped/influenced their thinking about nursing as a career. They were to cite comments from guest speakers, articles, and anything else of interest to them that was connected to their classroom learning. I encouraged them to be as creative as possible and to have fun.

Their presentations indicated they had developed "the power to perceive critically the way they exist in the world...in which they found themselves; they came to see the world not as a static reality, but as a reality in process, in transformation" (Freire, 1970, p. 64). The presentations were a tribute to the students' willingness to develop trust in self, and others. They had grown into a community of learners that valued their way and others' way of knowing. An African-American woman, 25, stated "until this class I never realized the importance of hearing what my classmates had to say. (humping her shoulders) I did not care. (pausing, exhaling) I have learned a lot from the other people who shared their experiences." The one student who had not prepared a written presentation felt this course had no substance and said to me, "I did not get anything out of your class. (smiling) Yea! It's my fault. I did not attend class as I should have." The fact that she made her comments after some students had presented led me to believe that she had learned something from her peers. I felt excited and affirmed in my approach.

The exciting aspect of creating a classroom community where there is respect for individual voices is that there is infinitely more feedback because students do feel free to talk and talk back. And, yes, often this feedback is critical. (hooks, 1993, p.95)."

Some students came dressed as nurses to demonstrate their determination to succeed despite what some of the guest speakers had shared with them in regard to job shortages, faculty expectations, the length of time it could take to be admitted to the program, and cost. What I had not been prepared for were the tears. Some students were unable to finish their presentations because they were crying. Two women, an African and a Puerto Rican, who had barely spoken in class all semester stood up before the class, presented, and broke into tears after they finished. They explained they had never spoken before a group and thanked me and their classmates for giving them that opportunity.

A Philippino gentleman in his mid-thirties who smiled all the time told a story that exemplified how an African American student helped him become a part of the learning community as he struggled to learn the English language. His smile represented the joy and comfort that I had come to expect from the class. He said that every time he spoke to her and she did not understand, she would quietly ask him to repeat it. His smile lit up the room when he stated that he was lucky that he did not have to turn off his hearing aid. He was teasing us; he did not wear a hearing aid. He explained that Americans had a way of speaking loud to people who did not speak English. "My problem is not my hearing" he laughingly said, "I don't speak good English He thank the student for being the first
African-American woman on campus to befriend him.

The students' transformation confirmed for me what I believed about teachers' racial, gender, and class identity shaping what they teach and how they teach. The liberating pedagogy I used required me to reflect-in-action as I introduced students to a "shift in paradigms that seem to them completely an utterly threatening" (hooks, 1993, p.95). I identified strongly with their pain in accepting this way of learning.

"And I saw for the first time that there can be, and usually is, [for students] some degree of pain involved in giving up old ways of thinking, knowing, and learning new approaches. I respect that pain (hook, 1993,p.95)."

Patricia Hill Collins' and bell hooks' conversations and storytelling skills help me take back my stuff - "my rhythms and my voice." My professor's teaching style helped me relax so I could learn. Freire's liberating teaching theory helped me rejoice in the knowledge that my thinking and actions were on the mark. My class helped me to release the fear that bound me to the dominant, culturally defined image of a strong silent black woman.

Many of the women in the class who attempted to resist the call for healing tried to remain stoic, analytical, and objective. I wanted to be there with them because of the perceived comfort I found there. I also knew the pain of trying to 'git ovuh' in a white supremacy society that was not eager to let you in no matter how much they 'talked the talk' of diversity. I had come to view the class as a collective group struggling for the means to define their humanity. I, as only a Black woman could at that moment, gave those women permission to let go, if they wanted to, because there is strength in tears.

"The power of the group to transform one another's lives seemed to be determined by the intensity of each individual's desire to recover, to find space within and without, where she could sustain the will to be well and create affirming habits of being (hooks, 1993 p. 13)."

We all cried. My worst fear did not come to be--overwhelmed with feelings of external circumstances, victimization, and powerlessness that immobilized us. The class ended in the spirit of the "life-affirming black cultural traditions" (hooks,1993). After the hugs, thank you's, and I love you, I wondered what would happen to them if they were unable to apply what they learned about themselves in other settings? What knowledge did I teach? What cognitive skills did the student learn who said that this was the best class she had because she learned more about the meaning of "options" than she had learned about the subjects in her content courses? My thoughts hung out there as I clung to the memory of the African-American woman sitting on the windowsill, speaking for the class, quietly asking me if I would fail them all so they could take the course with me again. Once the healing has begun our voices can't remain silenced.
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The National SEED Project on Inclusive Curriculum:
Developing Teachers as Sources of Systemic Inquiry &
Transformation

Peggy McIntosh and Emily Style

People who wonder whether students are fairly treated and challenged in school may take heart from a program which helps teachers to welcome and respond to all children in class and to deal with students sensitively with regard to complex identity matters such as race and gender. The National S.E.E.D. Project on Inclusive Curriculum (Seeking Educational Equity & Diversity) prepares teachers to lead year-long seminars in their own schools, reflecting on their own practices.

How can teachers become more attentive, in an astute and informed way, to students of all races and both sexes? In monthly seminar meetings held throughout a school year, teachers create a space to reflect on what they are doing, or can do better, to deal fairly and openly with students in all their diversity. But this is far easier said than done.

Teachers require a stretch of adult development themselves in order to deal complexly with diversity. Before we became co-directors of the SEED Project, we taught in Grades 6 - 12 as well as in college and university. We ourselves had very debilitating schooling in matters of gender, race, culture, manners, money, power, and belonging and not-belonging. To better understand what we learned, or didn't learn, we, with other teachers, have needed to do serious self-searching. Therefore, one key idea in the SEED Project, which we founded twelve years ago, is: Unless we as teachers re-open our own backgrounds to look anew at how we were schooled to deal with diversity and connection, we will be unable to create school climates and curriculum which more adequately do this for and with students.

For this reason, teachers bring their own lives into the SEED Project. During the summer week in which we prepare teachers to lead seminars in their own school settings, we model over 50 "interactivities" which make teachers' own life texts one of the key resources for their own adult development. Our process of eliciting teachers' own stories is designed to help teachers take seriously the "textbooks" of all lives, most particularly those of their students as well as their own. This process takes time.

A SEED seminar lasts for nine months. One meeting may seed a new recognition or connection; by the next month, that recognition or connection may be joined by others. By the third month, a too-easy formulation may be unpacked and a more nuanced way of thinking takes shape. By the fourth month, a teacher may find that she or he is seeing
many children in her or his class/es differently. By the fifth month, the teacher may have new versions of (his or her own) stories to tell, and new recognition of how seldom students or teachers are enabled, engaged, and deeply encouraged in the educational setting of the school. Questions come forth from a deeper and wider place within the SEED seminar participant. What can be done differently to address, engage, and elicit the core learning centers of each teacher and each student? How can the mind/heart be challenged in school, and balanced attention be given to one's own experiences and the experiences of others?

Therefore, we state as a second key idea of the SEED Project: **Intellectual and personal faculty development, supported over time, is needed if today's schools are to enable students and teachers to develop a balance of self-esteem and respect for the cultural realities of others.**

We designed the SEED seminar model to be school-based and led by teachers themselves because we think that too often the classroom teacher is treated in professional development as passive, in need of being acted upon (fixed) by outside forces. If teachers are to take students seriously, then the teachers themselves need to experience firsthand and learn what it feels like to be taken seriously. And for many, strange as it may seem, this has seldom happened. Despite educators' quoting of Socrates' phrase "Know Thyself," most schooling does not encourage deep self-knowledge. At best, Socrates' phrase translates into "Develop some personal opinions" or "Realize that you are a citizen of the democratic United States," but not "Develop informed awareness how you are situated in the worlds of power, knowledge-making, agency, possibility, creativity, resources, people, places, and things."

We observe that both teachers and students have a lot of unarticulated knowledge which they do not know as "knowledge". And though teachers can sometimes enable competence which they themselves do not have, it is good to confirm their sense of personal authority before asking that they do this for students. So a third key idea of the SEED Project is: **Teachers and other school personnel are the authorities on their own experience. Only if teachers are put at the center of the process of growth and development can they, in turn, put students' growth and development at the center of their classrooms.** What we call "faculty-centered faculty development" parallels student-centered learning. And the development of either requires discipline of kinds that most of us were never taught, such as understanding what is "playing out" in the power divisions of classrooms and learning to exercise a degree of constructive control which fosters and insists that there be a balanced learning environment for all.

For the monthly meetings of a SEED seminar, many and varied materials are selected. Though we give all leaders a small library of resources, we leave it up to each leader to match the year's discussions to the school's context and the group of teachers who enroll. No two seminars are alike in the readings, activities, videos, meals, and discussions. But
some conceptual frameworks are needed to help participants see systemically. We offer some of our own writings and many by others for seminar leaders to consider using.

Some questions we ask are: What would curriculum and pedagogy look like if all the diverse lives of women and girls were seen as co-central with all the diverse lives of men and boys? And how can curriculum and teaching methods provide, in the metaphors of Emily Style, both windows into others' experiences and mirrors of each student's own reality and validity?

A fourth key SEED idea is: **Group discussion of interlocking systems of over-advantage and oppression, and of the research on "separated knowing" and "connected knowing," can support teachers and administrators in shaping the school curriculum to become more gender-fair and multiculturally equitable.**

The use of conceptual frames which address power inequities in the society is necessary to compensate for the scattered and incoherent state of much teacher training. Within the disconnected rhetoric of "best practice" there is little recognition that most teachers are themselves trained NOT to see most patterns of inequity in their own schooling, their own school practices, and in society in general. Faced with mountains of conceptually new, more inclusive scholarship, many teachers can be overwhelmed by the question of how to accommodate it or use it in class on a daily basis.

This is where the group conversations of the SEED seminar come in. The seminar, existing outside the usual "reporting systems" of the school as an organization, fosters deep and candid conversations, often on fraught subjects. Teachers study and compare notes on what they do (inside the organization called the school) and how it relates to what was done to them, pedagogically and with regard to subject matter. As they discuss putting teaching on a wider basis of knowledge and practice, they usually experience in the seminar itself a sense of what education might be: less isolating, anxiety-ridden, and dull; more welcoming, engaging, and inclusive with respect for all the embodied humanity of the actual people in the room or class.

Trying "to include all those who have been left out" can produce incoherent chaos in terms of curriculum coverage. We think it is important to see systemically before making changes so changes made get to the heart of narrow constructions of education. Therefore, a fifth key idea we articulate in the SEED Project is: **Without systemic understanding of gender, race, and class relations, educators who try to transform the curriculum will lack creative flexibility and coherence when dealing with the scholarship of the last twenty-five years in specific disciplines and across disciplines.**

Learning to ask systemic questions is a conceptual skill which has not usually been taught to youngsters or adults in the highly individualistic frameworks for seeing which are prevalent in dominant United States culture. The SEED Project transforms teachers and classrooms through the development of this aspect of teachers' ability. The "aha's" are
many and frequent since, whether we know it or not, we all participate in many systemic patterns.

SEED seminar process makes teachers more coherent and sensitive, aware of their own "politics of location" (Rich) and able to carry on steady enabling work for children of all backgrounds, while perceiving the systemic tendencies of schooling to disable many children's willingness and ability to learn. Formerly insensitive teachers, perfectly "nice" perhaps but mostly oblivious to systemic "stuff," take on new, smarter, better-informed ways of being. When educators have done some searching homework on themselves and on the society, this shows in our behavior. It shows when we make more conscious choices of curriculum, diversify our teaching styles, and validate the varied ways of being and knowing which exist in each classroom in students' lives as well as in the teacher's life.

Across a decade of receiving documentation about SEED seminar work in public and private schools and colleges of diverse shapes and sizes, we have witnessed the strengthening of teaching across the United States and in English-speaking international schools. Because of SEED work, instructors learn better how to become students again and how to help students become instructors. SEED process is one of development and reciprocity; it engages, encourages, and respects all. When such mutuality exists, both teachers and students welcome and embrace the daily encounters of school. And, in this way, the institution of schooling is fundamentally transformed.
Creating A Multicultural Learning Environment
at Lesley College
Patricia L. Jerabek

Introduction and Background

In 1987, Lesley College announced in its newly adopted mission statement that "The goal of a Lesley College education is to empower students with the knowledge, skills, and practical experience they need to succeed as catalysts and leaders in their professions, their own lives, and the world in which they live." By 1992, it became apparent that the professions, their lives, and the world in which students live were presenting diversity challenges of such significance that, to prepare graduates adequately, the college needed to address the issues even more actively. With the support of the Trustees, President Margaret McKenna obtained a grant from a generous Lesley alumna and established The Lesley College Diversity Initiative to prepare students—particularly teachers—to work collaboratively and productively in a multicultural world.

In order to effectively reach students, faculty and staff have worked inclusively to radically transform the culture of the college to that of a multicultural learning organization. The journey has been challenging, rewarding, and renewing. At the same time, it has been a struggle - a struggle in the recognition that the ideals of social justice may never be entirely achieved, where moments of success have been cherished long enough to provide the energy to reach for all that has not been achieved. This article traces the path of institutional change and identifies important learnings which have implications for higher education and other organizations that seek to create learning environments that better prepare our citizens to work and live productively and peacefully in a multicultural society.

Lesley College, founded in 1909 and with current enrollments of more than 6000 students, prepares women and men for professional careers in education, human services, management, and the arts. A distinctive and fundamental aspect of education at Lesley College is the conviction that people matter, and that the professionals who respond to their needs provide a unique service to society.
Conceptual Model

President McKenna began her career as a civil rights lawyer, influenced by the Civil Rights Movement, believing that race was America's most critical issue. After several career moves in government and education, one of her primary motivations in assuming the presidency of Lesley College was the opportunity to create an institution that would attract and retain students, faculty, and staff from all of America's populations. Early in her presidency, she assumed that with supporting values, intentions and words, the college community would engage in transformation toward the desired goal. There were committed change agents sponsoring multicultural projects throughout the college, but progress, as with most institutions, was slow. Lesley remained a primarily white institution, and she decided that bolder leadership was needed. She created in 1990 the position of Special Assistant to the President for Affirmative Action. In 1992, she announced to deans and search committees the goal that all fifteen open faculty positions were to be filled with people of color as a remedy for historical discrimination. To attract students of color and dramatically alter the applicant pool, Lesley announced that any student of color from Boston or Cambridge accepted to Lesley's Women's College would be guaranteed tuition and funds for book expense. In three years, the number of students of color increased from 7% to 19%. Costs prohibited continued aid at that level, but by then, Lesley was a different place.

With progress in bringing in new populations, the major task of transforming Lesley as an institution remained. The president contended that the mission of the college could not be realized without creating a truly multicultural environment. With a three year grant of $225,000, the president charged the Special Assistant to the President for Affirmative Action and Diversity to coordinate and promote strong campus wide support for the Lesley College Diversity Initiative. The donors particularly emphasized their interest in preparing teachers to be effective with diverse populations in classrooms. In addressing that priority through systemic change, Lesley simultaneously changed the experience of graduates in all areas including management, human services, and the arts.

The Lesley community was invited to a kick-off breakfast meeting that announced plans, and a group of twenty including faculty, students, and staff was invited to serve on the Diversity Initiative Executive Committee. Diverse along all dimensions including level, function, school, race, gender, religion, sexual orientation, and others, The Executive Committee established committees to carry out its work: Recruitment and Retention, Curriculum and Instruction, Institutional Assessment and Evaluation, Quality of Life, Training and Development, and Student Issues. The chairs of the committees with the Executive Committee formed the Diversity Initiative Steering Committee. The entire structure created a balance between broad inclusion and small groups that could get the work done. Leadership at all levels of the college was then in place.
Inclusion was one of the most powerful and acknowledged elements from the beginning. Faculty, staff, senior administrators, and students worked together to plan and implement a broad spectrum of activities, programs, and initiatives that would address diversity issues. But the process of developing a conceptual model for change was not an intuitive priority of the Executive Committee in the beginning. The group struggled with process, purpose, confidence, and trust. Disciplines of education, management, organizational development, and the arts introduced varying approaches. At a Fall retreat, the Executive Committee brainstormed goals, and within a few months, there were expressed and restless requests for the clarity of a vision statement and outcomes. A volunteer subgroup met and extracted the substance of the brainstorm materials and drafted proposals for group critique. After four or five rounds, the Executive Committee unanimously approved the Vision and Desired Outcomes and recommended adoption to the president. She responded favorably and communicated the document to the college community. The statement is included in this article because of its centrality to all that followed. It has survived the test of time and been useful in both spawning activity and pointing to deficiencies and gaps.

**Diversity Initiative Vision Statement and Desired Outcomes**

At the heart of the Lesley College Diversity Initiative is the goal to create a campus living and learning environment to prepare Lesley students to become positive forces for diversity within their communities. Toward this goal, the Lesley College community will achieve increased diversity, value cultural contributions of all its members, strive to enhance multiculturalism in the professions, and serve as a model pluralistic community.

**Desired Outcomes**

- Lesley College graduates will be culturally aware, engage in practice with attention to diversity and take active leadership in their professions to contribute positively to a more equitable and pluralistic society.

- Lesley College's curriculum and pedagogy will incorporate knowledge of and perspectives of diverse groups within society.

- The Lesley College academic community will contribute to advancing multiculturalism in academic fields and professions with continual efforts to develop and disseminate innovative conceptual work and research to affect theory and practice.

- As a learning community committed to issues of diversity, all members will engage in on-going educational activities to assure knowledge of and sensitivity to oppressed individuals and groups.
- Lesley College will seek, recruit, and work to retain persons from traditionally underrepresented groups in higher education to insure wide diversity in all levels of the college community.

- Members of the Lesley College community will address issues of power, privilege and oppression as they affect self, others, groups, and the institution.

- Lesley College policies and procedures will be equitable for all members of the community.

- Lesley College will make continued efforts to secure and allocate resources to support diversity.

- Lesley College will project its commitment to diversity through all public relations materials, academic documentation, and activities of its members in the larger community.

The outcomes became immediately operational as the basis for committee charges, clearly aligning committee work with the vision and outcomes.

The vision and outcomes reflect conceptual elements from the literature which members of the Diversity Initiative Executive Committee brought from their disciplines, scholarship, teaching and organizational experience. A range of research findings, some of which have provided the basis for more recent publications, particularly influenced the Diversity Initiative:

- Diversity is not a new issue but as old as human history and conflict among diverse groups precedes recorded history (Arredondo, 1996). Research has documented the roots, nature, and dynamics of prejudice (Allport, 1988) but denial has permeated socialization and written history. Media attention to diversity issues in the 1980's and 90's has increased awareness and spawned action to change organizations and communities.

- Changing demographics have confronted the nation with major implications for education. Foreign born persons in the United States increased from 4% of the population in 1970 to 8% in 1990. Increasing immigration from Asia, Mexico, Central and South America created a phenomenon named the "browning of America", with immigrants bringing hundreds of languages and dialects to work, communities and schools. More than 13% of the United States population speaks at home a language other than English (Esty, Griffin, & Hirsch, 1995); Spanish is the predominant second language of the United States. By the year 2000, nearly 40% of students in American classrooms are predicted to be African American, Hispanic, Asian American, or Native American while their teachers will be white.(Delpit, 1995). And the workforce is growing more disadvantaged while expanding service jobs demand higher skill levels (Johnston & Packer, 1987).
• The culture of power in schools creates destructive dynamics. Those with power are frequently least aware and least willing to acknowledge its existence. The world views of the privileged are often taken as the only reality while others are dismissed as inconsequential (Delpit, 1995). This has important implications for context, teacher education, faculty development, curriculum, and interactions between teachers and students.

• Broad and inclusive definitions of diversity including age, gender, race, function, religion, class, ability, ethnicity, sexual orientation, and others bring constituencies together and address problems that cut across all dimensions (Hayles & Russell, 1997; Loden & Rosener, 1991).

• American commitment to democracy makes diversity a central American issue. Diversity issues involve examination of evil, and no democracy can survive without heroic energies of citizens wrestling with legacies of personal and institutional evil. Democracy is about critiquing forms of hierarchy that associate people who are different with degradation. Americans are trying to decouple difference and degradation and after more than two hundred years of slavery, have to deal with white supremacy. Democracies are rare in human history and tend not to last long. America, as the oldest surviving democracy in the world, has to grapple with increasing distrust among its citizens, especially on racial, gender and class lines (Cornel West, Lesley College Diversity Day Keynote Speech, October, 1996).

• Increased needs for equity and justice for all students require educating communities and professionals regarding race, language, culture, class, gender, sexual orientation and disability and giving priority to the development and achievement of ethnic minority students and bilingual education (Nieto, 1996). Education regarding the sociocultural contexts of human growth and development in non-mainstream cultures is essential in teacher preparation (Pritchy-Smith, 1996).

• To remain competitive and effective in meeting future demands, American organizations in all sectors need change masters adept at the art of anticipating and leading productive change by reconstructing reality (Kanter, 1983). In higher education, this particularly means serving broader populations by delivering relevant educational services that increase the professional effectiveness of graduates.

• Approaches of Affirmative Action, Valuing Differences, and Managing Diversity, and clarification of the differences among them, create new options for organizational change (Thomas, 1991). Managing Diversity emphasizes policies, systems and organizational practice that capitalize on differences and create effective learning and work environments. Individual, group, and organizational development models and activities are important tools for managing diversity (Hayles and Russell, 1997).

The literature provided rich theoretical frameworks and institutions of higher education
provided laboratories of practice. Through conferences, networks and the literature, Lesley reached out to learn what other organizations were doing and discovered exemplary practice in areas, such as curriculum, faculty development, student recruitment, and hiring, among others. Lesley set out to strengthen all these areas and further to accomplish radical change through organizational transformation, creating both multicultural and multi-contextual environments.

**Significant Actions and Achievements**

With a goal that the college reflect communities in which graduates will work and live, Lesley made recruitment and retention of faculty, staff, administrators and students of color a priority. People of color now comprise: 18% of Lesley employees compared to 8% in 1989; 18% of faculty compared to 7% in 1989 and 16% of administrators compared to 4% in 1989. Senior administrators at Lesley are now a diverse group. Students of color in the undergraduate Women's College increased from 7% to 17% from 1987 to 1996 although college-wide, only 8% of students are people of color. The School of Education has established a priority of developing a master recruitment and retention plan to attract a more diverse student body in 1998.

Aware that the knowing of self is as challenging for institutions as individuals, the Diversity Initiative established an Institutional Assessment and Evaluation Committee. Lesley's Office of Institutional Research tracked historical institutional data, primarily quantitative in nature. But the committee sought to probe more deeply and broadly, employing also qualitative techniques. In 1995, at the recommendation of the committee and the Diversity Initiative Executive Committee, the college contracted with Ibis Consulting Group to conduct a Culture Audit to capture the diversity issues of the Lesley community, programs, environment, and policies. There is significant faculty expertise in evaluation at Lesley, but the compelling argument for an outside consultant was the objective collection of sensitive and confidential information. Ibis employed a multifaceted approach including a survey, focus groups, individual interviews, observations, and a review of college documents. The results of the Audit were informative and useful in identifying both positive and negative elements. Positive elements included description of Lesley as welcoming, friendly, and supportive although rankings of people of color were consistently lower than others'. Twenty-three issues were identified as important to address, with priority to: creating a shared vision as a multicultural institution, increasing access to buildings for the disabled, addressing concerns of support staff and contract workers, and providing training on racism. The Audit was energizing and informing, and the college continues to
respond to issues raised. One adult student commented, "I took part in several focus groups because of my many roles. It was fascinating to see people with a common identity respond to the questions. And I am hopeful that the college will get better as a result of these discussions."

On-going assessment and evaluation are necessary to inform change efforts and recognize progress. At Lesley, assessment and evaluation primarily occur at the level of schools, departments, programs, and courses so data and results are generally not aggregated for the entire college. Field supervisors and program directors note positive changes in, student papers, projects and reflective journals regarding student awareness and knowledge of diversity. Faculty members Merrifield and Boris-Schachter researched processes used by student teachers in creating lesson plans. They compared responses of undergraduate women students interviewed in 1993 and 1994, noting that students in the 1994 sample criticized a selected fifth grade social studies text chapter on immigration for lacking a fully developed multicultural perspective whereas not a single student in the earlier group made such an observation. They attribute the multicultural awareness in the second set of interviews in 1994 to the Diversity Initiative vision, agenda and its influence on course content and faculty world views. In a 1993 School of Management program evaluation, students rated the required bachelor's level diversity course as the second most valued. In hundreds of course evaluations, the new learning most reported relates to recognition of personal prejudices and their impact on management practice. Preliminary interviews and anecdotal evidence are encouraging. "When I came to Lesley, there were only 3 people of color. Now I feel my community is reflected here and it makes a huge difference in my attitude toward work. An aspiring teacher reports that "We have had some dynamic, heated, rockin' conversations. I never knew there could be as many points of view as we discovered in discussing the Holocaust. And another reports, "When I am a classroom teacher and have difficult kids to work with, I will learn about their culture, family and ethnic groups by reading and asking questions. I used to think that some kids and groups were unreachable."

Training and Development have provided an important educational foundation for change. The Training and Development Committee implemented a multiple year, college-wide strategy for providing opportunities and resources for dialogue, knowledge building and organizational change. Workshops offered included: Claiming our Cultural Identity, Exploring Differences in the Workplace, and Power and Conflict in the Multicultural Workplace. Other on-going projects launched were the Diversity Encounters Series with faculty and staff presenting and initiating dialogue on diversity topics, and the Racism Education Project for students, faculty and staff. The Home Groups project which involved the creation of a network of groups for ongoing discussion, assessment, problem solving and strategic planning in each organizational unit of the college served as a vehicle for system-wide change. Participation in training is
voluntary and groups are diverse along many dimensions including level, function, and school. More than three hundred Lesley community members have participated in fifteen workshops in two years. Senior staff have engaged in diversity training and now have diversity on the agenda for all meetings, encouraging leaders to bring issues for discussion and resolution.

The Diversity Initiative urged faculty development by supporting summer workshops in curriculum revision. Participating faculty worked with multicultural curriculum consultants to revise more than eighty courses and create fifty new courses, aligning curriculum with the vision and outcomes of the Initiative. Resulting new courses include, for example: Past and Present Realities of Racism, International Perspectives on Health and Nutrition, and Native American Experience. The enthusiastic faculty commitment to transforming the curriculum provides testimony to the congruence of the values of Lesley faculty, the Mission Statement of the college, and the Vision and Outcomes of the Diversity Initiative.

The Transformation Project was an exemplary three year faculty development project, created and led by faculty, to facilitate: faculty awareness of cultural identity, power and privilege; infusion of multicultural perspectives into courses; and development of programs and policies to prepare graduates to engage effectively with both mainstream and socially marginalized populations. Approximately forty faculty participated, motivated primarily by concerns of social justice and limitations of the knowledge and practice in their fields of study. The first year focused on defining cultural identity through an exploration of the ways in which cultural roots combine with the social-political context to shape world views and professional thinking and practice. Monthly trainings emphasized the primary strands of cultural identity and their impact on professional practice and pedagogy. Readings stimulated thinking about topics from differing perspectives. The second year focused on Curriculum Transformation. Faculty identified courses, preferably required, to revise and worked in small peer groups to discuss course objectives, content, and resources. They critiqued theory and practice and introduced readings, case studies, and other pedagogical strategies to reflect diversity in existing courses. At the end of the year, forty participants submitted syllabi for peer review and received feedback. The third year focused on multicultural competencies to be addressed and used in program evaluation. The project has been a source of significant learning at Lesley, with results presented at several national conferences. One faculty member commented about curriculum revision, "I have generally felt that the arguments about multicultural issues in curriculum have been exaggerated, but as I got into the specifics of my course and the readings in discussion with my colleagues, some of the exclusion issues became clear for the first time, and I was able to make changes that I felt good about."
To advance multiculturalism and encourage dissemination of innovative conceptual work and research, Lesley launched in 1997 *The Journal of Pedagogy, Pluralism, and Practice*, a biannual, web-based publication. Additionally, the college sponsored a Writing Retreat in March, 1997 where writers from faculty and staff with expertise in diversity, engaged in small groups for peer review and critique of written drafts in a relaxed off-campus rural setting.

Recognizing the potential isolation of adjunct faculty and the importance of their contributions, the college supported The Adjunct Faculty Project in 1995 to provide cross-college leadership to assist the four schools in enabling adjunct faculty members to address the Vision and Desired outcomes of the Diversity Initiative. Several recommendations from the project are incorporated in the 1996-1997 goals of the Diversity Initiative.

**Celebration/Recognition and Awards**

In October, 1996, Lesley sponsored Diversity Day, an educational and celebratory extravaganza to acknowledge what the college has become and further enlighten the community. Fourteen hundred participants from all segments of the college attended more than sixty workshops and events from morning to late evening on topics such as: Caribbean Story Time, "Out" in the Classroom: A Faculty Perspective, and Physical, Learning, Psychological, Emotional, and Other Disabilities: Hidden and Obvious. Cornel West's keynote address was thought provoking and provided a basis for further discussion and debate during Faculty Development Day in January. Small groups of faculty explored from the speech, topics of democracy and multiculturalism, market culture and influences on nurturing and caring, and faith, hope and renewal. Coordination and staff investment in the success of the event were extraordinary. Evaluations surfaced such comments as "organizational masterpiece, great showcase of Lesley talent, and exceptional experience that separates Lesley from the others". One faculty member of color commented, "The day was amazing. I would not have believed that Lesley was capable of this. The diversity and gifts in our community have never been so apparent to me before."

In December, 1995, Lesley College was honored with a highly coveted Ray Frost Award from the Association of Affirmative Action Professionals. The citation lauded the College for "setting high standards and challenging the system in pursuit of affirmative action, equal opportunity and social justice." Lesley was the first institution of higher learning to receive the award.

The concept of Institutionalizing Change was an important but elusive element in the consciousness of the Diversity Initiative Steering Committee. Going out of business represents best success for vehicles of change, but administrative processes established for a particular purpose seek a life of their own. As the Steering Committee discussed actions and change, there was one participating senior administrator whose predictable
cant, "There is an office in the college responsibility for that." brought the committee back on course. In 1997, the college persists in its efforts, as the following few examples indicate:

- Human Resources is training supervisors to work with employees to establish each year at least one goal that supports diversity priorities.
- The Deans' Group has charged each school to develop at least one adjunct faculty diversity training effort in 1997 that serves at least 25% of the school's adjunct faculty.
- Partnerships with Boston elementary and middle schools provide immersion experience in preparation to teach in urban schools and communities serving diverse populations.
- The Spousal Equivalent Policy promotes equity related to sexual orientation by acknowledging same sex relationships and offering health, dental, and tuition remission benefits.

**Budget and Resources**

Resources and funding always influence what is possible. Lesley committed resources to this initiative by creating a Special Assistant to the President for Affirmative Action and Diversity position, obtaining grant funds, requesting that all offices and programs cooperate with the Diversity Initiative, providing work time opportunities for staff to participate and faculty release time for some faculty leadership roles. Basically, these provisions communicate the high priority of diversity work in the college at all levels and in all constituencies.

**Important Learnings in Creating Multicultural Environments**

The Diversity Initiative has been a rich and challenging learning experience for the Lesley community. In reflecting on three years of institutional change efforts, the Lesley Diversity Initiative Executive Committee urges institutions engaging in diversity-related change to consider the following:

1. Recognize that the quest for pluralism is never ending and requires continual learning. Diversity work is relational and the realities of multiculturalism require constant listening, challenging, and changing, both interpersonally and at institutional and societal levels. Doing the work institutionally means "walking the talk" personally.

2. In leadership groups, model the pluralistic community that the institution aspires to become, with involvement from all levels and identities within the institution. The group will exhibit social issues that the initiative is addressing. The commitment of members to the vision and outcomes create an important context for challenging contradictions and developing trust.
3. Build on a foundation of clear statements of vision that are aligned with institutional mission and principles of American democracy.

4. Establish a broad base of support with committed leadership at all levels to move an organization forward in both real and symbolic terms.

5. Move forward with positive leadership and small victories to gain credibility and confidence. Work for consensus but be strategic in expending energy on minor resistance.

6. Seek and advocate for resources to make available at least the minimal money and time required for efforts to succeed.

7. Continually challenge with detailed project plans for results each year.

8. Institutionalize changes through existing organizational structures, creating new structures only when necessary.

9. Assess and evaluate with increasing focus and depth, paying particular attention to silenced minorities.

10. Differentiate outcomes clearly from goals, intent and process to evaluate impact and results effectively.

Lesley has made major strides toward commitments of the diversity vision statement in areas of: increasing diversity among faculty, students and staff at all levels; valuing contributions of all members; and enhancing multiculturalism in the professions. Also the college commits to becoming a living and learning environment to prepare Lesley students to become positive forces for diversity in their communities. The real tests are the extent to which: graduates are positive forces for change in their communities, the college community as a model pluralistic community inspires the transformation of world views, and community members comprehend the challenges of democracy and respond positively. Answers to these questions require dialogue and assessment with groups that have been disadvantaged and underserved as well as with dominant groups who must examine their privilege and choose to change. The American experience is unique in human history and the development of democracy depends on learning by institutions and individuals. Lesley students who increase their knowledge, skills and practical experience to succeed as social change agents enlarge the circle of hope.
References


Making the Shifts: Three Middle School Teachers' Experiences in the Mathematics Education Reform Movement

Walter E. Stone, Jr.

Background

Since the publication of Everybody Counts: A Report to the Nation on the Future of Mathematics Education (National Research Council, 1989) and the Curriculum and Evaluation Standards for School Mathematics (National Council of Teachers of Mathematics, 1989), teachers at all levels as well as high school mathematics teachers have been discussing and debating the vision of the Standards documents and endeavoring to make reforms or changes in their mathematics teaching practices. These reforms include teachers helping students develop mathematical power, that is, the ability to explore, conjecture, reason logically, to solve nonroutine problems, to communicate about and through mathematics, and to connect ideas within mathematics and other intellectual activity (National Council of Teachers of Mathematics, 1991). A question that arises from this debate is "what are teachers doing to make changes in their mathematics instruction since the publication of these documents?"

In order to address that question, I designed a small research project that centered around the question "What do you believe is effective mathematics teaching?" In asking this question, I wished to gather information that would contribute to knowledge about the mathematics education reform movement in the eyes of middle school mathematics teachers. I chose semi-structured interviews and classroom observations as the vehicles for inquiry. I wanted to learn how teachers talked about their teaching and also how they were translating their thoughts to working with students.

This study builds on the literature on teacher thinking and knowledge literature of Shulman (1987) which includes the thinking about pedagogical content knowledge. This study also looks at the development of a possible framework in looking at teacher change in mathematics. This framework comes from the "major shifts" in mathematics teaching practices as written in the Professional Standards for Teaching Mathematics (National Council of Teachers of Mathematics, 1991).

In these Teaching Standards, "major shifts" are presented that must occur in the practice of teaching mathematics so that teaching for the empowerment of students can occur. To teach mathematics effectively, classrooms must become mathematical communities, not
collections of individuals. Teachers must encourage students to use logic and mathematical evidence as verification, reason mathematically, conjecture, invent, and engage in problem solving, and connect mathematics with its ideas and applications. These ideas present a shift from students viewing the teacher as the sole authority for correct answers, that students memorize procedures, that students find answers in a mechanistic way, and that students view mathematics as a body of isolated concepts and procedures.

I pursued this research because I want to learn about how instruction is changing for our future undergraduate college students in which there is a group who will study to become teachers. The phenomenon of "teachers teach the way they are taught" has the potential to change as students are taught differently in school. This research also contributes to how professional development programs can produce shifts in teaching practices. Teacher education can be examined in a way that provides more information about how teachers and students can be better prepared to become effective teachers.

**Methodology**

In an effort to understand the shifts that are occurring in middle school teachers' practices, during the Fall of 1993, I interviewed three middle school teachers about what they believed was effective mathematics teaching. As a follow up to the interviews, I observed a mathematics class taught by each teacher. Each interview was audio taped and field notes were recorded for each classroom observation. This data helped me answer the research question.

Each of the teachers were from the same urban school district. Two of the teachers were sixth grade teachers and one was an eighth grade teacher. All three of the teachers were teaching in regular education classrooms. These teachers were chosen because of their interest in the improvement of mathematics education in the district. This interest is known because of their participation in a project for the improvement of teaching mathematics offered by a mathematics education professor from a local university.

The research question, "What do teachers in an urban setting believe is effective mathematics teaching?" guided me through my interviews with teachers and observations of each of the teachers' classroom lessons. My interview questions often lead to asking the teachers to clarify their answers by giving explicit examples from their teaching experiences.

The "major shifts" outlined in the *Professional Standards for Teaching Mathematics* (National Council of Teachers of Mathematics, 1991) served as a framework to guide the design of the data collection. I relied primarily on the semi-structured interviews and observations as data collection strategies. All interviews were conversational in style with the purpose of allowing teachers to express their own personal views on effective mathematics teaching. I audio taped the interviews at each teachers' own school site and
transcribed the three interviews. The classroom observations followed within a week after each interview. The interviews were used to inform my observations to observe how each teacher's beliefs affect their practice.

The main research question was posed to learn about the "shifts" that are taking place in the teaching of middle school mathematics. With such a small sample of middle school teachers, it will be hard to make general statements about what is happening in middle school classrooms as a whole, but this study is one of many that is a start at looking for general trends in the practice of middle school teachers involved in the mathematics education reform movement.

Findings

Findings from this study indicate that there are, in fact, "shifts" in practice as outlined in the Teaching Standards. It was found that responses to the main research question reflect the shifts away from mathematics classrooms as collections of individuals, and mathematics as isolated concepts and procedures, to mathematics classrooms as mathematical communities and mathematics as connecting ideas and applications. The shift of teacher as sole authority and student reliance on memorization of procedures toward logic and mathematical evidence as verification and mathematical reasoning was also observed. The teachers in this study also spoke about the shift in assessment activity from paper and pencil assessment to assessment aligned with instruction. These findings have the potential to have important implications in how teacher change can be examined and reported. Below are snapshots of findings from interviews and classroom observations.

"It's Okay to Share": Mathematics Classrooms as Mathematical Communities

In reviewing the data, it was found that there was a shift from mathematics classrooms as collections of individuals to mathematics classrooms as communities of students. The teachers in this study reported that they felt that cooperative learning is a major factor in effective mathematics teaching. These teachers emphasized that during math time, "it's okay to share, it's okay to ask other students in your group to share their process in problem solving." In a classroom observation of students working on fraction computation problems, students worked in cooperative groups and shared their strategies and processes with their group and with the whole class. The class worked together at resolving any difficulties that students were having with the problems. The teacher asked group leaders to report group results and students had the responsibility of listening to each other and working as a community rather than a set of individuals.

Mathematics as Connecting Ideas and Applications

A major theme that arose in teachers interview responses was making mathematics real
for their students, in other words, to connect mathematical ideas and applications to a student's life. From the classroom observations, one of the sixth grade teachers designed lessons around an activity about aquariums. In this activity, students were given a 30 gallon aquarium and $25 to spend on fish. Students brainstormed about their experiences with aquariums and what materials they would need to keep an aquarium. In solving the problem about what kind of fish to buy for the aquarium, students came up with questions about the types of food that fish eat, and what kinds of fish get along in the same aquarium. When asked what this activity has to do with mathematics, students spoke about measurements (gallons, cubic centimeters or inches, feet, teaspoon, pinch, degrees of temperature, water air pressure). The students also spoke at length about the type of problem solving this type of project needs. This discussion about problem solving showed the power the students had in "thinking about the thinking" or metacognitive skills needed to solve a problem they may have a chance to tackle in their lives. Students exclaimed that they would need a much larger budget so that they could feed the fish and decorate and clean the tank. Students were able to extend their thinking on the original problem of how much fish to buy to many other issues they felt should be under consideration.

**Students Gain Authority**

The teachers spoke at length about needing to know what students were thinking about while engaged in mathematical investigations and activities. This allowed the teachers to gauge a student's mathematical authority. To do this, teachers designed lesson activities that allowed students to investigate mathematical situations and to talk about mathematics, thus allowing the teachers to assess student knowledge about their mathematical problem solving skills as well as how students verify their results and gain mathematical authority. During one lesson observation, students were using fraction factory pieces to show equivalence of fractions. While setting up examples of equivalent fractions with the pieces, students were able to verify on their own whether fractions were equivalent or not. When students had trouble with this activity, the teacher asked the student to show her how two fractions are equivalent using the fraction factory pieces. It was through this student investigation guided by the teacher that the student was able to gain authority through verification of a solution to a problem. In response to many of the students questions about the activity, the teacher often asked other students or groups of students to give examples of equivalent fractions, allowing the students to see examples made by other students. The teacher transferred authority of correctness of answers and verification of results to the students, not entirely to herself.

**Changes in Assessment Practice**

I observed students in the classroom who were actively engaged in investigating mathematical problems and showing their mathematical power. Teachers in this study were aware of the potential of "learning while learning about what students were
learning." Teachers in this project were in the stage of learning about how to assess student knowledge that is aligned with instruction. Instead of reliance on paper and pencil quizzes and tests, the teachers in this study were working on incorporating ways of examining student progress while students are engaged in mathematical activities. One of the teachers observed that

I've learned much more through seeing students work together on mathematical tasks than I have seen on a conventional quiz or test. There is a dynamic there that I see much better when the students are working together on a task rather than when they are working alone in isolation.

As seen in the above examples, there are indeed shifts occurring in the practices in the teaching of middle school mathematics.

**Implications**

The *Professional Standards for Teaching Mathematics* (National Council of Teachers of Mathematics, 1991) has provided a good framework to gather information about teaching practices. The interview and classroom observation data was easily coded along the lines of the shifts in practice. There is potential for this framework to be implemented in the observation and supervision of prospective teachers.

The findings of this study show that the mathematics reform movement is alive and well. The sixth grade students in the classrooms of the teachers interviewed in this study are now sophomores in high school. This means that students are coming to the undergraduate mathematics coursework prepared differently than those 'traditionally prepared.' Given this information, there needs to be more dialogue about what types of knowledge and dispositions students are bringing with them to the college experience. A new question arises about how to prepare teachers that have reformed experiences of how to teach mathematics.

**References**


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"A learning organization is an organization skilled at creating, acquiring, and transferring knowledge, and at modifying its behavior to reflect new knowledge and insights." (Garvin, 1993, p. 80.)

**Introduction**

The concept of "the learning organization" (L.O.) has great importance for the worlds of education, business and nonprofit management. It challenges, in fundamental ways, the dominant "bureaucratic" paradigm which has prevailed at the core of western civilization for some 200 years. This concerns managers at the heart of their professional selves; it concerns all of us -- everyone whose working life is spent within, or in relation to, a formal organization; it also concerns educators in a special way, for we must understand the demands and opportunities facing our students. Still one more challenge faces the educators: to what extent can we live up to the ideals of the learning organization on our home turf?

This essay will consider some of the (massive) implications of this paradigm shift from bureaucracy to learning organization (henceforward -- "L.O."). It will examine both paradigms and consider how each one shapes the human experience. It will also discuss some of the issues that arise when elements within organizations attempt to transform the organization from the older to the newer way. It will not, however, attempt to evaluate the evidence on the efficacy of the learning organization as a "method"; that requires another article all to itself.

The "L.O." model implies that managers must become interested as never before in the process of learning, as well as the results. The central thesis of the L.O. is two-fold: (1) that a key success factor for any business in the age of global competition is its ability to innovate continuously, appropriately, and faster than its rivals, and (2) that can only happen through unleashing the untapped capabilities of all its employees (see several articles in the same special issue of TRAINING by Argyris, Bridges, Deane, Kanter, Peters, and Senge, 1994.) The implications of this thesis are truly revolutionary -- for the economy and for our civilization, for the roles of managers, and for the roles of educators. If knowledge and "intellectual capital" are the keys to the new economy, then education professionals could be the locksmiths.
Since the 1980s or earlier, the world of business has begun to see the need for entirely new models of management in order to succeed in regaining and defending a position of global competitiveness. Powerful overseas competition came, not so much from low-wage areas, but from areas (notably Japan) which thoroughly reinvented the business corporation to produce unprecedented levels of quality at low prices. They destroyed the credibility of the bureaucratic paradigm of business administration that had dominated western industrial civilization for nearly two hundred years. And the learning organization appears to be central to the paradigm that must replace it.

For all of us, as workers and private citizens, the implications of this new social and managerial model are great and, on balance, favorable. Even aside from the economic implications for our standard of living, which are massive, the L.O. offers a far more hopeful view of the relationship between organizations and individuals. This view gets us out of the "iron cage" defined by Max Weber a century ago, the cage which imprisons the individual yearning for freedom and creative expression in the clutches of vast, impersonal bureaucracies which require obedience to narrow and rigid rules. Whereas quality of life issues were opposed to economic success under the old "bureaucratic bargain," these two issues are now in alignment, and apparently both can be found at the same source, namely the learning organization.

The authority of the bureaucratic model was based on its apparent effectiveness, albeit at a dismal cost. Since the 1980's and the onslaught of superior Japanese competition, the old, first-world, bureaucratic corporate model has lost credibility as a model of effective business management. As the business world sought solutions to this crisis, a new organizational model emerged. Whereas the old model was based on the notion of the worker as an unthinking cog in a great machine, the new model is based on the worker as a creative contributor. The Quality movement established an initial sketch of this new approach with new roles for the worker, less regimented, less fragmented, and even empowered; and the L.O. has expanded on it.

**Breakdown of the Old Management Paradigm**

The old paradigm of management that has guided the U.S. economy since the rise of the railroads and the great, public corporations of the industrial revolution is now in serious trouble, even discredited. This happened in the 1980's when flagship U.S. corporations, such as General Motors and IBM, plunged into failure in the face of devastating competition from Japanese rivals and when entire industries (such as, steel-making, TVs, and just about all consumer electronics) seemed to be eliminated from the U.S. economy by their overseas competitors.

In the late 90's, many U.S. firms struggled to remake themselves to be competitive with their new global competitors, innovating faster and racing ever faster up the down-escalator of unending demands for improved quality and customer service -- and all this
at lower costs. Competition, both domestic and international has never been so fierce. Only a new paradigm could make it possible to meet such a revolutionary set of demands. Any U.S. companies met this challenge. While it would be foolish to claim that the L.O. model was the sole factor determining the success of companies, such as Ford, Shell USA, Royal Dutch Shell, Hewlett-Packard, Federal Express, EDS, AT&T, and Harley Davidson, it seems to me reasonable to believe that this was an essential component in their recovery.**

The overseas competition (including household names, such as Toyota, Honda, Sony, Matsushita, as well as countless "no-name" companies in emerging economies) created new kinds of enterprises. They challenged the dominance of established U.S. companies with all their unique advantages, including the huge domestic US market, vast resources and the head start of coming out of World War II unscathed and already geared up for expansion. The new competitors, lacking all these advantages, were forced to find the weakness of the U.S. paradigm-- and find it they did. As the 80's turned into the 90's, U.S. managers were challenged to understand a new Japanese paradigm and to determine how U.S. companies could compete successfully on these new terms. Either a new (third) paradigm must be created, or a way of successfully competing within that created by the insurgents. Or else-- suffer catastrophic loss of standard of living. Other first-world economies face a similar challenge. It is a mighty challenge, second in importance to none other in our lifetimes. Fortunately, some very able minds have addressed themselves to this difficult task.

The old paradigm was articulated (though not originated) by Peter Drucker some forty years ago, and since then has been utilized in hundreds of textbooks celebrating Management by Objectives and the core functions of planning, organizing, and controlling. These are the bureaucratic functions for controlling large workforces and managing large volumes of resources to maximize economies of scale-- in contrast to the entrepreneurial functions of creating new ideas and products. Entrepreneurs are fine in their place-- so this paradigm implies-- and that place is creating profitable, small businesses to be taken over by "professional managers" who know how to grow them to maturity.

The old paradigm assumed that the functions of planning, organizing, and controlling were operating within large, stable corporate bureaucracies, each maintaining a stable equilibrium within a well-understood and basically stable environment. The paradigm seemed to be validated for many years by the growth and profitability of the US economy throughout the 1950's, 1960's and most of the 1970's. Then, the scoreboard registered some major upsets-- for major corporate players-- and those losses persisted long enough to call into serious question the old paradigm.
Sources For Formulating a New Paradigm

A new paradigm or meta-strategy is needed for U.S. business. The paradigm that enabled the Japanese and others to out-compete western businesses is not necessarily the paradigm that will allow us to counter-strike, given our different strengths and weaknesses, but we certainly must understand how they do it. There are several sources we must study in order to understand what must be done differently: (1) the Japanese challengers, (2) the atypical, western companies which have successfully met the global challenges, and (3) the insights of the Quality consultants, especially Deming (Walton, 1990).

Case studies of Japanese companies which had outclassed their US rivals in the late 1970's and early 1980's offer powerful insights. The Art of Japanese Management, by Pascale and Athos (1981) focuses mostly on the Matsushita company but generalizes their conclusions to other Japanese companies. They highlight management's dedication to building a culture that pays attention to each of seven strategic factors, both "hard" (structural) ones and "soft" (human, cultural) ones. In the USA, by contrast, management pays most attention to the hard strategic and structural factors and little to the human factors. Nor does US business give careful, long-term attention to culture-building over many years. In the Matsushita case, this culture-building occurred over several decades, finely adjusting each factor to perfect its fit with each other.

Another useful source of insight is provided by case studies of atypical, successful US companies. This "good news" research highlights what these companies do differently from their conventional peers. For example, Liberation Management and Thriving on Chaos, both by Tom Peters, present many cases of successful US companies, some long-term and some dramatic turn-arounds, all highly non-traditional in their management and organization. Peters provides dozens of cases, loosely organized to illustrate various themes, most involving a hearty disrespect for traditional hierarchies and formal organization.

A powerful analysis of successful companies in both the U.S.A. and Japan resulted in Theory Z: How American Companies Can Meet the Japanese Competition, by William Ouchi. This "Theory Z" is so named to designate a third model, different from both the old, rigid theory X and the modern, flexible, theory Y contrasted by McGregor (Weisbord, 1987). Theory Z anticipates much of the work that adopted the banner of "the learning organization." "Z organizations . . . are intimate associations of people engaged in economic activity but tied together by a variety of bonds;" he sees them as more like clans than bureaucracies (Ouchi, 1981, 70). An essential factor is trust; another is a recognition of the subtlety of human relationships. When these factors are cultivated over the long-term, within a well-integrated organizational culture, employees do not have their performance frequently appraised against measured criteria, but accountability is maintained within a deeper and more subtle shared understanding of the fundamental
goals of the enterprise, shared by workers and managers.

Rosabeth Moss Kanter, in *The Change Masters*, (1983) and *When Giants Learn to Dance* (1989), uses a more analytic comparative method. The first book compares two sets of firms, one more and one less hospitable to change, and the second book looks at the attempts of some large companies to become more hospitable to innovation. Within these firms, Kanter identifies areas which are specially focused on cultivating innovations, which she calls "newstreams." They are bound to be in conflict with the "mainstream" parts of the firm because they use different processes of management and have different needs from the parent company.

Quality management experience and thinking, notably that of W. Edwards Deming, provides a third major body of knowledge for understanding old and new paradigms. In effect, our search comes full-circle, for Deming's thinking and methods influenced some of the leading Japanese companies embraced in their strong and patiently-built corporate cultures (Walton, 1990). His teaching was ignored in his native U.S.A. for many years -- until the impact made by his apt Japanese students shocked U.S. businesses into taking these teachings about quality more seriously. Quality management approaches affirm the importance of front-line workers, empowering them to collaborate in order to redesign the work processes of the organization. They do this by working in cross-functional teams, across different status levels of the firm, united "horizontally" by a focus on giving customers what they expect (Dobyns & Crawford- Mason, 1992). Though many companies have tried to patch up the old paradigm with watered down "quality" programs, real quality thinking is a radical break with the bureaucratic tradition. Learning and intrinsic motivation to learn have always been the roots of quality, states Senge, and a corporate commitment to quality that is not based on intrinsic motivation is a house built on sand (Senge, 1992).

**Bureaucracy : Key to the Old Paradigm**

"*Water? What's this water you're talking about?* asked the puzzled fish.

Now we need to study directly the old paradigm, even though our closeness to it -- indeed our life-long socialization -- make it hard to see clearly, hopefully not as hard as it is for the fish to see its own water.

Bureaucratic organizations are a central feature of modern, western economies and public administration; as such, they have been at the center of our civilization since the Industrial Revolution that began around 1800 in the USA, earlier in England. Max Weber first called attention to the epochal significance of bureaucracy, and organizational sociologists have never forgotten its profound importance to our social order. In historical context, they have noted, bureaucracy brought many advantages over older, tribal, patrimonial, political, arbitrary forms of organization that preceded it. It is "rational" (Weber, 1947), more stable and dependable -- the police and fire departments
are there when needed; it is less corrupt and more impartial; in an era where most workers had low skills and little readiness for factory work the bureaucratic paradigm provided discipline, direction, and hence steady output. So it became the dominant form of work organization in the modern world.

Bureaucratic organizations, formally, are defined by these main features:

- hierarchy of control (i.e. decisions are made one or more levels above where the work is done)
- specialization of function (resulting in some efficiencies but also in non-communicating sub-cultures within their "silos" or "chimneys")
- centralization of information and control (resulting in under-utilizing the knowledge and creativity of most workers and managers)
- formal rules, policies and procedures govern behavior (resulting in greater consistency but creating structures that are very hard to change when it becomes necessary)
- strict separation of the private life from official role of all employees (Bidwell, 1986)

The Underside of Bureaucracy

Whatever their advantages in earlier historical context, bureaucracies are not nice places to work, for the spirit of the worker suffers from being a cog in a vast machine -- all the more so as the level of education (broadly defined) has risen. Western Civilization has a long humanistic tradition of protest against capitalism and bureaucracy, against the miserable assumption that economic prosperity (or even survival) required this dreadful contract. During the period of the 1950's through the late 1970's many U.S. workers and managers enjoyed good pay, benefits, and job security in exchange for tolerating the life of "Organization Man." That tacit contract of employment is now "history."

Studies of bureaucratic workplaces from twenty years ago began to show the limits and dysfunctions of the strict bureaucracy and to show how informal adaptations can develop in the interstices of bureaucracy, creating local, unofficial (and sometimes covert) solutions to operating problems not officially recognized at higher levels. These informal organizational arrangements may be aligned with the goals of the host organization (though not with its approved means), or with the goals of the sub-unit rather than the host, or (in those cases most likely to make headlines should they come to light) only with the personal goals of a deviant element (Blau & Meyer, 1971).

Even in its own day the bureaucratic paradigm did not give an accurate picture of how
the system actually operated. Communication, especially going up the hierarchy, tends to be systematically distorted, concealing "bad news" from the boss. The assumed expertise of higher levels to solve problems existing at lower levels was wrong because higher level managers lacked the information possessed by lower level workers, who were reluctant to share it. Sometimes the reasons for not sharing the information were fear of punishment or the boss' refusal to listen; sometimes the reasons were secretiveness of the subordinates. Either way, studies showed that informal adaptations can develop unplanned in the nooks and crannies (unsupervised spaces) of bureaucracy, creating local, unofficial (and sometimes covert) solutions to operating problems not officially recognized (and often not known) at higher levels. Sometimes these informal arrangements were aligned with the goals of the host organization; sometimes they served the goals of the sub-unit rather than those of the whole organization; and sometimes they involved sabotaging efforts of the administration to tighten controls on the rank and file (Blau & Meyer, 1971).

Often enough the informal adaptations worked (on balance) in the interests of the larger organization, solving problems effectively without any fuss or bothering the boss. Some sterling examples of "communities of practice" have been studied, showing how (for example) office machine repair technicians (who were assumed to work separately) talked to each other and evolved patterns of sharing stories and tips about specific machine problems and trouble-shooting methods. The growing body of knowledge passed around amongst these peers helped them to become more expert, more rapidly and also led to the discovery of new solutions to problems that were not even in the official repair manuals (Brown & Duguid, 1991). Sociologists have asked whether managers could increase the effectiveness of their organizations by encouraging and supporting such informal adaptations, but some (especially rank and filers) believe that such attempts are usually clumsy and counter-productive. Note that the Quality movement has attempted to capture this widespread, informal, creative energy in its own quality improvement projects.

The Learning Organization

"A 'Learning Organization' is one in which people at all levels, individually and collectively, are continually increasing their capacity to produce results they really care about." This definition is provided by Richard Karash, moderator of the Learning Organizations Listserv discussion group in the list's introductory statement for subscribers. Another, fuller definition is given by Peter Senge, founder of the MIT Center for Organizational Learning and author of the widely influential book The Fifth Discipline:

This then is the basic meaning of a 'learning organization' -- an organization that is continually expanding its capacity to create its future. For such an organization, it is not enough merely to survive. 'Survival learning' [adaptive learning] is necessary. But for a
learning organization, 'adaptive learning' must be joined by 'generative learning,' learning that enhances our capacity to create (Senge, 1990, p.14).

In addition to *The Fifth Discipline* (Senge, 1990), other key sources are *The Fifth Discipline Fieldbook*, (Senge et al., 1994), and a book of readings on the L.O. (Chawla & Renesch, eds., 1995). Together these present a *vision* of better organizations plus a large, *body of practice* for transforming organizations according to the vision. *The Fifth Discipline Fieldbook*, is a user-friendly compilation of L.O. guidelines, tools, concepts, and empirical reports on many projects that field-tested some of them. The Center for Organizational Learning at MIT (recently metamorphosed into the independent Society for Organizational Learning maintains a website at: http://www.mit.edu/learning

According to the L.O. vision, organizations can be very much better in terms of effectiveness (including customer satisfaction, quality, and productivity) and better as places to work; better for investors and better for customers; but also better for workers of all kinds, managers and others. This is a Theory Y paradigm (which assumes workers to have great untapped, but tappable, potential) , whereas the old bureaucratic paradigm is, despite various overlays and modifications, deeply rooted in Theory X, which assumes workers to be grossly limited in abilities and motivation.

Senge has overviewed the practice and theory of the L.O. in terms of five "disciplines", that include many tools and infra-structures:

- **PERSONAL MASTERY**
- **MENTAL MODELS**
- **SHARED VISION**
- **TEAM LEARNING**
- **SYSTEMS THINKING**

The first four disciplines contain many methods similar to what has been done in organizational development. The fifth one (systems thinking) involves learning to see the big picture, to understand how the consequences of our actions often loop around to affect us in unsuspected ways, and to use this analysis of system dynamics to find points of leverage that allow one to free the organization from vicious cycles that thwart its effectiveness. In the hands of experts, this discipline could find powerful answers, but typically these recommendations were not followed. Upon reflection, it became clear that unless the managers of the system themselves went through the analysis and struggle to understand the system, they would not be convinced of its efficacy and would not fight to see it applied.

Some of these "disciplines" are old, familiar tools of organization development brought into the service of this vision; although this would not apply to systems thinking, which
has a central role
-- hence the title of Senge's best-selling book "The Fifth Discipline." Personal mastery, though not very new, has a special importance to the L.O. "package" because of the importance placed on intrinsic motivation. The L.O. is defined as one which has the capacity for continually improving its effectiveness as its members find new and better ways to organize their efforts in pursuit of goals that are important to them. So it is essential that the individual aspirations of the members are linked to the goals of their teams which should be integrated into the larger corporate goals.

The L.O. field builds on the teachings of Deming, the quality expert who was also a profound management visionary. Indeed, Senge's ambition seems to be to complete Deming's mission. He insists on fidelity to Deming's most fundamental ideas which have been ignored or violated by the popularizers of "the quality movement." Senge shares Deming's abhorrence of attempts to measure and reward individual performance (ignored by most so-called "quality" programs) and insists that openness to learning and intrinsic motivation to excel are essential foundations for the new management.

L.O. practitioners share a set of important mental models about the psychology of the individual employee as follows:

- Humans have an innate drive to learn, an innate curiosity, seen in the child.
- People urge themselves to ever-higher standards of quality and performance in an activity which is important to them -- hobbies, sports, professions, etc. and they make much (voluntary) use of feedback data.
- But people fear, resist, and deceive external evaluations by those in power.
- All perceptions are structured by our assumptions and categories. These mental models can be surfaced, tested, revised, and reframed.
- Personal knowledge and understanding is constructed through individually processing new information -- using it, discussing it, reflecting on it, etc..
- Contextual information is required for any data to have meaning.
- People tend to oblige those they see regularly, to meet their expectations, especially affirming the identity-self claimed by the other; this leads to tacit acceptance of a taboo on "non-discussible" topics.
- People satisfice more than they optimize.
- When people do optimize, they do so for their own situation more than the larger unit (sub-optimizing).
- Most workers are capable of organizing and planning their own work.
- People's capabilities are vastly underutilized in most workplaces. Their efforts to
break out of those limitations are usually discouraged or punished.

New efforts by management to elicit employees' full ability should expect initial resistance due to mistrust and barriers resulting from years of bureaucracy (resentment and other feeling plus informal norms of work groups). (Chawla & Renesch, 1995; Senge, 1990; Senge et al., 1994)

Change and Counter-Revolution

The L.O. field is not nearly as clear about its mental models of organization and organizational change as it is about its psychology. This is no mere academic matter; it has serious practical implications concerning the limits of L.O. change strategy. It means that, while the L.O. alternative to current organizational practice is sufficiently well-defined to guide either a start-up organization or a department head who wishes to transform an established department, there is no well-founded policy for how to expand beyond a local success.

The scenario is that of a large organization in which one of its smaller divisions (or a component of a division) has undergone a successful L.O. transformation. The CEO of the large organization is acquainted with the ideas of the L.O., favorable enough to have supported the experiment with that department, but not by any means passionate or well-educated in this area. The CEO feels deeply concerned about the future of this company, however, and is willing to take some risks for the sake of securing that future. Some important questions for which the field has not yet produced answers include the following:

- Is this company a candidate for more extensive change efforts?
- If so, how should they proceed?
- How much more does the CEO have to be educated before involving other senior managers?
- How should they be approached?
- Do we want the driving forces for change to come from the top or the departmental level?
- How do we avoid dilution of the ideas and ideals due to well-meaning opportunism? (How should the importance of intrinsic motivation influence the reward system?)
- How do we avoid a backlash aroused by the zeal of the pioneers and their perceived priggishness?
- How do we avoid sabotage?
There is good expertise for hire to set up L.O. projects where the boss is in favor, but less is known about how to handle more complex assignments and very large scale introductions. L.O. workers do recognize that this whole field is a work in progress. This is a growth area of huge importance in developing which of the insights and questions of the sociological perspective will be essential.

As many advantages and virtues as the new L.O. paradigm may possess, there are still massive obstacles to its acceptance. Assume that the leaders of a certain company have agreed to adopt the L.O. paradigm. Even in such a favorable setting for change, we must appreciate the stupendous inertial power of bureaucratic organizations. So long as we try to change organizations with their own culture and history, carried by those long-time members, there will be a huge force for continuing old patterns. Even when they say in good faith that they agree to change, relapse to old ways easily happens. Everyone who has worked in the old structure has mastered a set of bureaucratic survival skills, enmeshed in the old mental models. From long use and justification, they feel comfortable. These old habits will reappear as soon as things get difficult. They will reappear at all levels; at supervisory and "higher" levels they exert more leverage on sabotaging the new system.

Maybe this cynical view is badly mistaken and the fortresses of bureaucracy will prove no more solid than the Berlin Wall and the Soviet Empire. The cynics have three points to make in rebuttal: (1) bureaucracy has been around much longer than communism and is much tougher;

(2) democracy, the counter-ideology to communism, had been nurtured in its own territory, on a large scale, over a long period of time, while waiting for the opportunity to invade its opponent's territory; and (3) bureaucracy has a long history of successfully undermining idealistic organizations, even when it is our "own" bureaucracy. This is a classic theme in the literature on bureaucracy, going all the way back to Robert Michels, *The Iron Law of Oligarchy*.

Arguably, the L.O. vision could prove as potent in overturning bureaucracy as democracy was in changing Soviet communism. Both are rooted in similar parts of human nature and both are allied with the awesome power of the free market. Meanwhile, taking an agnostic position on the extent of the unrevealed power of the new paradigm, let us outline one of several possible scenarios. This is offered as a "case" to exercise our thinking and test the limits of our theory. It goes as follows:

In a certain organization, the vision of the L.O. continues to attract managers who are ready to become its advocates in their own workplaces. They begin to acquire the necessary skills and assistance and to facilitate appropriate changes in the areas they control. They succeed in improving their performance results, gaining the support of participants, arousing the interest of some other departments and higher management. More departments are introduced to the new approach. At some point a critical limit is
reached where the managers who are not comfortable with this approach now feel seriously threatened, and they are ready to strike back against the program.

Now top management must face the showdown between the new and old paradigms. It is a huge paradox: they cannot mandate support of the L.O. (without violating its spirit and principles), but if they do not intervene, it can be sabotaged and destroyed.

This is the type of paradox described by Pascale and mentioned by Kanter and many other observers. New companies may be able to implement radically non-bureaucratic organizations, but large, established ones that are being changed in the L.O. direction must walk the tight-rope of balancing the forces of new and old management principles. The paradox is that, until the old-established firm is far along the road of cultivating more employees who understand the L.O., its top management needs to do three things: (1) to continue to nurture those new (L.O.) capabilities in the pioneer areas, (2) making use of the old ways, keep things (minimally) together under the old guidelines in those areas that are not ready for the change, (3) decide when they are ready to convert those areas to the new model.

Finally, a New Paradigm?

The Bureaucratic paradigm was a mechanistic product of a modernist era: it is objectively stated; it stipulates required structural features and operating principles -- no postmodernist nonsense (sic) about different viewpoints and different realities. For managers it provides simple guidelines; for theorists it provides one set of criteria for all users and contexts; anyone who studies the text should be able to tell which cases fit the definition and which do not. We, however, operating in a post-modern intellectual era, cannot expect the new paradigm to be an equally straightforward construct.

The Learning Organization is indeed a different kind of construct from the Bureaucratic paradigm. It emphasizes process over structure, and contains several components:

- a vision of better organizational life
- a body of management practice guidelines and a network of experts and advocates
- a set of mental models regarding individual and social psychology, the sociology of organizations and change
- a concern for values of wholeness (in preference to fragmentation) and respect for people (Wheatley, 1992)

The Learning Organization is fundamentally different from other approaches to management and leadership for at least two reasons. (1) Whereas the Bureaucratic paradigm (like all modernist ones) manages by reductionism (reducing any phenomenon to its elements, addressing each one, and finally adding together the results of each), the L.O. has a holistic preference, never forgetting the whole system. (2) Whereas the
Bureaucratic paradigm claims to be "value free", the L.O. stands openly on certain values -- on respect for human beings, who are far more than "human resources" or "factors of production", on responsibilities between people, on collective commitments to communities of work and expression, on the struggle towards truth in improving processes of interaction and improving oneself. Senge states that real leverage in transforming organizations requires, not just improving process and structure, but improving ourselves. To be effective in the workplace, we must be better learners; we must become more open to alien ideas, and more humble about our own limitations. Tools and techniques cannot be separated from the vision and the values of the L.O. (Kofman and Senge, 1995; De Pree, 1989).

The changes demanded by the L.O. approach cannot be mandated, but they can be led. They cannot happen rapidly, but as they begin to happen they can lead to major improvements. This is not working harder; it is not even just working smarter. It is working together in entirely new ways. It is engaging new depths of personal mastery and commitment, addressed to newly-found shared visions, using powerful new methods of team learning that address the mental models and assumptions that each person brings to the collaboration. This process of reflecting together on mental models enables the team to ask the previously unaskable questions about how things get done and to improve those processes in radical ways, breaking out of old (single-loop) thinking boxes into new (double-loop) solutions, using systems thinking to find solutions that really are root-cause solutions and not the more typical band-aids that only create new problems for tomorrow.

The L.O. assumes a Theory Y view of the individual worker and believes that the intrinsic motivation of the individual to learn and to excel should be the foundation of the new management. This is connected to the central value of respect for the individual and the importance of such concepts in the business world. A quote from Max De Pree (former head of the Herman Miller company) illustrates this view:

I believe that the most effective contemporary management process is participative management. Participative management . . . begins with a belief in the potential of people. . . Participative management arises out of the heart and out of a personal philosophy about people. It cannot be added to ... a corporate policy manual as thought it were one more managerial tool (p. 22).

These words of De Pree brings us to a core issue that can be raised through two, linked questions:

1. What is the relationship between employer and employees? Is it just a short-term contract of employment, an impersonal exchange of services and cash, with minimal human engagement? Or is it a relationship between two persons involving respect and consideration? (L.O.)
2. What is the mission or purpose of a firm or organization? Is it just to make as much profit as possible for its owners/investors? Or is it to produce a worthwhile product or service, to create a well-paid and satisfying work experience for employees, and to make as much profit as possible for its owners/investors? (L.O.) There are, of course, other stakeholders who could be considered -- suppliers, the local community, etc. -- but we will keep it simple.

With each pair of options, it is clear that the L.O. philosophy favors the second option and is firmly opposed to the first, or plain economic view. The remarkable thing is that the L.O. approach seems to lead to greater profits, as well as more satisfied employees and greater gains to all stakeholders (Zucker, 1997). Whereas, under the old paradigm, it seemed that we could only achieve economic success at the expense of humane values, it now seems that **we can only have them both together** - provided that we create L.O.s. If we do not choose that route, we will have neither - we will face declining economic and social conditions.

**Ethics, the Marketplace, and the L.O.**

This is indeed a paradigm shift. The Learning Organization approach is not just about improving productivity and work satisfaction, it is also about the fundamental ethics of the workplace and the marketplace.

Adam Smith, early apologist of the marketplace, was Professor of Moral Philosophy, but modern capitalism has mostly promoted or assumed a total disconnect between business and moral-ethical values. The legal device of the limited liability corporation has been used by many corporate business heads to deny to their workers any rights aside from those prescribed by public law. Such corporate managers view the corporation as a "paper" entity, and use it as a convenient legal fiction through which they contract with suppliers, workers, partners, and customers. They do business with these people in the most limited way possible, creating no lasting relationships with them and accepting no long-term obligations to them -- beyond the specific contract. Such managers employ a "throw-away" model of business relationships. (Ouchi draws a contrast between U.S. and Japanese companies along similar dimensions.) The throw-away model does not work in a knowledge-based economy where "intellectual capital" rules (Stewart, 1997). The cultivation of creative, collaborative work from self-motivated workers requires trust and well-developed networks of commitment and care. ***

The throw-away model of management (admittedly a caricature) is short-sighted and not conducive to consistent, long-term success. We cannot blame the "throw-away" model simply on bureaucratic thinking, though, for some bureaucracies are animated by a strong sense of mission, for example the Marine Corps, NASA, the Catholic Church, IBM, the Boston Symphony Orchestra, the Green Bay Packers, and the Peace Corps. Such mission-based organizations do not operate by "throw away" management principles, but tend to create a sense of community and a human connection beyond the bare contract of
employment. There is mutual respect and a reciprocal concern for each others' rights, e.g., the boss' right to expect extra levels of effort, flexibility, and out-of-the-box thinking, and the workers' right to consideration and flexibility in work conditions, the right to have one's suggestions taken seriously, and if one's current job should be cut -- help and consideration in coping with the change.

The Learning Organization and Theory Z reject the "paper corporation" approach on both ethical and pragmatic grounds. They maintain that a more communitarian approach to business management enables the firm to evoke from employees the kind of creative innovations that are essential for it to be successful and profitable (Bailyn, Fletcher, & Kolb, 1997; Roth & Kleiner, 1996; Zucher, 1997). **** The L.O. puts human and ethical values in the center of the picture and challenges managers in another way too. Good L.O. managers, need to be good people. It's as simple and as hard as that. They must be trustworthy so that there can be trust in the workplace which is essential for "great teams" and for outstanding organizational learning and growth. Trust is also essential to the integrity which customers require. Honesty and openness to hard reality are also required. The serious learning that is required in order to design and implement radical improvements in business processes demands an openness and honesty that is hard to develop and that can only develop in a context of trust.

It is the role of ethical values in the L.O. which makes it so important as a paradigm for the new organization. That is what ultimately makes it a workplace that can evoke the commitment of workers. If this is not the perfect organization, heaven on earth, it is vastly better than any alternative we have seen -- better than the average bureaucracy (even one with a mission) and far better than the "throw away" company. The remarkable thing is that the L.O. approach is the key to both greater profits and better working conditions -- as well as greater gains to all stakeholders. Whereas, under the old paradigm, it seemed that we could only have economic success at the expense of humane values; it now seems that we can only have them both together

-- if we create L.O.s. No one said it would be easy, but if we do not choose that route we will have neither, and we will surely slide into ever worse economic and social conditions. That is truly a paradigm shift. The Learning Organization approach is not just about improving productivity and work satisfaction; it is also about the fundamental ethics of the workplace and the marketplace. *****
References


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Potter, dean of Lesley College School of Management, were most valuable. Thanks are due to Lesley College for the sabbatical leave without which none of this would have been possible.

Footnotes

* Barry Sugarman, Ph.D., is Professor of Management at Lesley College. He was Research Associate at the MIT Center for Organizational Learning in 1996. For further background information see his website at http://www.lesley.edu/faculty/sugarman/index.htm The website also contains resources pertinent to this article.

** It is, however, important to remember that Fortune 100 companies are huge, multi-business, multi-location organizations, with immense diversity in their internal cultures. So even those which lead the field in adopting L.O. approaches have many areas which have not participated in the change. And even the areas of the company which have spearheaded the transformation know that they still have a long way to go.

*** The U.S. stock market values public corporations at four times the value of their physical assets (Kelly, 1997). So what are the "invisible assets" that the stock market is valuing at three times the value of physical assets? They include: the collective knowledge and skills of its employees, its systems and processes, the level of teamwork and collaboration, creativity and commitment, the firm's reputation with customers, suppliers, and partners -- for quality and integrity, its management capabilities, its ability to continue to innovate at competitive speeds, and its future stability. If turnover of dissatisfied employees increased that could reduce the company's value significantly.

**** For the communitarian critique of the classic economic model, the academic theory behind the "throw-away" approach, see Etzioni, 1988, 1993.

***** A PERSONAL CODA

Several years ago I began my own journey, attempting to unravel the intellectual structure of the L.O., hoping that I could understand and formulate its essentials. Almost on the brink of some preliminary success, so I thought, I have now concluded that it cannot be done in the way I had imagined. Understanding what the L.O. is really about is an ever-receding target. Each significant step forward in clearing up one mystery takes one around another corner where a deeper mystery beckons. But I should not be surprised
-- Hillel defined a wise person as one who knows how vast is one's ignorance and how very little one really knows. (Rabbinic wisdom from the 1st century B.C.E.)

So, if the quest for a fully-formed new paradigm must be deferred indefinitely, we must accept the continued presence of ambiguity and paradox. Under the new paradigm, the (apparent) paradox may be expected to dissolve into simple, profound sense. But this new paradigm may only be understandable to persons of considerable personal, moral, and spiritual development. Even if we can aspire eventually to such a level, meanwhile we must accept paradox as a feature of our world. Learning to manage paradox is an important part of our responsibilities but our bigger responsibility is to take care of our personal growth until we reach that zone beyond paradox.

One final, important point. The quest for new understanding of the L.O. cannot be a solitary one. It would be tragic if one were to struggle alone to the mountain peak, having left one's colleagues far behind. It would be the ultimate irony if a person finally achieved great insight, only to find that no-one could understand him or her. So the journey towards real understanding of the L.O. must be a collective one, and the work of improving how we work and learn together must be based on collaboration under a shared vision.

Synopsis

This essay examines the idea of the "Learning Organization" and some implications of its challenge to the long-dominant "Bureaucratic" paradigm. The central thesis of the L.O. paradigm holds (1) that a key success factor for any organization in the age of global competition is its ability to innovate continuously, appropriately, and faster than its rivals., and (2) that that can only happen through releasing the untapped capabilities of all its employees. Hence the key to successful organizations lies not in the areas of better control by managers but in the areas of better learning by all workers (including managers) -- not just individual learning but also (even more) collective learning.

The Learning Organization approach is not just about improving productivity and work satisfaction, however. It is also about the fundamental ethics of the workplace and the marketplace. Whereas, under the old paradigm, it seemed that we could only have economic success at the expense of humane values, it now seems that we can only have them both together.

That is the paradigm shift. JPPP article on L.O. Sugarman
Density of Coincidence
Sebastian Lockwood

(This is an excerpt from a longer piece called, Density of Coincidence. This piece uses stories, prose and poetry to reflect on death, light and coincidence.)

There is a place where people worship light.

When a boy is born the stars are studied and if the indications are just so, then it is evident that this child is destined to be a mama, a sun priest. The child is then carried to a cave high in the mountains and raised by a mama and his wife. For eighteen years the boy will not see daylight or even the light of the full moon: the boy will have no contact with fertile women. He will eat a simple diet prepared by the mama's wife, and she will only see him in the dark as she serves the food: boiled fish and snails, mushrooms, grasshoppers, manioc, squash and white beans. He will not eat salt or any foods unknown to his ancestors and will eat meat only after puberty.

The eighteen years are broken into two phases of nine that mirror the first nine months in the womb. In the first phase, he learns the songs stories and myths of the people. In the second phase he learns the arts of his craft and calling: the secrets of the great mother, the vision roads of the mind where he can travel into the dreams and hearts of people present, past and to be. At the end of this time he is ready to shoulder the divine burden.

On a clear morning he is led out into the height of the mountain with the sun pouring across the majestic peaks and valleys: until now the world has been only thoughts and stories. As he opens his eyes, he sees that the world is so much more than he could have imagined from the stories, from the fire shadows on the cave wall: he experiences the absolute reality of the light. From now on the world is magic. As priest, he is now devoted to maintaining the delicate balance of this beauty, this perfect light.

These are the Ika and the Kogi who live in the Colombian mountains beyond the Rio Donachui, and have managed, with great difficulty, to preserve their precious world.

Wade Davis describes the above story, as do many others, in his book, One River, that follows the adventures of the ethnobotanist Richard Evans Schulte and his student, Tim Plowman. It is a story that will convince the purest skeptic that plants have the ability to speak through shamans: after all, as Davis points out, plants eat light, so basic communication with a rather stupid species is no stretch.

The Kogi word for dawn is the same word they use for vagina.
Greece is a geography of light: white hills, stone and sea. The light in Athens may explain part of that particular flowering of thought and art.

This light in Athens, Athena's light, is the all knowing light that at its fullest blends the hills, the Parthenon, the sea, the people and the gods. In Vincent Scully's classic celebration of the obvious, The Earth, The Temple and the Gods, he writes of the Parthenon at mid-day, mid-summer:

There is only being and light. Time lies dead in the white and silver light of the outdoor room between the Parthenon and the Erechtheion. It dies upon the Parthenon's white and golden columns, so that Athena takes her one step forward and outward forever. Time stops when centaur and Lapith grasp each other... Gods and men alike are radiant in the light. It is the only immortality for human beings, approaching the hazard of the light with the gods. The relation of the buildings to each other and to the land fuses in the white light. What remains is beyond action, too instantaneous for reverie, too deep for calm. It is silence, the sweet deep breath taken. Time stops. Fear lies dead upon the rock.

Too instantaneous for reverie, too deep for calm. The light beneath the black anvil of the storm cloud. The fear of full light.

In the Tibetan Book of the Dead, there is the description of the forty two hallucinations of light: the Tibetans guide each other through on the last transition.

There is the first light seen at emergence from the battle through the birth canal, the last light seen in the last moment, and all the fields of light that lie between.

For the Yage drinkers in the Amazon there is the semen of the sun. In One River, Wade Davis quotes the anthropologist Gerardo Reichel-Dolmatoff describing the Tukano shaman's crystal.

The shaman's necklace is a single strand of palm fiber threaded through a six-inch quartz crystal. The quartz is seen as compressed solar energy: the penis of father sun, as crystallized semen. In the colors are thirty hues, all distinct energies that must be balanced. But it is still more. It becomes the shaman's house. When he takes Yage, this is where he goes. Inside. And from within he looks out at the world, at the territory of his people D the forests, the rocky hillside and streams D watching, and watching the ways of the animals. That's his vision. But his enemy is also there, doing the same. So they meet in the spirit world, each encased in an armor of crystal, each standing on a hexagonal shield, each struggling to unbalance the foe. It is battle at close quarters.

Amongst certain of the Yanonami the Shaman places a twenty foot blow pipe in the nose of his fellow shaman and delivers a shot of highly hallucinogenic tree bark ash. The shaman will chant, work with the sick, tell stories and then settle down to the hard work: his hekura spirits will be summoned from his chest and he will send them on spirit
raiding parties in local villages while at the same time protecting the souls of the children in his own village from incoming attacks by neighboring shamans.

In each case there is an absolute reality to the vision and the battle: as there is the absolute reality of the dream. The jungle speaks through the shaman, is manifest in the vision, and the medium of the discourse is the crystallized light.

Sun shafts over the north sea twin arms of the sand bar where we swim with the seals

Sam Barker

We met you dazed in Holt fresh from the bus, from your return from light in Italy that chiaroscuro light.

We kidnapped you to Blakeney and there high on the hill by the burning gorse and broom we looked out over the pit the long arms of the sand-bar holding the tide and said look at this light, the fullness and flow of this light is it not just so?

A Dutch master light, girl with candle or the light your father saw haunting the lake at Como.

The light that is the blue of your eye and each hue has a differing cry as the firebird of the sun folds his burning wings to be born anew as those flamingo fingers reach up to touch the dawn.

Shadow of the B fifty two fish and chips at Nespelsam above Chief Joseph's grave

Yes I bowed nine times to this June moon why then this troubled heart?

The Rhythm of Change

The rain in Tacoma is pleasing like moss on the old oak's arms Steilacoom charms the Fingercup brush.

The rain in Tacoma a slow song on the radio just sax and piano drinking dark Mexican beer in the Lakewood motel.
The rain on the leaves is the rhythm of change like fingering regrets the once in future hope that long lazy last note.

At this writing today the light is gray the sky is mat, the light is diffuse, without source: no sense of the sun. The barometer has dropped and with it the mood becomes despondent, melancholy and reflective. Joints ache. What is the meaning of the struggle... the purpose of coincidence? I notice a headline in the Times book section: a maze makes sense from above. How to achieve elevation? The power of image, the laws of the imagination.

The dream image of the day: night-stallions and day-mares.

Last night my dead step-father drove me at high speed across park land towards a manor house that I knew was a hospital. The sky was as it is today: wet paper. We are driving in a Ford LTD. I slip around in the front seat. I am happy to see Thorkild, the quality of his cheek and eye: Thorkild never drove a car. He is driving very fast. We are waved to a stop by a surly looking rugged man wearing a white chain-stitch sweater: black eyes and heavy brow. I awake.

The dream stays with me into the day. In class I talk again about the absolute concrete reality of the dream that even though we know we are dreaming it does not effect the absolute reality the fear; the physical knowing that I am in the car, at high speed, out of control looking at this dear dead man.

Listen:

never change screams in mid-horse,
never shout theater in a crowded fire.

Across the event horizon of the black hole light is eaten as gravity energizes until a teaspoon of matter weighs a trillion tons consuming all light.

Yes, light bends.
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