

UC Berkeley

UC Berkeley Electronic Theses and Dissertations

Title

"Let Us Leave Changed": Education for Personal and Social Change Through an Undergraduate Course on Democracy and Education

Permalink

<https://escholarship.org/uc/item/9x14t92j>

Author

Argentieri, Paula Lynne

Publication Date

2014

Peer reviewed|Thesis/dissertation

"Let Us Leave Changed": Education for Personal and Social Change
Through an Undergraduate Course on Education and Democracy

by

Paula Lynne Argentieri

A dissertation submitted in partial satisfaction of
the requirements for the degree of
Doctor of Philosophy
in
Education
and the Designated Emphasis
in
Women, Gender and Sexuality
in the
Graduate Division
of the
University of California, Berkeley

Committee in charge:

Professor John Hurst, Chair

Professor Paul Ammon

Professor Erin Murphy-Graham

Professor Melinda Chen

Fall 2014

Copyright © 2014 Paula Lynne Argentieri
All rights reserved

Abstract

“Let Us Leave Changed”: Education for Personal and Social Change Through
an Undergraduate Course on Democracy and Education

by

Paula Lynne Argentieri

Doctor of Philosophy in Education

and the Designated Emphasis

in

Women, Gender and Sexuality

University of California, Berkeley

Professor John Hurst, Chair

This dissertation responds to a call for a model of education in the 21st century that allows students to become the globally responsible, critically engaged, and caring citizens our world needs now. The question remains, how do we move beyond good ideas, strong philosophies, and powerful messages to answer this call in practice? That question is of great concern now and thus is central to my motivation for conducting research on an existing pedagogical model in higher education—one that might convert these sound ideas into a lived reality for our future.

At the University of California, Berkeley, Education 190: Current Issues in Education has fostered a rigorous experiential inquiry into our nation's education system. One former student reflected, "In our desire to change society, we began by changing ourselves: WE deconstructed our own educational experiences and reconstructed them in the context of one another's, creating a community whose stories brought to life the abstract theories in the literature." The emerging pedagogy of this course, founded on theories of more popular and democratic education, eventually spawned a transformative educational program at Berkeley and a non-profit organization in the state of California.

The pedagogy in motion is a focus of this study, along with the students' conceptualizations of the learning experience, as many said it represented a "visceral change" in their lives, and a "monolithic milestone" in their education and careers. Over the course of a decade, I conducted an ethnographic and participatory longitudinal research project on this democratic pedagogy that I engaged in as educator from 2002-2010. I catalogued student written reflections (journal entries, papers, portfolios) for 18 semesters. During Spring 2007, I engaged in the course as participant-observer and captured field notes and in-class interviews. I continued research from 2010-2014 by conducting post-class interviews with the students. My findings are based on their voices and take-aways 5 to 7 years after the experience, as well as my own reflection.

My conclusion after researching this pedagogical phenomena in practice is, in the 21st

century, we must provide a practice in the higher education classroom that matches the moral and biological imperatives of humanity and of the planet we co-inhabit. We must problematize antiquated ideas and practices regarding epistemology and pedagogy and move beyond an over-emphasis on evaluative grading, competition, sorting, comparing, and regurgitating. We need new forms of knowledge production and new teaching practices in higher education that meet the demands of human development toward an emerging global awareness, with interdependence and cooperation as central principles. The findings of this study demonstrate that this type of education- the type practiced in Ed 190- fosters leaders who have the skills and motivation needed to make the types of changes we envision for our shared humanity.

**In Memoriam
of Rodrigo Rodriguez, Jr. and Damon Witts
Community Members, Education 190, Spring 2007**

Your voices are with us as we move forward to act in the spirit of justice.

Acknowledgements

Over the last ten years, I have had the opportunity to work with over one thousand dynamic, talented, eager, responsible young adults, undergraduates at UC Berkeley- future world leaders, change agents and committed citizens. Your energy, vision, integrity and receptivity are the source of this study. Together we created a beloved, brilliant community. Your voices, your excitement, your laughter and your freedom are always in my heart. I am grateful for the immeasurable ripple that lives on from the dialogues we started and the friendships we built in Ed 190. And especially to community member Katie Schramm, who joined me in the spirit of Ed 190 partnership toward the completion of this project. Your skill with language and your generous spirit are embedded here in this document. I am very grateful for the levity.

Ed 190 community member Dennis Javelo - your committed work as both a field-note taker during Spring 2007 and as an Ed 190 Instructor during Summer 2009 and Summer 2010 was present with me on multiple occasions during the analysis and write-up of this study. Your hours of work and dedication to transformative teaching and learning are present in this work.

The Ed 190 Action Research group including, but not limited to, Dennis, Carolyn Kim, Andrew Belinsky and Perry Fetterman - thank you for your devotion to capturing the essence of the pedagogy and forwarding the work.

Thank you to the founders of L.I.F.E: Leadership Institute for the Future of Education and Ed 190 community members and friends: Ilana Nankin, Chrissy Brady-Smith, Candice Director, Carolyn Kim, Courtney Lloyd, Dana Nielsen, Danielle Ma, Dennis Javelo, Jeff Lai, Jeremy Nevis, Katie Schramm, Liliya Danilyan, Matt Walsh, Rachel Carlston, Rebecca Bobell, Rene Schaaf, Rita Zhang, Ryan Ko, Shandra Lamotte, Vinson Lee, and those who joined the movement who had never taken Ed 190 but wanted to be a part, Erin Hoener, Graham Biller and Justin Sharp. Your dedication and hours of work toward the realization of the vision to expand the Ed 190 pedagogy to more people and institutions has left an indelible mark. Your determination and integrity set you apart as leaders.

To all of the Ed 190 Beez over the years (you know who you are) - the accountability, team work and skill you brought to co-facilitating Ed 190 is an essential piece of this story. You are the best and most brilliant and will forever set the bar high for what true partnership is all about. I loved our planning meetings, our social time, our humor, our tears and our performance together. We are forever connected.

To my dissertation committee members, John Hurst, Paul Ammon, Erin Murphy-Graham, Barrie Thorne and Mel Chen - thank you for supporting me in multiple ways toward completion of my doctoral degree. John, over the years you have been a friend and mentor, a foundation from which to work from, and an anchor. Paul, your wisdom as master educator and your pedagogical stance will be with me as a model for the rest of my career. Erin, your expertise, commitment to excellence and generosity have inspired me to keep developing and to keep going with integrity. Barrie, your spirit toward activism and genuine enthusiasm for my work was refreshing; you were an icon from my undergraduate years. It was a dream fulfilled to work with you in Gender and Women's Studies at UC Berkeley. Mel, your posture and practice are inspiring and I am grateful that I experienced completion of the designated emphasis in GWS with your support. You are someone who embodies the projects of the department in multiple ways. You all have been the fuel toward my growth and completion of Ph.D, a goal I didn't know that I had, but one that I am happy and grateful that I got the chance to fulfill on.

I want to thank all of the faculty, staff and graduate school colleagues in the Graduate School of Education who have become community members and friends. It is inspiring to know that I have worked with so many talented people, making great contributions to multiple fields, especially Professors Sarah Freedman, Jabari Mahiri and Ingrid Seyer-Ochi, former Director of the MUSE program, Christine Cziko, and Ilka Williams, Rosandrea Garcia, Jose Zavaleta and Billie Jo Conlee. Also, to my doctoral student colleagues - we carried each other through the challenges and sometimes seemingly impossible stretches; Betina Hsieh, you supported me through the process in many ways, you are an incredible friend and mentor. I am grateful that I know you. Alexis Martin, Erica Boas and Nirali Jani, thank you for being the best and most supportive cohort members. I appreciate our personal and professional bonds. Former Ed 190 teaching team members, Andrew Falk, Erica Kohl, Greta Kirschenbaum, Jose Arias, and the many others: it was great to collaborate with you on such an inspiring project.

I also want to thank my incredible support team. Alice Briggs, you celebrate me like no other. You have always been a huge contribution to me, my work and our family; I am grateful for the radiant lifetime friendship. Jessica Jerome, your wisdom, and generous heart have been a reliable support for many years. You have sourced me in many ways; I am grateful for our life-long friendship. Chrissy Brady-Smith, your loving care and presence for Raja is forever a contribution to our lives and this project. I love you dearly; you are family. Freida Ravasco Neiman, you helped me build momentum and then supported me through many ups and downs; I feel forever blessed by your devoted friendship and partnership in this life. Gayatri Sethi, you came in at a lonely hour and offered experienced coaching, and weekly inspiration, pure selfless guidance, wisdom and inspiration toward completion. Your acceptance and love is cherished. Daisy Shah, you are the most wonderful and talented early childhood educator. Thank you for contributing as one of the caregivers to our son; your attention and care will be evident for the rest of his life. Jim Rubin, you came in with the distinctions, the humor and the listening. Your listening calls me forth daily. Richard Allen, you made it possible to move through challenging blocks and barriers. You helped me remember who I am and to stay true.

Thank you to my beautiful sisters and life-long friends, Alice, Briahna, Bridget, Britta, Cheryl, Diane, Freida, Jessica, Joan, Katie, Kathe, Kaja, Lea, Linda, Mary Jane, Petra, Rajyo, Riikka, Saba, Shadee, Shena, Sonya, Stephanie, Tracy and all of my circle sisters, especially Amber, Becky and Sita. You are the wind beneath my wings. Your light, courage, fierce and graceful power, your truth is awesome and is contributing to the awakening of humanity and the care of our planet.

I offer the deepest gratitude to my beloved family; I would not be here without you. Mom, you have shown me the essence of unconditional love and motherhood. During your biggest stretches over the last six months, you pushed farther and said yes to caring for Raja even when it wasn't feasible. You are my guardian - you have always been - and for this I am deeply blessed. Dad, you are my champion and have always celebrated me, and for this reason, I have kept striving toward evoking my best self and helped others do the same. My perseverance comes from the model that you and mom have shown me. You are right: the hottest fire makes the strongest steel. I am grateful for your passion and your fury. It has given me great strength and endurance. Vanessa, Christian, Dane, Veronica, my cherished siblings, you are each unique expressions of talent, creativity and grace. I know that I am eternally blessed with you by my side. Phineas, Celia, Leilana, Dan, Silvana, Alli, we create a beautiful family. Your love and laughter shines through and I am grateful in many moments. Dr. Mario "Papa Doc" Argentieri, you are the foundation and the last of an era that you were integral in creating. Your long life

speaks to your integrity and generosity. The great contribution of service for generations of Hornell families is the legacy that I have worked from. To my grandmothers, Dona "Nana" Argentieri and Florence "Grandma" Seme, I know that you have guided and supported me toward this moment of completion. I have felt your presence in many moments and have asked for you to take my hand. You filled me with love and allowed me to pay it forward in many ways. To Francis "Grandpa" Seme your gentle and humble spirit is honored and remembered. You are with me and I am grateful. To all of my extended family, aunts, uncles, cousins - your encouragement and commitment to my success has allowed me to reach this milestone in my life. And to the James family, thank you for welcoming me graciously and celebrating with me.

Christopher James, my beloved husband and co-pilot, together we are a dynamic team. Your devotion is evident. I love you and cherish our creation of family. I love that we have not been willing to settle for the status quo and will pay forward our courageous acts of transformation for many generations.

Raja, you came to join me at the perfect moment and have brought laughter, joy and presence, sparkles of light, and eternal wisdom. I cherish you every moment of everyday and thank you for your patience and your great character as your mama pushed to finish her Ph.D. Now, we can return to our cozy nest.

Thank you for your bountiful gifts. They have been received and realized.

Contents

Chapter 1: Purpose of the Study	1
Introduction	1
Research Questions	3
The Problem	4
A Call for Action.....	6
Overview of Research Findings and Dissertation Layout.....	8
Part One: Setting the Context for the Study and Background Information	10
Part Two: Research Study Findings	16
Part Three: Synthesis.....	19
Chapter 2: Theoretical Frame	20
Inspiration for Course Design	20
Intended Outcomes of Education 190: Current Issues in Education.....	23
Our Conceptualization of Democratic Education - Criticism and Theory.....	24
Our Conceptualization of Democratic Education - Praxis	26
Feminist Pedagogy and Activism.....	29
Education for the 21st Century.....	30
Chapter 3: Methods for this Study	36
Philosophical Underpinnings for Research.....	36
Methodological Position	38
Ethnographic Methods	39
Data Collection and Analysis	41
Data Collection Overview.....	43
Data Analysis	44
Subjectivity: Locating Myself As Democratic Educator and Researcher.....	46
Chapter 4 - The Site - Background Information	50
The Site - University of California, Berkeley and the Graduate School of Education .	50
The Founder of the Undergraduate Minor in Education and "Education 190"	51
My Background and Participation in Ed 190 and the Undergraduate Minor.....	52
Education 190 in the Graduate School of Education during 2002-2011.....	54
The Site: Education 190	55
A Brief Overview of the Spring 2007 Semester	61
Chapter 5: Setting the Stage -- Releasing Performance Pressure	62
On Grading and Competition -- Self-awareness and the impact of the grading system	63
Internal Shifts in Motion -- Changing the definition of success	71
Internal Shifts in Motion -- Becoming a Collective.....	76
Chapter 6: Vulnerability as a Posture and Practice in the Classroom.....	80
Conceptualization of Vulnerability	82
Theory Informs Practice.....	84
Being Present and Listening.....	87

Brave Voices, Brave Community.....	95
Chapter 7: Excavating Social Issues	102
Background and Rationale	103
Epistemological Dialogue	108
Intersectionality	114
Chapter 8: Collective Action: A New Paradigm Takes Hold	122
A New Paradigm	123
Moving the Dialogue Outside the Classroom	128
Ann Lee	130
Conclusion.....	136
Chapter 9: Toward the Well-being of Humanity	140
Overview	140
Synthesis.....	141
Implications for Pedagogy in the 21st Century	148
Limitations	154
Limitations of the Research Design.....	154
Challenges with this Pedagogical and Epistemological Approach.....	157
How does one teach toward the 21st century vision of a "shared humanity"?	161
Teaching Trust.....	165
Teaching Love.....	167
References.....	170
Appendices.....	178

Dedication

To the Education 190 Students whose voices are the future and
Professor John Hurst for all of your years of service to
students, humanity and the planet.

and

To Raja Hunter Ermino Argentieri James
and all of the global citizens born in the new millennium.

May you know the peace and harmony that is your birthright on this planet.

Chapter 1: Purpose of the Study

All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.

-Universal Declaration of Human Rights, Article 1, 1948

As an Ed 190 facilitator, I became a leader based in love, bravery, passion, openness, and fun. I became somebody that students felt safe around, could use as a soundboard, a confidante, an ally, and somebody who kept accountability. I was someone who invited people to be open and to grow. One of the best things I realized as a facilitator was that while I was in the "teaching" role, I was being taught just as much by my students. (Grace, post-class interview, October 2013)¹

Introduction

This study largely responds to the call for more pedagogical models based on real teaching and learning experiences. "Studies of Excellence" (Darling-Hammond, 2000) in teaching exist largely to meet the current demand of student diversity (cultural and linguistic backgrounds, intelligences, talents, needs and interests) in the teaching profession and to move toward "professionalizing" the field (Darling-Hammond, 2000). Linda Darling-Hammond argues, "While there is increasing consensus on what teachers and their students need to know and be able to do in order to meet the more ambitious goals of 21st century schools, there is not yet a well-developed knowledge base about how to prepare teachers to do these things...little research has been done" (p. v).

In *Education and Democracy in the 21st Century (2013)*, Nell Noddings articulates the current global imperative for pedagogical practices that meet the needs of a more cooperative society; interdependence will be increasingly important and the ability for people to work together to solve the most pressing and critical issues of our world. Also, she says that good teaching in the 21st century requires the ability of educators to teach students ethical development as well as social responsibility. Noddings states:

We are living in a global community— that is, we are trying to build such a community— and the keywords now are collaboration, dialogue, interdependence, and creativity...in the 21st-century world, collaboration is the new watchword. People must work together to preserve the Earth and to promote the welfare of all its inhabitants. (2013, pp. 1-2)

In the 21st century, teaching ethical development and social responsibility is imperative for multiple professions (including the preparation of teachers, social workers, therapists and health care providers as well every other profession) as we all inhabit a society that is largely affected by complex social issues including but not limited to poverty, immigration, racism, and sexual violence (Nieto, 2000). Sonia Nieto, in her article "Placing Equity Front and Center," says in the 21st century we must take a stand on social justice and diversity by putting "lofty statements into practice" (p. 186). She also distinguishes between teaching social justice and celebrating multi-culturalism, an important distinction to make (pp.180-185). Suzanne Soohoo,

¹ All student names have been changed to pseudonyms selected by the students themselves.

in "We Change the World by Doing Nothing," (2004) says that a piece of our ineffectiveness in addressing complex social issues is that we are conditioned in school to accept unpleasant and seemingly unchangeable realities. She says that many prospective and "progressive teachers" (human service providers) do not have comprehensive strategies or proficiency around raising awareness around issues of equity, justice and democracy despite their own background with this subject matter (p. 199). Soohoo emphasized, "There is a great deal of work that needs to be done to advance the necessary tactics to enact these principles" (p. 199).

Philosophers of Education note that there are many ways to transcend the "transmission model of teaching" (Ammon et al., 2002; Britzman, 1988; Fecho, 2000; Johannessen et al, 2008, and Ryoo et al, 2009) and there are many theories that substantiate innovation in pedagogical practice to meet contemporary social and cultural demands (Freire, 1970/1993; Giroux and McLaren, 1986; Michelli et al, 2005; Noddings, 2013). Despite the enormous amount of theory in multiple fields, we still experience "knee-jerk reactions" (p. 2) or implement band-aid solutions (at the policy level) to the complexity of social issues we face as a nation (Darling-Hammond et al, 2009). The climate of crisis (with great pressure from various publics) is having us compromise our research studies, and as a result, our pedagogies (Florio-Ruane, 2002; Kincheloe, 2004). In the midst of "crisis", "pedagogic mastery" (p. 2) is found to be one of the key factors of teacher and student success. Many say that interest in teacher effectiveness (i.e. pedagogical mastery) is long overdue (Darling-Hammond et al., 2009).

Education 190: Current Issues in Education (Ed 190) was a course democratically run at the University of California, Berkeley for the last twenty years. I have researched the pedagogy in practice over the last ten years, and specifically have captured and analyzed student responses to a democratic approach to teaching and learning on a highly competitive and academically rigorous university campus. This dissertation study began as a pilot in the Fall of 2006 and was solidified into a case study of one complete semester from January through May 2007. For the purposes of this dissertation, I interviewed students from the Spring 2007 semester and subsequent semesters 5 to 7 years after their initial experiences in the course in order to attempt to capture the long-term effect of this pedagogy on their lives.

I conducted this study in an effort to respond to the call for more pedagogical models that meet the current social and cultural demands to effectively address the current social issues of the 21st Century. The course, Education 190: Current Issues in Education, was based on agreed upon principles of democracy enacted in a learning environment. There were many structures that I will highlight that made this class unusual for undergraduates at UC Berkeley. The main categories for framing my research are pedagogy and praxis, and democratic is the best descriptor of the pedagogical approach. Pedagogy is defined as the practice and principles of teaching, including the choices teachers make about how to design and implement curricula, instruct students, manage a classroom, etc. It is the methodology of teaching. Praxis is action informed by a theory or theories. It is the theory and action together.

Democratic pedagogy is defined in this case as teaching informed by democratic principles and practices². A central practice, the System of Accountability (SOA), included the students as co-constructors of the learning experience. The authority of the teacher as the primary source of knowledge and evaluation was dismantled without negating the expertise the

² I have uncovered some of the core democratic principles and practices of the Ed 190 pedagogy through my research and will be presenting them throughout this write-up.

teacher brings. The knowledge students brought to the classroom was essential; the students were empowered to teach as well as learn. The power to grade and assess student progress shifted from the sole responsibility of the teacher to that of the entire class community. Students were included in the design and implementation of various aspects of the class, the most central in this case being the System of Accountability, which I will expand on later in this paper. Community building, sharing personal experiences and analyses in relationship to theories, open dialogue and community action were also central.

My experience as a teacher-researcher as well as the nature of the democratic pedagogy employed allowed me to immerse myself as participant in the classroom over the course of 8 years. Following are the questions that have guided my inquiry.

Research Questions

- 1a. How do students conceptualize the experience and outcomes of a particular democratic pedagogical approach in a university classroom?
- b. What were the personal transformations students reported that led to an overall shift in their worldview and their self-identified purpose in it?
- 2a. What are the resulting implications for generating/contributing to theories of pedagogy for the 21st century?
- b. What are some insights that might be useful for teaching inside the context of a commitment to social change or transformation?
3. How does one teach toward the 21st century vision for a "shared humanity" (Bell, post-class interview, August 2013)?

The Problem

Learning is a humane process, and young humans look to those human elders with whom they are in daily contact for standards, for help and as models. That is what teachers are for...the game of school learning is won or lost in classrooms...America's present system of schooling makes winning often very difficult indeed... the problem of American education resides in its mediocre sameness...we need an agreement to help our adolescents break out of our existing mediocre harmonies... The bureaucratic standardization of American education is now a fact; we have One Best System -in spite of the irrepressible individuality of adolescents and of the sharply etched discrimination between rich and poor.

- Theodore Sizer, Horace's Compromise, 2004

In the year 2014, we as an American society struggle to create an education system, much less classrooms that will match the promise and possibility of the democratic culture we espouse. While there is no universally accepted definition of democracy, most definitions include the principle of equal access to power and that people are equally free to experience recognized liberties. Unfortunately, many people of the United States are too busy or uninformed to consider the purpose and practice of education in a country that strives to be democratic. Also, people of the United States have different *ideas* about democracy, while many, if not most have never had the chance to consider or practice *being* democratic themselves (J. Hurst, interview, 2011). Some people have a particularly sharp criticism of schools and a misunderstanding of the craft of teaching as a central component in addressing the most current and pressing issues of our time. This is also unfortunate in that schools are a sturdy fixture in American life and virtually all young people attend them. Ted Sizer³, founder of the of the Coalition of Essential Schools and the Annenberg Institute for School Reform at Brown University says, "Current analysts of the American psyche may explain that we pick particularly on the schools when we're unhappy with the culture itself. A misguided transference, we fail to see that schools are merely a mirror reflection of the failures of the culture in general" (2004, p. 1).

If the promise of our future is believed to rest on the people we "train" (Sizer, p. 2) in school and subsequently the teachers responsible for this "training" (Sizer, p. 2), then an interest in effective teaching must be central. Assuming that teaching is an act of "training" is a central part of the problem, and the assumption that we are merely "delivering a service" (Sizer, p. 3) by means of "instructional strategies" (Sizer, p. 3) points to the fact that we treat the teaching profession too mechanistically (Giroux, 1988; Tyack and Cuban, 1995; Sizer, 2004). Sizer states, "We expect metaphors arising from the factory floor or issued from the military manual to suffice" (2004, p. 3). Education occurs like something someone does to somebody else. Paradoxically, while we know personally that learning that way isn't very effective, we accept this as the norm for our masses. Sizer continues, "We thus underrate the mystery, challenge, and complexity of learning. The craft of teaching is both art and science, and that the poetry in learning and teaching is as important to promote as purposeful. We deal with adolescents' hearts

³ Sizer also helped found the Forum for Education and Democracy, which is aimed at preserving and giving a national voice to the ideals characterizing progressive education.

as well as brains, with human idiosyncrasies as well as their calculable commonalities" (2004, p. 4).

As a direct consequence of these misconceptions, teachers in some credentialing programs, and doctoral students preparing for professorship in higher education are not afforded the type of learning experiences that would allow them to understand the multi-dimensional complex aspects of providing their students "a space" (Palmer, 1998/2007, p. 91) to learn and develop at exponential rates (Britzman, 1988; Fecho, 2000; Florio-Ruane, 2002; Kincheloe, 2004; Labaree, 1996). This offering requires a deep understanding of the complexities of enacting meaningful theory into practice pedagogically. Sadly, this is a missing component of the curriculum in many teacher preparation programs due to the extensive government mandates that regulate the teaching profession (Cochran-Smith, 2006; Darling-Hammond, 2009). Effective teaching isn't rewarded as outwardly as effective research in higher education at large research institutions like UC Berkeley (Giroux, 1988; Goodman, 2006; Hurst, 2011; SooHoo, 2004) - the students, customers of the university, are aware of this too.

The formulaic cycle of teaching, "the transmission model" (Darling-Hammond, 2006, p. 300), and mechanical teacher instruction needs to be broken if in fact we will match our 21st Century pedagogical practices to meet the exciting and timely theories calling for change in multiple social and political systems and structures including our schools (Giroux, 1988, 2002; Lund and Carr, 2008; Noddings, 2013; Shaker and Heilman, 2008).

Many people, including teachers, assume that knowledge just happens to them, that it is handed to them by some "parent like seer" (Sizer, 2004, p. 2) rarely do people and professors alike ask *how* something is learned. Sizer states, "...people are not apt at self-diagnosis nor much given to intellectual self-consciousness (Sizer, 2004, p. 4). Hence, delivering information, testing and information regurgitation is most common practice even on college campuses, perhaps even more so than in elementary and secondary schools.

Despite great theoretical conceptions of the purpose of education for a democratic nation to prepare our future citizenry for responsible participation (Dewey, 1916; Giroux, 1988; Greene, 1988; Pitkin, 1982), very rarely do we see this sound theory enacted in a proactive productive manner (Giroux, 2003; Hurst, 2011). There are theoretical conceptions calling for education for democracy including responsible citizenship and social responsibility, and there are few models for how to do this effectively. Many theorists also illuminate the fact that the current academic situation, students sitting as docile bodies and classroom dialogue being teacher-led, top down, is in direct contradiction to these goals (Foucault, 1977; Freire, 1970/1993; Noddings, 2013; Oakes et al, 2003; Tyack and Cuban, 1995).

Students' main concern is providing the answers that will get the results, the grades, which, in their minds and the minds of parents, will lead to the best and highest paying jobs. In the best case scenario, school in America is a means to an end, "training" for the sake of what's next, and what's next must include (if on the upper track in college) prestige, money and success in the current system as it is designed (Kohn, 1999; Oakes, 1995; Oakes et al, 2003; Sizer, 2004).

Hopefully, this is not the end of the story for our classrooms, our students and our country. In the 21st Century, we must provide a practice in the classroom that matches our ideals as a nation. Human development toward enacting the principles of democracy (sound principles like equity, personal responsibility, mutual respect and active engagement) in everyday life is a necessity for our next generations (Noddings, 2013; Howe and Strauss, 2000; Pitkin, 1982). Our resilient, energetic, enthusiastic adolescents/young adults are the ones responsible for the future integrity of our society, our co-created human existence, and our shared planet. Good teaching is

essential to nourish this growth. "We need renewed public attention to the importance of teaching and to the complexity and subtlety of that craft...students need to develop their powers of thought, of taste and of judgment" (Sizer, 2004, p. 4).

A Call for Action

In a recent article titled, "Chomsky: The US behaves nothing like a democracy," Noam Chomsky draws a comparison between what he calls RECD or "Wrecked" which stands for *Really Existing Capitalist Democracy* and the rhetoric of democracy spoken in patriotic speeches and what children are taught in school. He says that the US version of this democratic rhetoric includes the statement "government 'of, by and for the people'" but in reality 70 percent of the population (that is the lower 70 percent on the wealth/income ladder) have no influence on the policies we live by whatsoever. This contradiction between the rhetoric of democracy as taught in schools or lauded in patriotic speeches as compared to the lived reality of democracy in our nation is an important juncture to pause and reflect as it relates to the outcomes of Education 190 for the students. Even if we did in fact strive toward and reach democratic ideals in the classroom, this is not the reality of most places of work, schooling systems, and as Chomsky states, our current government - including the policies affecting the general public. "When you get to the top, which is maybe a tenth of one percent, people essentially get what they want, i.e. they determine the policy. So the proper term for that is not democracy, it's plutocracy," he said (2013, para. 5).

This is not inspiring information, but it is increasingly the reality of the society we live in, which former students are engaging with day in and day out. Thus, listening to their struggles with bureaucracy in outdated systems and structures when attempting to create change beyond Education 190 stimulated many questions and resulting actions.

In an effort to allow more educators the ability to lead classrooms for the future and more people to demonstrate the complexities of ethical development and social responsibility for the 21st Century, we need to continue to problematize antiquated ideas and practices around epistemology and pedagogy, and promote excitement towards turning rich theory into meaningful action. We need new forms of knowledge production and new correlating pedagogical practices to meet the current demands of human (development) evolution toward a new emerging global (consciousness) community with interdependence, cooperation and collective awareness as themes. The "training" of students, the dumping of information, the reduction of classroom time to reading and information regurgitating, and even the use of technology as advancement, all driven for and by the motivating force of "the grade" (Kohn, 1999; Noddings, 2013; Sizer, 2004) will not allow human beings to reach their maximum potential for on-going growth and contribution, which I assert is our birthright as human beings. Our birthright is to grow, change and develop as a practice that we can learn, self-diagnose and instigate for a lifetime.

We need innovations in our thinking about the purposes of education and our practice now if, in fact, we will produce the results necessary for the advancement of a conscious human evolution in the history of the world. The Commission on Human Rights in 1948 - chaired by Eleanor Roosevelt and comprised of 18 global leaders from various political, religious and cultural backgrounds - created a powerful possibility for the future of the world by declaring the fundamental human rights and freedoms of everyone on the planet ("History of the United Nations," n.d.). This declaration made largely in part to stop the human atrocities of genocide

and otherwise human ignorance experienced during World War II, was encouraged "to be disseminated, displayed, read and expounded principally in schools and other educational institutions" by the United Nations ("History of the United Nations," n.d.). The language and ideas currently exist, the problem is that our practices do not match our good ideas. We can no longer talk about the same problems we've been talking about for decades, in the same epistemological and pedagogical manner and hope to produce different results than the ones that we already know to be true for our shared human existence.

Currently, "mediocre sameness" and "mediocre harmonies" (Sizer, 2004, p. 4) is the future we can count on for our adolescents⁴ because it is currently what they learn as the highest standard in school. Sizer states, "We have settled for mediocrity in our thinking of what's possible for our most important cultural resource and asset: our future citizenry and our future leaders" (p. 4). At a historical pivotal moment when extreme poverty, racism, violence against women and girls, and ecological destruction is the reality, we need human beings who know how to grow and practice conscious evolution as individuals and in a collective. This is what will allow us to transform the limitations of our current culture and systems. What happens in the years of adolescence is of extreme importance for the capacities of our future generations to transform defunct ways of being and thinking that inform oppressive, outdated structures and systems. We need a new cultural norm and a national ethos for education that includes democratic citizens capable of personal and social awareness, diversity consciousness, and the intrinsic drive to care for the good of humanity and to evoke the democratic principles we stand behind as a nation.

Before his death in 2009, Ted Sizer struggled to keep the conversation for democracy and education alive in the face of the increasing national discourse on stricter standards, student testing and educator accountability. Lewis Cohen, the executive director of the Coalition of Essential Schools said, "His ideas were not compatible with the current vernacular of standardization and testing. He believed you really have to know your students and your school as to be responsible to kids as they are and not as data points or widgets on an assembly" (as cited in Viadero, 2009, p. 12).

Unfortunately, the assembly line is what most students have experienced for their education as they enter college life as undergraduates at the University of California, Berkeley.⁵ And, the overemphasis on testing, grades and the regurgitation of knowledge doesn't stop when they reach the university. The reduction of education to a preparation for capitalistic participation and gain is perhaps the most current and pressing problem facing our education system today (Giroux, 2002). After years of studying the system both as an educator and a graduate student, it occurred to me that most of the current issues we face in education as a country stem from the over-emphasis on separating, comparing, sorting, evaluating, measuring and over-analyzing students' success in relationship to skill sets that are mediocre reductions of what's truly possible

⁴ Adolescence is characterized as a transitional stage of physical and psychological human development. The cognitive development that occurs is most commonly associated with the teenage years and extends into the early twenties. Chronological age is not the most important indicator, rather it is a transition from childhood to adulthood and includes multiple transitions involving education as a connecting cornerstone in most people's experiences. Also, employment, new living circumstances, and other types of training characterize the transitions.(Arnett, J.J., 2004).

⁵ Students' Personal Accounts and Final Reflections Fall 2003- Spring 2010

for human beings. Also there is an over-emphasis on competition or how students perform in relationship to each other.

This type of education only serves to drive students toward individual gain at the expense of developing their ability to engage in cooperative dialogue and action, and to truly understand and practice the democratic principles of equity, fairness and justice. They lose their ability to work together to solve the most stymied social issues of our time, and they lose their ability to care, given the gravity of the social issues we face. We truly need students and future leaders who understand the flaws in the system and are willing to stand and work toward becoming the change.

After listening to student voices and reading anecdotes in journals over the course of eight years as an Education 190 educator on campus, I decided to do the necessary research to isolate the outcomes and substantiate the Ed 190 pedagogy into an example of teaching for personal and social change that could be used by others. This study is a piece of my *Call Toward Action*.

These problems sourced from the data, undergraduate student voices, are the primary source of knowledge in this study. After hearing and witnessing hundreds of students speak about the life-altering changes they experienced in Ed 190, I became very interested in doing the necessary research to expand on the results. I inquired, What were the unique aspects of the pedagogy that allowed the results students reported, including moving away from the confines of the education system as it is designed now toward the goal of contribution and forwarding the well being of humanity at such a crucial juncture in time on the planet? In the spirit of the pedagogy in action itself, I realized that the answer must come from the mouths of the students themselves, in addition to my own reflections as a practitioner of this work. For this reason, I have purposefully included their voices as a substantial component of the analysis and write-up in this study.

Overview of Research Findings and Dissertation Layout

This dissertation is a case study of a particular non-traditional and democratic pedagogy employed in a higher education setting, and provides an illustration of transformative teaching and learning.⁶ My overall argument, derived from the findings, is that students' abilities to engage in constructive conversations across difference for justice and equity, and to ultimately take action toward social change are demonstrated when they are supported in their self-awareness, their personal and social development as well as their ethical development. In addition to adding more intellectual knowledge about current social issues, the students must realize the interpersonal nature of working toward change. Students' ability to engage cooperatively and collaboratively in a learning community and later in the larger society is the result of more democratic and liberatory pedagogical structures in the classroom (Freire,

⁶ Transformative Learning Theory is a growing body of literature that I am beginning to explore now, even though I've been attempting to practice it for many years. The origins are attributed to Jack Mezirow, an American scholar in the field of adult education. It also draws heavily on the constructivist theories of Noam Chomsky, Jean Piaget, Lawrence Kohlberg, as well as sociologist Jurgen Habermas (Sol, 2013, p.102). Mezirow proposes that for adults to learn effectively they must enter a process in which they are able to call into question their assumptions about the world (Mezirow, 1991 in Sol, 2013).

1970/1993; hooks, 1994, 2003). These structures allow students to turn the theory and ideas of social justice/change into a lived reality, praxis.

Teaching for personal and social responsibility is substantiated by current theories of education for the 21st century, and is taken to a new level of possibility for the world (beyond good ideas) through illustrations of transformative teaching and learning in practice such as this one. Also, the American Association of Colleges and Universities is calling for more opportunities for students to develop their capacity for individual and social responsibility. "Ethical excellence in the new millennium" is a current calling in higher education that this study addresses (AAC&U's report, 2004). This study rests on the notion that one of the core social purposes of education should be providing a space for students to develop their capacity to become responsible global citizens, and that good education results in more social good for everyone (Giroux, 1988, 2002, 2004; Greene, 1988; Hersh and Schneider, 2005; Johannessen and Unterreiner, 2008).

Utilizing the philosophy of democracy⁷ and agreed upon democratic principles⁸ in the classroom is a starting place and a foundation. Through carefully crafted learning experiences the students practiced "becoming democratic."⁹ The results of this study indicate that this practice is a strong access point to personal and social change. This requires an on-going commitment to bringing the theories of democracy alive in the classroom framework, and to including the students in the process of creating this framework. Once the creation is in motion, there are central pedagogical commitments that support the on-going growth of the democratic community as well as students' individual growth toward enacting the principles of democracy, the shared values they have defined as central to the learning experience at the beginning of the semester.

In part one of the dissertation, I describe the purpose and significance of the study, while setting the foundation for where the conception of the pedagogy derives from theoretically. I also give background information about the history of the course and a general overview of the design of the course itself. In addition, I present the methods for research; how the study was conducted and from what epistemological and ontological points of view.

In part two of the dissertation I present the findings, which are established in four chapters (findings categories include; students' internal shifts, collective shifts in the classroom community, and resulting actions on the part of students). In Chapters 5 and 6, I analyze how the stage was set for (personal and collective) transformative learning to occur in the classroom. I present the personal internal shifts students said they experienced in correlation with key pedagogical practices. It is my assertion that "setting the stage" provided *the space* for individual

⁷ The philosophy of democracy referenced here stems from Plato's theories and includes the idea that democracy is a shared form of government in which state-power is held by the majority of citizens. In this type of government there is a shared perception of social and political power among many people and is based on the premise that all members of the society (citizens) have equal access to power and that all citizens enjoy universally recognized freedoms and liberties. These liberties include as paramount the freedom of political expression, and the freedom of speech and press. Democracy, from our point of view, is a theory in motion, it is a constant creation, it is not fixed. It is an ideological point of view for human existence, equality and freedom that is enacted; it is the possibility of social and cultural transformation toward the achievement of a democratic social environment for everyone.

⁸ The students identify the agreed upon democratic principles at the beginning of the semester. During the Spring 2007 semester some of these principles included equity, personal responsibility, mutual respect, and action.

⁹ "Being democratic" in this case includes the principles of being equitable, just, fair, mutually respectful, personally responsible and socially active.

and collective shifts (to occur) in the community. In Chapters 7 and 8, I analyze the collective shifts and learning that occurred in the community as a whole and the resulting student action taken.

In part three of the dissertation I synthesize the findings into recommendations for "teaching transformation" in the 21st century with a commitment to living in a more peaceful and socially just world (Hope A. and Timmel S., 1984; Hurst, 1986; Noddings, 2013). While synthesizing the final outcomes of the course, I explore the implications of the study, with recommendations for how to translate the study into meaningful practice. I also briefly discuss the limitations of the pedagogy and of the study itself and conclude by answering the question, How does one teach toward the 21st century vision for "a shared humanity"? (Bell, post-class interview, August 2013).

In the following section, I give a brief overview of the content of each chapter, and summarize the major findings that will be presented in each.

Part One: Setting the Context for the Study and Background Information

Chapter One: Purpose of the Study

The purpose of the study is largely to respond to a call for more pedagogical models of democratic, transformative and social-justice oriented teaching in higher education. In the 21st century, there are global imperatives (moral and biological) that require pedagogical innovation in order to create the social, political, and cultural shifts many politicians, educators and philosophers are calling for our world (Appiah, 2006; Chomsky, 2014; Coburn, 2005; Dalai Lama, 1999; Gandhi, 2002, Hersh and Schneider, 2005; McLeon, 2007; Noddings, 2013). A key component of the changes envisioned allows people and societies to move from being competitive and individualistic toward becoming cooperative and interdependent in thought and action (Noddings, 2013). Also, there is "a great deal of work [in classrooms] that needs to be done to advance the necessary tactics to enact these [more democratic, social justice-oriented] principles" (SooHoo, 2004).

A proposed solution derived from this dissertation study is a focus on teaching for personal and social responsibility in higher education. *Creating a space* in the university classroom for people to transform themselves and the communities we co-inhabit is essential to the forward the movement toward the well-being of humanity at this juncture on the planet. Thus, in an effort to substantiate the above solution and provide an illustration, I studied how the students experienced the innovative pedagogy of a particular course on current issues, education, and social change taught democratically at the University of California, Berkeley over the last twenty years. Education 190 is a course inspired by the action and philosophies of Myles Horton, Paulo Freire, John Hurst and the legacy of educators/social activists committed to using education as a vehicle for social change.

I inquired how the results students experienced in this course could be used to inform pedagogical theories for the 21st century and thus substantiate the necessity for these types of learning experiences in higher education. If in fact "a new world order" in the new millennium (Appiah, 2006; Coburn, 2005; the Dalai Lama, 1999; Hersh and Schneider, 2005; Noddings, 2013) is called for, what insights from this particular transformative teaching and learning experience are useful to educators committed to contributing? In short, I seek to expound upon the notion that personal and social change are inextricably linked and both are supported in a

class run democratically with a commitment to praxis, employing the most cutting edge pedagogical theories. I argue for transformative teaching and learning as a means to contribute to social change efforts by studying one example in practice.

The problem with our current system of education in the United States is that we do not know how to move sound theory (democratic and social justice-oriented) into sound teaching practices. While a lot of good theory abounds (Dewey, 1916; Freire, 1970/1993; Giroux, 1988, 2002, 2004; Kincheloe, 2004; Pearl and Pryor, 2005; Pitkin, 1982; Noddings, 2013; Sizer, 2004; Zinn, 2005, 2007), there are few studies (Darling-Hammond, 2000; Des los Reyes and Gozemba, 2002; Oakes and Rogers, 2006; Shor, 1996) that demonstrate *praxis*, or theory in action. I argue that relying on outdated teaching methods to bring forth new innovations in society and culture is bankrupt, and I discern that despite the grand call for innovations and social justice in the 21st century, there needs to be an equal call for innovation in *teaching practices in higher education* that match. How we learn in school is imperative for our future generations ability to move the planet toward more harmony, more peace and more justice for all. Our classroom practices must match the ideals we espouse, moving individuals toward the ability to participate in a collective community responsibly, with personal awareness intact and on-going personal growth and development for a lifetime as a learned commitment.

Finally, I argue that now is the time for us to take action, to teach each other how to be the compassionate inhabitants of the world who can act toward the changes we envision for our future. Allowing people *a space* to do this work in school is a solution. This solution requires dismantling outdated schooling and teaching practices that separate, sort and pit students against each other. Rejecting the overemphasis on testing, grades and regurgitation is a simple place to start, and is also where Education 190 began.

The findings of this study demonstrate that a global paradigm shift toward more equitable, cooperative, interdependent practices toward "a shared humanity" (Appiah, 2006) is possible when individuals in classrooms experience pedagogies and epistemologies designed to foster personal and social responsibility. Individuals must be guided toward personal growth that includes a firm commitment to ethical and civic responsibility. The individual learns how to become part of the collective, and to create the consciousness necessary for human evolution toward the well-being of humanity when this type of learning is deliberate and does not happen by chance (Coburn, 2005; Hersh and Schneider, 2005; Hurst, 1986; Noddings, 2013).

Chapter Two: Theoretical Frame

This chapter traces the theoretical and practical inspirations for the course design as well as the conceptual framework for democracy and democratic education as it is referenced here. The ideas and practice of Myles Horton in the creation of The Highlander Center, and Paulo Freire's philosophies of education based on his teaching literacy in Brazil largely informed Professor John Hurst's conception of the course. Hurst firmly believed that social change must start with the people and people must be provided *a space* to do the work. As a result, *sharing power* became a central theme in the co-creation of Education 190 and the intended outcome of the course was that students (and educators) would be able to engage in a "group think" (Freire, 1970/1993) environment. Freire's theory of *Consientizacao* is central to the design of the pedagogy and implies that students' view of the world must be allowed as a generative component of learning. This allows participants in a classroom community to deepen the attitude of awareness. He says that this deepening of awareness is characteristic of "all emergence"

(1970/1993), and that allowing students to come to their own ideas in the classroom, allows them to become beings for themselves and thus more actively engaged in the world around them.

The "authentic process" (J. Hurst, Interview, January 31, 2011) of learning in the classroom co-constructed with the students was intended to leave them more prepared and willing for action, and to strengthen their ability to move from problems and ideas toward social contribution. "Emancipatory authority" (Giroux & McLaren, 1986) allows students' participation in the classroom community as central to the knowledge production alongside the teacher. The teacher does not give up her authority rather she includes the students in the co-creation of the course experiences and ultimately, while facilitated by the teacher, the learning that happens is equitably sourced from the reading, the students experiences/knowledge, and the expertise the teacher brings.

I expand upon the principle of equity as a central tenet to this project and a practice in the classroom. Democratic principles enacted through pedagogical choices was a goal stemming from theory about the social purpose of education in a democratic society. Our theory of democracy according to Hurst stems from Plato's definition and states that a shared perception of social and political power among many people is based on the premise that all members of the society have equal access to power and that all citizens enjoy universally recognized freedoms and liberties (J. Hurst, Interview, January 25, 2011). Thus, democracy from our point of view is a theory in motion, and is a constant creation. There are core pedagogical practices that allow this to be possible in the classroom of Ed 190. I present two other case studies, *Learning Power* (2006) and *Pockets of Hope* (2002), that point to examples in the field of the work of democratic pedagogy in motion in other settings.

Theories of feminist pedagogy and activism also inform this project. Traditionally feminists have pushed on abstract forms of knowledge production used in the academy to separate and legitimate valid forms of inquiry and subsequent findings from findings and inquiry that are considered invalid. The idea of "objective knowledge" is replaced by the notion of "situated knowledge" (Haraway, 1988). She says, "The moral is simple: only partial perspective promises objective vision. All Western cultural narratives about objectivity are allegories of the ideologies governing the relations of what we call mind and body, distance and responsibility. Feminist objectivity is about limited location and situated knowledge, not about transcendence and splitting of subject and object. It allows us to become answerable for what we learn how to see" (1988, p. 583).

Thus, the ability to be "self-reflexive" (Naples & Bojar, 2002) allows individuals to account for their knowledge and assumptions. It also allows as valid the inclusion of personal experience in knowledge production and a commitment to growth toward critical consciousness as individuals and collectively in the classroom. Critical consciousness in this case includes being aware of the complexity of social issues impacting the political, social and cultural milieu of our country, and world. How these issues impact individuals and local communities is central as a starting place to developing a collective consciousness about social issues.

In the early years, Women's Studies was considered the academic arm of the activist movement to enact more balanced and equitable practices in all spheres (Naples & Bojar, 2002; Kennedy & Beins, 2005; Scott, 2008). As a result, personal experience was included as paramount to the academic consciousness-raising process in the classroom. Praxis, moving sound theory into action, was also a central goal in the feminist classroom (hooks, 1994, 2003). Education 190 operated in the spirit of such commitments.

In recent years a commitment to activism has dwindled in the face of mounting competitive demands in the academy that require Gender and Women's Studies students and professors to substantiate their work in a more traditional context. As a result, the commitment to feminist pedagogy and activism is no longer a strong research interest (Kennedy & Beins, 2005; Maher & Tetrault, 2001; Scott, 2008), but is a central theoretical underpinning in this study. Many current students (from multiple disciplines) have a disillusioned and uninformed response to Gender and Women's Studies, and/or feminist activism because the key practices of "self-reflexivity" (Naples & Bojar, 2002) and consciousness-raising have been replaced with more traditional "academically rigorous" projects (Kennedy & Beins, 2005).

Finally, theories of *Education for the 21st century* or "ethics for the new millennium" (Appiah, 2006; the Dalai Lama, 1999; Hersh and Schneider, 2005; Noddings, 2013) as written by current global philosophers are paramount to providing a theoretical framework for this study. This literature provides a context for some of the pedagogical choices I made in my classroom that set the stage for personal growth as inextricably linked to social change. These theories rest on the premise that there is a current and critical biological, moral and global imperative for students to learn personal and social responsibility, and that this learning needs to start in classrooms. Specifically, in the instance of this study, the higher education classroom must pedagogically match the calling toward the well-being of humanity and a burgeoning "age of cooperation" (Noddings, 2013). Many theorists of higher education and the American Association of Universities & Colleges (2004) have presented the notion that students do not learn individual and social responsibility including ethical development, interpersonal skills and personal and social awareness by chance (Hersh and Schneider, 2005). These skills must be directly taught and they are best taught when there is an emphasis on the social and emotional development of an individual as well as intellectual development in the classroom. They are also taught in learning communities that support people working together (as a collective whole) and across differences to solve some of our most stymied social issues (Coburn, 2005; hooks, 2002, 2003).

Nel Noddings states, "Habits of domination, insistence on being 'number one', evangelical zeal to convert the world to our form of democracy, all belong to the days of empire. In the 21st century, without deriding the accomplishments of the 20th century... it is time to recover from the harm done by such thinking and look ahead to an age of cooperation, communication (genuine dialogue), and critical open-mindedness" (2013, p.2) She posits that cooperation and connection must displace competition and overspecialization in school. She calls this approach *ecological* as it concentrates on *connections, balance and whole communities of persons and ideas* (2013, 1-10).

Global philosophers argue that our biggest challenge and limitation toward the realization of a more just and peaceful world is not lack of knowledge. Rather, our limitation stems from our incapacity to put meaningful ideas/theory into practice and to teach students to develop their inner as well as their outer worlds (Coburn, 2005; the Dalai Lama, 1999; McLaren et al, 2009). Many others are saying that creating *space* in the classroom for the work of praxis, requires teaching contemplative practice¹⁰ and interpersonal skills that match our social imperatives

¹⁰ "Contemplative Practices are classroom practices involving, allowing or causing deep thought. These practices cultivate a critical, first-person focus, sometimes with direct experience as the object, while at other times

(Coburn, 2005; DeSautels, 2012; Hersh and Schneider, 2005; McLaren et al, 2009; Palmer, 1998/2007).

How can we expect students to leave college equipped for civic engagement, participation and collaboration if we create classrooms that support individualistic, competitive mindsets? Professor John Hurst answers this question by saying, "We must make opportunities for our students to experience with open hearts and minds parts of society and the world they have not intentionally encountered before... People learn best, in terms of the kind of "knowing" we are advocating, when all aspects of their beings-- intellect, emotions, spirits and will-- are fully engaged in the endeavor. In this manner critical inquiry into human condition and the world we live in can develop through dialogue among teachers and students as equally worthy persons and knowing subjects in a context of mutual respect, trust and cooperation" (1986, p. 302-304).

Thus, practicing the philosophy of *Cosmopolitanism* presented by Kwame Appiah (2006) includes being responsible for our daily interactions with strangers. In the 21st century, we must learn to care for an expanding "global tribe" versus our own "local troop" (p.xiii) He says, "Each person you know about and can affect is someone to whom you have responsibilities: to say this is just to affirm the very idea of morality" (2006, xiii).

Our challenge in the 21st century is not *globalization* or *multiculturalism* (Appiah, 2006, p. xiii), efforts to engage diverse people of the world in a single way of life, but rather to learn from our differences toward becoming more aware of our moral obligations to others (Appiah, 2006, p. xiii). He says, "Cosmopolitanism shouldn't be seen as some exalted attainment: it begins with the simple idea that in the human community, as in national communities, we need to develop habits of coexistence: conversation in its older meaning, of living together, association" (Appiah, 2006, xviii-xix)

Chapter Three: Methods for Research

In this chapter, I summarize the theories responsible for informing my research study as well as present the research design of the project. Constructivism and Participatory Action Research are the theories that justify my methods most accurately and my methods are considered ethnographic and participatory. I also explicate how data was collected, and account for my subjectivity in the study. The lens I brought to this study is explained and justified with my ontological and epistemological assumptions.

concentrating on complex ideas or situations. Incorporated into daily life, they act as a reminder to connect to what we find most meaningful. Contemplative practices are practical, radical, and transformative, developing capacities for deep concentration and quieting the mind in the midst of the action and distraction that fills everyday life. This state of calm centeredness is an aid to exploration of meaning, purpose and values. Contemplative practices can help develop greater empathy and communication skills, improve focus and attention, reduce stress and enhance creativity, supporting a loving and compassionate approach to life" ("Contemplative Practices," n.d.).

"Contemplative practice is an experiential mode of learning and self-inquiry. Historically, contemplative practice has been taught by the world's spiritual traditions. "However, in the last three decades, the fields of psychology, medicine, and education have recognized that contemplative practice can contribute to well-being and maturation. As a result, health professionals and educators have been teaching contemplative practices in 'non-religious forms' that can be used as a resource for resilience by agnostics and atheists, as well as by people with a spiritual or religious worldview" ("What is Contemplative Practice?," n.d.).

Briefly, my ontological assumption is that any given reality is informed by perception and perspective. There is also agreement in our world about the nature of our current reality, and this reality can be challenged by different points of view, and then there are some realities that are never questioned. Epistemologically, I believe knowledge is a co-constructed phenomena that includes intellectual pursuits as well as physical, emotional and spiritual dimensions of reality. All of these dimensions interact to create knowledge that we consider real.

Thus, challenging traditional research conventions is an important aspect of this dissertation study. The participants in this study include the students I taught and myself as the educator, also a participant in a democratic process initiated by Professor John Hurst to create more *spaces* for people to evoke the circumstances for the social changes they envision. My research goals include pushing on what we know and how we know it as well as contributing to the movement for social justice and global transformation.

Patti Lather's stance on the need for praxis-oriented research and dialectical theory building is central. Also the ideas presented by Don Trent Jacobs in his book, *The Authentic Dissertation* (2008) that education should be utilized to improve the social, economic, physical and spiritual health of our world are grounding theories for this project. Jacobs' says that the historical values of academic research in the western tradition are challenged when scholars attempt to employ values in their research and writing that are situated in people's version of reality, reveal virtues (i.e. generosity, patience, courage, respect, humility, fortitude, etc), care about and contribute to making the world a better place, and are critical of cultural and educational hegemony. The best dissertations push the disciplines boundaries and open new areas for research (pp. 1-3). So, it is in the spirit of caring about the future of the world, pushing boundaries and attempting to "break new trails" (Jacobs, 2008) that I present the following write-up of my research and teaching. The terms participatory, empowering, and life-enhancing best categorize my guiding motivation for teaching and research (Mills, 2006/2013).

I was a central part of the classroom experience and my participation in the course determined outcomes. The students' participation determined outcomes, too. The students are not my subjects rather the transformative learning experiences we co-created are the phenomena I am choosing to isolate. I locate myself within the classroom as a facilitator and a participant as well as a teacher. These roles have allowed me to explicate the phenomena of the pedagogy employed from multiple points of view, including my own.

Chapter Four: The Site - Background Information

In this chapter, I present the primary context in which this case study sits, the University of California, Berkeley, the Graduate School of Education and a description of the course itself. Included as essential is background about Professor John Hurst, the originator of the democratic project that led to the co-creation of Education 190, and my background as an educator and social change agent including the teaching philosophy and experience I brought to this work. The overview of the course includes the details of its offering during the years of this study and some of the foundational ideas that informed the curriculum. The course is described as a pedagogical philosophy in motion enacted with many curricular layers that were implemented simultaneously. Each layer is discerned and then an overall table of how the class unfolded sequentially during the Spring 2007 is presented.

I discern that the course was not prescribed from beginning to end through a course syllabus including a schedule of readings or grading policy. A syllabus was presented at the beginning of the semester which informed students of the intentions and commitments of the class as well as the requirements for participation. This syllabus as well as a list of course readings and some lesson plans and assignments are presented in the appendices of this paper.

Part Two: Research Study Findings

The findings chapters each highlight a specific and unique phenomena of the Ed 190 pedagogy, together they represent the emergence of a paradigm for learning that supports the development of undergraduate students toward their full potential as human beings, as global citizens, and leaders capable of making a difference toward the well-being of humanity. Every aspect of the course is not represented in the following chapters, rather the components of the class that were most frequently identified in the data as central to the pedagogical phenomena.

Chapter Five: Setting the Stage - Releasing Performance Pressure

In Chapter 5, I explore one of the first steps in setting the stage for transformative learning in Ed 190, *Releasing Performance Pressure*. In Chapter 6, I present another step teaching interpersonal skills. The findings in Chapters 5 and 6 relate in that both happened simultaneously at the beginning of the semester. I found in the data analysis and write-up that it is difficult to isolate one pedagogical component as multiple components are interacting to create the overall phenomena. Thus, they aren't presented in a step by step process. Rather, they are overlapping processes. The process of deconstruction/construction presented in this chapter was supported by the conversations and teachings presented in Chapter 6.

The findings in this chapter state that releasing performance pressure is an essential part of teaching for personal and social responsibility. The commitment to unpacking traditional evaluation mechanisms enacted in the pedagogical framework of Education 190 guided the students toward co-constructing an evaluation system that more closely matched the principles and goals of the class community. The students contributed to laying the foundation for the learning in the class by designing a class ethos and mission statement and a system for accountability in a democratic process. These constructive processes were supported by the internal shifts in perception and belief students experienced after deconstructing their past relationship to traditional schooling structures. Ultimately, the deconstruction/construction of schooling structures led students to personal realizations that some said are now guiding principles for their lives and have affected their choices personally and professionally.

The students learned a willingness to be responsible for the outcomes of their learning in the class and the outcome for their peers. They became engaged participants in a collaborative deconstruction/construction process and as a result active, engaged members of a learning community. The collective outcome in the Spring 2007 semester was learning to care about the success of everyone in the room, not solely their own success. They also learned that a commitment to their own individual growth contributes the community.

Chapter Six: Setting the Stage - Vulnerability as a Posture and Practice in the Classroom

In Chapter 6, I present another critical step in setting the stage for the collective and transformative learning that occurred in Ed 190. The individual and collective shifts experienced in the learning community of Ed 190 toward more personal and social responsibility were supported by the direct teaching and practice of interpersonal skills, but the teaching/modeling of these skills was just the beginning. The students created and practiced agreed upon values such as trust, cooperation and mutual respect. As a result, the posture and practice of vulnerability emerged as central to the paradigm for learning collaboratively in the Ed 190 classroom. This willingness to be open, authentic and present with others based on a foundation of trust led to the excavation of experiences, perceptions and belief systems regarding current social issues embedded in the system of schooling in the United States.

Students reported that the learned and shared posture of vulnerability in Ed 190 allowed for the emergence of a "brave community" with "brave voices" and ultimately, access to a new learning and leadership paradigm for personal and social change. They said that this experience changed them personally and it changed the pursuit of their education and career. The students' internal shifts combined with a new posture in the higher education classroom led to a ripple effect in the community as a whole. The collective learning power of the group became palpable to everyone in the community. Many said they experienced it as "the transformation of a group of people" (Bell, post-class interview, August 2013).

I posit that *the space* (Palmer, 1998/2007) provided and co-created in the classroom that included the direct teaching of interpersonal skills with specific distinctions provided for the results. The students began to practice operating inside of a commitment to their peers, to the community in the classroom when doing the work of social justice. They began to listen and share from this place of care which allowed the depth of learning to expand exponentially.

In this chapter I highlight the students' conceptualization of vulnerability as a result of their learning experience in Ed 190. I share the pedagogical practices that supported the unfolding of the findings and the theoretical underpinnings that informed the practice. I conclude with the students' conclusions that the result of practicing vulnerability as a posture, new skills emerged including the development of their voices and their ability to empower the other voices in the classroom. I illuminate their final realizations, the possibility for personal and social change as a lived experience in the classroom community.

Chapter Seven: Excavating Social Issues

In Chapter 7, I present the finding that the type of knowledge production practiced in Education 190, the epistemological dialogue,¹¹ in combination with the posture of vulnerability

¹¹ In Paulo Freire's (2005) *Pedagogy of the Oppressed*, he suggests that human beings have the capacity to engage in dialogue or the exchange of words to create new knowledge and new realities. By naming the world through words he says that there are two dimensions: reflection and action. If the word sacrifices action he calls it verbalism. If there is action without reflection he calls it activism. He says, "There is no true word that is not at the same time a praxis. Thus, to speak a true word is to transform the world...Human existence cannot be silent, nor can it be nourished by false words, but only by true words, with which men and women transform the world...Dialogue is thus an existential necessity. And since dialogue is the encounter in which the united reflection and action of the dialoguers are addressed to the world which is to be transformed and humanized, this dialogue cannot be reduced to the act of one person's 'depositing' ideas in another, nor can it become a simple exchange of ideas to be 'consumed' by the discussants" (pp.87-89). Thus, I am using the term epistemological dialogue to signify his definition that is expounded upon throughout his book.

allowed the students to explore multiple current social issues - issues of oppression and segregation together as interacting forces in the current paradigm of our world and currently reflected in schooling structures and specifically classrooms. The students said that they experienced this knowledge production as a new phenomena and as access to co-creating personal awareness and social responsibility at a deeper level than previously experienced. The final result was awareness of the interrelatedness of all forms of oppression and collective learning toward living with diversity consciously as a practice within the context of (global) community.

I illuminate the core pedagogical practices that allowed the students to do the personal and social work of excavating their experiences, perceptions and beliefs surrounding the most pressing current social issues embedded in the system of schooling in the united states. Given the extensive nature of this exploration of issues covered over the course of the semester (i.e. Language and Culture, Class, Economics and Poverty, Race and Ethnicity, Gender Equity, Violence), I have provided a definition of the core pedagogical practice that supported the process, epistemological dialogue, and have included sample lesson plans from some of the issues covered in the appendices, as well as the table of contents for each topic in the reader.

I explicate the rationale for exploring larger societal issues with education as the lens and provide background for the purpose and pedagogical approach. I begin to explore how the students conceptualized the learning experience as life-altering and present the central takeaways they reported 5 to 7 years after the learning experience. I provide insight into my social justice teaching practice and the students response to the collective learning we engaged.

Finally, I provide a framework for an important student takeaway, the theory of intersectionality. I present data that illuminates the growth students' experienced toward an arrival point of understanding the interrelatedness of all forms of oppression. This awareness led to individual and collective shifts in the community, collective learning and the claiming of a new paradigm that students became willing to work toward. The students said they experienced the co-creation of a new paradigm for the world in the classroom.

Chapter Eight: Collective Action - A New Paradigm Takes Hold

In Chapter 8, I analyze how the students leapt from their understanding of the complexities of some of the most current social issues embedded in our schooling system toward being able, willing and inspired to commit to meaningful action toward social change. In Ed 190, the students said that the result of the collective learning in the classroom, whereby the community defined and practiced shared democratic principles and ethical values, was the experience of a new paradigm for learning, leadership and making a difference toward the greater good in society. This experience inspired action.

The overlapping frameworks of democracy, vulnerability, personal and social awareness allowed students to practice knowledge production that led to radical shifts in their belief systems. As a result they self-reportedly began identifying and acting in new ways. These new ways of perceiving the world, identifying themselves within it and acting toward meaningful change became a new context for their lives. Some said it was different than other types of social justice work done previously or attempted afterward, that they were interested in bringing newly discovered principles, values and "ways of being" (Marie, post-class interview, August 2013) to other settings.

I present a culminating set of findings that the pedagogical commitment to enacting democracy and sharing power, combined with a clear commitment to students' personal growth in the classroom, allowed students to feel more powerful and capable to be and do what they want in life, and that many found that what they wanted to do was make a difference toward the good of the whole or the global collective.

I illuminate how the learning experience inspired action and discuss some of the actions students took. I also present students' responses to one of the core requirements of the class, the "Community Cooperative Project." The students were asked to design a direct action project in the local community to address the issues we studied, and thus were encouraged to take the learning outside the classroom.

I provide an anecdote of one student's personal shift during the Spring 2007 semester as a specific example and representation of the findings in this chapter. I discern the implications of Ann Lee's shift for herself and others and the action she took as a result. A central outcome of her shift was the co-creation of a student group on campus, Education For Change, that eventually led to the co-founding of a non-profit organization, L.I.F.E: Leadership Institute for the Future of Education, and a symposium at UC Berkeley, "Enliven."

I summarize the findings in this chapter by sharing more student anecdotes of insights gained and action taken. This collective learning experience did inspire action. One of the central outcomes was the proliferation of new ideas in the classroom that led to new dialogues and actions outside the classroom. According to post-class interviews, these dialogues continued to inspire students in their education, career objectives and life many years later.

Part Three: Synthesis

Chapter Nine: Towards the Well-being of Humanity

In this chapter, I summarize the findings of this study and frame them inside the African value of *Ubuntu*, "I Am because We Are, as the collective we are the power of the world" (Earl, 2014). I present conclusions in this inquiry I began many years ago. I use my voice and the students' voices to provide a synopsis of the new learning and leadership paradigm that emerged out of the Ed 190 pedagogy. I illuminate the outcomes, the take-aways as the students' conceptualized them and as I have through distilling their voices. I conclude with a central outcome, the results of this phenomena, the experience of a "shared humanity" (Bell, post-class interview, August 2013) in the higher education classroom and "the willingness to act toward meaningful change" (Marie, post-class interview, August 2013).

I provide recommendations for the reader based on the findings and synthesis of the study. I then address the limitations of this study and of the pedagogy itself. I attempt to discern concerns about the validity of my findings.

Some of the limitations are criticisms that others have expressed in hearing about this pedagogy, this study or in reading the outcomes. Other criticisms stem from the body of literature that supports and argues against more "liberatory" ways of teaching and learning.

Finally, I conclude with my answer to the question, *How does one teach toward the 21st century vision of a "shared humanity?"* (Bell, post-class interview, August 2013). I offer my best wisdom that I've gleaned from this study, from the students' conceptualizations and from my years of experience teaching in this way.

Chapter 2: Theoretical Frame

Inspiration for Course Design

Education 190 - Current Issues in Education, is a course that strives to be democratic in multiple ways. Theoretically the course was created for the purposes of exploring democracy in action in a classroom setting with inspiration coming from the democratic popular education model developed at the Highlander Center in Tennessee and specifically from the research and exploration of Myles Horton toward a more democratic educational pedagogy. The conception of the course also stems from the philosophies of Paulo Freire, with specific reference to his theories of “Conscientização” in *Pedagogy of the Oppressed* (1970/1993, p. 35). Also, Professor John Hurst, the founder of Education 190, combined years of his own teaching and activist experience to arrive at the theories of democracy that source the pedagogy. He chose to engage in a collaborative effort with graduate students at UC Berkeley as a central component of the pedagogical design and implementation. The result of the collaboration was an innovative curriculum that attempted to move democracy from an idea into a recursive process in the undergraduate classroom. I will expand upon these conceptual and theoretical foundations throughout this chapter of the dissertation, while I simultaneously attempt to distill and highlight the intended outcomes of the course.

The Highlander Center, formed by Myles Horton in 1932, was influential in setting the stage for the Civil Rights movement in the 1950s and 60s¹². Horton created Highlander for the people with the notion that teaching practices should match the needs of people. The idea that democracy, meaning a system of government of, by and for the people, could be enacted in a classroom setting was a founding principle. He was also influenced strongly by the Adult Education movement in Denmark and by the writings and teaching of Jane Addams and John Dewey. With a strong desire to serve the poor or “working people” of Ozone, Tennessee, and a commitment to Adult Education as a social movement in the United States, Horton travelled to Denmark where he studied the language and the social and political movements that had resulted in a society free of conspicuous poverty or riches. At a workers’ folk high school at Esberg run by Paul Hansen, Horton observed students learning about the basic problems faced by Danish working people and farmers, as well as the international problems faced by the country. Participation by the students was encouraged at all levels (Adams, 1975, p.22).

Horton studied “utopian” communities in the hope of discovering how people who started such places had learned what they needed to know. Education, Horton thought, should help people work in harmony to fulfill common needs, not lead small groups of individuals to better themselves at the expense of others. Horton wanted to find educational venture that would challenge society as people found it. He said, “It is the aim of education to take part in correcting unfair privilege and unfair deprivation, not to perpetuate them...it must take account of the needs of the existing community life; it must select with the intention of improving the life we live in

¹² 1954 – Horton created the citizenship schools “They became the most successful literacy program in the history of the United States in order to provide access to education for the most poor and oppressed” (Adams, 1975, p.113).
 1961 – transferred the Citizenship School Program and its staff to Martin Luther King’s Southern Christian
 1960 – “We Shall Overcome” is introduced to the SNCC, many of SNCCs members attended the Highlander Center (Adams, 1975, 110-120).

common” (Adams, 1975, p. 219). In his judgment, most of what passed for education did not grow out of the needs of the people who were being educated; often education worked actively to the disadvantage of poor people. Rather, he thought, "... learn from the people, start their education where they are at...people learn about unity by acting in unison. They learn about democracy by acting democratically" (p. 205). Thus, Highlander became a process through which people could find purposeful and democratic unity with others to solve their collectively-defined problems (pp. 205-207).

Similar to Horton's sentiments about the democratic purpose of education, Paulo Freire's *Pedagogy of the Oppressed* (1970/1993) also makes a powerful case for the central role of education in struggles to overcome oppression. While Freire never labeled his ideas as democratic education, many others have, and it is commonly noted that Freire's underlying ideas and practice are the backbone for a contemporary definition of democratic education. Much like Horton, Freire believed that people should be educated by their own standards and that empowerment and freedom (for people) should be the end results. Even though Horton and Freire were working during the same time period and on similar projects, they never met or exchanged ideas until late in their lives (Freire & Horton, 1990). During the onset of Freire's career in Brazil, he focused on literacy education for the poor as access to empowerment for people, with social transformation as a result.

Paulo Freire made the attempt to implement something like democracy as an educational method (as did Myles Horton) and not merely as a goal of democratic education, but rather for the goal of empowering more voices to vote and stand for a just and fair system. Freire suggested that a deep reciprocity be inserted into our notions of teacher and student. He wanted us to think in terms of teacher-student and student-teacher - that is, a teacher who learns and a learner who teaches - as the basic roles of classroom participation.

From Herbert Kohl, Freire's specific literacy programs were shaped by what he (Freire) called “the yearning of the oppressed for freedom and justice, and by their struggle to recover lost humanity” (Kohl, 1995, p.1). Instead of imposing a learning program upon a community, literacy programs are built up out of the culture, language, and aspirations of the people to be educated. This implies that the teachers, and the literacy workers, come to know the community before they teach. According to Kohl, the first job of a Freirean literacy worker was to learn. Then knowledge gathered in the study and analysis of a community was codified – that is, organized in a way that lead students to both print literacy and critical analysis of their social, political and economic realities. (Kohl, 1995, p. 2)

Thus, education is situated in the reality of the people to be taught and not in the reality of the teacher. The teacher is not central and there isn't a formula to follow. Freire codified learning and teaching experiences by what he called an epistemological dialogue (1970/1993, pp. 87-91) between students and teacher, students and students, and teacher and students. But, this isn't a conversational dialogue or superficial exchange. There is an element to the dialogue that is centered on the larger goal of “humanizing the world” (1970/1993, p. 87) and allowing the people to "show up as human beings and creators of their own worlds" (1970/1993, p. 88).

Donald Macedo, Professor of Liberal Arts and Education at Harvard University, writes about the grave mistakes academics make when trying to conceptualize and codify

Freire's work. His words remind me of how difficult it is to turn Freire's work into a prescription, a definition or even a formula, and that democratic education or democratic teaching (in Education 190) is not a methodology to be placed in a fixed container. It is a practice informed by humanizing principles and implemented organically or in alignment with

the people it serves. Thus the practice is constantly changing while the basic philosophical underpinnings remain constant.

Even renowned educator and philosopher John Dewey, for whom democracy was a touchstone, did not integrate democratic practices fully into his methods (Kohl, 1995). Thus, a main tenet of Professor John Hurst's thinking - "believing in democratic education or the philosophy of it doesn't make an educator democratic" (J. Hurst, Interview, January 11, 2011) is a cornerstone of the course. In Education 190 and other courses conceived and taught by Hurst, democracy is enacted as a verb and is something that is constantly in motion as a process. While there are multiple theories of democracy for education, there are few models that demonstrate how to move from theory to the actual practice of democracy in the classroom. So, as Hurst said, we are left with a legacy of theory and not many models for how to incorporate these ideas into an actual teaching practice (J. Hurst, Interview, January 11, 2011)

Finally, referring back to Freire's stand for "humanizing" students in the classroom, his correlating theory of *Conscientiazao* is perhaps most essential to understanding the core of democratic education from a Freirian perspective and the theoretical foundations the Education 190 pedagogy. In Chapter 3 of *Pedagogy of the Oppressed*, Freire discusses "the deepening of the attitude of awareness characteristic of all emergence" as *Conscientizacao*. He states:

In contrast with the antidiological and non-communicative "deposits" of the banking method of education, the program content of the problem-posing method...is constituted and organized by the student's view of the world, where their own generative themes are found. The content thus constantly expands and renews itself. The task of the dialogical teacher in an interdisciplinary team working on the thematic universe revealed by their investigation is to "re-present" that universe to the people from whom she or he first received it...and "re-present" it not as a lecture, but as a problem. (Freire, 1980, p. 109)

According to Freire, even if people's ideas are, as he states "naïve" or "superstitious" (1970/1993, p.108), they must have the opportunity to come to, and act on their own ideas versus solely consuming the ideas of others. It is in this spirit and toward this end that the course of Education 190 was designed.

Professor John Hurst was centrally concerned with providing spaces on the UC Berkeley campus where students could focus on "real world issues," and in the spirit of Myles Horton and Highlander, were designed to allow students to become more democratic in practice. He included both graduate and undergraduate students in this implementation as the people who could perhaps, if given the opportunity, address the most current and pressing issues in education. He gave graduate students the power to teach/facilitate these spaces by including them in the course design and granting them sections that were run as self-contained courses. In choosing to focus his academic work and power on promoting quality teaching and undergraduate education on campus versus research, Hurst was enacting the philosophies he believed in around sharing power. He believed, as Freire and Horton did in "the capacity of ordinary people to precipitate change ...and the need for it to start there" (J. Hurst, Interview, January 31, 2011).

His hypothesis started with the people and people's experiences as cornerstone to doing social justice work. This is also the foundation of the theory and practice of Popular Education, termed Adult Education in the 1970s, which derived from the social justice movements of the 1960s, including the Free Speech and Women's Movements. Consciousness Raising was a core practice in these movements that allowed "ordinary people" to educate themselves and each other about the issues that needed attention in the larger society. Specifically in our case, pushing on

the culture of academia that had become mired in strategies and teaching techniques that separated students and teacher from each other, that recreated top-down power dynamics. Hurst said the focus in his courses was "less individual and more on doing something in a collective way" (J. Hurst, Interview, January 31, 2011). In the spirit of moving toward the collective and focusing less on the individual, people/students were allowed to co-create the learning experience and, in order to keep the integrity of the theoretical foundation and process intact, it was never turned into a formula or a prescription to follow. It wasn't "systematized or mechanistic" (J. Hurst, Interview, January 31, 2011) as Hurst said, rather it was intended to be an authentic, organic process that might change based on the participants involved.

This attempt at an "authentic process" (J. Hurst, Interview, January 31, 2011) in the classroom was the goal of Education 190, and the process was enacted by allowing everyday interactions in the classroom space to be fodder for the content and curriculum. Straying from a syllabus or a predictable place was part of the goal, and sharing power with students was paramount. Hurst mused at the fact that most Educators, while being steeped in theory, are often the most resistant to enacting theory pedagogically in ways that push on the notion of education and how it happens. "The irony, he said, is that 'trained' educators are more rigid in their structure and prescription for pedagogy" (J. Hurst, Interview, January 31, 2011).

Power is something that everyone can and is allowed to strive toward in the conception of Education 190. Hurst said, "If we aspired to be democratic, than we must be sure to do everything we can to distribute power equitably. That's one of the reasons why we relinquish the power to grade through the system of accountability...thus literally releasing power versus symbolically...Also we engage the others (students) as equals...it's a constant struggle and its reciprocal" (J. Hurst, Interview, January 31, 2011). Equity is thus modeled versus taught and allows/guides students to relate to each other in such a manner, despite differences.

Intended Outcomes of Education 190: Current Issues in Education

In Education 190, *Current Issues*, the students in the class engaged in an exploration of their world, starting with their own educational experiences. Then they explored how these experiences are intertwined with different social worlds (or society) in a "group think"¹³ environment with the teacher's guidance. Multiple points of view and personal experience were revealed and, through intensive dialogue, new ideas emerged that were grounded in personal experiences and existing theories. While investigating the most current and pressing issues embedded in the system/s of education in the United States, there was also an intensive focus on comparing and contrasting K-12 schooling experiences in different communities and within different schools based on socio-economic class, race, gender, sexual identity, disabilities, language, culture and other issues of identity.

In addition, we took a look at the broad scope of issues impacting schools today including, but not limited to, funding, testing, standards, pedagogy, grading, competition, school leadership and communities, nutrition, and violence. There was also a thematic thread or focus throughout the semester on the impact of education on society, and society on education, which

¹³ Freire references "group think" when discussing his theory of *Conscientizacao*. He states, "Every thematic investigation which deepens historical awareness is thus really educational, while all authentic education investigates thinking. The more educators and the people investigate the people's thinking, and are thus jointly educated, the more they continue to investigate" (Freire, 1970/1993, p.109).

attempted to answer the questions, "What is the purpose of education for a nation that aspires to be democratic?" and "How can we create it that way?"

Perhaps our grand intention was that the students left the course with a new framework for understanding the social issues and the current structures of education (they are embedded in) such that that they learned to participate, to be fully engaged and were motivated to take action. We hoped that they left the class present, prepared and ready to create, at any level and in any field, a more equitable and democratic society.

Beyond this, there was a purposeful opportunity for students to move beyond the conceptual surrounding ideas and theories of democracy and community. We guided them as Palmer states, "to enact the community required for democracy to proliferate" (Palmer, 1998/2007, p. 14). We explored democratic principles¹⁴ and structures in a classroom setting, and then moved toward enacting them into our classroom mission statement; structures and systems.¹⁵ This practice was meant to encourage the development of students into active engaged students, community members and citizens. These democratic structures were supported when the teacher turned her grading power over to the class community and the students engaged in a democratic process to determine how all students in the room would be graded for the semester.¹⁶ Also, students were involved with creating daily classroom practices, guiding the unfolding of the curriculum and creating projects and partnerships in the local community. Thus, the idea that power can and should be shared (in the classroom and beyond) moved from a concept to an actual practice.

In *Pedagogy of Hope* (1992), Freire clearly reveals his stake in the matter of democratic education. "My rebellion against every kind of discrimination, from the most explicit and crying, to the most covert and hypocritical...has been with me from childhood. Since as far back as I can remember, I have reacted almost instinctively against any word, deed, or sign of racial discrimination, or, for that matter, discrimination against the poor" (p. 144). Freire's solutions for resisting discrimination and exploitation, much like Horton's, were not static and neither was his democratic approach to education.

Democratic educators in Education 190¹⁷ strived to carry out theoretical principles of democratic learning through lesson planning and structural choices that moved the theory into practice, but again there wasn't a fixed prescription or mechanized routine for how this was carried out each semester. The students, each semester, in each section, had a say in this too.

Our Conceptualization of Democratic Education - Criticism and Theory

In its early form this kind of classroom has been criticized on the grounds that it can mask rather than overcome the teacher's authority. In our conception of democratic education, the teacher is not giving up her authority. Rather, she values, "emancipatory authority" as coined by Giroux and McLaren (1986, p. 213). She replaces pedagogical practices that emphasize

¹⁴ The democratic principles are agreed upon by the teaching team initially and then the class is also given the opportunity to define important democratic principles.

¹⁵ "Democratic" classroom structures are explicated more thoroughly in the background section on the pedagogical practices of Ed 190

¹⁶ See Chapter 4 p. 56 for further explanation and Appendix D for an example of the Spring 2007 SOA

¹⁷ See Chapter 3 p. 46 for background information and the description of my path toward becoming a democratic educator.

disciplinary control and one-sided information with practices that include the students in creating the classroom experience. This enables students to engage in making choices regarding knowledge claims. They are thus allowed to explore which knowledge claims are most appropriate and desirable for living in a just and democratic state (Shor, 1996). In addition, the traditional power structure of the classroom is disrupted. Students in the democratic classroom of Education 190 are given a voice in designing classroom practices.

Bell hooks, as well as many other proponents of democratic or more liberating education practices, speaks extensively about some of the misconceptions of democratic teaching amongst her academic colleagues. She says that a common misconception is that democratic teaching lowers standards by giving students all of the authoritative power in a classroom. Instead, she argues that the teacher is still very much present as an authority in the democratic classroom. The difference in the pedagogy from some more traditional approaches to teaching and learning is that students are allowed to be *equally* present and authoritative (hooks, 2003).

In contrast to democratic educators, hooks says that authoritarian teachers often invest in the notion that they are the only “serious” teachers, while she says, “democratic educators are often stereotyped by their more conservative counterparts as not as rigorous or without standards” (2003, p. 41). She says that this is a grave misconception and perhaps is part of a larger strategy to protect the status quo while undermining forms of teaching that would instill a critical consciousness in its students. She speaks frankly about how many profoundly talented students (mostly underprivileged) are lost in the academic world because of authoritarian teachers that guard the elite setting by reinforcing “dominator values” (2003, p. 41).

Hooks’ ideas presence one of our core democratic principles in Education 190: equity. As referenced earlier by John Hurst, equity is taken up as a practice in the classroom and thus as 190 educators we took a stand for equitable structures in education that provided support and empowerment for the most under represented populations in academic life at the university. Hooks states in *Teaching to Transgress*,

The academy is not paradise, but learning is a place where paradise can be created. The classroom with all of its limitations, remains a location of possibility. In that field of possibility we have the opportunity to labor for freedom, to demand of ourselves and our comrades, an openness of mind and heart that allows us to face reality even as we collectively imagine ways to move beyond boundaries, to transgress. This is education as the practice of freedom. (hooks, 1994, p. xviii)

And Francis Maher, philosopher of feminist pedagogy states, “If we don’t transform the classroom, we cannot transform the academy and then we cannot transform society” (2001, p. 246).

Our conceptualization of democracy and democratic education stems from an amalgamation of pedagogical theory and the actual recursive practice of democratic education that was developed over the last twenty years in Education 190, but perhaps most importantly in the career of Professor Hurst and his peers educating democratically at the University of California, Berkeley since the 1960s. According to Hurst’s experience, “What is clearly required are democratic structures (in classrooms/schools) where everyone: students, faculty and staff, have equal voices. No other structure offers greater opportunity for each individual to be accepted as equally worthy, to have their inherent dignity respected, and to be afforded equal rights in practice. People must strive to learn within democratic forms if they are to learn how to live democratically” (J. Hurst, Interview, June 6, 2011). John Dewey states that school is a form

of community life. Education is a social function and is a process of living not a preparation for the future. There must be a shared common interest and a recognition of mutual interests with free interaction between social groups (1897, p. 77-80).

When asked about our conceptualization of democracy, Hurst harkened back to Plato's theories. These theories include the idea that democracy is a shared form of government in which state-power is held by the majority of citizens. In this type of government there is a shared perception of social and political power among many people and is based on the premise that all members of the society (citizens) have equal access to power and that all citizens enjoy universally recognized freedoms and liberties. These liberties include as paramount the freedom of political expression, and the freedom of speech and press. Democracy, from our point of view, is a theory in motion, it is a constant creation, it is not fixed. It is an ideological point of view for human existence, equality and freedom that is enacted; it is the possibility of social and cultural transformation toward the achievement of a democratic social environment for everyone (J. Hurst, Interview, June 6, 2011).

With these ideas in mind, democratic educators in Education 190 began to formulate curriculum and classroom structures that would allow students the space to practice interacting with each other and behaving democratically. The values of leadership and creating a "confidence/empowerment zone" in the classroom, as identified by De los Reyes and Gozemba in their research study "Pockets of Hope, How Students and Teachers Change the World" (2002), were also key components to teaching democratically in the Ed 190 classroom. They state, "... we focused on understanding how teachers create a democratic community with their students, how academic learning takes place, how power is distributed in the classrooms, how pedagogy employed by teachers supports the practice of democracy, and how they create the conditions for democratic citizens to emerge" (p. 17).

Our Conceptualization of Democratic Education - Praxis

Beyond the conceptualization of democracy, the actual practice is essential in the 190 classroom and included as an inquiry into power and the re-conceptualization of power. With this goal in mind, 190 educators consistently reflected upon their relationship to power as educators and students were taught to understand power and how it's distributed in most academic settings. In 190, we attempted to share power, with the end goal of enacting democracy and allowing students to become the people willing to make the changes they envisioned for schools and the greater society. De los Reyes and Gozemba, researchers in the *Pockets of Hope* study said, "...students found in their individual and collective power the strength they needed to break the cycle of oppression and rise to question. They began to believe that they had the right to demand an education that did not treat them as 'robots'" (2002, p. 59).

Noam Chomsky states, "...because they don't teach the truth about the world, schools have to rely on beating students over the head with propaganda about democracy. If schools were, in reality democratic, there would be no need to bombard students with platitudes about democracy. They would simply act and behave democratically..." (2013).

To this end of acting and behaving democratically, developing leadership skills, rearranging physical space, creating a confidence/empowerment zone, building a new understanding of education, rethinking faculty power, students' understanding their power, extending an invitation to co-construct knowledge, engaging in difficult dialogue and dissension, providing mentors, and moving from the college to the community, are the actions and ideal

goals of democracy enacted in the Education 190 classroom setting. These are the characteristics of democratic teaching we strived to engage through the curriculum and structure of Education 190. These goals attempted to move the idea of democracy into a reality for the students who experienced this type of education.

One of Myles Horton's main influences, John Dewey, said, "As long as the isolation of knowledge and practice holds sway, the division of aim and dissipation of energy, of which the state of education is typical, will persist." (1897, p. 79) Thus, Myles Horton, Paulo Freire and John Hurst have all attempted to interrupt the dissipation of energy John Dewey clearly illuminates. Each developed their own practices stemming from common philosophies to move democracy from a good idea to an education practice that provides power for the people it serves.

Democratic educators in Education 190 strived to carry out theoretical principles of democratic learning through lesson planning and structural choices that moved the theory into practice. Henry Giroux and Peter McLaren, in their article, "Teacher Education and the Politics of Engagement: The Case for Democratic Schooling" define classrooms as public spheres that need to teach students how to engage actively and democratically in society. They say that democratic educators are not merely concerned with empowerment in the conventional sense, that is, "with giving students the knowledge and skills they will need to gain access to some traditional measure of economic and social mobility" (1986, p. 220). Rather, democratic educators see the issues of teaching and learning as linked to the more political goal of "educating students to take risks and to struggle within ongoing relations of power in order to alter the oppressive conditions in which life is lived" (1986, p. 226). Democratic education is not only a theory to be taught; it's an experience to foster. The content explored in the classroom is important in combination with on-going social and political analysis and relevance to students' lives. Thus student voice, including personal experiences and existing knowledge, as well as theoretical analysis are central and encouraged in a democratic classroom.

According to many scholars, Freirean education is not a prescription that needs to be followed, yet there are main tenets that are at the core of what he calls "liberating education" (Freire, 1970/1993). One of these tenets is dialogue. Student voices are the engine in the democratic classroom. The teacher's voice and expertise is essential, but is not central. This de-centering of knowledge production from the authority of the teacher to include the students as authorities allows the students to be responsible for what they are learning. They are situated at the source of the knowledge generated in the class just like the teacher. Therefore, students are empowered to solve problems based on collaborative effort through dialogue. Herb Kohl says, "For Freire, dialogue is the center of democratic, liberating education. Knowledge, which in banking education is validated and sanctioned by controlling authorities, is not the exclusive property of one class or culture... One of the main concerns of Freirean education is to help the poor reclaim their own voices and creativity. In the US this challenge implies... developing strategies for helping people analyze those aspects of their own cultural lives that contribute to keeping their communities oppressed" (Kohl, 1995, p. 2). And, in the case of the Academy and Education 190, undergraduate students represented a facet of the oppressed group. Each student came into the room with various degrees of firsthand experience with oppression, while also being oppressed at some varying level by the education system. One of our central focus points was to explore how much students didn't know, about what they didn't know about the (education) systems that create and reproduce these inequities.

Again, democratic educators in Ed 190 practiced “emancipatory authority” (Giroux and McLaren, 1986). The National Council for the Social Studies poses the following question and then answers it in their *Position Statement of Democratization of Schools*, “Does democratic education in school undermine authority? Certainly not. Exercising leadership and authority is not inconsistent with democracy” (Hepburn, 1981, p. 1). “Emancipatory authority” means replacing pedagogical practices that emphasize disciplinary control and one-sided information with practices that include the students in creating the classroom experience. In the case of Ed 190, students’ input is central to the design of the course and specifically to how they are evaluated, or held accountable to the goals of the course.

Learning experiences in the democratic classroom are connected to the larger imperative of participating in and helping to create a strong democracy. In *Learning Power* (2006), Jeannie Oakes and John Rogers present a strong case study of democratic education for high school students. They prove that democratic schooling at the secondary level has resulted in substantial policy changes for Los Angeles Unified School District. *This study demonstrates that when students are given power in education the result is change in how education happens. They argue that informed students have a unique political power to create a strong democracy for our future.* They refer to Dewey’s notions of “radical democracy” as a foundation for the democratic educating they implement (Dewey, 1916). They state, “...we argue that movement organizing informed by public inquiry provides our best hope for disrupting the logic of schooling that creates and sustains inequality” (Oakes & Rogers, 2006, pp. 157-158). These educators practices matched their philosophical ideals and the results were student organized social movements to change public policy in LAUSD.

A strong democracy is characterized as citizens capable of seriously confronting public issues through ongoing forms of public debate and social action (Goodwyn, 1981). Many theorists of democratic education pose a familiar question: if students are not trained to be active in classrooms and at school, then how can we expect them to be active in other public spheres?

In Art Pearl and Caroline Pryor’s edited book, *Democratic Practices in Education* (2005), they highlight the importance of integrating democratic principles into the world of teaching. Some of these proposed principles include liberty/freedom, justice/fairness, equality/equal opportunity, inclusion, and the provision of a knowledge base sufficient to meet the responsibility of citizenship. They argue that there is strong support for democratic education, or at the very least, there is recognition of the necessity for it. Most importantly, and toward the support of this research in this study, they note that there is a gap between the ideals or theories of democratic principles in education and the actual practice of these principles in the classroom (Pearl and Pryor, 2005).

In relationship to the gap between theory and practice, they speak extensively of the “objective measures of ability” as an example of the gap (2005, pg. xix). This includes the sorting and evaluation practices that Oakes and Rogers also pinpoint. Thus, traditional sorting and evaluation practices are a key factor in the gap between democratic theory and practice in contemporary education. Like Oakes and Rogers, Pearl and Pryor make the case for the importance of education that promotes “individual rights and develops the capacity (of those individuals) to engage in collective action that respects those rights” as a vital component of a democratic society (Pearl and Pryor, 2005, p. ix).

So while these authors recognize the supreme connection of democratic practices in the classroom to democratic theories of education and ultimately to a democratic society, they question whether most educators are able to make those connections in their own practices today.

They say, "Bringing democratic education to the attention of educators and the general public is timely. Even the most ardent admirers of organizing schools around democratic principles wonder if this purpose is currently attractive to educators...Current educational priorities might not only block progress toward democratic practices; they could be inimical to democracy" (Pearl and Prior, 2005, p. x).

Feminist Pedagogy and Activism

Feminist educators have traditionally challenged abstract forms of knowledge production that erased more experiential ways of knowing. There is a longtime tradition in Gender and Women's Studies that fosters the pedagogical goal of critical consciousness. The ability to be (self) reflexive is an important component of this goal, recognizing ones emerging consciousness as it is happening. According to Maher and Tetrault authors of *The Feminist Classroom*, "Feminist faculty drew on their students' personal experiences and incorporated processes involving extensive dialogue and reflexivity as central to classroom practices (Maher and Tetrault, 1994, p. 94). They state, "Early women's studies classes used journal writing, autobiographical essays, and oral histories of family and community members among other techniques to provide students with the opportunity to explore how their personal lives were shaped by processes of oppression...However, these techniques could not be adopted without incorporating the group process and collective action" (as cited in Naples, 2002, p. 10). According to Dewey and other foundational education scholars, experience requires a process that is (self) reflexive, and this is central to learning. In Ed 190, we took this notion of (self)-reflexivity to a core practice of learning in the community. Each student in my 190 classroom was expected to engage in this process personally through journal writing, as well as inter-personally in pairs and small groups, and in front of the collective whole learning community. This was demonstrated with support, guidance and modeling by the peer facilitators and myself, and it was a practice that everyone developed as the semester unfolded.

bell hooks in *Teaching to Transgress* (1994) also emphasizes that when "our lived experience of theorizing is fundamentally linked to processes of self-recovery, of collective liberation, no gap exists between theory and practice. Indeed, what such experience makes more evident is the bond between the two--that ultimately reciprocal process wherein one enables the other" (p. 61). This reciprocal process of turning theory into action, lived experiences into theory, and collective realization into collaborative knowledge production was a foundation of the theoretical framework informing the pedagogical practices in Ed 190. Some have called this "engaged pedagogy" or feminist praxis (hooks, 1994, pp.13-22).

Activism was a central intended outcome of this type of knowledge production and learning. Originally Gender and Women's Studies was viewed as the academic arm of the women's movement, but later with the institutionalization of women's studies, links to activism and more transformative pedagogical models began to weaken, and power dynamics shifted back to more traditional top-down structure and dissemination of knowledge. According to Nancy Naples in *Teaching Feminist Activism: Strategies from the Field*, "...the institutionalization of women's studies in the academy constrains the development of collective political action that characterized the CR groups of the 1970s. With power differentials between teachers and students and among students, and the surveillance of women's studies curriculum by bureaucratic bodies within the academy, feminist faculty often find it difficult to incorporate the 'commitment to praxis' in their classrooms (today)" (2002, p. 12).

Perhaps Gender and Women's Studies professors and students alike have willingly released their activist commitments and more "liberatory" pedagogical approach (hooks, 1994, p.p.158-62) as a conscious act in becoming co-opted toward and recognized by the culture of achievement and "academic rigor" (1994, p. 160). This recognition maintains their competitive stance in the academy that is still largely driven by traditional Western notions of what counts as knowledge, and evidence of such. As a result, many have lost sight of these concerns that were once paramount (Maher, 2008; Maher & Schneidewind, 1993; Maher & Tetreault, 1992, 2001; Kennedy, 2005; Scott, 2008).

As an undergraduate, I became concerned with feminist pedagogy and turning meaningful theory into action, as I co-taught a Women's Studies class for high school students, and did the necessary research to illuminate the experience in a senior thesis. During my undergraduate career, scholarship was directly tied to action and activism. I entered the profession of teaching after college as a commitment to praxis and I have continued to nurture this commitment ever since. Thus, keeping the spirit of feminist pedagogy and activism alive was a central component of the teaching work I did in Ed 190.

Education for the 21st Century

The task is central because the greatest limiting factor in realizing a just and peaceful world is not lack of knowledge of the critical underlying principles or the general direction of necessary change but rather our incapacity to put into practice this knowledge in a comprehensive plan for action that can and will succeed. The key is "succeed!" The greatest human challenge of all time is how do we, in fact, change our present global course before it is too late? (John Hurst)

In the article "A Pedagogy for Peace," (1986) Professor John Hurst claimed, based on years of teaching experience in Peace and Conflict Studies at UC Berkeley, that students who were given the opportunity to integrate theory and knowledge with experience struggled in the classroom (in a positive way) to create effective democratic forms and processes. This experience allowed them "to know" (p.302) authentic democracy in their lives. He said, "We must make opportunities for our students to experience with open hearts and minds parts of society and the world they have not intentionally encountered before... People learn best, in terms of the kind of 'knowing' we are advocating, when all aspects of their beings-- intellect, emotions, spirits and will-- are fully engaged in the endeavor. In this manner critical inquiry into human condition and the world we live in can develop through dialogue among teachers and students as equally worthy persons and knowing subjects in a context of mutual respect, trust and cooperation" (p. 302-304).

Hurst's goal for students in Peace and Conflict Studies in 1986 is still relevant today in the 21st century and was central to the on-going creation of the course Education 190 over the last twenty years. This goal was to have students work within the community; local schools and organizations and attempt to effect social change. This goal served to guide students toward questioning and revealing deeply entrenched world views. Hurst argued that if these types of learning experiences didn't happen in school, and especially in higher education, then people would run the risk of never questioning their filtered and preconceived realities (Hurst, p. 302). Learning experiences such as the ones Hurst created in Peace and Conflict Studies or Education

190 are an essential component of everyday people being able to effect social change toward the health and well being of humanity and the planet at a critical juncture in the history of the world.

In the book *Education and Democracy in the 21st Century* (2013), Nel Noddings unpacks 20th century tendencies toward "habits of domination" (p. 2). She says, "Habits of domination, insistence on being 'number one', evangelical zeal to convert the world to our form of democracy, all belong to the days of empire. In the 21st century, without deriding the accomplishments of the 20th century... it is time to recover from the harm done by such thinking and look ahead to an age of cooperation, communication (genuine dialogue), and critical open-mindedness" (p. 2). And, she adds that cooperation and connection must displace competition and overspecialization. She calls this approach "ecological" as it concentrates on "connections, balance and whole communities of persons and ideas" (pp.1-10).

And, in a similar vein, educators from UCLA's Graduate School of Education and Information Studies posit that culturally oppressive curricula and pedagogical practices are contributing to the maintenance of the status quo (segregation, alienation and disempowerment) especially for non-dominant students. In response, they presented "Critical Spiritual Pedagogy: reclaiming humanity through a pedagogy of integrity, community, and love" (2009), an approach that challenges mainstream educational practices by proposing teaching methods that include concepts such as humanity, spirituality, power and even love. In this setting students are allowed to reclaim their humanity supported by practices that offer "love and integrity in an interdependent classroom community" (Ryoo, Crawford, Moreno, & McLaren, pp. 132-136).

They define humanity as "the totality of one's experience of being human within varying socio-historical contexts and specific power relations"(p. 133). Spirituality is referenced as the "human spirit that contains numerous aspects of human existence and overall commitment to the philosophy of *becoming*" (p. 135). They state, "To speak of the human spirit is to speak of a practical wish to be free..in struggle, as a spiritual warrior who finds strength through self and community consciousness" (p. 135). Finally, they describe love - "*or agape, a love that uplifts the beloved and their capacity to act,*" (p. 140) as the strongest contra-posing force to all forms of exploitation in schools. They say, "...an interdependent community (in school) for the development of human potential holds great promise...to move beyond the constructs of critical pedagogy to incorporate an acknowledgement and respect for the spiritual and sacred in teaching and learning (Ryoo, Crawford, Moreno, & McLaren, pp. 136-137).

In 2005, the journal *Liberal Education*, devoted an issue to "Educating for Personal and Social Responsibility." The introduction states, "Hopes for a 'new world order' were dashed quickly and violently on September 11, 2001, when it became clear that nothing less than our way of life is at stake...'order', they said, still includes many of the same old oppressions that rightly offended the moral sensibilities of humankind" (Hersh & Schneider, pg. 6). Hersh and Schnieder argue that now is the time to "revalue the concepts of civilization and what it means to be fully human, to renew our commitment to tolerance and freedom, and to reawaken our awareness of worldwide interdependence and ecological contingency" (pg. 6-13).

They identify growing problems facing college campuses, including cheating, violence, depression, suicide, drug abuse and other forms of self-destructive behaviors and state that the urgency for educating the "whole student" (pp. 6-13) toward personal and social responsibility is proven by the statistics. They state, "Educational institutions, colleges and universities inescapably influence students' values and ethical development; "moral and civic messages are unavoidable in higher education...it is better to pay explicit attention to the content of these messages and how they are conveyed than to leave students' moral and civic socialization to

chance" (Colby et al, 2003, xi in Hersch and Schneider, 2005, p. 9). They argue that educating for academic skills alone is not sufficient to prepare graduates with moral and civic commitment:

Although many institutions espouse the goal of producing morally responsible as well as intellectually competent graduates in their mission statements, colleges and universities-- in practice-- do not generally educate for morality as intentionally or proficiently as they do for intellectual skills...We know we can teach students organic chemistry; we know we can teach Keynesian economics and the history of the Italian Renaissance. But if that is all we do, then we have failed them. If, in the process, we don't also teach students about passion and the relationship between passion and responsible action, then we leave them dulled. Our students will have all the knowledge and skills they need to act, but they will lack the focus or the motivation or the profound caring to direct the use of their skills. (Hersh and Schneider, p. 10)

According to the educators contributing to this journal devoted to "ethical excellence" (p. 7) in the new millennium, "students on college campuses are frequently left to their own devices to address the spiritual, ethical and interpersonal challenges they encounter in college and beyond" (p. 9). According to the American Association of Colleges & University's report (2004) "Greater Expectations: A new vision for learning as a nation goes to college," higher education is called upon to educate "intentional learners" (p. 9) who have a clear understanding of the goals of their education and who include among those goals an explicit commitment to "individual and social responsibility" (p. 10).

Thomas Coburn, president of Naropa University, writes and expands on similar subject matter after leaving "a more conventional liberal arts college... in search of fresh leverage on the liberal arts tradition" (p. 58). He calls for a focus on what he terms "contemplative education" (pg. 58), which brings secularism and spirituality together into today's academy. He acknowledges the centuries of intellectual thought that have shaped our current culture on college campuses and argues that there has been an over-emphasis on the cognitive mind, on objectivity, and the definition of a public sphere that is intentionally free of religious influence. Yet he also distinguishes how *contemplative education* or *spirituality* is much different than religion:

...when the Enlightenment set out to understand the external world in objective terms, apart from the inner life of the knower, it took a tack away from the holistic education that had previously characterized the Western academy and the classical traditions of learning throughout the Middle East and Asia, an education that aspired to nurture both the inner and the outer person. (Coburn, 2005, p. 58)

The inclusion of spirituality or contemplative practice in the classroom thus seeks to nurture the development of the inner person as well as the outer.

If Western philosophy is a series of footnotes to Plato, the pedagogical debate of the past few years has been a series of footnotes to the several battles of the books that began with Bacon's proposals for the 'advancement of learning,' ... the tradition of liberal education that we inherit developed in two phases, one emphasizing 'the personal-cultural, knowledge as understanding, 'the other emphasizing 'the object-objective, knowledge as information,' and these two phases have 'never quite integrated.' (Coburn, 20015, p. 60)

The current discourse around 21st century pedagogical practices is, according to Coburn, "the result of a long-standing search to fully understand what it means to be human, and therefore what it means to be educated with a balance of inner and outer knowledge" (p.60) It is time he says, to move beyond "the culture of argument" (p.60); he also notes that he is not the first to make such a claim. He writes,

The demands of the twenty-first century require such a move...a new model is at hand, the heat generated in the culture wars over 'decentering' the curriculum points us in a constructive direction. The assumption in those wars, of course, was that there was, or should be, a single center to the curriculum. But suppose there has never been a single center to liberal education. Suppose we recognize the dual heritage of liberal education over the past many centuries and seek a model that does justice to the dialectic between its two strands. (p. 60)

Many educators, including the ones cited here- Hurst, Noddings, McLaren, Hersh, Schneider, and Coburn - are currently calling for a model for education in the 21st century that allows students to become the globally responsible thoughtful and caring citizens our world needs now. The question remains, how do we answer this call and continue to move beyond good ideas, strong philosophies, and powerful messages? This call is of great concern now and thus central to my motivation for conducting research on an existing pedagogical model in higher education that might forward these sound ideas into a lived reality for our future. I turn to the philosophy of Kwame Appiah to add more theoretical grounding for this call:

Each person you know about and can affect is someone to whom you have responsibilities: to say this is just to affirm the very idea of morality. The challenge, then, is to take minds and hearts formed over the long millennia of living in local troops and equip them with ideas and institutions that will allow us to live together as the global tribe we have become. (Appiah, 2006, p. xx)

Appiah resurrects the philosophy of cosmopolitanism in his book, *Cosmopolitanism, Ethics in a World of Strangers*. He posits that our challenge in the 21st century is not globalization or multiculturalism, efforts to engage diverse people of the world in a single way of life, but rather to "learn from our differences toward becoming more aware of our moral obligations to others" (p. xv). He says, "Cosmopolitanism shouldn't be seen as some exalted attainment: it begins with the simple idea that in the human community, as in national communities, we need to develop habits of coexistence: conversation in its older meaning, of living together, association" (Appiah, pp. xi - xix).

Appiah discredits the notion that differing (ethical) values will inevitably lend toward conflict. In response he asks a poignant question: "What do we owe strangers by virtue of our shared humanity?" (p. xxi). Moreover he argues, "By the end, I hope to have made it harder to think of the world as divided between the West and the Rest; between locals and moderns; between 'us' and 'them.' The foreignness of foreigners, the strangeness of strangers: these things are real enough. It's just that we've been encouraged, no least by well-meaning intellectuals, to exaggerate their significance by an order of magnitude" (Appiah, p. xxi).

The tendency toward division and conflict that Appiah (2006) highlights and the "habits of domination" (Noddings, 2013, p. 2) points to exemplify the classrooms of the 20th century. Noddings says that these classrooms are still very much present in the 21st despite the need for other models (Noddings, 2013, p. 2). "Establishing authority" (Freire, 1970/1993) as determined

by one's ability to possess the most knowledge fits into this matrix and current way of operating in schools. This academic game of "knowing more" as supported by current competitive evaluation structures creates divisions and separations between students (Kohn, 1999). Moreover, as Noddings (2013) and other educators highlighted here argue, over-emphasis on intellectual development from other types of human development that are equally important such as emotional, moral/ethical and even the spiritual development of the individual is detrimental to our shared humanity (Coburn, 2005; Hersh and Schneider, 2005; Hurst, 1986).

In order to evoke the new world's order, to develop humanity toward a greater capacity for co-existence on the planet, and as Appiah states strive toward and arrive at the habits of co-existence, "our shared humanity" (p. xv), we must move beyond outdated ways of thinking and learning in school. He says, "There are some values that are, and should be, universal, just as there are lots of values that are, and must be, local. We can't hope to reach a final consensus on how to rank and order such values. That's why the model I'll be returning to is that of conversation-- and, in particular, conversation between people from different ways of life" (Appiah, p. xxi).

This is not necessarily a new idea only created for the 21st century. M.K. Gandhi also declared similar sentiments in the 20th century: "...the ultimate objective of education should be...to help create not only a balanced and harmonious individual but also a balanced and harmonious society where true justice prevails" (M.K. Gandhi in Gandhi, A., 2002). However, it is a notion that is becoming more and more urgent for us to consider as we face the sustainability of life on Earth the way it is now for the next generations (Noddings, 2013).

The focus on anthropocentric individualism prominent in Western culture has led humans to see themselves as separate, self-sufficient beings. Combined with patriarchal, capitalistic ...objectives of conquering the land and reaping its resources (including the human inhabitants) for competitive good, humanity has lost touch with its original connection with its own self, with the land and with one another. (Arabena in Sol, 2013)

Given this "disconnected disorder" (Arabena, 2006) it is perhaps easy for the actors in school, teachers and students, to fall into the binary of dominator/subordinated in the classroom. This is the past and present accepted reality of humanity in general. If the roles are re-conceptualized, power dynamics are balanced, evaluation structures re-conceptualized than perhaps power can be balanced in the greater society as a whole for the future. Taking all of this into account, in Education 190 we asked students to explore if it is possible to have a relationship to knowledge that is not about power and control, or even criticism, judgment and fear, authority or being better than another (J. Hurst, Interview, January 11, 2011).

I write this dissertation in an attempt to forge new pathways for teachers and students in the new millennium. Classroom spaces must reflect the future for humanity we envision. Many educators and theorists are saying, there is a worldwide challenge to widen the vision of education beyond mastering a body of intellectual knowledge as measured on (standardized) tests (Darling-Hammond, 2000, 2006; Lantieri, 1996, 2001; Noddings, 2013). Some are also saying that this must include the students' inner as well as outer life, or ethical, emotional and spiritual development as well as intellectual development (Ayers, 2004; Coburn, 2005; Chodron, 2001; Gandhi, 2002; Hersh and Schneider, 2005; Hurst, 2011; McLeon, 2007; O'Reilly, 1998) Linda Lantieri states in her book *Schools with Spirit*, "Education should be a source of nurturance for the spirit as well as a means of reaching understanding (Lantieri, 2001, p. xiii).

The ideas of "a pedagogy for peace," as presented by Hurst, "ecological education," as presented by Noddings, "critical spiritual pedagogy," by Jean Ryoo, Jenifer Crawford, Dianna Moreno, and Peter McLaren, "education for personal and social responsibility," presented by the journal *Liberal Education*, "contemplative education," as presented by Coburn, and "cosmopolitanism," presented by Appiah have a similar thread. It is time for us as "a shared humanity" (p. xv) to enter the next dimensions of relatedness, cooperation and interdependence. This dimension starts with the individual's capacity for ethical excellence and social responsibility. The findings in this dissertation assert that ethical excellence and social responsibility can be an exciting, transformative learned experience in the higher education classroom. According to the Dalai Lama: "There is a place for this type of education, the type of education that expands the heart as well as the mind" (as cited in McLeod, 2007). And Francis Parker, pioneer of the progressive school movement said:

...given the right conditions, the human soul will find that tentative truth which is best for itself...Every aspect in personal development is through original inference and its practical application. No human being can find the truth for another. (1894, *Talks on Pedagogies*)

And M. K. Gandhi said,

Since a human being is a complex of body, mind, and spirit, true education should help develop all these three dimensions of the human personality in an integrated way. Education must be closely linked to work and creativity...True education should give one the ability to transform knowledge into wisdom. (as cited in Gandhi A., 2002)

Chapter 3: Methods for this Study

In this chapter, I introduce the methodological framework for my case study of Education 190: Current Issues in Education and the outcomes participating students conceptualized. Despite the fact that the course came into existence before this time and is still in operation now, I have focused my research on the years 2002-2011, when I participated in the course creation, and the teaching and learning that happened in and around my classroom. I explain the rationale for this focus. In addition to defining the methods for this study, I will also give a brief overview of the philosophical underpinnings that support my research design, including the paradigms and body of knowledge that situates my work. In particular, I define Constructivist and Participatory Action Research as the theories that justify my methods most accurately. This study is ethnographic and participatory. I will explain how the data was collected and coded. I conclude with a discussion of my teaching background, subjectivity and how I account for the lens I brought to the study, as well as possible bias.

Philosophical Underpinnings for Research

In this study, my ontological assumptions stem from the notion that reality is informed by perception and agreement by participators. I believe that knowledge is a co-creation and that the intellectual or mental dimensions of knowledge production are not the only dimensions that inform reality. There are physical (time and space), spiritual (evoking universal human law), emotional (feelings) dimensions that also contribute to our reality. I believe that all of these dimensions interact to create the knowledge of what we consider real. Getting to "the facts" is informed by a situated perspective, even slight differences in perspective can alter what is presented as "the truth" or "findings."

I also believe in a world that is co-created by assumption of agreed upon realities; whatever the conversations, ways of being and doing that are accepted are the norm, anything that pushes on this norm is not always accepted because it is not agreed upon by the larger culture as the way things are done or have been done. I argue that the notion of "objectivity" used in the academy to separate and validate forms of inquiry and subsequent findings from findings and inquiry that are considered invalid are never fully "objective." Donna Haraway calls this idea "situated knowledge" (1988). She states, "The moral is simple: only partial perspective promises objective vision. All Western cultural narratives about objectivity are allegories of the ideologies governing the relations of what we call mind and body, distance and responsibility. Feminist objectivity is about limited location and situated knowledge, not about transcendence and splitting of subject and object. It allows us to become answerable for what we learn how to see" (p. 583).

Thus, while striving toward a more "objective truth" in this study by incorporating the students' perspectives with my own perspective, I realize that my conclusions are not objective. My findings synthesize multiple student perspectives from multiple backgrounds. Taking some distance from the work of teaching over the last four years, I have been able to alter my original notions and have been open to outcomes that I didn't anticipate as a piece of the story. The relationship with my former students is a piece of the story, as I too was a participant in this democratic project initiated by Professor John Hurst many years prior to my participation. Thus as participants I believe we came to agreement over time about the truth of our story. I have attempted in this study to expand and expound upon the agreement reality co-created by me and

the students. The notions of "feminist objectivity" as presented by Donna Haraway (1988) have been a guide.

In the last twenty years, feminists have pushed researchers to have greater concern for relationships with their subjects, as well as toward the greater political implications of research. They have argued that people as researchers do not and cannot conceptualize outside of the self's location in a specific historical time and body. They have challenged conventions and attitudes that make a certain way of looking at the work representative of the discourse of science and thus more scientific (Bogdan & Biklen, p. 28-29).

This challenging conventions has allowed early qualitative studies, such as Mirra Komarovsky's study of women in higher education in the 1940's, to become important documents in movements for social justice. According to researchers Bogdan and Biklen, "Komarovsky's work became an important document of the feminist movement in the early seventies" (1992, p. 18). So, it is in the spirit of challenging what we know and how we know it that I embarked on a study of transformative pedagogy in my undergraduate classroom. Also, the research goal of contributing toward the movement for social justice/global transformation is central.

The book, *The Authentic Dissertation, Alternative ways of knowing, research, and representation* (2008) by "Four Arrows" Don Trent Jacobs,¹⁸ as well as Patti Lather's (1986) feminist approach to critical research and liberatory pedagogy are central to the design and write up of this dissertation. Lather's stance on the need for praxis-oriented research and dialectical theory building are central. She presents praxis-oriented research as empirical research designed to advance "emancipatory knowledge," with a primary objective "to involve the researched in a democratized process of inquiry characterized by negotiation, reciprocity, empowerment — research as praxis." She argues that "just as there is no neutral education, there is no neutral research" (p. 257-260). As Jacobs argues:

The concept of formal education is universally acknowledged as a major resource for maintaining and improving the social, economic, physical, and spiritual health of our world. Doctoral programs represent the highest level of such education, and dissertation work is the pinnacle event in them. Many educators are not satisfied that this culminating product is really doing all that much to solve the challenges facing us in the twenty-first century. In fact, a number of us believe that in many ways, directly or indirectly, the 'academy' may be partially responsible for our collective inability to significantly mitigate warfare, global warming, social and ecological injustices, domestic violence, loss of habitat, racism, economic despair, etc. (Jacobs, 2008, p. 1)

Jacobs goes on to say that the historical values of academic research in the western tradition are challenged when scholars attempt to employ values in their research and writing that are situated in people's version of reality. He states that some of the best dissertations are "authentic. They are, in essence, spiritual undertakings and reflections that honor the centrality of the researcher's voice, experience, creativity, and authority (2008, p.1) These dissertations "reveal virtues (i.e. generosity, patience, courage, respect, humility, fortitude, etc), care about and contribute to making the world a better place, and are critical of cultural and educational hegemony. The best dissertations push the disciplines' boundaries and open new areas for

¹⁸ "Four Arrows" is Don Trent Jacobs' Native American name.

research" (pp. 1-3). So, it is in the spirit of caring about the future of the world, pushing boundaries and attempting to "break new trails" (Jacobs, p. 3) that I present the following write-up of my research and teaching over the last 12 years. The terms Geoffrey Mills (2006/2013) uses in his description of Critical Action Research; participatory, empowering, and life-enhancing best categorize my guiding motivation for teaching and research.

Methodological Position

Constructionist and participatory worldviews inform this study. In the social constructivist view, the participants' perspective is central to the overall views of the situation. Subjective meanings are told through social and historical lenses. Questions are open-ended and "the researcher listens carefully to what people say or do in their life setting...constructivists researchers often address the 'processes' of interaction among individuals. They also focus on the specific contexts in which people live and work..." (Creswell, 2012, p. 21)

In the participatory view, social action as a result of research is central, as well as discerning the issues facing marginalized groups. Participatory Action Research is focused on "helping individuals free themselves from constraints found in the media, in language, in work procedures, and in the relationships of power in educational settings" (Creswell, 2012, p. 22). These types of studies often begin with a social problem and a particular stance. Participatory inquirers often collaborate with participants, and they may include participants in the design of the study and its write up. Qualitative researcher John Creswell says, "The 'voice' of the participants becomes heard throughout the research process," and at the end of the study participatory researchers usually advance an "action agenda for change" (Creswell, 2012, p. 22).

The above explanations of constructivist and participatory theories of research are most pertinent to my project. I am starting from an assumption of socially constructed knowledge and as a result, there is not a neutral place from which I choose to create knowledge. Therefore as the researcher, I never claim authentic neutrality, a notion that is most important to my research findings.

As a result of this basic premise, and the notion that members of poor or oppressed communities have particular insights that should not be overlooked, I designed a study that focused on capturing students' voices during and after a transformative learning experience in higher education. This special insight, garnered from the students' voices is included as paramount to solving the problems in education identified at the beginning of the paper. Thus, the lines between researcher and subjects are blurred, and together, everyone attempts to join equally engaged in the pursuit of knowledge for a common purpose. The end purpose of this study is not to gain knowledge only for knowledge sake, but rather *to use the knowledge to produce change in alignment with the overarching goal of a more equitable society.*

According to the Center for Popular Education and Participatory Action Research at UC Berkeley, "Participatory research can be seen, in its ideal manifestation, as a seamless integration of what is generally thought of separately as research, education and action toward social transformation" ("Center for Popular Education and Participatory Research," n.d.).

I've crafted this project with an eye toward contributing to the larger goals of social transformation using education as the vehicle for change. The students in Ed 190 would not traditionally be considered an oppressed group as a whole, but there were certainly many students who participated in Ed 190 who came from poor communities and had experienced systemic oppression in their access to education and their experiences in school. In the same

classroom, there were students who had experienced more privileged middle and upper class access to education and social experience. Part of the beauty of the course certainly was that the pedagogy provided a mechanism for the entire group to begin working across differences to make changes in the inherent inequalities in the system.

Some might consider all students in our public education systems oppressed, given the top-down structural and institutional powers that govern how the system operates for them. Further, specifically students at a public university could be considered more oppressed by systemic and structural problems than those in private school settings. As I reference in the background section of the dissertation (Chapter 4), 30 percent of UC Berkeley's incoming freshmen class are first generation college students and come from poor and underserved communities ("History of UC Berkeley," 2014). Public school students don't often have a strong voice when it comes to making decisions about how this system is executed toward the greatest good for all.

Thus, I structured my research - data collection and interpretations of findings - on students' perceptions as well as my own. Also, my experience as a teacher-researcher¹⁹, as well as the nature of the democratic pedagogy employed, allowed me to immerse myself as a participant in the classroom and on the campus as a professional, as an educator, as well as a graduate student. My intention has also been to immerse myself in a transformative classroom space run democratically so that I might contribute to a theory or theories of pedagogy for the 21st century that are based on actual pedagogical practices employed in a university setting. I am interested first and foremost in the undergraduate students who participated in the democratic classroom of Education 190 and their response to the non-traditional academic practices in the classroom juxtaposed to the normalized educational practices of academic life at a large public university. For this reason, I also consider my research *Ethnographic* in addition to *Participatory*.

Ethnographic Methods

"Understanding is achieved by virtual or actual participation in social situations, through a real or constructed dialogue between participant and observer...It brings together both the perspective of the participant who calls for understanding and the perspective of the observer who seeks causal explanation."

-Michael Burroway, Ethnography Unbound, 1991

¹⁹ As a Master's student, I conducted **Action Research** in my high school classroom at Berkeley (Alternative) High School and was pleased with the results. The results are published in Chapter 3 of the forthcoming book, *The First Year of Teaching: Urban Teachers Conducting Classroom Research* (2014), Teachers College Press. **Action Research** focuses on research conducted in elementary, middle and high school classroom/school settings with a focus on curriculum/program evaluation. Action researchers are often schoolteachers or principals who participate in their own inquiries and are committed to taking action and effecting positive educational change based on their findings. Geoffrey Mills (2006/2013) defines Action Research as a systematic inquiry conducted by teacher researchers, principals, school counselors, or other stakeholders in the teaching/learning environment to gather information about how their particular schools operate, how they teach, and how well their students learn. In a sense Action Research is research done by teachers for themselves (pp.3-5).

Qualitative researchers are concerned with understanding behavior from the subject's own frame of reference and tend to collect data through sustained contact with people in settings where subjects normally spend their time. According to researchers Bogden and Biklen, "The researcher enters the world of the people he or she plans to study, gets to know, be known, and trusted by them, and systematically keeps a detailed written record of what is heard and observed. This material is supplemented by other data such as memos and records, articles and photographs" (Bogden & Biklen, 1992, p. 2). More specifically, ethnographers approach a culture and *hope to understand it through the way its members understand their own culture themselves*. Thus, in qualitative research the human dimension is extremely important as well as the intersection of social and cultural issues this dimension reflects (Bogden & Biklen, 1992).

In *Ethnography Unbound*, Michael Burroway and his graduate students embark on a year-long investigation into qualitative research using participant observation methods. Burroway states, "...all studies examine how power and resistance play themselves out in social situations that are invaded by economic and political systems" (1991). Certainly, teaching "democratically" while giving students grading power in a highly competitive and academically rigorous university setting might be considered an act of resistance. In interviews and during the course, many of the students explained their experience of the phenomena of "the Ed 190 pedagogy" juxtaposed to their experiences in other classes on campus, or past experiences with learning, and school in general.

Over the last ten years as researcher, I immersed myself in undergraduate life at UC Berkeley, as an *Ethnographer* might, both inside and outside the four walls of the classroom. With a focus on crafting a research project, I have learned more about students' perceptions of their educational experiences than I predicted was possible, given my role as facilitator/instructor of a class on campus. I have thus come to know some of the culture of academic life on campus for undergraduates, and it is this context that has allowed me to observe the institutional forces that shape students' educational experiences in a public university classroom. Power and resistance are key themes in academic life at UC Berkeley and certainly the milieu on campus is invaded by economic and political systems.

My study of "Education 190: Current Issues in Education" has been an entry point into students' academic lives. Due to the democratic pedagogical design of the class and the content covered, students were asked to deconstruct their own participation in normalized education practices such as tracking, grading, competition, ranking, test-taking, etc. It is through democratic practice and ultimately participating in an educational setting that they reported as quite different from the norm that students began to understand the institutional forces that guided their pursuit of higher education and ultimately their pursuit of a future or profession/career. They came to understand education as their training for life and living it, and sometimes - for the first time - they realized that they had not thought critically about their participation in the normalized structures of education which were ultimately producing the typical pathways for their future, both professional and personal.

Burroway speaks of the advantages and disadvantages of participant observation. He states that the dangers of the research lie in the realm of overly close contact with the participants, which can lead to the possibility of generalization, which he calls the "uncertainty principle." Burroway explains that, "the closer you get to measurement on some dimension - intensity and depth- the further you recede on others-objectivity and validity" (1992, Introduction). Thus, subjectivity has been of great concern to me as I gathered data and began analysis for this project. Towards this end, I have been consistently aware of making new

discoveries or perhaps probing deeper into the phenomena of "the Ed 190 pedagogy" than I did previously. I have now been out of the classroom for a number of years, and mostly away from daily student contact. This distance from the practice of teaching has given me a chance to evaluate my lens and keep expanding it based on student data. Meanwhile, I have continued to explore theories of research that might fit the overall perspective and scope of my project.

I have concluded that my research extends beyond "participant observation" to include subsequent reflection, in light of student voices captured 5 to 7 years post their initial learning experience in Ed 190. Also, I have been interested not only in learning the undergraduate academic situation, which was the concern of the students, but also in learning from the academic situation created in the democratic classroom of Ed 190. In this type of classroom, the students' perceptions of their own education and, in particular, their response to non-traditional teaching and learning practices in the college classroom matter. I will attempt, in Burroway's words, "to take on the task of turning observations into explanations, data into theory" (1991, p. 5).

Data Collection and Analysis

I chose to study the impact of this particular "Ed 190 pedagogy" (the one I co-created in my classroom) on students' lives in a longitudinal research project because the students' conceptualizations of the outcomes of the course are of central importance to determining the outcomes. I have catalogued reflections from students that span the course of my Education 190 teaching tenure. The student voices in this paper are a sample of those catalogued reflections, and mostly are the voices of students interviewed 5 to 7 years after their initial learning experience in Ed 190 during the Spring 2007 semester.

I analyzed approximately 40 student voices out of 1000 for the purposes of this write-up, but my data collection and observation spanned the course of multiple semesters and hundreds of students. I catalogued student data and artifacts that span the course of my teaching tenure, eight years. I also kept a few different teaching logs and binders to record my process, some semesters more heavily than others. While teaching, I kept an eye towards the position of researcher and engaged in regular dialogues with Professor John Hurst and former students around the subject matter of understanding the philosophical underpinnings and correlating pedagogical practice. I consistently refined my practice as both participants; educator and researcher.

Despite the fact that Education 190 was and has been taught by different people over the course of twenty years, I chose to narrow my data collection to the teaching work that I did in and around my classroom, and the teaching work that my former students did. Two of my former students became Ed 190 educators after my departure. One taught during summer sessions and is currently a high school teacher in Oakland. The other chose to get her master's degree in the School of Education at UC Berkeley after graduating so that she could teach the course. Both of these former students, used the formula or basic curriculum that I used and have catalogued. I shared all of my materials and practices with them including the files that I used to teach each component of the course. I also stayed in regular communication with them as they taught.

Given the nature of the pedagogy, and the shared space for teaching it²⁰ each section of Education 190 was based on similar tenets but was delivered uniquely based on the expression

²⁰ Professor John Hurst and a panel hired people to teach a self-contained section of Ed 190.

and experience of the educator. Thus, outcomes may have been different for students given the section they were enrolled. Specifically due to the fact that I taught the course 18 times over 8 years, I chose to study the phenomena of the pedagogy as it was isolated, and developed over time in my classroom. I also brought unique components to the pedagogy and its expression based on my professional and personal experience. Who I am as a person and an educator impacted the learning space. I will expand more on my experience in the last section of this chapter and in the next, Chapter 4, Background Information.

A pilot study conducted during the Fall 2006 confirmed that it might be best to conduct the research on this “Ed 190 pedagogy” in my own undergraduate classroom from the beginning to end of one contained semester. As a result, I entered the classroom on January 16, 2007 with the knowledge that I would be researching as well as teaching and that I had no idea how the semester would turn out for the students or for me. I had goals and intentions, but the results were not yet determined. The role of researcher was a new "hat" to wear in Ed 190, but given the amount of time I spent participating in rather than leading the class, I was excited about trying out my new role as participant observer. I wrote a letter to students entering the class at the beginning of the semester describing my project and they were given an option to participate or not. They all signed a waiver and agreed to participate. I also received exempt status from the Commission for the Protection of Human Subjects (See Appendix A).

This role of researcher in Ed 190 turned out well, as I had a former student assisting with the collection of field notes and a few other former students helping to gather data in focus group discussions. I was able to meet with these three students regularly to discuss the findings and we began analyses of the data altogether. These students were included in the initial round of data analysis.²¹

Then in the Spring 2011, I gathered more data. I began interviewing many of the students I had interviewed from the Fall 06/Spring 07. This interviewing continued until Winter 2014. I also interviewed many students who had participated in the class during other time periods when I had catalogued my own written reflections. The interviews were extensive. I sent questions ahead of time (See Appendix B), and then interviewed students in two or three different phases. During the first phase, we had a general conversation that included their written answers to the questions. During the follow-up, I narrowed in on specific areas that I wanted more clarification or a deeper reflection. I also interviewed John Hurst, founding Professor of Education 190 and the Undergraduate Education Minor in the Graduate School of Education, extensively over the course of three different in-person visits. I recorded and transcribed these conversations.

²¹ These students created the Ed 190 Action Research group on campus in the Spring 2007. They became the initiators of this recognized student group and others joined the organization later. The student organization was formed to conduct the necessary research to legitimate the pedagogy they deemed "life-altering" with an intention to share the pedagogy within a wider educational audience and to hopefully encourage the practice of it in more educational settings.

Data Collection Overview

- Fall 2002 - Spring 2010 Gathered and filed students written reflections (journals, personal accts, mid-term, and final), catalogued portfolios, kept files of curriculum used each semester and a teaching log/binder that captured the unfolding of each semester.
- Fall 2006 Conducted pilot study of Ed 190 pedagogy by keeping a teaching reflection log, cataloguing student written reflections, and audio/video taping some class sessions. I also interviewed a handful of the students participating outside of class.
- Fall 2006 Ed 190 Action Research Group is created. Former students begin collecting and analyzing data in focus group discussions.
- Spring 2007 I apply and receive exemption from Human Subjects and begin an extensive study of one complete semester of Education 190. A former student part of the Ed 190 Action Research Group takes field notes and assists with audio taping of every class session. I keep an extensive teaching reflection log after each class session and catalogue all student written reflections. I also interview students outside of class. The students are aware that I am teaching as well as researching the pedagogy of the class. I continue to work with the Ed 190 Action Research Group to analyze data.
- Fall 2010 - Fall 2013 I interview students post their initial learning experience in Education 190. In the write-up I refer to these interviews as "post-class interviews".
I interview Professor John Hurst over the course of three extensive in person meetings. I engage in dialogue with former students teaching Ed 190 and participate in the co-creation of L.I.F.E and Enliven (See Chapter 8).

For the purposes of this dissertation write-up, I narrowed the bulk of my data pool to approximately 40 students who represent the various cross sections of race, ethnicity, socio-economic class, gender, sexual identity, language, school and cultural background of those attending the class each semester in general.

Based on the research questions identified earlier, I have narrowed in on a handful of areas that explicate the phenomena of the pedagogy employed in 190. I have placed specific emphasis on the areas students seemed most interested in discussing or recurring themes that emerged consistently across the data. I also focused on what the students' took away from the experience of Education 190 in students' lives, many years beyond their contact with the pedagogy of the class. Due to the fact that my findings are derived from the students' conceptualizations of the learning experience as well as my own, I have purposefully included their voices substantially throughout the text. I also used underlining in the quotations for emphasis on the words that are most important to the overall analysis.

Data Analysis

At the beginning of the data collection process during Fall 2006-Spring 2007, I gathered field-notes from the class sessions and focus group discussions. I also interviewed students outside of class and catalogued journals. I kept a teaching log. During this time, I highlighted recurring themes in the transcriptions and wrote memos. My teaching log also became a place of reflection. After each class session, I recorded observations.

In addition, as mentioned previously, a few former students formed the Ed 190 Action Research group on campus and we met regularly outside of class during the Fall 06-Spring 2007 to share data and analysis. They assisted with gathering audio and video recordings while capturing field notes. They facilitated focus group discussions. They coded data for reoccurring themes and wrote memos. We discussed themes as they emerged in the data.

Field note collection stopped at the end of the Spring 2007, but I continued to catalogue students' written reflections and portfolios in addition to curriculum . As I began post-class interviews in the Spring of 2011, I also wrote a debrief after each telephone conversation and I started writing memos in response to transcriptions. In some memos I compared and contrasted two or more students' perspectives. Mostly the interviews were conducted over the phone. Interpretation and analysis was also ongoing throughout the interview process, as I documented my learning from those interviews and applied insights in the memos I wrote.

I began a textual analysis after transcriptions were complete. I kept a right column open for notes and electronically highlighted the text based on codes that I had created. The original codes were labeled; important ideas, (intended) outcomes of the pedagogy, distilled principles and values, students' aha moments. As I read and reread transcriptions I looked for the emergence of new themes and started a running list of the recurring themes. My initial list included some of the following themes:

- class as a catalyst/ripple effect
- community/giving back
- voice/vulnerability
- ongoing learning/Ed 190 for life
- exponential learning (includes the learning that happens outside the classroom)
- personal storytelling/sharing
- action
- embodiment of theory/learning
- "authentic" democracy/democracy in motion and evolving
- commitment to participation/change is possible
- building relationships
- making a difference
- understanding multiple perspectives
- giving up judgment or preconceived notions/bias
- social issues
- grades/evaluation

Eventually, as I narrowed the list and reread text making notations of when the theme occurred, the themes changed and there were fewer of them. Finally, I pulled quotations that matched different themes. I then analyzed the data for each theme in isolation.

Also, I coded for emerging (democratic) principles and (ethical) values in the text. Some themes of the original list included:

- equality
- compassion
- participation
- responsibility/accountability
- being open and willing
- love, consciousness/unity
- equanimity, peace, justice
- sustainability
- freedom
- citizenry
- trust
- safety
- play
- patience
- respect
- authenticity
- oneness.

Again, I went through a similar process as previously highlighted. I eventually added to the list and then narrowed at the end with the reporting of principles and values that occurred most consistently in the data.

My theoretical frame for the study changed during the write-up. I added to it based on the emerging findings I isolated from the data. Education for the 21st Century as a subheading in Chapter 2 was added last. I then began to analyze and interpret the findings with this added conceptual frame in mind. While the theories of democracy and democratic education, and feminist pedagogy were still relevant, they moved into the background as I added the new literature. This was an exciting turning point in the project as the data had allowed the theoretical frame of the study to shift and thus the conversation about the findings and their implications shifted too. It was at this point that I went back to the data and analysis to make sure that I had in fact captured the most recurring poignant themes in the study with this new framing.

After isolating recurring themes, I attempted to link pedagogical practices that supported, produced or were related. Also, I kept writing my own thoughts as the educator/facilitator and co-creator of the pedagogy.

The context for learning created by the pedagogy evolved over time during the ten years I was formally involved with Education 190: Current Issues in Education. The final product isn't a prescribed curriculum, rather it provides some methods and insights for transformative teaching in the 21st century, and an example of "a more democratic pedagogy" (J. Hurst, Interview, January 2011) that produces the type of results some students reported as life-altering or transformational in their lives.

The collection of data in multiple forms, including field notes, student archives, my teaching log and interview transcripts, has lasted for many years and has led me in many directions. I have data (including student writing and reflection in journals, mid-term and final papers) that spans the course of all of the semesters I taught. I also have student portfolios from multiple semesters and from all of the students who took the Spring 2007 class. All of this data also informed my thinking for this dissertation project.

In my attempt to focus in on students' response to the class and their specific conceptualization of the pedagogy, I have uncovered some of the ideologies that support the popular and dominant model of teaching and learning, and in particular assessment and evaluation at a large, public, western, educational institution like UC Berkeley. More importantly, I have highlighted the shift that happens for students when they are allowed to try democracy in the classroom and specifically when they are given the opportunity to democratically design an evaluation or accountability system that determines their final grade. What happened in the context of my section of Ed 190 is by no means a statement about the way transformative teaching and learning or democratic education can or should look in every classroom, rather it is one possibility that stands out as worthy of study, documentation and analysis.

It is important to note that the phenomena of the Ed 190 pedagogy expanded beyond the four walls of the classroom into the larger campus community, the local Bay Area community and beyond. I explicate this phenomena in Chapter 8, *Collective Action* as this was impetus for designing this research study. Also, students applied and became peer facilitators for subsequent semesters after taking Ed 190. This component of the educational program connected the communities created during each semester (see Chapter 4. for background information plus Appendix G for application) and is partially responsible for the phenomena that students experienced as Ed 190, as an experience more than just a class on campus.

Subjectivity: Locating Myself As Democratic Educator and Researcher

I started formally practicing and investigating democratic education twelve years ago as I was hired to teach by Professor John Hurst and a panel of Ed190 instructors in the Graduate School of Education at UC Berkeley. I remember quoting bell hooks (1994) during this group interview and feeling inspired by my connection to her ideas through multiple teaching experiences (See Appendix H for Philosophy of Teaching Statement). I said that after many firsthand experiences in diverse settings with creating opportunities for social transformation to arise, I still believed the classroom to be one of the most radical places of possibility for change. As I cited hooks, I felt that Ed 190 was perhaps a location where I could practice the theory that inspired me and do the teaching work that I was practiced in and passionate about already.

Previous to teaching Education 190, I began investigating teaching as access to social transformation as an undergraduate at Syracuse University teaching Gender and Women's Studies to high school students. While I taught, I simultaneously researched my teaching project collaboratively and wrote a senior thesis. Leading and organizing activist efforts on campus for a student collective of 80, while engaging professionally with professors on advisory committees to improve the Gender and Women's Studies department was a central piece of my undergraduate life.

Upon graduating I received a multiple subjects teaching credential and began teaching public school in Compton, California in an attempt to immerse myself in community and to learn more about the anti-oppression theory I had studied on the ground by putting it into practice. The commitment to social transformation and education continued as a thread and I later moved to San Francisco and began managing a youth education and job/life skills training program in the public sector that was funded by a socially responsible company. After building a successful business with local San Francisco youth, I was hired by the company, Ben and Jerry's Homemade, Inc. to replicate the program in San Francisco and to train other non-profits across

the country to engage in a similar project with their clients. I found a lot of inspiration working for Ben and Jerry's Homemade, Inc. as their entire business model was based on social responsibility and the premise that businesses (due to their social power) needed to play a central part in creating social change by taking socially responsible actions on many levels as an organization. The founders of the company Ben Cohen and Jerry Greenfield were social activists first and foremost, and businessmen second. They innovated the way corporations conduct business and were called "caring capitalists" ("Growth Strategies," October 10, 2008). Many business schools including Harvard studied the phenomena of socially responsible business based on their model. All of these professional experiences indicated for me that social change required thoughtful action in addition to and beyond good thinking about social problems.

After multiple experiences in diverse communities, I decided that my passion for social transformation was most fitting inside the classroom. I returned to teaching at the high school level for Berkeley Unified School District and received a master's degree and a single subject bilingual teaching credential. The teaching work I did for Berkeley Unified School district was in support of high school students who had been pushed out of the system and were marginalized because of a number of factors including race, language, culture and socio-economic status. During this time period I created alternative classroom spaces where students who had previously failed in mainstream schooling could - and did - succeed. Eventually I graduated a group of 35 from high school, who were not predicted to do so before entering my classroom.

Thus teaching "Education 190" and co-creating *a space* for students to explore the most pressing and current issues in education while experimenting with alternative, non-traditional pedagogy was a good match for my experiences. When I began teaching "Education 190," I was teaching at Berkeley Alternative High School simultaneously and was able to connect university students to high school students in both settings on multiple occasions. This cross-pollination benefited both groups of students tremendously.

In the Fall of 2002, I began collaborating with three other graduate students at UC Berkeley, each with our own section of more than forty undergraduate students. Immediately it became apparent that the democratic pedagogy we were exploring was not unfamiliar to the theory and teaching experiences I had as an undergraduate in a Gender and Women's Studies program or to the teaching work I did in multiple communities post graduation. Theories and practices of feminist pedagogy resonated similarly in principle with theories and practices of democratic education. Thus, it was easy for me to develop my understanding and practice of democracy in the classroom as my personal motivation and philosophical paradigm for teaching matched. The principles of democratic education were very similar to the principles I had chosen to utilize in designing and implementing curricula for urban high school students. The leap toward understanding and practicing more democratic pedagogies was a natural transition, and it also allowed me, as the democratic educator, the freedom to develop and implement many of the theories and ideas that I had in my repertoire already (See Chapter 2 for theory and background information informing democratic and feminist pedagogy).

Since the inception of my career as an "Education 190" educator, students have realized and spoken clearly about the results of the democratic learning attempted in the class from their own vantage points. Powerful student statements in combination with my own perceptions and experiences in the course as educator have moved me to some profound moments of realization with respect to teaching and learning.

I taught "Education 190: Current Issues in Education" from the Fall of 2002 until the Spring of 2010, spanning 18 consecutive semesters including four summers. I also supported a

few former students teaching and leading the course with the assistance of curriculum and distinctions I created. Over time, I witnessed and recorded student reflections and self-reported life changes or personal transformation due to their experiences in the course. Students indicated to me that my specific pedagogical approach and preparedness as an educator were factors in the success of the class. Also, I noted that a diverse group of students were consistently experiencing and writing about similar outcomes from the learning experience. Despite the change in participants each semester, the outcomes of the course remained consistent as indicated by students' final reflection papers. Thus, the results for the students became consistent given the theory and principles enacted with specific and consistent pedagogical practices. I became very interested in isolating and understanding what those principles and practices were. I also became interested in "how" those similar results were realized each consecutive semester for differing groups of students.

Also, over the course of time a number of students (anywhere from 20-50 at a given time) remained engaged in the main tenets of the course beyond their participation in the class community either by becoming a student facilitator for the course the following semester, or supporting me with research. Eventually, a student group was formed on campus (2007-2011) that was devoted to forwarding the work done in the classroom of "Education 190" and expanding the reach this curriculum/pedagogical philosophy might have on campus, in the community, and in more educational settings.²² I will expand upon this and other important features of the course curriculum in the background section of the paper, Chapter 4.

Again, due to an overwhelming amount of student enthusiasm and self-reported personal transformation that seemed to increase each consecutive semester, it became apparent to me that I wanted to isolate the outcomes students experienced as a direct result of the pedagogy, and their conceptualizations of these outcomes. Additionally, I wanted to define and link the particular pedagogical practices that were responsible for these outcomes. I am now interested in generating the implications from the findings and most importantly, telling the story of "Education 190" in such a way that it becomes an example of transformative teaching and learning other educators might look to well into the future.

At some points over the course of the last twelve years it has felt like the students I have taught in Ed 190 have created a social movement that extends throughout and beyond the community of UC Berkeley. While I was teaching, there was an active community of connected people on campus that became friends and comrades due to their experiences in Ed 190. This community was comprised of students from multiple semesters and on many occasions student go together for social time. Also, after students graduated they kept in touch and on a handful of occasions we hosted an Ed 190 reunion just for the sake of getting together. At a few of these gatherings there were around 100 former students gathered together. Students frequently reported (to me) then and in post-class interviews that their connections to peers from the course have lasted much longer than the parameters of the semester, and are some of the deepest relationships they developed at Cal. Also, my connection to students extends beyond the parameters of one semester. More than a few students have stayed in communication post graduation to report on the work they are doing toward a more just and equitable global society. These consistent results have changed my perceptions of the possibilities of institutionalized

²² See Chapter 8 p. 131 for more details.

public education so much so that I have been motivated to take on the research and writing necessary to capture and analyze the jewels to be found in "the Education 190 pedagogy."

I was a central part of the classroom experience and my participation in the course determined outcomes. The students' participation determined outcomes, too. The students were not my subjects - rather the transformative learning experiences we co-created are the phenomena I am choose to isolate. I located myself within the classroom as a facilitator and a participant as well as a teacher. These roles have allowed me to explicate the phenomena of the pedagogy employed from multiple points of view, including my own.

Thus, I realize the limitations of this study, based on my bias. I haven't taught the course since 2010, and so in the last years, I have attempted to take a step back and reflect, willing to make new discoveries. I have allowed my reflections and the students' reflections to work together to create the findings and implications I hypothesize and propose in this study. It is my intention to account for my subjectivity, but also to acknowledge that my voice as an educator is an important component of the work and the research. Again, I do not claim neutrality.

My particular lens for teaching and research stems from the notion most accurately indicated by bell hooks:

Teachers who have a vision of *democratic education* assume that learning is never confined solely to an institutionalized classroom. Rather than embodying the conventional false assumption that the university setting is not the "real world" and teaching accordingly, the democratic educator breaks through the false construction of the corporate university as set apart from real life and seeks to re-envision schooling as always a part of our real world experience, and our real life. Embracing the concept of democratic education we see teaching and learning as taking place constantly. We share the knowledge gleaned in the classrooms beyond those settings thereby working to challenge the construction of certain forms of knowledge as always and only available to the elite. (2003, p. 41)

Following hooks' thinking, I choose to research and share the knowledge co-created and gleaned in my democratic classroom space. In the spirit of the philosophy and the pedagogy itself, this research project works toward legitimizing the students' conceptualizations, as well as my own as educator/facilitator, as valid forms of knowledge production.

Chapter 4 - The Site - Background Information

In this chapter, I examine the primary context into which this case study sits and the background of Professor John Hurst, who was the originator of the democratic project that led to the co-creation of Education 190 at UC Berkeley over twenty years ago. I also present my own background as an educator and social change agent and the teaching philosophy that I brought to this work. Finally, I present an overview of the course curriculum and how all of the pieces of the course interacted to create the phenomena referenced in this study as *the Ed 190 pedagogy*.

The Site - University of California, Berkeley and the Graduate School of Education

The University of California, Berkeley is a large public university that opened in 1869. It was imagined as "the seat of learning" in the newly created state of California during the gold rush. Berkeley became the flagship institution of the University of California in the early 1900s as other campuses were opened in the state, including Los Angeles, Santa Cruz, Davis, Irvine, Santa Barbara and others. Modeled after Yale and Harvard, it originally featured core courses in Latin, Greek, History, English and Mathematics, and then added innovative programs like the College of Commerce (now Haas School of Business) and Linguistics (the first in the Western Hemisphere).

Currently, UC Berkeley is considered one of the top and most preeminent public universities in the world and has been recognized broadly for excellence and innovation in multiple fields. Interesting to note this messaging that appears on the university's website, in relationship to this study, "In accordance with UCs 'public' character, the university has long served talented individuals regardless of means. As early as 1897, financial aid was available for 'needy and deserving' students...educating more federal Pell Grant recipients from low income families than all eight Ivy League universities combined. Close to 30 percent of UC Berkeley freshmen are the first in their families to attend college" ("History of UC Berkeley," 2014). In addition to attempting to level the playing field for people of all racial and socio-economic backgrounds, UC Berkeley is renowned for "serious research" and "activism" that dates long before the widely known "Free Speech Movement" in 1964 ("History of UC Berkeley," 2014). It was within this historical context that Education 190 was conceptualized and founded as the core course for the Undergraduate Minor in Education in the Graduate School of Education on campus.

The Graduate School of Education (GSE) started as the Department of Pedagogy in 1892 and was established to provide a course of instruction in the science and art of teaching. In 1898, the first doctoral degree was awarded by the Department of Pedagogy to a woman, Millicent Washburn Shinn. She was also the first woman to receive a Ph.D. in the University of California. Also, the school is known for establishing the first statewide standards for secondary teachers. Thus as a ground-breaking department, it was established as a graduate and professional school in 1913 and has remained such ever since. There is not currently a formal undergraduate major in Education at UC Berkeley. An undergraduate minor was created and implemented in the Graduate School of Education by Professor John Hurst and other faculty in 1990. In some instances, undergraduate students create a major that includes education as a focus through the Department of American Studies interdisciplinary program. One example of such is *Comparative*

Approaches to Education and Social Change, a major conceived of by a former student post her learning experience in Ed 190.

The Founder of the Undergraduate Minor in Education and "Education 190"

Professor John Hurst began teaching at UC Berkeley in 1961 and spent over twenty years refining his understanding of Popular and more Democratic forms of Education in practice²³ before implementing a new Undergraduate Minor in Education in 1990. During this time he co-founded the New Schools Network²⁴ and a critical member of the Free School Movement in the United States with colleagues such as Herb Kohl (J. Hurst, interview, January 25, 2011). He played a critical role in developing the program of the Outward Bound²⁵ in the U.S. He was active in the Free Speech Movement in the sixties on campus, and he co-founded the Conservation and Resource Studies (CRS) major in the College of Natural Resources. He also co-created the Peace and Conflict Studies major, which he chaired for many years. Both of these majors relied on more democratic ways of teaching and learning as core pedagogical components of the program. In particular, Professor Hurst's CRS students created democratic projects on campus, including a class *Education for Democratic Action* which in turn created a community cooperative grocery store, and *DeCal*²⁶, a student run program for democratic education with a global reputation that still exists on campus today (J. Hurst, interview, January 25, 2011).

In 1980, Hurst helped organize a major fundraising event for the Highlander Research and Education Center²⁷ in the Bay Area and on campus where he met and began working with Myles Horton. Rosa Parks was a keynote speaker as was Septima Clark. Hurst said that Horton and the Highlander Center became a key inspiration for Education 190, the Undergraduate Minor in Education, and all of the subsequent courses he taught for undergraduates in the Graduate School of Education and in other units on campus (e.g. College of Natural Resources and Peace

²³ "The idea of popular education (often described as 'education for critical consciousness') as a teaching methodology came from a Brazilian educator and writer named Paulo Freire (and a rich history of other educational theorists/activists including Myles Horton), who was writing in the context of literacy education for poor and politically disempowered people in his country. It is an (educational) process which aims to empower people who feel marginalized socially and politically to take control of their own learning and to effect social change" ("What exactly is Popular Education, anyway?" November, 2005).

²⁴ The New School Network is a network of Free Schools - schools created by people and communities in order to establish new priorities, standards, principles and practices ("Home," n.d.).

²⁵ Outward Bound provides experiential learning opportunities that challenge participants to gain self-esteem, discover innate abilities, and a sense of responsibility towards others. It is the leading experiential education organization in the United States ("History," n.d.).

²⁶ DeCal is a student-run democratic education program where the students on campus are able to create and facilitate their own classes on a variety of subjects, many of which are not addressed in the traditional curriculum. Each semester there are over 150 courses offered on campus for credit by students through this program ("About," n.d.).

²⁷ The Mission Statement from the Highlander Research and Education Center reads, "Highlander serves as a catalyst for grassroots organizing and movement building in Appalachia and the South. We work with people fighting for justice, equality and sustainability, supporting their efforts to take collective action to shape their own destiny. Through popular education, participatory research, and cultural work, we help create spaces — at Highlander and in local communities — where people gain knowledge, hope and courage, expanding their ideas of what is possible. We develop leadership and help create and support strong, democratic organizations that work for justice, equality and sustainability in their own communities and that join with others to build broad movements for social, economic and restorative environmental change" ("Mission," 2012).

and Conflict Studies). In one of my interviews with John, he said, "They illustrated better than anyone else before or since that... the capacity of ordinary people to precipitate change... and the need for it to start there. The 'bottom-upness' of Highlander's work and how it all played out specifically in the southern Civil Rights Movement ...The notion of democracy in action, the education about education, looking at the experiences of other people and starting there. That's very much Highlander. Also, you know, learn to trust the people, and you have to do that in order to be successful. Faith in their capacity. All those things that are buzz words, especially conceptually, but aren't really seen in practice very often" (J. Hurst, interview, January 25, 2011).

John Hurst is currently an emeritus professor at UC Berkeley and continues to support former students in multiple capacities over fifty years after his teaching tenure began.

My Background and Participation in Ed 190 and the Undergraduate Minor

As a teacher and Master's student devoted to praxis - turning theory into action - I applied to teach Ed 190 in the Spring of 2002. At that point in my career, I had spent over ten years investigating the most effective ways to create social change in practice and had found the classroom to be perhaps one of the most salient spaces for such endeavors. Collectively, my background and commitment to social activism, teaching and feminist studies were a good match for the job description.²⁸ I had also learned from my experiences that working toward social change required a firm commitment to expanding oneself in multiple realms and capacities. I found that the commitment to my own growth (intellectually, emotionally, spiritually) exponentially increased my capacities to make a difference in the larger society, and ultimately to teach well.

Working toward a more just and peaceful world was a goal that I felt passionate about as a result of the firsthand experiences I had with inequity and also the circumstances I witnessed in my students' lives. Learning anti-oppression and social change theory was impactful, and I wanted to pay forward my knowledge. My transformative moments lived vibrantly inside me, and as I began to witness students experiencing similar moments in the classroom when teaching in Compton, San Francisco and Berkeley, it was exciting and hopeful. I felt called to keep expanding a teaching practice that would allow for more transformative moments to occur.²⁹

For the purposes of this study, it became clear after a few years of teaching Education 190 and witnessing the results it produced for me, the students, the campus and the community that I wanted to do the necessary research to forward the development and offering of the course pedagogy. I was also allowed the freedom to contribute to the course pedagogy, and I brought my teaching experience and philosophy to the table. Over the course of 8 years teaching 190, I was able to bring my commitment to praxis to a whole new level of practice, and I developed

²⁸ My teaching and activist background is outlined in Chapter 3 on pg. 46.

²⁹ Transformative Learning Theory is a growing body of literature that I am just beginning to explore now, even though I've been attempting to practice it for many years. The origins are attributed to Jack Mezirow, an American scholar in the field of adult education. It also draws heavily on the constructivist theories of Noam Chomsky, Jean Piaget, Lawrence Kohlberg, as well as sociologist Jurgen Habermas. Mezirow proposes that for adults to learn effectively they must enter a process in which they are able to call into question their assumptions about the world (Mezirow, 1991 in Sol, 2013).

structures and curriculum that supported this growth for both the students and me. I will also expand upon this later in the paper.

In 2005, after I had been teaching Ed 190 for three years, I applied for a PhD in the Language, Literacy, Society and Culture department in the Graduate School of Education, with Professor Hurst's as well as a handful of other professors encouragement and support. I was accepted based upon my social commitments and proven practice as an educator. Upon entering the doctoral program, I continued teaching Ed 190 while I simultaneously taught at 80 percent time at Berkeley Alternative High School³⁰. I discerned for the scope of this dissertation project that it would be best to focus on the teaching work I did in my own classroom of Education 190 as it was unique to the experiences and commitments I brought to the table in the overall culture of the Ed 190 pedagogy, which had similar tenets but was enacted with variations in each section. My commitment to pedagogy and praxis was clear before I applied to Education 190, and while teaching this course I was able to refine, deepen, and enact my teaching philosophies.

My teaching philosophy upon joining the Ed 190 teaching team was given by ten years of work. The framing quotation for my "philosophy of teaching" personal statement was:

To educate as the practice of freedom is a way of teaching that anyone can learn. That learning process comes easiest to those of us who teach who also believe that there is an aspect of our vocation that is sacred; who believe our work is not merely to share information but to share in the intellectual and spiritual growth of our students. (hooks, 1994, p.13)

The opening lines of my personal statement read,

I have created and implemented innovative curricula in high schools, elementary schools and non-profit organizations across the country. These experiences have confirmed for me that education becomes the practice of freedom when teachers create innovations that release students from steadfast traditions, while integrating pedagogical theory that is alive and engaging. Closing the gaps between curriculum, instruction, assessment, and students' lives requires a thorough investigation into what works. 'What works' starts with the notion that education can be nothing less than a catalyst for empowerment... I believe in the art of teaching, and in leading students toward avenues that build community and create dynamic opportunities for transformation. I am dedicated to education as a real possibility for social transformation and to setting the tone for the next generation of students and teachers.³¹

John granted me the classroom space and the capacity for freedom and leadership in teaching Ed 190. This allowed me to enact my pedagogical commitment toward social change and ultimately to co-create (with the students) and refine a more humanizing pedagogy in the undergraduate classroom. It is the implications for students underlying this humanizing pedagogy that I am most interested in discerning now for the purposes of this study. I was, and

³⁰ Part of Berkeley Unified High School in 2005, BAHS was the second high school in Berkeley serving the most under resourced students in the district who were not succeeding in mainstream schools. The "most under resourced" is determined by a variety of factors including socio-economic status as determined by participation in the free and reduced lunch program, truancy, social and emotional stress as determined by participation with school psychology staff.

³¹ See Appendix H for full document, "Philosophy of Teaching Statement" (2002).

still am, committed to *education as a vehicle for social change*, and in this paper I attempt to contribute to new pedagogical theories for education in the 21st century based on my teaching experiences and the impact on students' lives in Education 190.

Education 190 in the Graduate School of Education during 2002-2011

In 1990, Professor John Hurst with others at UC Berkeley created the Undergraduate Minor in Education in the Graduate School of Education. Previous to creating the minor, Hurst was teaching democratically in the GSE and in other locations on campus. Education 190 was an extension of the teaching work he was already doing and was designed as a core requirement for completing the minor; it also became a core requirement for completion of the Nutritional Sciences major.³² As the class gained widespread popularity on campus, multiple sections were added, and students outside the Education minor began applying for participation in the course. An application process was instituted early on in the history of the class so that the class could represent the most diverse and inclusive group possible (J. Hurst, interviews, Spring 2011). We attempted to accept students with a variety of academic experiences as indicated on their applications.

As the class evolved the original iterations of the class were different than how the class was implemented during the years of my teaching tenure from 2002-2010 and beyond until 2012, when Professor Glynda Hull took over supervising the program. Every Ed 190 Educator (mostly graduate students in the GSE) was granted freedom by Professor Hurst to take the foundation of the course philosophy and main curricular tenets and deliver it in any way that she/he deemed best. Each section of 190 was considered complete in itself, an independent expression of the course with agreed upon democratic principles. We then met bi-monthly as a teaching team to review progress in each of our sections.³³ I will expand on how the class was taught in my section and the resulting outcomes during these years of my teaching Ed 190 in this paper.

For the purposes of this dissertation study, rather than focusing on the historical evolution of the class, its conception and outcomes, I will focus on the teaching work that I did and developed in and around my section of Education 190 because this is what I witnessed and can claim to be responsible for in the history of this notable class on campus. Also, it is important to note that two of my former students began teaching Ed 190, and used the primary practices and curriculum I developed and contributed to the Ed 190 pedagogy as a foundation in their classroom, and I became a mentor in their process of learning how to teach in this way. The outcomes reported in their classrooms were similar to the outcomes students experienced in my classroom. There are also dozens of students now teaching in the field, some of whom report back to me about the implementation of curriculum and pedagogy derived from their experiences in Ed 190.³⁴ I also supported and coordinated the GSI team in general (alongside Professor Hurst) during the years I practiced. I also served on the Undergraduate Education Minor Committee in the GSE from 2003-2010.

³² More background information about the course curriculum will come later in the chapter.

³³ These meetings or gatherings were meant to share curriculum and pedagogical practices. We shared stories from how our class was unfolding and supported each other through challenges. We also had broader conversations about the underlying philosophies we were enacting on a regular basis.

³⁴ I will expand on these and other action oriented outcomes of the pedagogy in Chapter 8, *Collective Action*.

During the years of my teaching and coordination of Education 190 B: Unraveling Education, became a popular offering. This course distinct from Ed 190 A allowed students to participate in the community of Ed 190 for more than one semester. In Ed 190 B the students were offered the opportunity to become a peer facilitator in subsequent classes. Five to seven students to co-facilitated each semester in each section. Students participated in an extensive application and interview process to secure this position of peer facilitator in Ed 190 (See Appendix G). I will expand briefly on the development of this course during the years of my teaching tenure and how it was implemented as it plays a part in the unfolding of the findings in this study. I unfortunately, did not gather enough data to analyze this portion of the Ed 190 pedagogy in this study and write-up, but I hypothesize that it was a central component of the overall phenomena I isolate.

The Ed 190 Bs and I worked many hours behind the scenes in a collaborative planning process. I also mentored them on developing their teaching and facilitation skills each week. At the beginning of the semester they set goals for themselves and for the outcomes they wished to see in the class community. We checked in on their progress weekly. They created their own accountability system. They held themselves accountable to different responsibilities and mentored Coop and Team Teaching groups. They also brought energy and enthusiasm to the community through the facilitation of ice breakers, and other out of class social events like study groups. They became mentors outside of class and inside the classroom they co-facilitated the classroom space with me. They facilitated small group discussions, taught lessons and added distinctive points to whole group conversations. Thus we created a teaching team to execute the class and due to multiple components of the class implemented simultaneously, this model for teaching worked well. We were able to do more with the students in a given semester as a result.

A number of student organizations spawned out of the class community and allowed students opportunities for further participation in the class community (See Chapter 8). Eventually, a state recognized non-profit organization was created by former students to expand the offering of this pedagogy to more educational spaces. Also, the Dean of Students visited my classroom in 2008, prompted by student voices on campus that spoke highly of their learning experience. As a result, I was invited to participate on the Committee for "Critical Dialogues Across Difference," where we worked to create curriculum and implement similar settings and structures campus-wide. I participated in this co-creation from 2009-2010. In the Spring of 2009, I was nominated and acknowledged for my teaching work with a Chancellor's Award for Public Service with specific recognition for exemplary Civic Engagement. Also, I was invited to become a Service Learning Fellow in the Office of Student Life and Academic Affairs in 2009 and 2010.

In the next section, I will describe the foundation for the course curriculum and central curricular practices of the course creation as it was conceptualized during the period of time I participated. I have included the syllabus, reader list, and multiple lesson plans from the Spring 2007 class in the appendices.

The Site: Education 190

"Education 190: Current Issues in Education" was based on agreed upon principles of democracy enacted in a learning environment. There were many structures that I will highlight that made this class unusual for undergraduates at UC Berkeley. The main categories for framing my research are pedagogy and praxis, and democratic was the descriptor of the pedagogical

approach during the years I taught and was engaged in the creation from 2002-2011. Pedagogy is defined as the practice and principles of teaching including the choices teachers make about how to design and implement curricula, instruct students, manage a classroom, etc. It is the methodology of teaching. Praxis is action informed by a theory or theories. It is the theory and action together. Democratic pedagogy is defined in this case as teaching informed by democratic principles and practices.³⁵

A central democratic practice in the course, "The System of Accountability"³⁶, included the students as co-constructors of the learning experience and their evaluation. The authority of the teacher as the primary source of knowledge and evaluation was dismantled without negating the expertise the teacher brought. The knowledge students brought to the classroom was essential; the students were empowered to teach as well as learn. The power to grade and assess student progress was shifted from the sole responsibility of the teacher to that of the entire class community, including the teacher. Students were included in the design and implementation of various aspects of the class, the most central being "The System of Accountability". Community building, analysis of personal experiences its relationship to theory, open dialogue and direct community action were also central.

Through my research, I have found that it is difficult to separate out singular components of the pedagogical practices employed in the class as they were all interwoven to create the phenomena of the Education 190 pedagogy. Although "The System of Accountability" was central to the democratic learning experiences co-created in the class, it was the sharing of learning and grading power with students that allowed for the results. Evaluation in the democratic classroom of Ed 190 reflected the underlying philosophy of democratic education that drove its creation and implementation. I expand upon the theories of democracy and democratic education that inform the theoretical underpinnings of this class in the previous Chapter 3, *Theoretical Frame*. I also explicate feminist pedagogy and theories of education for the 21st century as they relate to the theoretical framing of the Ed 190 pedagogy in my classroom.

Democratic educators in Education 190 carried out theoretical principles of democratic learning through lesson planning and structural choices that moved the theory into practice. The teacher and student facilitators³⁷ built the scaffold for the students to participate in co-creating a democratic learning experience. The students and the teaching team were equally important in the co-construction.

Students reported that the unique success of 190 was based on a restructuring of normative educational practices including evaluation. Changing the grading structure in the class was a key component. The students' voices and actions created the democratic experience in combination with the teacher's expertise. The students considered this process unique and reported that it provided new and improved learning opportunities. The process began when

³⁵ I have uncovered some of the core principles and practices through my research and will present them in the findings chapters. The definitions of pedagogy, praxis and democratic pedagogy derive from my experience as an educator and the many theories I've studied and practiced putting into action.

³⁶ This pedagogical structure allowed the power to grade and assess student progress as a shared phenomena in the entire class community. I expand on the concept of "The System of Accountability" (SOA) and its creation in Chapter 5, *Releasing Performance Pressure*.

³⁷ Student facilitators were enrolled in the class Ed 190 B and thus were called "Bs" or "Beez" and in some cases "Beezies".

students were asked to deconstruct their own engagement in evaluative educational practices and reached a pinnacle when students completed creation of "The System of Accountability" through democratic dialogue and decision-making.

Students also reported that the result of their participation in the democratic teaching and learning of the course was a shift in their perceptions of education, society and their role in these. "Education 190, *Current Issues in Education*," was a class that was designed to challenge the status quo. An overview of the foundations of the class is a starting place so that I can discuss and analyze students' responses to the pedagogy employed. Ed 190 fostered a shift in the common teaching and learning paradigm that is present at a university like UC Berkeley. There are implications of this shift in the production of knowledge, specifically how knowledge is produced in a democratic classroom, and the students' responses to the correlating classroom practices.

Student interpretations of what we were attempting to do in the classroom were important to the overall construction of the class each semester. In my section, the plan of action in the course - in other words lesson planning, assignment of readings, etc. - responded to the students' response to what was happening in the classroom community each week. I did present a course syllabus (See Appendix E) at the beginning of the semester but it was non-traditional in the sense that readings and assignments were not planned out for the entirety of the semester, nor did it include a rubric for student assessment and grading.

Education 190 was primarily based on "liberatory" philosophies of education (hooks, 1994, p. 6). These philosophies rest on the premise that students in a university classroom should and can be empowered versus disempowered as a result of their educational experiences on campus. The undergraduate students in the class represented majors from across campus³⁸ and each came with their own epistemological ideas and training based on their fields of interest, as well as their family of origin which included factors of socio-economic class, race/ethnicity, gender, sexual identity and geographic location. We started the class with intensive personal sharing and community building.

The students wrote their educational histories and chose different frames to guide them. Some students wrote about experiences in education that had empowered or disempowered them. Others chose entry points that related to current issues embedded in the system including language and culture, disabilities, gender, sexual identity, racism, school funding, grading and assessment. We³⁹ spent the first few weeks sharing these accounts as access to learning the rich diversity or "pluralism" (hooks, 2003, p.47) in the room coupled with getting a sense of the intricacy of the issues we would investigate over the course of the semester. The students became primary sources of knowledge through their histories and experiences, and these histories established the democratic foundation for the course. We drew from these experiences/histories throughout the entirety of the course.

We encouraged students to take a step away from their firsthand experiences in order to begin reflecting and dissecting those experiences that they may or may not have realized or taken for granted while in school as a Pre-K-12 student. Paulo Freire spoke extensively about "the

³⁸ See Chapter 7 pg. 102.

³⁹ "We" refers to the teaching team (which was comprised of me and the peer facilitators) and the students. During the Spring 2007 semester the teaching time was comprised of me and six undergraduate co-facilitators who had taken the class previously with me as their teacher. These students applied for a facilitator position and held an integral role in the development of the course.

archaeology of consciousness” (Freire, 1970/1993) or developing students’ ability to reflect on their own consciousness of the world or the society they live in through personal experiences. The purpose of this was to give students the opportunity to see the experiences and ideas upon which they acted (1987, p. 65). Thus, sharing was personal from the beginning of the class, and we immediately de-centered the authority of the teacher in the room with practices such as sitting in a circle.⁴⁰

I told the students that we were attempting to “turn education on its head in practice,” and that included positioning them as primary knowledge producers as well as empowering them to collectively take over the grading power in the course. The students’ collective voice was honored in devising an evaluation system that matched their vision, ideals, and goals for the class. The students also co-created a class ethos and mission statement to guide the unfolding progress of the semester. Their evaluation, or accountability system, was designed to support the arrival at this mission statement as an on-going practice.

In addition to sharing educational histories at the beginning of the semester, we simultaneously engaged in an exploration of the various social purposes of education, talked briefly about the history of the American public school system and discussed democracy as a key driving purpose in the historical creation of the United States public school system.

Democracy, and the conceptualization of democracy, was a central theoretical underpinning of the class. As a result, we encouraged equal participation, and we helped students get to know each other beyond surface level interactions. Thus, another component of the first month of activity included outdoor teambuilding whereby we took the students outside and sometimes away from campus⁴¹ and engaged in initiative exercises⁴² that guided them toward building trust, communicating effectively, realizing differences, supporting each other and working together democratically. Our debrief of the exercises included prompts like, “What democratic principles emerged in the exercise or were necessary to complete it?” “Who were you being as a member of your team and how do you see this relating to your overall participation in the class community?” “What did you learn as a team that can be applied to the entire class community’s function as a democratic community?” The students were encouraged to use the games to build skills in small groups that could contribute to the whole group democratic process. A focus on democratic community building was central to conversations in every class session and especially at the beginning of the semester for the first 3-4 weeks.

The teaching did not happen traditionally in a lecture style and this was either unsettling or refreshing for students. Each time a new layer was added to the creation of the class and the learning process, we read theory that matched the experience being created in the classroom. For example, after experiences with democratic education and community building in the classroom,

⁴⁰ I will talk more extensively about the teaching practices used to generate an “archaeology of consciousness” in Chapters 5, 6 and 7.

⁴¹ During multiple semesters, the students and I planned a class retreat, sometimes overnight, away from campus. At this retreat, initiative games and debriefing were a piece of the weekend, as well as preparing meals together, and engaging in the democratic processes of co-creating the class mission statement as well as the system of accountability.

⁴² Initiative games can be used to demonstrate and teach leadership skills to people, which helps to promote the growth of trust and problem-solving skills in groups. (www.commonaction.org/gamesguide.pdf)

we read authors that theorized about this type of education or practice. We also read educators' accounts who had written about their democratic or "liberatory"⁴³ practice in the classroom.⁴⁴

Learning was encouraged experientially and through discussion and direct action in the form of community-based small group projects called "Community Cooperative Projects" (Coops.) Students formed Coop groups based on common interests in exploring and taking action on specific issues in education. This collaborative project turned into an action initiative in the local community that attempted to address a current issue in education. The students initiated every component of this project, including locating and securing a site, as well as implementing a project that was designed to be self-sustaining beyond the dimensions of the academic semester.⁴⁵

Teacher directed lessons and lectures and student note-taking and response were not central pedagogical practices in Ed 190, but teacher directed lessons did happen during the semester, and were a portion of the course offering.

After the first components of the class (described above) were implemented in the first month, groups of students were placed into teaching groups and they began teaching different issues in education each week. This component of the class was called "Team Teaching" and there was usually one team teaching lesson each week for 8-10 weeks during the semester. The topics/issues we addressed in relationship to the system of education were very clear and were built into the reader. The reader had a corresponding section for each topic and the students used the reader as a resource to build lessons with guidance from the student facilitators. Some of these topics included tracking, socioeconomic class and economics, violence, race/ethnicity, gender, funding, language/culture, sexual identity, disabilities, and schools and communities. The course continued to unfold with student input and we weaved back and forth between topics covered and new topics in order to create a dynamic teaching and learning experience. Students' experiences in the field through the Coop projects and students' past educational experiences were included in regular class discussions.

At the conclusion of the semester, we reviewed and solidified all that had been undertaken in 16 weeks by acknowledging "Education As Vehicle for Social Change" as a topic. This acknowledgment was essential to the overall synthesis of the class experience, as it was a motivating goal in the course creation and an experience that many students said they had in the course. During this component of the class, we celebrated other education structures, people, organizations that were currently working toward change. We celebrated and acknowledged all of the work that had guided us to the final moments of realization in the class, and the completion of Education 190. The students wrote an extensive final paper, analyzing every component of their learning experience in the class and specifically highlighting the way they had grown. I used an article and prompts to guide the writing (See Appendix R). They also compiled an extensive portfolio throughout the semester documenting their learning experience. Finally, they presented the work done in their COOP projects and shared the learning from the community action with the class community.

We culminated with a final potluck. At this potluck, each student was acknowledged for her/his contribution to the collective transformative learning process and the results realized were

⁴³ "Liberatory" as it is referenced here means tending, or serving to liberate.

⁴⁴ See Appendix F for list of readings by topic

⁴⁵ See Chapter 8, *Collective Action* for more explanation

shared. The students and the teaching team shared and witnessed each others' growth. The co-created community was realized again and all of the work was celebrated, the mission statement was reviewed and we acknowledged all that has been accomplished both personally and collectively.

A Brief Overview of the Spring 2007 Semester

Week 1	Semester Overview Icebreakers- names + get to know you Journal Reflection #1: The Places that Scare You (See Appendix P for journal prompts) Personal Accounts Assignment Discussion Guidelines - Teach listening/ context for teaching and learning
Week 2	Personal Account Sharing Outdoor Education/Community Building/Democratic Principles in Practice
Week 3	Social Purpose of Education Deconstructing Grades/Evaluation Create Coop Groups
Week 4	More on Grades/Evaluation Consensus/Building Community in the Classroom SOA Potluck Coop Groups Cont.
Week 5	Democracy and Education Paulo Freire Retreat Planning/SOA work
Week 6	Tracking Team Teaching Retreat Planning/SOA work
Week 7	Language and Culture Retreat/More Community Building/Finalize SOA
Week 8	Retreat Debrief Class, Economics and Poverty
Week 9	Race and Ethnicity Team Teaching -- Race and Class Coops Debrief
Week 10	Gender Equity Midterm Reflection
Week 11	Spring Break
Week 12	Sexual Identity Engaged Pedagogy Intersectionality Coops Debrief
Week 13	Violence in Schools Schools and Communities
Week 14	Students with Disabilities Intersectionality SOA Progress Review
Week 15	Coop Presentations
Week 16	Education as a Vehicle for Social Change Final Paper Due
Week 17	Final Potluck -- Final Reflection

Chapter 5: Setting the Stage -- Releasing Performance Pressure

There is no such thing as a neutral educational process. Education either functions as an instrument, which is used to facilitate integration of the younger generation into the logic of the present system and bring about conformity to it, or, it becomes 'the practice of freedom.' This is the means by which women and men deal critically and creatively with reality and discover how to participate in the transformation of their world. –Richard Shaull in Pedagogy of the Oppressed, 1970/1993, p. 34)

In this chapter, I explore the first set of findings in this research study: Releasing performance pressure set the stage for the type of transformative learning⁴⁶ students said they experienced in Ed 190 toward personal and social change. This release of pressure allowed the students to take a step back from the "moving train"⁴⁷ that they were on - their past and current educational experiences. It allowed them a pause, a moment to deconstruct the impact of the current system on their lives and career trajectories. As a result, students reported internal shifts in their perceptions of themselves and their relationship to current schooling structures. This began with a deconstruction of self and an analysis of who they had become as a result of their past and present schooling experiences and specifically their relationship to current evaluation mechanisms. This shift in their internal perception was coupled with increased awareness about current issues in education. As a result of this process of deconstruction and analysis of self in relationship to the current and traditional structures in education, many said they experienced profound moments of personal realization that stayed with them and affected their future choices, behaviors and belief systems both in school and professionally.

The chapter is presented in three sub-sections that are meant to guide the reader through a linear progression of how the process of deconstructing the grading system unfolded in the classroom and how the internal shifts in perception, and ultimately beliefs, began to unfold for students during the Spring 2007 semester.

In the first section, "On Grading and Competition -- Self-awareness and the impact of the grading system," I explore the students' response to unpacking their personal experience with current evaluation mechanisms and the impact they discerned on their learner identities, and subsequently their lives. I weave in some relevant curricular choices and the democratic

⁴⁶ "The origins of transformative learning theory are often attributed to Jack Mezirow, an American scholar in the field of adult education. Mezirow's work focuses on the ways that adult learning is structured, and how the frames of reference with which one views or interprets experiences can be changed. He draws heavily upon constructivist theory, following scholars such as Noam Chomsky, Jean Piaget, and Lawrence Kohlberg, as well as sociologist Jürgen Habermas' theories of communicative action. Mezirow proposes that for adults to learn effectively, they must undergo a transformation of 'perspective,' in which they call into question their own assumptions about the world (Mezirow, 1991). According to Mezirow, the individual is invited into an experience of transformation through a 'disorienting dilemma,' which can happen naturally (e.g., a death in the family, loss of one's job), or be pedagogically cultivated" (Sol, p. 102).

⁴⁷ Howard Zinn calls our system a "moving train" when he says, "You can't be neutral on a moving train" (Ellis & Mueller, 2004). He says, "I don't believe it's possible to be neutral. The world is already moving in certain directions. And to be neutral, to be passive, in a situation like that, is to collaborate with what is going on. And I, as a teacher, don't want to be a collaborator"

framework that supported students in their growth and development. I also present some of the conclusions they came to as a result of the deconstruction process.

In the second section, "Internal Shifts in Motion -- Changing the definition of success," I analyze how the students responded to the change in evaluation structures in the Ed 190 classroom context and what happened as a result of their participation in this change. I present one of the central democratic processes in Ed 190, a move toward constructing something new, "The System of Accountability," and analyze the outcomes.

In the third section, "Internal Shifts in Motion -- Becoming a Collective," I uncover what students said about the shifts as they were happening and how they chose to apply the learning as individuals toward becoming a highly functioning cooperative group in the classroom. I begin to reveal their lasting personal realizations as a result of the deconstruction/construction process.

In the chapters following this, I continue to expand upon students' personal realizations, how they came to them and the teachings and processes that supported them. The deconstruction/construction process defined in this chapter was supported with other teachings and processes defined in the following chapters. As outlined in the background section, Chapter 4, there were multiple components of the class happening at once. It was difficult in my analysis to isolate one component of the class or to present the unfolding of the class in a linear progression. There were multiple teachings and processes happening together that interacted and overlapped. In Chapter 6, I analyze how teaching interpersonal skills impacted student learning, and in Chapter 7 I analyze the collective learning that took place surrounding current social issues embedded in the system of schooling. In Chapter 8, I present the direct action that was inspired by the collective learning.

In this chapter, I present data mostly gathered from in class dialogue, written reflections and out of class interviews from the Spring 2007 semester. I reference students anonymously here by indicating their year in school and their major of study. Some of the material students shared in and for the class was considered highly personal and thus confidential. Also sharing students' age and major distinguishes some of the diversity of perspectives students offered from various backgrounds and commitments. When quoting students from post-class interviews I use a pseudonym, a name that the students selected themselves to represent their voice. I add underlining in quotations for emphasis on material relevant to my analysis.

On Grading and Competition -- Self-awareness and the impact of the grading system

In the book, *How May I Serve You? Revelations in Education* (2013), Lori Desautels, Ph.D. writes that teaching students to look at "internal factors" (empathy, mindfulness, interdependence, love) as well as "external factors" (test scores, grades, ranking) inspires children. She calls these teaching methods "mindful teaching practices" (2012, Introduction). She says,

Certainly, the classroom space is a space that should help give kids a framework that incorporates love and empathy...we noticed that children are able to become more positive and awake, and therefore more driven within the classroom. We try to teach kids how the brain works and encourage them to realize that the mind does not function well when we are overstressed. (in Ilfeld, 2014, p. 30)

In this vein of "mindful teaching practices", I asked the students to unpack their personal relationship to grades and the current evaluation structures, in addition to writing their educational histories. These assignments were part of the deconstruction process I asked students to engage in. Specifically, I asked them to be reflective about their past experiences in school with guided written prompts. This was a starting place because it was a place that everyone had in common. The first assignment was an essay whereby students reflected deeply on their schooling experiences through writing a personal account. The personal account assignment was designed for them to think critically about their past in school, to reveal their most disempowering and empowering moments or to trace the thread of a current issue like racism, sexism or poverty and how this issue impacted their educational experience (See Appendix I for complete assignment).

The students shared passages aloud in the whole group as a starting place to discern the issues we would be studying in the class. I taught and modeled effective communication and interpersonal skills, or "mindful practices" (Desautels, 2012) previous to any personal sharing in the class, (see Chapter 6 for further explanation). One student recalled,

The class is initially called upon to write personal accounts of their own educational experiences and encouraged to write 'from the heart.' Then we are asked to share, and then one person opens up. Others feel more comfortable, and begin to share openly as well, and this happens throughout the class, as we delve into more deeper and personal social justice issues. (Grace, post-class interview, October 2013)

The second week of study was devoted to deconstructing the social purpose and history of education in the United States (See Appendix F for the course reader's "Social Purposes of Education" section II). In addition to reading theory, the students created collaborative visual diagrams illustrating two realities: the social purpose of education as it occurred then in reality and the ideal social purpose of education. The diagrams were extensive and incorporated history as well as innovative ideas.

Unpacking students' relationship to current evaluation structures was a separate process that followed the personal account assignment and exploration of social purpose of education. It included a deconstruction of the current grading practices and a reconstruction of an evaluation system that the "community" designed in a democratic process that lasted several weeks. I reference the students in the class as a community throughout this write-up as the first month of the semester was devoted to building a democratic community in the classroom, in addition to all of the lessons/assignments I am highlighting.

The students' capacity for evaluating and analyzing their relationship to traditional evaluative structures was paramount to setting the stage for the type of learning we were embarking on in the class. I assigned the following journal prompt: "After reading Kohn and Wise⁴⁸, reflect on your experience with grades in school. Identify a pivotal moment in school when you made a decision about yourself and your performance as a result of a grading experience. What did you decide? What extreme measures have you taken to get grades? What sacrifices have you made? How has the grading system impacted your life?"

⁴⁸ This assignment included a reflection on Alfie Kohn's book (1999) *The Schools Our Children Deserve* and an editorial written about grading in the UC Berkeley daily newspaper, *The Daily Cal* titled "Why Grades Are Oppressive."

In conjunction with a written reflection, I assigned theory from the reader (See Appendix F for the course reader's "Standards and Assessment" section V). I placed emphasis on *self-awareness* as the most important entry point in this class. I encouraged the students to reflect deeply and personally so as to begin to understand the personal impact of the current issues in the education system we were studying. Some students were able to identify ways that they had benefited from the system as it currently exists and others discerned more negative implications like tracking⁴⁹, and cheating.

Overall, the students reported that the "assembly line" (Sizer, 2004, p. 2) approach to education had impeded their ability to think critically and analytically about the system itself. They had been "trained" (Sizer, 2004, p. 1) in a particular way and hadn't thought any differently. Many of them had not considered how they would like to participate in society as citizens.⁵⁰ We concluded in a class discussion⁵¹ that the reduction of education to a preparation for capitalistic participation and gain is perhaps the most current and pressing problem facing our education system today (class discussion, January 30, 2007, "The Social Purpose of Education"). One student said, "...getting good grades has become of such high value to students that it is beginning to deter them from actually learning and remembering what is being taught in the long run" (Junior level, Conservation and Resource Studies Major & Education Minor, journal assignment, January 30, 2007).

According to current philosophers of education, Henry Giroux (2002), Alfie Kohn (1999) and Nel Noddings (2013) there is an over-emphasis on competition or how students perform in relationship to each other.⁵² Another conclusion that was derived from the class deconstruction process was that this type of education drives students toward individual gain at the expense of developing their ability to engage in cooperative dialogue and action, to think critically and creatively and to truly understand and practice the (democratic) principles of equity and fairness. Students also concluded that the current evaluation mechanisms impeded their development of sound social and emotional skills (class discussion, February 5, 2011, "The Impact of Evaluation Mechanisms"). One student reflected, "Ever since I was small, I have always been compared with my cousin who is one year younger than me. As a result, grades have always been a determining factor of who I was as a person. Honestly, I cannot think of a time where grades or points ceased to matter to me. For me good grades made me feel more respectable...I felt that if I let my guard down, even for a little while, I would lose my dignity" (Sophomore level, Nutritional Sciences Major & Education Minor, journal, February 5, 2007).

⁴⁹ In Jeannie Oakes book (1985, 2005) *Keeping Track: How Schools Structure Inequality* she defines tracking as the sorting of students into classes at different levels based on judgments of students' ability. She argues that the tracking system perpetuates segregation in our schools by students' racial and socioeconomic backgrounds and is a covert way to keep this outdated and discriminatory practice in place (xi). There are a host of issues that tracking exacerbates for students including low performance, low self esteem in some cases, and fixed learner identities.

⁵⁰ Ted Sizer (2004) references schools as relying on "assembly line" approaches to education; methods that are based on military thinking or past societal goals of preparing people for industrial/factory work. He says this is why the word "training" is often used versus "educating" (p. 2).

⁵¹ Class Discussion, February 1, 2007, "The Social Purpose of Education."

⁵² Henry Giroux (2002) writes extensively about the reduction of schooling to preparing workers as one of the current downfalls of our national education system. Other philosophers who deal with the same subject matter included Nel Noddings (2013) and Alfie Kohn (1999) both of whom speak about the negative impact of over emphasizing grades, testing and competition.

In a highly competitive academic model students reported that they lost sight of their ability to work together. This inability to work together, or care for another person in the classroom transferred to other school settings like school government⁵³, and they eventually saw that individualism was impeding the process of working together on many levels, including solving our most stymied social problems as a nation. They also concluded that the grading system wasn't necessarily a fair assessment because it didn't take into account students' socio-economic backgrounds. One student said, "There are students who did well and students who didn't in high school, but here you can't make that assumption...when you work⁵⁴ you have less time to study, and because I work I can't dedicate as much time to my studies, so what does my GPA show?" (Junior level, Business Major, class discussion, February 6, 2011). During one group discussion early in the semester, the sequence of dialogue went like this,

I've been miserable the past few years. I got straight A's my whole life, and I got into Berkeley, and I came here because of my rankings. I got here and I hated it, and I stayed because it was a good school. I told myself 'maybe you should take a year off', but I didn't have the guts to listen to myself. The reason why I dislike Berkeley, aside from classes like this, it's incredibly impersonal, and no one knows you... I've been indoctrinated to be 'you have to be the best, you need a degree from the top schools. (Junior level, English Major, class discussion, February 8, 2011)

An international student from Spain chimed in,

In my university we don't hear much about the straight A's. I started to feel the pressure here more than in my country. What happens when everyone gets A's? Pretty soon, grades won't mean anything, and then they implement a curve. There are no curves in my country. (Junior level, Psychology Major, class discussion, February 8, 2011)

Another student said,

My friend is choosing between two classes, in one she's going to get a good grade, and the other she's interested in, but she doesn't want to take it because she's afraid of getting a bad grade. These conversations about grading are all around me in my (pre-med) community. Everybody asks about classes, how's the professor, and how is their grading? (Senior level, Biology Major, class discussion, February 8, 2011)

And then one student said,

I just HATE Berkeley courses and the way professors teach...no one shows up to lectures, no one participates, and the professor ignores you when you raise your hand to make a comment or ask a question...I do not like having to pay hundreds of dollars to sit in a class where I just memorize the slides...The courses at Berkeley are too impersonal. (Senior level, Social Welfare Major, Education Minor, February 8, 2011)

I responded, "So, is (grading) paralyzing student learning opportunities?"

⁵³ See Ch. 8 p. 128 for explication of student behaviors in school government at UC Berkeley

⁵⁴ "Work" here refers to holding a job to pay for school and personal bills while attending school. The students identified that socio-economic class, and thus the need to work or not work, was a determining factor in maintaining a good gpa and being successful inside the current system.

One student replied,

Yes, because of the pressure, people don't take classes because of their interests just because it will mess up their GPA, but how are their lives meaningful to them? So in a way they're less courageous to explore and branch out. (Senior level, Pre-Med Major, February 8, 2011)

Finally, another student reported that grades are a "cop-out for having a dialogue between teachers and students and for really understanding what you are learning" (Junior level, English and Theatre major, class discussion, February 8, 2011). He relayed that after spending days sometimes weeks on a paper he will hand it in and then never think about it again. He will not even read the comments the teacher gives on the paper because the only thing that matters is the grade. He said,

There's a gap between teacher and student, this general sense of 'work harder' to get the grade doesn't correlate to learning. And for me it mostly takes away from my learning... we shouldn't just get rid of grades; we should replace them with something else. I think to introduce something as more of a dialogue, that'd be great. (Junior level, English and Theatre major, class discussion, February 8, 2011)

Thus, the students reported that the atmosphere of pressure and competition driven by grades/ranking and traditional evaluative practices (such as testing and curves) on campus was a problem. There was on-going pressure to be *the best* and this meant an over emphasis on grades. Students reported that this made the learning process "impersonal, stressful, and empty" (class discussion, February 8, 2011, "Grades and Grading"). One student went as far to indicate that consequently, cheating, in its multiplicity of forms was endemic on campus and then others agreed. He said,

The most extreme measure I've gone through to get a good grade would have to be cheating on the tests and trying to do whatever I could to get the extra points. I would write things I couldn't remember on little slips of paper for the tests and use them if I forgot... Basically, I've done the worst things possible to get a better grade. (Junior level, Engineering, February 8, 2007)

One student in a specific and highly competitive department on campus detailed the web of cheating that is par for the course if he wants to keep up. He said, "If I don't purchase all of the homework and tests before the semester begins I am already behind" (Junior level⁵⁵, class discussion, February 8, 2007). In a subsequent out of class interview the same student expressed that he was struggling to make ends meet financially, and he indicated that this extra expense wasn't something he could afford financially. He felt frustrated by the cheating, but didn't see a way out. Due to his lower socioeconomic status and the chance to attend college, he felt an extreme amount of pressure to take care of his family, thus he believed his only choice was to go to extremes to get good grades and that included cheating in his department (Junior level, interview, February 15, 2007)

Students shared authentically and analytically. They said that they felt relieved just to be able to talk about the pressures that they had shouldered regarding grades and concluded that the

⁵⁵ I am leaving out his major to protect his and the department's confidentiality.

current model of education, including ranking, competition and stress influenced students' behaviors negatively. They also agreed that the current grading system is mostly unfair and arbitrary. These conclusions prompted students to begin questioning their educational experiences and choices. As a result of these conclusions, one student wrote:

It's time for me to ask the hard questions: Do I agree with the system and is this what I want my education to look like? Do I want to keep jumping through hoops to get as far as I can get until the system tells me that I can't go further because I'm Asian or that I'm a woman? Moreover, am I trying to find shortcuts? (Junior level, Environmental Design Major, journal assignment, February 8, 2007)

On a university campus like UC Berkeley competition and grades were discerned as the driving motivation for student performance in the classroom. This was seen as an extension of the K-12 schooling that conditioned incoming students to be the best and the brightest.⁵⁶ Many of the students said that they had never thought about the idea that the grading system sets mediocre standards and preserved the status quo as a standard. Achievement meant figuring out the system, doing the least amount of work, in some cases, to get the grades and very rarely retaining course work (class discussion, February 8, 2007, "Grades and Grading").

Thus, according to the data, many students abandoned their true passions and/or developed passions that matched the standard of mediocre success: receiving good grades to get into college, to eventually get a prestigious high paying job. Many students commented, coming into Ed 190, that they weren't happy or fulfilled with their current trajectory, that it sometimes felt as if something were missing and that they hoped that someday everything would turn out, once they got to where they were trying to get. There was some confusion and frustration with how to navigate the system. One student said,

Ever since elementary school, I have strived for the highest grade possible in my classes. It seemed simple at the time: in order to get into a good college and secure a stable and "happy" future, I needed to do my current job that consisted of homework and tests. Now, I'm not so sure. It doesn't seem like there is an end in sight to this game. (Junior level, Electrical Engineering and Computer Science Major, journal assignment, February 8, 2007)

The students said that their experience in Ed 190 thus far was "freeing to their minds" (Senior level, Electrical Engineering, mid-term journal assignment, March 5, 2007) because they were asked to deconstruct their relationship to the schooling structures they had mostly taken for granted as normal throughout their educational history. Analyzing their personal relationship to grades, testing and competition served an entry point into understanding the complexity of the current educational model in the United States. Some students reported that this was when they began to unravel the impact of this system on their lives and on their developing identity. Self-awareness of this learner identity freed students to explore new ways of operating inside the classroom. One student, who was preparing for her MCATs, reflected:

I feel that I'm more open-minded now and I notice the thoughts that I'm thinking ... I've noticed that this is the case for many of my friends and peers as well. Once we've been

⁵⁶ UC Berkeley is currently ranked the top public universities in the world by many organizations, including US News, and thus is considered a very competitive school to receive admission ("Top Public Universities, 2014).

taught to learn this way (eat, regurgitate, move-on), it's extremely hard to change our mindsets. For me, it's only under extreme circumstances, like when I take a class I really, really love will I learn because I have a passion for learning the material. This doesn't happen often though, and it's a sad thing. However, what education 190 has done for me is that it has opened up my eyes to this reality and I'm slowly trying to change my mindset towards learning. There's so much more to learning than just regurgitating it on an exam and getting an A. (Senior, Molecular Cell Biology major, mid-term journal assignment, March 5, 2007)

Unfortunately, extreme amounts of stress and competition was what most students indicated they had experienced for their education as they entered college life as undergraduates at the University of California, Berkeley. The overemphasis on testing, grades and the regurgitation of knowledge didn't stop when they reached the university. After listening to student voices and reading anecdotes in journals, it was clear that the students concluded grading motivation and fierce competition impeded their ability to learn or get the most out of their education here at the university. One student said,

I feel like the grading system, until recently, really reflected my identity as an individual and in turn caused many negative side effects to my own educational career thus far...I still continue to use my grades to measure my self-worth and to identify what group I am a part of. The last three years here at Cal, sadly, made me more competitive than ever and especially because of my goals of attending law school. I have been obsessed with my GPA...My past has been filled with incredible amounts of stress that no student should have to endure...I still see receiving anything less than an A as a failure. I really hate the grading system and standardized testing systems and hope my children will not need to deal with it in the future. (Junior History Major, journal assignment, February 8, 2007)

Students concluded that stress and competition had been an integral part of their education in their K-12 years and currently on campus and this stress was an overall burden. One student reflected upon her personal process with unpacking the impact of grades:

I used to walk through Tolman's doors with pounds of baggage. I never acknowledged the stories I made up about my bad days here on campus...Your example has taught me indirectly how to get present to what is important. Ed 190 has been the most rewarding experience of my life. (Senior level, African American Studies major, mid-term journal assignment, March 5, 2007)

Many other students dialogued about their frustration with their learning experiences on campus, while simultaneously noting that Ed 190 was a refreshing break from the pressure. Students agreed that the current education system had limited their capacities for learning and had deterred them from developing a positive relationship to learning, to their own work/passion, and to their peers. Another student concluded,

Grading has brought a burden into my educational experience. I remember that I would enjoy working hard in school doing the crafts and problems when there was no solid number being set at the end of the school year. Slowly, I gained and learned to fear tests or anything that could bring my grade down...Also, my peers were not as close of friends because we learned to be competitive amongst each other. (Senior Political Science Major & Education Minor, journal assignment, February 8, 2007)

All of this energy expended toward getting good grades for the future seemed never-ending to students at the expense of their happiness and the fulfillment of their potential. It also seemed like a waste of their potential. One student compared the education system to an iron cage and Max Weber's concept of the social parameters of human life that rationalize or justify human existence:

Weber's points can be applied to the contemporary education system in that the rationalization of education has come to a point where it has become illogical to continue the current systems. In the case of the "grading system" such a huge emphasis is placed on the end goal (being 'good' grades) that learning simply becomes means to an end and the journey of learning falls to the wayside...I know that praise, scholarships, opportunities and grad school don't come from getting Bs. In fact, while I realize that my A's are educationally worthless, I have to admit their currency amongst the American public. (Senior Sociology Major, Education Minor, journal assignment, February 8, 2007)

The analysis students came to was powerful and included the juxtaposition of their current learning in Ed 190 with other learning experiences from the past and on campus. Hearing and witnessing the students reflections and frustrations with the current grading/testing system and its negative implications on their lives was a starting point. This deconstruction and analysis allowed students to approach and consider the impact of the reality of the current system as individuals. From here, they were inspired to try something new in the classroom of Ed 190. One student framed the results of the process nicely,

In our class I truly feel that we are all equal and because of this conclusion I am able to share openly and sincerely with the class. One of the reasons for this maybe the system of accountability and the idea that our grade (yes it's sad but I still think that things often boil down to grades) is determined by our peers and thus indirectly by the amount of work we put into the class as opposed to a possibly biased, independent judgment by a 'superior.' Ed 190 does not focus on students memorizing and regurgitating information that they will soon forget after the class is over. We are asked to critically analyze difficult issues based on readings, common understandings and the personal stories of our fellow classmates. In this way, we are directly opposing a major fault in the education system- the need for a teacher to fill the minds of her students with information to 'mechanically memorize.' The ability of the students to reproduce these facts will then be used to assess the skill and ability of a teacher. Not only is this unfair to the teacher, but also the students. They are being cheated out of thinking and rather just learning how to remember...Personally, the most disturbing aspect of this is the fact that I never noticed it before this class. (Sophomore level, Integrative Biology Major, personal interview, March 2007)

These personal reflections led to more realizations and finally to more conclusions: the strategies the students reported using to get by in the current educational system, or "to get over it" (Senior level, Business Major, journal assignment, February 8, 2007) as one student referred to it, continued in their places of work. They discussed the culture of work in this country as one driven by a never-ending search for happiness, money, and cheating the system in multiple ways in order to receive short-term gain. Long hours, stress, fierce competition, cheating and chasing dreams were the qualities of work life that students said matched their disempowering

educational experiences. This occurred as detrimental now and for the future.⁵⁷ Overall there was a sense of deep frustration with the impact of the current evaluative structures in our schooling system, and the students said it didn't seem like there was a way out. It was clear that the deconstruction process had allowed everyone to grapple with the impact of the current system. This left them poised to begin a constructive process.

Internal Shifts in Motion -- Changing the definition of success

In my coding of relevant data, it was obvious that the deconstruction process allowed the students to become more adept at educational and social analysis. They also became excited (given the opportunity to do so) to experiment with new creations and new ways of operating in classroom. These emerging skills were supported and developed through the co-created learning experiences that surrounding the creation of the class community's *System of Accountability*.⁵⁸

The deeper I was immersed in undergraduate life at UC Berkeley through student sharing in class dialogue and out of class interviews, the more I began to realize the significance of the learning experience in Ed 190 juxtaposed to other learning experiences on campus. Even though I had taught the course for several consecutive semesters, I had never realized just how different it was to other learning experiences on campus. After detailing what they called "normal" learning experiences on campus, students said that "Every student on this campus should have to take Ed 190" (Junior level, Nutritional Sciences Major & Education Minor, personal interview, March 10, 2007) and that "Ed 190 is the best thing that happened to me since I came to Cal. It changed my life" (Junior English Major, personal interview, February 2007).

The new paradigm in Ed 190 started with the deconstruction process and led to the transfer of learning and grading power from the teacher to the students.

In *Learning Power* (2006), Oakes and Rogers reference "sharing power" as the most important component of equitable education. They state, "When students are given power in education the result is change in how education" (pp. 157-158).

Professor John Hurst, in an interview I conducted with him Spring 2011, stated, "If we aspire to be democratic, than we must be sure to do everything we can to distribute power equitably. That's one of the reasons we relinquish the power to grade through the system of accountability..." (J. Hurst, personal interview, June 2, 2011).

This simple shift in the power dynamic fostered a democratic ethos of equity in the classroom. It allowed the students to begin thinking about and owning their education. It also allowed for an emerging community in the classroom, which may be, as one student said, "an anomaly on an academically rigorous and competitive campus" (Junior level, Political Science Major personal interview, March 5, 2007). Finally, the students were present to the negative

⁵⁷ Hersh and Schneider (2005) cite the Association of American Colleges and Universities Report (2004) and state that cheating is prevalent on college campuses and that students' personal moral and ethical development is being left to chance, which is translating to students leaving college campuses without a strong internal compass about what it means to be civically and socially responsible (2005, pp. 6-13).

⁵⁸ Students engaged in a democratic process to co-create an evaluation or accountability system that will allow them to measure the success of each individual in the class as well the success of the group. One of the central democratic pedagogical choices in Ed190 was that the teacher shared grading power with the students. Students' ability to unpack evaluative educational practices guided them toward designing a system that more closely reflected the (democratic) principles they hoped to evoke in the classroom community.

impacts of the current system and thus were inspired to try something new with regards to evaluation. They began to question institutionalized educational spaces, specifically the evaluative educational practices that they have learned to participate in at school.

These “aha moments” contributed to their overall ability to design a new evaluation system that supported versus deterred student engagement and learning. One student said:

I started thinking about myself, and it never hit me that it was unfair. I’ve never been done wrong by the grading system; I got the A’s. When you’re doing well, you tend not to question the system. I started to reflect on my past, whether I really learned the material, whether that matches the grade. (Sophomore Integrative Biology Major, class discussion, February 8, 2007)

Another student added: “I agree, my school was about ranking, but were we really learning? I feel kinda cheated.” (Senior, Psychology Major & Education Minor, class discussion, February 8, 2007).

These first “aha moments” in the class began to open the space for exploration. As students reflected on past learning experiences they also began to conceptualize a new system for evaluation in the classroom.

The democratic pedagogy of Ed 190 responded to students’ desire to try out new ways of learning and motivation by allowing them to create their own evaluation or accountability system. After three weeks of building community around sharing personal educational histories and deconstructing shared experiences in school, the students began designing their own evaluation system, or as we called it, “The System of Accountability” (SOA). During the Spring 2007 semester we met on a Friday evening in a classroom for a three-hour potluck to embark on a democratic decision-making process to begin constructing the SOA. The evening was initiated and organized by the teaching team, and the students facilitated the SOA discussion. This was the beginning of a process and dialogue that continued throughout the semester (See Appendix J for potluck lesson plan). Students reported that this potluck, and the process, not only gave them an immediate sense of community, but also stood out as different from other group projects they had complete for other courses.

One student wrote:

A few years ago, I participated in a course that was centered on a large group project. The “community” really failed to form, and our dry snacks became a metaphor for less than savory collaborative research...As soon as I walked in I immediately noticed the variety of drinks, homemade goodies, and carefully purchased snacks for our system of accountability meeting. Thus, as soon as I walked in, I felt an immediate presence of the community that everyone clearly contributed to. I felt this was clearly demonstrated in the way that we were able to fairly efficiently come to reach decisions given it was a large group of forty people. (Senior Sociology Major & Education Minor, journal assignment, March 10, 2007)

It was clear from the field notes that the students began to practice the core principles of democracy they had defined in the course so far that night. Every student contributed in some way or another to the group discussion and potluck. This set the tone for how the Spring 2007 section of Ed 190 came together and ultimately designed a system of accountability based on the realization of community and correlating agreed upon democratic values.

That night, and in the next meetings, students worked cooperatively on drafting not only a system of accountability, but also a class mission statement and ethos. It was clear from the language the students chose and the ideals that were evoked in this mission statement that the critical thinking about the education system (and, in turn, their personal experiences in that system) that we had tackled thus far had made an impact. Part of the Mission Statement read "We hold that a community is a group of people brought together by a common interest and built around an empathic investment in acceptance, positive discourse, and growth. We hold that accountability is a concept forged on an idea of democratic trust and responsibility; thus, active-participation, collaboration, initiative, respect and responsibility are all criteria of accountability (See Appendix D for full Mission Statement).

A clear reference to in class discussions of grades and grading, the students had begun to conceptualize and create powerful declaration around community and accountability. The definitions they designed for both concepts was strong. The shift was palpable; I noted an increase in the level of inspiration and investment in the class after the potluck and co-creation of class mission statement. It was clear that the mission statement foreshadowed the tone of the System of Accountability they solidified four weeks later. The students were changing the definition of success and this led to increased engagement.

The students also indicated that they were refreshed by their active engagement with peers and with the curriculum; they saw their own learning and progress as interconnected with the learning and progress of fellow classmates. One student said:

Most classes I have taken have relied on the banking concept of education⁵⁹ but Ed 190 doesn't and it does feel more fulfilling working with my classmates and becoming an active participant in my education. I think Freire is right when he says we must become transformers. As transformers we must change the system and become one with our education. Instead of just sitting back and being sponges like my elementary school teachers used to tell me. As a sponge we cannot be an active-participant because we are just receiving. So far this semester I feel Ed 190 has been working to displace the current banking system by reaching out to its students and showing us the light. Through great teacher-student/student-teacher relationship of shared learning that makes us all critical thinkers, Ed 190 is changing the way I view education. (Sophomore, Religious Studies Major, journal assignment, March 10, 2007)

Students said that profound personal realizations grew out of the restructuring of normative classroom practices that they had taken for granted their entire lives. This started from a pedagogical commitment to *sharing power* in the classroom and was enacted with the co-creation of the "System of Accountability". Students were beginning to "change the way they viewed education" (see above); its social purpose, its execution and their participation in it by unpacking traditional structures and co-constructing new ways of operating in the classroom. In the following presentation a group of students articulated the collective learning that was beginning to take hold in the community.

⁵⁹ Paolo Freire (1980) uses the metaphor of the banking system to problematize traditional education. In this metaphor, students are considered empty vessels that teachers make deposits into, at some point the students regurgitate the deposits. This type of education is considered passive and top-down, thus developing students who are submissive, and are more concerned about getting the answer "right" than thinking through problems to be solved creatively or even thinking critically about existing knowledge claims.

A group of students explained the mission statement to the class:

We drew a circle of people holding hands, to signify what a community is, no corners, we want round. This person's falling down, but see even if one person is not as accountable, the other people will pick him up. (Sophomore Intended Business Major, class discussion, February 9, 2007)

Another student said:

We put personal growth, because within a community, you need to develop yourself and how you work with a community, you've gotta grow within, and take note of that. If there's something that interests you, but not the rest of the community, that doesn't mean you shouldn't pursue that. (Sophomore Integrative Biology Major, class discussion, February 9, 2007)

And another:

Also with accountability comes support, because some people just have an off day, but just be there to pick 'em up, no negativity, and it's our responsibility to do that... (Senior Psychology Major & Education Minor, class discussion, February 9, 2007)

Finally:

We are a community united by our common passion. That's why we're here, and it's important to appreciate the differences among ourselves, open-mindedness is key as well as uniting our passion for education. (Senior Pre-Med, class discussion, February 9, 2007)

This presentation was a salient arrival place in the class community. According to my teaching log, I was surprised by the depth of students arrival after 3 weeks of work together. Their declaration of support for each other was moving especially their awareness that they were all in it together and that meant a network of support with open-mindedness. They also declared individual growth as a contribution to the whole. It was exciting and intriguing to see that they had defined the most important principles of a (democratic) community, quite easily. They also seemed very excited about this collective arrival place.

The students immediately began to evoke the declarations they made to each other. This affected the learning that transpired for the rest of the semester. The internal shifts students were experiencing as a result of the deconstruction/construction process were shared out loud in group discussions. The momentum toward expanding the learning in the room exponentially began. The students said that evoking these principles allowed them to experience transformative moments as individuals and eventually collectively as a group. One student wrote:

To be in a class where everyone is equally energized to learn and work together produces a very upbeat set of class dynamics...based on a method of consensus, I feel the class began working well with one another and the whole atmosphere felt really tranquil. Agreements were made without much dispute...We were making decisions based on how we, as a class, wanted things to be run. (Junior Conservation and Resource Studies & Education Minor, mid-term journal reflection, March 5, 2007)

The connections students made between education, accountability, community, personal responsibility with equity and the realization of democratic principles were clear. Forty students

were able to come together after 3 weeks and engage in a democratic process to co-create the framework for their learning experience. Up until this point, we had not read any theory about democratic education or more "liberatory" (hooks, 1994, p. 6) pedagogies. This was a conscious choice as I intended for the students to experience a liberating process before reading about it. Thus, shortly after the SOA potluck, I assigned a chapter from Paulo Freire's *Pedagogy of the Oppressed*, as well as a other readings from the "Democracy" section of the reader (See Appendix K for lesson plan and Appendix F for Reader table of contents). Reading this theory after the first 3 weeks of the semester took the students conceptualizations about the models of learning we were practicing in the classroom to a new level; their personal realizations began to expand.

In his post class reflection, six years after his participation in Ed 190, one student reflected on the experience in this way:

...what has resonated with me throughout all these years is that we really, everything we did in class was as a collective. Right? There was no separating the self, the 'I' from the community. There was also an understanding that you couldn't have a community without having yourself, right? ... This fundamentally tied our ideological selves with our action-oriented selves. I remember tons of reflections, like, 'Connect what you did this week in your project to the key themes that we brought up in class and what are the challenges, the strengths, the shortfalls...' ... I learned that, you know, you get respect by showing it, and if I expected people to hear me out, I would have to reciprocate. That, man, that changed me. Like that simple... like my whole understanding of education has built off of that experience, and I'm not even sure if you, right now, over this teleconference, understand the extent to which it did but, yeah. I'm sure that in the future, and in time, and in the scholar that I hope to become one day, it will be very evident that, you know, that there are a set of practices and pedagogies that were developed there that, you know, were rooted there – it's like an ancestral knowledge that you, Paula, as the facilitator, you facilitated that, right? Like, connecting our lived experiences to something that was inter-generational. ... that people have been working on long before I was even born, and that me tapping into those allies and tapping into those people that are moving to change the world for the better. (Tela, post-class interview, October 2013)

I conclude that the multiple experiential deconstruction/construction processes we guided students through, sharing of personal educational histories, exploration of the social purpose of education, unpacking of grading experiences, co-construction of the class ethos, mission and system of accountability in addition to reading Freire and other theorists lead them toward lasting personal realizations. They were beginning to tap into "ancestral knowledge" (Tela, post-class interview, October 2013) and had the experience of connecting their "lived experiences to something that was intergenerational" (Tela, post-class interview, October 2013). They understood the project we were working on in the class was something that had been started long before they were born, and as they became inspired to learn more, the learning in the community expanded at exponential rates.

Internal Shifts in Motion -- Becoming a Collective

According to my teaching log, in addition to establishing open, trusting dialogue⁶⁰, and thinking critically about current schooling structures, I (transparently) shared the learning power with the students. I articulated what was happening pedagogically as it was happening, and we took time to debrief processes as they were happening, and to apply theory. I realized that the outcomes of this learning experience were surpassing my expectations of what was possible in a class. There had been great outcomes in previous semesters, but this time it felt like a new level of cohesion in this the group. At each turn in the students' development and as the community emerged, I was frequently just as inspired as they were. I wasn't teaching conceptually about current issues or revealing a specific theoretical frame. The students and I were experiencing the results we theorized about.

Moreover, the students expressed that they too were experiencing internal shifts in their perceptions about what is possible in the classroom, and they began to reorganize past beliefs into new belief systems based on the experience. The students discussed the details of holding each other accountable to course requirements and determining a final grade with the foundation of the mission statement they had created. Creating an "equitable" classroom space was highlighted as a goal numerous times throughout discussions. The (democratic) principles they chose to measure themselves by and the declarations they made reflected these discussions.

According to the field notes from the SOA potluck, the students grappled with the concept of equity as a practice. Instead of electing a few class representatives to facilitate the SOA discussion, they decided that they needed multiple facilitators and would rotate this position of "power" in 15-20 minute intervals. They nominated a list of potential facilitators and when it was discovered that more males had been nominated than females, a few males relinquished their nominations so that females could take their places. This was an inspiring "aha moment" for the students and an opportunity for them to practice the principle of equity that they had instated in the mission statement. Thus, equity or the practice of "equal voices" became a main democratic principle in practice, and was a catch phrase that students used to check the practice of equity in the room. During each class session, the students created innovative ways to ensure "equal voices." For example, sometimes they had a recorder capturing the names of people as they spoke and at the end of a discussion there would be a tally and report on who spoke and how many times. People were encouraged to "step up and step back." The students became aware of the principle in practice as an on-going inquiry.

Equity emerged as a key democratic principle in practice in the community and it is also a foundational principle in the conception of the Ed 190 pedagogy. I will use the definition presented by bell hooks in *Teaching Community* (2003) to frame our attempt to actualize this principle in reality. hooks distinguishes moving beyond acknowledging diversity toward the enactment of pluralism in order to create equitable communities. Judith Simmer-Brown is quoted as saying: "There are tremendous differences in our communities-ethnically, racially, religiously. Diversity suggests the facts of such differences. Pluralism, on the other hand, is a response to the fact of diversity. In pluralism, we commit to engage with the other person or the other community" (as cited in hooks, p. 47). Thus, honoring pluralism as defined by Simmer-Brown and explicated by hooks goes beyond the conceptualization of diversity training, multi-cultural

⁶⁰ I expand on how the space for open, trusting dialogue was established in Chapter 6.

awareness, and teaching tolerance. Rather, a commitment to pluralism in practice engages differences and allows equity as a practice to emerge. It was this experience that students articulated as being a new phenomenon in the classroom. This experience of equity as a practice versus an idea allowed them to explore old perceptions and beliefs and begin shifting toward new perceptions and beliefs about the system. These shifts were based on real interactions in the classroom community.

Many students reported that the SOA co-construction process allowed them the opportunity to create schooling structures that support the principle of equity. They also said that they had never had the chance to do so previously, and in some cases never even thought that it was possible. They said that this practice began to change them.

After reviewing the data, I determined that increased student engagement and investment in the class endured because hope and inspiration were present. Not only were we learning about theories of change, we were actually practicing the changes we envisioned. The students were co-creating the experience of the class beyond completing requirements to get a grade. According to my teaching log, the students were apt to reveal areas of growth for the group. This wasn't considered a failure on behalf of the group, rather an area for exploration and practice. Many students expressed in mid-term reflections that they began to realize that democracy and the principles associated with it are a practice.

The students, given the power to, moved toward de-emphasizing the grade in the overall learning process. They began to de-emphasize individual performance and added collective achievement as a goal. This again reminded me of the claim made by Oakes and Rogers in *Learning Power* (2006): "When students are given power in education, the result is change in how education happens" (pp. 157-158).

The students in the Spring 2007 section designed a System of Accountability (see Appendix D for completed SOA) that accounted for difference and encouraged equity as a practice. They decided that individual success would include the success of the whole class. They began to move beyond individuated performance and comparisons. Being open and supportive of fellow classmates became a general theme and concern. A few students synthesized the shift away from individuated performance in this way:

...when we finally came to an agreement towards our system of accountability. We presented the idea of equal community, the responsibilities provided, and the benefits therein. We came to understand that our success as a class can be viewed as a class and not on an individual level. (Senior Legal Studies Major, mid-term reflection journal assignment, March 5, 2007)

...in the end, our SOA clearly reflected one of a unified community....I am happy with the way the SOA turned out for our community. I am confident that every CO-OP group and every team-teaching group is working hard. I am also confident that each and every one of us has the ability to actively be a member in our community –everyone contributes in their own unique ways. (Junior Earth and Planetary Sciences Major, mid-term journal assignment, March 5, 2007)

The focus on community and equity was strong. In my analysis, I draw a direct correlation between the emergence of an equitable community in practice and the students' ability to participate in defining the core principles and practices of the learning experience. This type of participation freed students to experiment with good ideas versus feeling forced to

conform. As they realized the impact of conforming to existing standards and structures, they felt motivated to create newly and innovatively. They felt connected and responsible to other members of the class and not solely to the teacher. Thus, the SOA shifted the focus from their own success, to the collective success of the group. One student reflected,

Our System of Accountability is different than I originally thought it would be. I think we all went in with one mindset: grades. And who could blame us? We are students at the university who have been indoctrinated ever since kindergarten in this system of evaluation. ... After we started to realize the unimportance of the letter grade and making sure everyone's grade is "fair" relative to how much everyone else in the class is doing in comparison, only then were we able to throw out the pressure of numbers and start looking at how to develop as a whole community, instead of just a group of individuals. (Senior Political Science, mid-term journal assignment, March 5, 2007)

The students were proud of their accomplishment with the SOA. They were able to link the systematic educational flaws that they had identified earlier in the semester to their own creation. Freedom to try something new with regards to learning and evaluation was empowering. As a result, the students began to think more deeply about the structures of inequality that are embedded in the system of schooling as we know it.⁶¹ This thinking may not be unusual for a class titled "Current Issues in Education," but I assert that the type of learning students experienced allowed them to excavate personal beliefs and begin to shift personal perceptions, beliefs and practices. A critical analysis of current issues, deconstruction was a piece of the work, but we didn't stop with this analysis. We included the work of co-constructing something that did work. The students were given power to experiment with re/creating educational structures. This left students hopeful that equitable solutions are realizable. The personal realizations shared out loud began to interact with the overall creation. We began to weave big picture thinking with daily practices. One student relayed his realizations from the experiment in this way:

That is an experience that I feel like made me accountable to a community greater than my own and made me realize that, without unifying and without really speaking for the collective good of everyone, there was going to be no good, because... what does it mean for me to be well off for you to have a ravaged Philippines right now with 10,000 or more dead and, like, I'm supposed to be here in the US like dandy, and roses, and everything's fine, like, it doesn't work like that because, if someone's hurting, then I hurt. Like, I feel a responsibility to have my social justice and my environmental justice be justice for all. And I don't mean like just people at this point but every living being on this planet...(Tela, post-class interview, October 2013)

Thus, the democratic framework in the context of the class opened up access to new points of view, perspectives, insights, perceptions of schooling and society/social issues that had previously been unexplored. Releasing performance pressure was a central piece of the process that allowed for transformative learning. Multiple "aha moments" layered together and shared out loud left students in a raw state of personal realization. These "aha moments" derived directly

⁶¹ I explore this further in Chapter 7.

from the co-created learning experiences in addition to reading sound theory, moved the students in profound ways.

A group of individuals moved through the process of deconstructing the current system which allowed an internal shift in perceptions, and eventually belief systems about the society and culture, particularly how it operates and is reflected in school. As a result the students noticed, as indicated in the student reflection above, that they were interested in becoming accountable to something greater than themselves, and this started with the experience of (democratic) community in the classroom.

Their awareness of their own internal shifts in perception were identified in their voices. This led to a desire to move beyond the focus on individual success and a competitive mindset toward the desire of being part of and co-creating a responsible successful community. I noted in my field notes that they eventually realized, after weeks of the "System of Accountability" process, that this community-oriented mindset and participation came with personal responsibility and accountability. "Community Comes With Responsibility" became an ethos for the class community after one student spoke this declaration passionately while facilitating an SOA session. Everyone liked it and aligned. The notion of the individual wasn't abandoned altogether, rather the success of the community became a measure for individual success. Individual growth and success became a contribution to the community.

I will continue to explore how the pedagogical philosophy and curriculum worked together to provide this particular outcome for students, and in doing so will highlight the most important components of the course (according to the data) that led to this next stage of development, the students' shift from individual to community member, as an outcome. In the next chapter, I present the teachings and processes on interpersonal skills as they contributed to the emergence of this outcome.

Chapter 6: Vulnerability as a Posture and Practice in the Classroom

I would say the most powerful takeaway that I've gotten from Ed 190 is the feeling of a group of people being able to come together (not knowing each other at all) from the beginning and being so surprised by the amount of work and learning that this group of people can get to by the end of the semester, and how vulnerable people were able to get...I feel like we were really able to build a community from the classroom and I think it really is because of the values we carry in Ed 190. There is a value of vulnerability; of being open, of dialogue, of letting go of our own filters and of coming from a place of nothing and not knowing. All of these things play together in Ed 190 for several semesters consecutively. The power comes when people really commit to those values and those agreements. We know now that it transforms a group of people, and so I carry that with me personally in how I interact with others now. (Bell, post-class interview, August 2013)

In this chapter, I present a second set of findings framed by the student reflection and analysis above. The individual and collective shifts experienced in the learning community of Ed 190 toward more personal and social responsibility were supported by the direct teaching and practice of interpersonal skills, but the teaching/modeling of these skills was just the beginning. As Bell said, "the power came when people committed to agreed upon (ethical) values" (Bell, post-class interview, August 2013) and began practicing them together. The students committed themselves to the values of trust, mutual respect and cooperation. As a result, the posture and practice of vulnerability emerged as central to the paradigm for learning collaboratively in the Ed 190 classroom. This willingness to be open, authentic and present with others based on a foundation of trust led to the excavation of experiences, perceptions and belief systems regarding current social issues embedded in the system of schooling in the united states. Ultimately, the students said that the sum of this learning experience changed them and the pursuit of their education and career.

Bell described vulnerability as a posture of openness and of "letting go of filters"⁶²; she understood vulnerability as coming from exploration versus already knowing the answers. Many students said that this was a new experience in the higher education classroom setting. Pedagogically, we co-created or built a foundation of trust at the beginning of the semester that allowed for these results (See p. 86 and Appendix M and N for background information).

As introduced in the previous chapter, the students' internal shifts in awareness of themselves and others led to a ripple effect in the community as a whole. Described by the students as a "positive snowball effect" (Greg, post-class interview, August 2013), the more students shifted individually and shared their "aha moments" in the whole group dialogue, the more the collective began to shift and grow as a unit. The collective learning power of the group became palpable to everyone in the community as they continued to practice the posture of vulnerability. The agreements, committed to and then practiced supported the development. These commitments and correlating practices led to the experience of a collective shift in the

⁶² "Letting go of filters" references the ability of the students to discern the perception and reality they brought to the conversation or the bias.

community, or as Bell said, the transformation of a group of people (Bell, post-class interview, August 2013).

From the data, I explore the following finding: "the space" (Palmer, 1998/2007, p. 91) co-created in the classroom that included the direct teaching of interpersonal skills with specific distinctions provided for the results. The students began to practice operating inside of a commitment to their peers, to the community in the classroom when doing the work of social justice. They began to listen and share from a place of care which allowed the depth of learning to expand exponentially. Parker Palmer, in his book, *The Courage to Teach: Exploring the Inner Landscape of a Teacher's Life* (1998/2007), argues that to teach is to create a "space in which the community of truth is practiced" (p. 91). Palmer's assertion illuminates *the space* that we co-created in Ed 190 to practice learning inside of community with a commitment to authenticity. I will use Palmer's conceptualization to reference the phenomena of the co-constructed context for teaching and learning in Ed 190. This "space" included all of the principles, values and practices that the students and I chose to define the experience. The students' development of interpersonal skills (listening and speaking practices) taught, modeled and practiced were central to the co-creation of this "space." As a direct consequence of the co-constructed "space" built on a foundation of trust and openness, and supported by our declared goals for the semester (See Appendix D), the students identified in post-class interviews that the posture of vulnerability was central to the process. I will expound upon their conceptualization of this posture and practice throughout the chapter.

Vulnerability as a posture emerged as a shared commitment and developing skill set in the community. This shared posture led to individual and collective shifts (learning) that included the emergence of a "brave community" with "brave voices" (Tela, post-class interview, October 2013; Grace, post-class interview, October 2013; Marie, post-class interview, August 2013).⁶³

The findings in this chapter are presented in four sub-sections meant to guide the reader toward an understanding of the theoretical foundation and pedagogical practices that led to the emergence of vulnerability as a shared posture and a central component of the outcomes students conceptualized in the course. As a result of the findings, I assert that teaching and modeling interpersonal skills is a necessary component of creating a highly functioning (democratic) community in the classroom.⁶⁴ Interpersonal skills and the posture of vulnerability allowed the students to develop their voices and to co-create learning opportunities that expanded at exponential rates in the classroom community. Further, learning these skills was experienced as "the transformation of a group of people" (Bell, post-class interview, August 2013).

In the first section, "Conceptualization of Vulnerability," I present a foundation for discussing the finding of vulnerability that includes the definition of the posture as it emerged for the students as a shared experience in the classroom.

In the second section, "Theory Informs Practice," I present examples of theory that inform the teaching of interpersonal skills as an integral piece of teaching for personal and social change in this case study.

⁶³ In the post-class interviews, multiple students used the word "brave" in conjunction with community and voice to describe the experience of listening and sharing in Ed 190.

⁶⁴ More so, it is imperative when doing the work of social justice. I explore this assertion more in Chapters 7, 8 and 9.

In the third section, "Being Present and Listening," I reveal the teachings and practices that supported the unfolding of the findings in this chapter especially the distinction "present listening"⁶⁵. I present relevant pedagogical choices and the students responses to these practices in the classroom.

In "Brave Voices, Brave Community," the fourth section, I explore what students reported arose out of the co-constructed space of vulnerability. I present the finding that once the students began practicing specific types of interpersonal skills, the posture of vulnerability emerged. From this posture new skills emerged including the development of their voices and their ability to empower the other voices in the classroom. I illuminate their final realizations, the possibility for personal and social change as a lived experience in the classroom community.

Conceptualization of Vulnerability

In the next section, I distinguish the students' conceptualization of vulnerability as it emerged in Education 190.

One student conceptualized the learned and shared posture of vulnerability in the 190 community this way:

In the context of Ed 190, you start to break down all the barriers that are in your life keeping you from expressing yourself, the barriers that are limiting you from doing the things you really want, limiting you from getting the things you really want out of life. I think, for example, we all want people to see us, you know, we want people to see ourselves as, you know, strong people, people who don't have flaws. We don't want people to see our flaws is what I'm trying to say. The power of vulnerability is when you accept your flaws and you actually share them with others, you actually come to becoming more powerful, especially as a group... you become more powerful to accomplish more and to do a lot of things that you didn't really think you could do. (Charlie, post-class interview, October 2013)

The "power of vulnerability" he said comes when you are willing to accept your flaws and share them with others. He said that this practice allowed him to become more powerful and he noticed the power of the group increased as well. In her 2012 TED Talk titled "Listening to shame,"⁶⁶ Brené Brown, research professor at the University of Houston Graduate School of Social Work, defines vulnerability as "emotional risk, exposure, (and) uncertainty" (4:46). Based on ten years of studying vulnerability, courage, authenticity, and shame, she says vulnerability is the ability to show up, "to let ourselves be seen" and to try and take risks when we are not sure if we will succeed (5:10). She also says that there is a myth that stymies us into thinking that vulnerability is weakness, and in her 2010 TED Talk titled "The power of vulnerability," she posits that in order for us to experience true human connection, we must be vulnerable, and we

⁶⁵ "Present listening" is a term that I am creating to mark the distinction of listening as I taught it. I will expand on this distinction later in the chapter. I refer to the distinction of listening throughout the write up in this way.

⁶⁶ According to the TED website, " TED is a nonprofit devoted to spreading ideas, usually in the form of short, powerful talks (18 minutes or less). TED began in 1984 as a conference where Technology, Entertainment and Design converged, and today covers almost all topics — from science to business to global issues — in more than 100 languages" ("Our Organization," n.d.). Brown's "The Power of Vulnerability" has over 16 million views at the time of writing (2010).

must allow ourselves to be fully "seen" (5:31). Brown says human connection is "why we are here. It's what gives meaning and purpose to our lives"(2010, 3:10). Thus, the emergence of vulnerability as a shared posture and skill became influential in allowing a group of classmates, virtual strangers, to be closer, to develop a sense of meaning in peer relationships and thus investment in the class community. I argue that this closeness allowed for personal growth and change collectively in Education 190.

In Education 190, the students learned that sharing themselves fully with the group, the learned skill of being vulnerable allowed the emergence of a more powerful community. They said this type of power was palpable and transformative in the class community. Students felt that if more people experienced this vulnerability in community (in school), than more real courageous action might be taken toward the greater good in the larger society. This aligns with another of Brown's arguments, that vulnerability is "the most accurate measurement of courage" (2010, 4:57). One student articulated it this way:

...there's just so much intention in the class to create a really safe community, or even like a brave community, and I like using the word brave instead of safe space, it's like where people felt safe and brave enough to stand up and say what their true emotions were, what their true pains were. There's a safe space where they could be vulnerable and share their deepest experiences and open themselves up in a way that we don't do often, in society, and it's not, you know, not allowed, it's not a safe area because you'll be made wrong, you'll be shut down, your voice won't matter...(Tela, post-class interview, October 2013)

Many students indicated during post-class interviews, as Tela did, that the type of sharing we did in the Ed 190 community was unusual for classroom spaces and for society in general. The students learned they could, in fact, practice being vulnerable with each other and they weren't going to "be made wrong" (Tela, post-class interview, October 2013) for their sharing. This type of sharing was established in multiple ways pedagogically before the students began to practice.⁶⁷ This type of sharing was also supported by the fact that the students were engaged in a learning community where power was a shared phenomena, and the principles, goals and correlating values were defined by everyone in the room. They were expected to engage in democratic processes as a whole group and in order to do this, they *needed* to connect, visa via continuous collaboration. Being vulnerable supported the (democratic) process of working cooperatively to create systems and structures in the classroom.

As a result, multiple students in post-class interviews indicated the bonds they created with other classmates were the deepest bonds they developed with classmates during any learning experience on campus in their college career. One student relayed it this way:

...creating a space that is safe for people (rather than competition all the time) is a huge reason why Ed 190 was, in my opinion, very successful...there's not a single person, really, from any of my other classes in college that I'm friends with or stay close with. (Greg, post-class interview, August 2013)

And another student said,

⁶⁷ I will present these curricular choices in the third section of the chapter.

I know that, you know, the facts; a testimony to the type of relationship, the type of bonds that were created in that space was the fact that, here we are, you know, haven't talked to each other in a little over three years and it's like you never left my life. I mean, you haven't. You know, the people in that class, I think, are forever present in my life, in my work, and how I think about the work that I'm doing, and I really... I don't know, it's important for me to always pay homage to those that planted the seeds in me, you know, cause at the end of the day I feel like that's my calling and that's what's gotten me to the point that I'm at right now... (Tela, post-class interview, October 2013)

I felt the sentiments students expressed when picking up the phone to speak to them 5 to 7 years after their initial learning experience in Ed 190. I believe, as these students do, that the vulnerable space we created in the classroom allowed a connection that was deep and lasting. The students said they carried the posture of vulnerability with them to other community spaces. Many called this the emergence of consciousness or a new paradigm that included interdependence as a foundation and being vulnerable as a practice. One student described:

We arrived at this universal human consciousness together, which allowed people to ignite like a spark around the room. Once one person got it, then everybody got it and there was like this elevated consciousness that is really difficult to articulate, but it's something that once you tap into, you never forget. That's why the bonds are so deep and the experience is so palpable, even years later. (Shera, post-class interview, December 2012)

Most students indicated that the level of personal sharing, the opening that was perceived and practiced and, as a result, the connection with classmates, was unusual in an academic space on campus, and was quite unusual for learning experiences in school in general. One student quoted her own final paper during our interview as she described her takeaways:

I usually get lost in all my words in trying to explain that, in this deep, vulnerable space that has blessed me, I found in other people something that has given me life... I'm saying all of this because a class like Ed 190... suggests that what I have felt for so long, the importance of people, is more than my inability to be realistic but, in fact, is reflective of something that is lacking in the rest of common educational experiences as we know them. (Grace, post-class interview, October 2013)

Many students articulated, as Grace did, that the vulnerable space of the class is what made it unique. They said that it was indeed a missing component from other educational experiences. This was a starting place, and I chose to push on this finding to see what I could uncover. What allowed the posture and shared skill of vulnerability within a group of strangers who spent 16 weeks together during a given semester? What was the impact of the "vulnerable space" created in the classroom on the learning, the growth and the takeaways students articulated?

Theory Informs Practice

...the ultimate objective of education should be...to help create not only a balanced and harmonious individual but also a balanced and harmonious society where true justice prevails. - M.K. Gandhi (2002, p. 14)

Parker Palmer's ideas in *The Courage to Teach: Exploring the Inner Landscape of a Teacher's Life* (1998/2007) explain a portion of my own philosophy of teaching. His ideas cited below framed my teaching practice in Ed 190 and the findings in this chapter. In summary, he says, "To teach is to create a space in which the community of truth is practiced" (p. 91). He goes on to define truth as "an eternal conversation about things that matter, conducted with passion and discipline" (p. 92). He says, "the purpose of leadership in community is to create a teaching and learning "space" centered on the "great things" that evoke the virtues we cherish in education: inviting diversity, embracing ambiguity, welcoming creative conflict, practicing honesty, experiencing humility, becoming free" (p. 92).

In the 21st century, teaching interdependence and cooperation are the skills that philosopher Nel Noddings (2013) in *Education and Democracy in the 21st Century* highlights as imperative to shifting the culture and outcome of education. She says if these types of skills are not fostered in classroom community, than the default competitive individualistic mindset leaves students ill equipped to work together to solve the world's most stymied social problems of our time. And in his book, *Ethics For The New Millennium*, the Dalai Lama reveals the core problems facing our world today. He says,

We find modern living organized so that it demands the least possible direct dependence on others...This in turn encourages us to suppose that because others are not important for my happiness, their happiness is not important to me. We have, in my view, created a society in which people find it harder and harder to show one another basic affection. (1999, p. 8)

He goes on to say that the rhetoric of growth and economic development greatly reinforces people's tendency toward "competitiveness and envy. And with this comes the perceived need to keep up appearances-- itself a major source of problems, tension, and unhappiness" (1999, p. 8).

In Ed 190, I focused on allowing students to release this "need to keep up appearances" and to delve deeper into their inner world⁶⁸ and to find authentic expression from this place. The first step (explored in Chapter 5) was releasing the pressure of performance, the second step involved teaching and modeling interpersonal skills - both happened simultaneously. The students said they learned how to be authentic and present in the classroom in *the space* we co-created.

The Dalai Lama proposes a focus on the inner development of human beings as a solution to the current global problems in our world order. He says we need to shift more focus on the inner dimensions as well as the external dimensions of these problems:

Our problems, both those we experience externally-- such as wars, crimes and violence-- and those we experience internally-- our emotional and psychological sufferings-- cannot be solved until we address the underlying neglect. That is why great movements of the last one hundred years and more -- democracy, liberalism, socialism-- have all failed to deliver the universal benefits they were supposed to provide, despite wonderful ideas. (1999, pp. 16-17)

⁶⁸ Inner world as defined by the Dalai Lama includes psychological, emotional and spiritual well-being (1999, 16). This in turn allows people to act with a stronger base, with more consciousness toward ethical excellence and moral obligations in family, community and the larger society (1999, 3-17).

I agreed with these notions based on the years of my own teaching and social justice work. Thus, as a result, I engaged my students in a particular way.

The ideas proposed by Palmer, the Dalai Lama, Noddings and other philosophers are offered because they are interested in guiding the future of our world toward more peace, more justice and ultimately more real happiness for everyone, and hold interdependence as an essential concept *and* as a practice. Interdependence, beyond being a good idea, must be taught. This practice of interdependence requires an agreement upon (ethical) values that support its development, and as the students found in 190, this practice included for them the willingness to be vulnerable.⁶⁹ This shared posture of vulnerability ultimately led Ed 190 students toward strength and growth as a collective in the classroom. It began with my interest and commitment as an educator to provide *a space* for the students to learn the necessary interpersonal skills to do the work of personal and social change.

Ethics for the New Millennium (1999), the title of the Dalai Lama's book, is a great catch phrase, but I believe it is most powerful as an idea put into practice. The Dalai Lama holds this same imperative, and as a result, has spoken extensively and globally about the importance of including the heart as well as the mind in our classrooms. He says our future depends on our ability to teach children about compassion and empathy (as cited in McLeod, 2007, p. 59). From my experience and the student voices in this study, I have found that the idea of including the heart as well as the mind and teaching compassion and empathy is best implemented through referencing students' personal experiences.

The Dalai Lama argues that

...knowledge alone cannot provide the happiness that springs from inner development, that is not reliant on external factors. Indeed, though our very detailed and specific knowledge of external phenomena is an immense achievement, the urge to reduce, to narrow down in pursuit of it, far from bringing us happiness, can actually be dangerous. It can cause us to lose touch with the wider reality of human experience and, in particular, our dependence on others. (1999, p. 10)

With these ideas in mind, I attempted to move beyond the sole focus on the external to include the focus on the internal in the classroom of Education 190. Thus, with a focus on teaching students the capacity for inner as well as external development, I taught and modeled relevant practices.

The non-violent ideas of Mohatma Gandhi (2002) were also central to my desire for putting theories of ethical excellence and interdependence into practice in the classroom. I believed, as he proposed, that the social purpose of education should be to provide for a more just, harmonious and peaceful society (see opening epigraph at the beginning of this section) and that this started with a balanced and harmonious individual capable of contributing to this. Gandhi said that a human being is "a complex of body, mind and spirit" and that "true education" should help develop all three of these dimensions" (2002, p. 15). He also said that education should be linked to work and creativity. He stated, "True education should give one the ability to transform knowledge into wisdom" (2002, p.14).

⁶⁹ I will isolate the definition of vulnerability as it emerged for the students of Ed 190 from the data throughout this chapter. I offer a definition of vulnerability as it is conceptualized here in the previous section of the chapter.

All of these ideas informed my commitment to teaching and subsequently research, as I now tie the two together. I have explored how I might turn the co-constructed knowledge in Ed 190 into wisdom with the students. During the class, I took into account all dimensions of my students' lives when I taught. I allowed for creativity in the classroom.

In their post-class interviews, multiple students said that they were able to turn the knowledge they learned in Ed 190 into wisdom they still live by. I conclude that the arrival at vulnerability and releasing the "need to keep up appearances" (1999, p. 8) as a shared skill in the learning community allowed for these results. This arrival did not happen by accident, *the space* was provided and cultivated.

In the next sections, I will outline how *the space* was intentionally constructed in the classroom community and the pedagogical practices that were central to the emergence of the outcomes the students shared in their post-class interviews.

Being Present and Listening

...it no longer became 'I'm afraid to share this and be vulnerable,' but 'I want to be vulnerable because I think it can help other people not feel so alone and help other people get out some of the things they have been feeling and be vulnerable,' and that's where it becomes one of those really positive snowball effects, because really all it takes is a couple people to open the space and then it naturally happens, I guess. If you don't have that space - starting off small - you don't come in day one and start being vulnerable, it doesn't happen, I think it's a process. (Greg, post-class interview, August 2013)

As Greg indicates above, it was a process to create *the space* with specific plans to support the unfolding. This process included a period of bonding or team building, but foremost, it also included a very specific framework for how we would communicate with each other and collaborate as a community in the classroom, and this fundamentally came down to listening and speaking with intentionality. I taught and modeled these skills first before we delved into any content or engaged in any whole group dialogue.

At the beginning of the semester in Education 190 we engaged in physical team building activities to facilitate people coming together and practicing effective communication and leadership skills. These activities allowed for a foundation of trust to be co-created in the learning community. This portion of the class was titled "Outdoor Education" (See Appendix M for lesson plan and description). The communication skills I directly taught in the classroom were reinforced when students practiced coming to consensus⁷⁰, solving a problem or meeting a challenge together physically. During these class sessions we went outside and organized physical team building or initiative games. During most semesters we also took a weekend retreat away from campus that included physical activities as a central part of the weekend. The

⁷⁰ Consensus is a decision making process that includes the consent of all people before coming to a decision as a group (Schutt, 2001). During democratic processes including Outdoor Education student were asked to practice this decision-making process. As a result, they made sure all voices were heard and consenting before moving forward on a decision for the group (See Appendix J for lesson plan and further description). Other democratic processes included the creation of the "System of Accountability," while learning to communicate effectively with "equal voices" (See Chapter 5 p. 75) surrounding all topics of the course.

planning and execution of the retreat was also a democratic process (See Appendix N for full description and lesson plan). These activities were designed to support students in practicing collaborative democratic process and effective communication. During debriefs we asked questions that guided the students toward transferring their learning and insights from these exercises toward the democratic processes in the classroom.⁷¹ We also used icebreakers concentrated at the beginning of the semester and spread out intermittently at the beginning of class throughout the semester to support students in stepping out of their comfort zones with each other. One student reflected about the experience:

...that was my most memorable class in Berkeley... I still remember the retreat that we did. I remember going to the retreat, some of the activities that was had, the bonding experience, and coming up with accountable ways and coming together as a community. I think it was really powerful...it's something I still can appreciate a lot, even to this day... in Berkeley, we are very focused on our own school work and course work and career goals and what not and we tend to isolate also - not really interacting with people outside of our major or in different class grades. I think that class was powerful in that sense that it created a community for me and... all of the sharing... I think that the sharing of our experiences, our personal struggles, it made us much more empathetic. (Ana, post-class interview, October 2013)

Ana had some difficulty in the class. At first she didn't grasp the concept of removing competition and focus on the grade from the classroom setting because, as she said in a journal reflection, "grade point average means life itself" (Ana, journal reflection, February 2007). She reflected that she had received extreme punishment in school like standing for hours at a time for receiving low scores on exams. One time she fainted during one of these episodes and the teacher called her a "princess," (Ana, journal reflection, February 2007) and made her get up again.

As an immigrant in the US, she became part of the lowest income bracket and her parents drove her 40 minutes each way to a wealthier school district. She had to keep this a secret because she was afraid she would be kicked out of school if anyone knew that she didn't belong. She spent hours alone after school in local libraries waiting until her parents got off of work (Ana, in-class interview, February 2007).

Later in writing she reflected, "The pressure put onto students who want to study medicine has often resulted in them losing the right motivation to pursue medicine in the first place...the education needed to reach a M.D. degree would be the most dehumanizing and competitive experience a student would ever have. No wonder some doctors today are completely incapable of having empathy or compassion" (Ana, journal reflection, February 2007).

As a pre-med student, Ana was eventually able to deconstruct her schooling experiences past and present. She connected developing "empathy and compassion" (Ana, journal reflection) with releasing performance pressure in the class and the focus on community and personal

⁷¹ Examples of debrief questions included -What worked? What didn't work? What democratic principles did you use? Was there equal participation? Equal voices? (individual and group) Did you step up, step back? What did you notice about yourself as a participant in this exercise? What lessons will you take back to community?

sharing. The democratic processes in the class helped her arrive at a different mindset with different goals and practices in her life.

In the post-class interview, Fall 2013, I found out that in fact she had fulfilled her vision to become a medical doctor and had surpassed her career goals as an undergraduate and was now looking toward becoming a professional in the field that could make a global contribution, “global health work” (Ana, post-class interview, October 2013) were the words she used to describe her current commitment. She had completed medical school in Israel and had accepted residency at Harvard Medical School. Her career path was now unfolding based on a desire to make a difference with people “empathically” and “globally” (Ana, post-class interview, October 2013). She attributed this shift, this growth, to her time in the classroom of 190, and said, “...yeah, I would say that the class had a tremendous impact on what I’m doing now, every day” (Ana, post-class interview, October 2013).

Mary Rose O’Reilly, in her book *Teaching With Radical Presence* (1998), suggests that students’ ability to be fully present in the classroom is supported by the teacher’s presence and teaching methods in the classroom. She says, “Some pedagogical practices crush the soul; most of us have suffered their bruising force. Others allow the spirit to come home: to self, to community, and to the revelations of reality...teachers and students can practice radical presence” (p. 3). She also writes extensively about listening and argues that teaching listening and presence go hand in hand. Listening is a contemplative discipline.⁷² She says, “I practiced the discipline of deep listening for a long time before I realized that it, too, was a branch of contemplation... One can, listen someone into existence, encourages a strong self to emerge or a new talent to flourish. Good teachers listen this way, as do terrific grandfathers and similar heroes of the spirit. The critical hearer, by contrast, crushes our spirits, leaves us with the sense of inner defeat...”(p. 21).

Following this line of thinking, I distinguished “present listening”⁷³ from “critical listening” (O’Reilly, 1998, pp. 19-21) prior to any personal sharing in the class began (See Appendix I for lesson plan). This was a critical and central pedagogical practice that directly correlated with the outcomes students conceptualized. I knew that allowing students to bring all of themselves, including their personal experiences with current social issues embedded in schooling structures, was a key component of the learning experience I was co-creating with them. However, before we could embark, I made sure that everyone was ready to create *the space* for the most powerful sharing to occur.

Many educators speak (and some practice) creating a “safe space” in the classroom as a necessary component of “diversity training” and even, in some instances, consciousness-raising. It is important to note that I was not attempting “diversity training” or creating merely “a safe space.” These common phrases can turn into clichés that prove problematic when attempting to do the work of social justice because they can create shallow understandings of diversity. They allow a superficial treatment when a deep excavation is what is really needed. The work we were doing in Ed 190 aligns more with the distinction of pluralism offered by bell hooks (2002;

⁷² Contemplative practices are classroom practices involving, allowing or causing deep thought (see pp. 13-14 for more background).

⁷³ This is a term that I have coined for the purposes of this write-up to reference the distinction listening in the class and how I taught it.

2003)⁷⁴ and the philosophy of "Cosmopolitanism" Kwame Appiah (2006, p. xv) proposes. Cosmopolitans are able to engage with people of diverse ethnic and cultural backgrounds authentically and consistently as a necessary component of sharing life together on the planet. According to Appiah, Cosmopolitans allow people to relate beyond "kin and kind" (xv); they know that people are different and they learn from difference versus avoiding or renouncing it.

Thus, I was not interested in teaching students *about* difference; what I intended was to create experiences *with* diversity that would allow new practices to emerge individually and collectively. Toward this end, the experience was not prescribed, but there were parameters. The students were told that being uncomfortable was a necessary piece of the deconstruction/construction processes we engaged in the class. Being capable of engaging difference was the goal.

This distinction asserts that we must learn beyond being aware of diversity and towards acknowledging and operating with difference. hooks says,

To create a learning community, we must necessarily address fully the issue of diversity...diversity takes effort. Many of us are afraid to move beyond the space of our comfort zones to embrace difference. Individuals fear making mistakes, saying or doing the wrong thing;...As we practice building community, it is important that we practice the art of listening...community does not solve the problems of pluralism by obliterating diversity. Instead it seeks out diversity, welcomes others points of view, embraces opposites, desires to see the other side of every issue. It is 'wholistic.' (2002, p. xix-xxi)

With this assertion in mind, the distinction I attempted to posit was that the conversation for equity, justice and fairness must be experienced in the classroom and that everyone had personal work to do toward arriving at this place together. We used diversity as our ally in the process; in building a community of awareness and action, everyone broke down barriers while excavating belief systems. This process began with seemingly simple practices, like listening.

Thus, a main intention in creating *the space* to do the work of "pluralism" as hooks defines it, was teaching students to be able to listen to each other from the most neutral place possible. I will attempt to distinguish the type of listening that I taught as a central pedagogical component responsible for the findings in this study. There wasn't a formula for teaching this type of listening as it moved beyond a concept to an actual practice, but I attempt to isolate the context and tools I used in the following paragraphs to support students' development in this skill. The type of listening we did in Ed 190 is a skill many students identified as an important takeaway;

Education 190 really taught me the importance of listening. I don't think I fully knew how to listen to another human being before that class. I was always kind of listening from my own inner, internal dialogue, and what we learned in Ed 190 from your example, and the Bs⁷⁵ examples, was just how to be present, and to listen with this like

⁷⁴ In Chapter 5, I explore hooks' conceptualization of Judith Simmer-Brown's understanding of pluralism as "a response to the fact of diversity.. (and a) commit(ment) to engage with the other person or the other community " (as cited in hooks, 2003, p. 47). It is the distinction of engagement (versus the common trope of "tolerance") that I emphasize.

⁷⁵ The expression "the Bs" stands for an abbreviation of Ed 190 B which is the class that students enrolled in who applied and were accepted as peer facilitators in semesters following their initial class experience in Ed 190 A.

expansiveness, that and that's definitely one huge takeaway that I've taken into my whole entire life as a daughter, as a friend, in my life teaching also, not only, I could teach my students how to listen, but the listening I could bring out of my students and my coworkers allowed them to really feel heard and turns out that all human beings really want. (Shera, post-class interview, December 2012)

Learning to "be present" and listen with "expansiveness" (Shera, post-class interview, December 2012) was a central takeaway in Ed 190 that many students reported. I distinguished "present listening" from "critical listening" as a parameter and practice for the classroom community. Critical listening, O'Reilley (1998) states, is inherent to "academic culture," and has participants "pay attention only long enough to develop a counterargument; we critique the students' or the colleagues' ideas; we mentally grade and pigeonhole each other..." (1998, p. 21).

In an effort to transcend these problems, I modeled the present listening I intended in the room and taught the communication skills I desired the students to practice directly before any personal sharing about current social issues began. Thus, I modeled the skills I expected, starting with how I approached the class. I put my attention on: how I spoke, how I stood, how I engaged students, how I recreated and acknowledged them when they spoke, and even how I made eye contact. Through language - both body and spoken, I demonstrated that I was "listening for students' greatness" (O'Reilley, 1998, p. 21). This expression points to the conscious act of an educator to see her students as extraordinary in many ways and to listen to them this way. With this type of listening, we can grant people the opportunity to grow into their full potential. The opposite, "critical listening" (O'Reilley, p. 19) has students doubt themselves, rebel, and move slowly towards progress.

Lori Desautels, Ph.D., coins this phrase "compassionate presence" (2012, pp. 5-20) in her book, *How May I Serve You? Revelations in Education*. She advocates for more social and emotional education for our nation's children, and a move away from the over-emphasis on testing and competition. She says, "This is public education, paradoxically, an entity that is starving for a compassionate unity of function, but emphasizes assessment, higher test scores and turn around programs to the detriment of addressing the social and emotional needs of every child and adolescent" (2012, p. 5).

I practiced and taught the peer facilitators that you could in fact listen "someone into existence" (O'Reilley, 1998, p. 21), and that we do this often either positively or negatively in our everyday interactions. If you choose to listen positively and presently people have a better chance at actively participating and contributing authentically than if you listen for their flaws. Essentially, I believed and practiced listening as essential to every other component of the classroom experience. One student reflected,

You always did an incredible job of fully hearing everyone...seeing you take notes while people talk and then seeing you synthesize, essentially, the thoughts of everyone in the room allowed everyone to feel really heard, which again, never really happens in educational spaces...that's a really big shift, it allows the voice of everyone in the room to be stronger... you allowed people to feel fully heard. (Michelle, post-class interview, August 2013)

I expected the students to practice the same skills that Michelle saw me practicing with each other. I asked students to practice "being present" for each other. Being present included noticing facial expressions, making eye contact toward someone who was speaking, sitting with

an open body posture and removing distractions. In their post-class interviews, students cited the first reading of the semester, Chapter 1 of *The Places That Scare You, A Guide to Fearlessness in Difficult Times* by Pema Chodron (2001) as a memorable favorite; a few said it was the best reading they did during their career at the university.

This text was central to the teaching of "present listening". I brought this text in to give a practical example and to reinforce the concept of "present listening" or coming from a "beginner's mind" when listening (2001, p. 4). In Chapter 1, Chodron emphasizes the notion that "Hatred never ceases by hatred. But by love alone is healed" (2001, p. 7). She cites this as a chant that 50,000 Cambodians spoke out loud at gunpoint during the time of the Khmer Rouge as they were threatened with death if they did not stop their Buddhist practices. Essentially the story is told that they chose to stay inside of love, despite enormous violent threat and subordination.

This story was meant to encourage students to practice staying open, despite the feeling of threat, past or present. Chodron emphasizes the teaching, "Don't let life go hardening your heart." (2001, p. 3) The synthesis that I wanted students to grasp was that we have the ability to practice being open no matter what is happening, and that it is through this practice of being present and open that we actually move through life more clearly. Being open to new experiences, new dialogues, new ideas in Ed 190 was an opportunity to practice. This did not mean leaving pain behind - it meant bringing all of yourself and remaining open to others at the same time. Chodron states,

Without realizing it we continually shield ourselves from this pain because it scares us. We put up protective walls made of opinions, prejudices, and strategies, barriers that are built on a deep fear of being hurt. These walls are further fortified by emotions of all kinds: anger, craving, indifference, jealousy, and envy, arrogance and pride. But fortunately for us, the soft spot- our innate ability to love and to care about things-is like a crack in these walls we erect...With practice we can learn to find this opening. We can learn to seize that vulnerable moment- love, gratitude, loneliness, embarrassment, inadequacy – to awaken bodhichitta. (2001, p. 4)

This teaching of "bodhichitta," which Chodron says is compassion or "our ability to feel the pain that we share with others" (p. 4). When we remain open we actually have a greater capacity to feel our own pain and to feel the pain of others. Asking students to share personally about social issues that had caused much pain and providing a space for them to do so required the participation of everyone in the practice of staying open and present.

Thus, I asked students to stay open despite pain, versus retreating to defensiveness or judgment of others. This practice became access to the shared posture of vulnerability in the community. The students began to recognize the practice and took it on. Some said during post-class interviews that this felt like "freedom" (Tela, post-class interview, October 2013) or "was freeing" (Shera, post-class interview, December 2012).

O'Reilly speaks of the importance of allowing students to share their personal experiences or as she refers, "tell their stories" (p. 21), "Well, I think that if we can't pull the weight of these stories off people, it's very hard for them to learn. Such stories lie on the soul like hungry ghosts...Students, and teachers too, might as well come to class and say, 'I'm sorry I can't think. I have a terrible heavy ghost lying on my soul and draining it of all energy'" (1998, p. 21). Essentially, people come to class with past experiences and sometimes previous traumas, and allowing them a space to "tell their stories" (p. 21) is important work in a classroom.

I believed that allowing the personal into the classroom space was an essential piece of developing a strong learning community; I encouraged it and shared personally myself. This did not mean that we always shared in this way, but people's stories were welcomed and supported in relationship to the content. People's stories became a part of the content and their willingness to share allowed them to practice being vulnerable. The students in post-class interviews said this was healing and empowering and fostered strength in the community.

For the first assignment in the class, the students wrote journal responses responding to the following prompts, What is Chodron's overall message? How do you think this message relates to our classroom experience this semester? What else did you personally take away from it?

Bell, a former student, said that it was this moment in the semester, the second day of class, that she began to notice a palpable shift in herself and everyone else in the room.

It seemed like everyone was really moved by the reading and it seemed to inspire all of them to want to be open and vulnerable in the class. The pivotal moment came when I had to share my favorite passage. As I shared a short passage and explained why *boddhicitta*, breaking down the walls around our heart, and being vulnerable was important to me, it was as if there was a shift from me believing it in my mind to it becoming real in my actions in that moment... by sharing those thoughts as words that others could hear in the space around me, I made that reality for myself. That's when it sunk in and I felt it. I declared inside "Yeah!" This is important to me and I am going to commit to it. (Bell, post-class interview, August 2013)

Chodron's words and the in-class sharing became transformative moments for the students early in the class and set the stage for the learning experiences ahead. The article and concepts in it became a common grounding point. We were attempting a practice together which included being present and listening. Coming from "a beginner's mind" (p.4) became a reference point from the reading. The phrase "listening for the gold" was coined by a student and also signified the type of listening we were practicing.

In addition to this reading, I directly taught the students the type of listening that we would practice in the circle starting on the first days of the class and I reinforced it often, especially during the first few weeks of the semester. As central teaching, I asked students to begin noticing the filters of judgment or criticism that they listen through; noticing the criticism in the listening was a first step. I then asked them to attempt to put aside criticism as they noticed it coming up in their minds. This was to be a practice throughout the course. In the same vein, I asked them to notice the mental chatter, the noise that was filling up our heads with judgments and evaluations, the monologue. If it was in fact possible to notice this monologue or "filter" that they were listening through then they could attempt to put it aside each time it came up - the first step was noticing it. This "filter" I explained, could be judgment, preconceived notions or past ways of thinking. I explained that this was part of the human condition that never really allows people to be fully present with each other and to truly step into the realm of present listening.

Students recalled the attempt to remove their filters and "listen with a beginner's mind" (Chodron, p. 4) as a meaningful practice during post-class interviews. One student said this about the practice:

One very special pillar of Ed 190 was the whole idea that when we listen to each other, that we just listen actually from our hearts, as opposed to listening from our minds and

judgment, as a child in school and then even in high school and college there was so much judgment in classroom spaces. (April, post-class interview, October 2012)

Encouraging students to be aware of themselves physically, mentally, emotionally all worked together to create *the space*. Each person was asked to notice and be responsible for the person she brought to the community and to notice how this either contributed to and forwarded the group or detracted from the group. This request allowed students to practice different personas in the classroom, working towards present listening and powerful sharing in the room. It allowed, as one student said during her post-class interview, for connection. She called this "truly being with one another" (Marie, post-class interview, August 2013).⁷⁶

Structurally, we sat in a circle of chairs (no desks) to encourage equitable dialogue. The circle was a representation of the type of community we were sharing; some students said that sitting like this represented solidarity and equality to them. I sat with the students unless I was making a note or drawing a diagram on the board, and this was purposeful. Thus, the circle was an essential structure in creating *the space*. One student reflected,

I think the physical structure...the physical structure was such a big, big aspect of it! We didn't sit in rows where we weren't facing one another, but we sat in a circle for the majority of our conversations, and created a space where everyone's eyes were able to look into everyone's eyes. Everyone's body, on a bodily, physical level was able to physically be with the other body...with the whole front part of our body...with our heart and our organs and everything is the most sensitive part of our body, with the insides of our arms and that's like where we take in so much information – neuroscience is actually proving this, that there is so much intelligence in our skin, in our cells that is receptive to other beings, it's not just through listening, it's not just through writing, it's not just through speaking, you know, any of this..it's through truly being with one another. (Marie, post-class interview, August 2013)

Many students recalled "the circle" during post-class interviews and, as Marie conceptualized, it allowed people to be more open physically with each other in the classroom space. There weren't desks, tables or computers between people. Sitting this way was part of the practice of staying open, present and connected, able to give full presence to whoever was speaking in the room.

The students I interviewed 5 to 7 years after their initial learning experience in 190, recalled the extensive teaching on being present and listening, they said that they felt heard (for the first time in a classroom setting) and that they experienced truly hearing others (for the first time) as a result. This opened up the possibility of giving power away to their peers, and thus *sharing power* in the community became a practice through present listening. One student reflected on her realizations as a result of this practice,

⁷⁶ *Being* is the word I used to encourage students to notice themselves. I asked them to reflect on who they were being as a member of a community, and to also inquire into who they would like to become in the community. I said that our experiment with community in the classroom was an opportunity to practice being differently than normal. Practicing new *ways of being* was framed as an opportunity. The students said this practice allowed them to develop skills that they didn't previously have like present listening and speaking powerfully. They reflected in writing about ways they were challenging themselves to grow or take on "new ways of being" (Marie, post-class interview, August 2013).

I realized that, again, I was silencing people through my actions. Then I decided to give myself a challenge of only speaking once or twice each class period. As I was doing that I was noticing that I was able to hear a lot more of what other people were saying. There were things that, when I thought I wanted to speak, but decided to step back, when someone else spoke, they either said something similar to me, or way more amazing. So I was able to realize that all the contributions that I could have into a conversation, other people could have as well, if not even better, so that I have learned even more from them. Then I realized that, when I did speak, I was able to articulate my thoughts even better and really synthesize what I was thinking and make it much more powerful. (Ann Lee, post-class interview, March 2012)

Teaching listening came first, and as Ann Lee highlights above, the ability to step back and truly listen were learned skills, versus waiting for one's turn to talk and formulating one's position while attempting to listen. The students called this practice "stepping up, and stepping back" (Grace, post-class interview, October 2013) as they began to notice how much space they took up with speaking in the community versus listening. Ultimately, this allowed students to develop more powerful speaking voices in the community. As identified in the previous chapter, the students created the catch phrases to facilitate the practice of "equal voices"(see Ch.5 p. 75) in the room, and to ultimately allow more voices to be heard. In the next section, I further explore how the space for present listening in the room allowed vulnerability to emerge as a shared posture. The students said this shared posture led to bravery with speaking which students said ultimately led to more strength in the community. I share multiple student voices in this write up purposefully to illuminate the finding as conceptualized by the students, in their voices.

Brave Voices, Brave Community

I used to pay a lot of lip service to 'well, everybody's opinion matters and everyone has a voice,' but the reality is that some people's opinions matter and mostly I didn't listen if I highly disagreed with them, but in 190 everybody does have a voice...the flip side is...Everybody had a voice and Ed 190 was the first place that I felt like my voice mattered and so did every other voice in the room. (Greg, post-class interview, August 2013)

Greg's acknowledgment points to the learning that students embraced around listening and speaking in Ed 190. His words including, "I used to pay a lot of lip service" (post-class interview, August 2013) is demonstrative not only of the fact that the classroom was structured in such a way as to emphasize the importance of individuals to the collective learning, but that students felt there was a distinction of authenticity when compared with previous classroom practices. There was distinct departure from "good ideas" into praxis, and in terms of the collective importance of individual voices, students began to see a difference between an inauthentic ideal ("lip service") as touted in their lives before the class, and an authentic practice of sharing in the classroom.

It was the co-constructed space of vulnerability supported by present listening that allowed what students called the "brave voices" in the community to emerge. They began to feel brave as individuals participating in what they called a "brave community" (Tela, post-class interview, October 2013; Grace, post-class interview, October 2013). Participating in a "brave

community" was expressed as a privilege and an unusual opportunity, it also became a source of excitement and pride as we were all responsible for the co-creation.

Together we practiced moving beyond *the space* of defensiveness that some reported is commonplace in academic spaces, especially classrooms devoted to exploring current social issues. I told the students that being defensive (of one's point of view) is learned and was a common human phenomenon. I told them that we were attempting to move beyond the argumentative, analytical and critical tones of dialogue common in academic spaces. Another student reflected his personal realization from the practice in this way,

...if I'm willing to listen to what people have to say and have to share than change is possible... it really starts with setting an example and really acting with integrity in the class. There really is a way... even just the way that people sat in their chairs when people were speaking, you can really tell when people were actively listening as opposed to just slouched in their chair, and I think that creates this condition where people feel comfortable and it's ok to be wrong. It's ok not to know... but if I feel like I'm being judged all the time, I'm just going to keep my mouth shut or just say what I think people want to hear, and then nobody learns anything. (Bo, post-class interview, August 2013)

In essence, the students learned to stop criticizing each other so harshly either overtly or covertly. This freed people to make mistakes, to practice, to learn and ultimately to expand their capacity for inquiry. As Bo said, this allowed people to "change" (post-class interview, August 2013).

Similarly, in Bell's post-class interviews, she analyzed the internal shift she experienced from sophomore to senior year participating in Ed 190. Bell said she learned to listen and speak, "to be vulnerable," (post-class interview, August 2013) and as a result she learned that she could communicate powerfully and effectively her personal experiences with oppression and the emotions associated with them (Bell, post-class interview, August 2013). She desired to be an activist regarding the social issues we studied coming into the class and she recognized the "softening" (post-class interview, August 2013) she went through that allowed her, in fact, to reach and influence more people than she ever thought was possible. Her analysis of this shift is an important anecdote, as other students reported similar shifts.

Bell completed a master's degree in Student Affairs at the University of Maryland⁷⁷ and now as a professional in the field of Diversity and Student Affairs at a local state college; she is in charge of launching a multicultural center at a site that previously went without one. She said she uses the same listening and speaking practices, the ones she learned in 190 - especially when she speaks up to make a difference toward equity on the college campus. Her voice is strong and well respected in her field. She said the development of compassion for "common ignorance" (post-class interview, August 2013) is a huge piece of her takeaway, and supported her ability to make her contribution toward equity now with hundreds of students and faculty.

Removing the defensiveness from *the space* wasn't the specific learning goal, rather it was an outcome of teaching students to be present and listen to each other without criticism. One student described the negative impact of defensiveness in this way:

⁷⁷ The University of Maryland is recognized for having the top program in the nation for Student Affairs ("Message from the Chair," 2014).

I think it's human nature, when you get challenged, to want to be defensive, and to go on the defense. Well, what happens is that when one person goes on the defense, then everybody else needs to get defensive. So now it's "I'm defensive, and my friend A is defensive because he is trying to get his point across to me, but I'm not listening because all I'm doing is thinking about what my response to him is going to be, instead of listening to what he is saying, right" So all I'm thinking about is myself and how I can get my point across stronger, and therefore, I've completely shut down, and then... it just starts to snow ball and snow ball and snow ball, and learning comes from a place of being defensive rather than understanding... (Greg, post-class interview, August 2013)

Greg said that the distinction "present listening" allowed for participants to focus their attention outside of themselves, on to other people. This is one of the important aspects of working towards social change. Teaching present listening - awareness outside of self, fed into students awareness of social issues they had not personally experienced, and this (along with the experiential and action-oriented components of the class) allowed them to see themselves as individuals that could make a difference.

And another student talked about how much judgment she had experienced in school for her entire life in contrast to her experience in Ed 190:

I experienced judgment from my peers, judgment from the grades that I would receive, the labels I experienced firsthand stymied my growth. In Ed 190, we were pretty free of judgment because our job there was to be ourselves, like who we are, nothing more and nothing less. That is what gave me the power to speak and be myself...it was almost a gift for each person in the class to be vulnerable. That opened us up to not only receive love from our classmates, but to give love too. Vulnerability... I used to really relate to my personal vulnerability as a burden and a weakness, I used to think that emotions made me weak - especially as a woman. (Shera, post-class interview, December 2012)

Shera discerned that becoming vulnerable in Ed 190 was an asset and a strength. She indicated that by being vulnerable, peers told her it "gave them the strength to be their authentic self too" (Shera, post-class interview, December 2012) - this, in turn, led to a shared posture of vulnerability. The students said this shared posture in the community became access to self-expression as they practiced sharing their "brave voices" (Tela, post-class interview, October 2013). One student said that this bravery changed him as he witnessed his peers changing too. He said, "I shared of myself and gained the courage through what my other classmates shared. That was already changing me"(Charlie, post-class interview, October 2013).

The students learned through speaking about vulnerable experiences that their experiences of pain with regards to the issues we studied were also shared, and that they were not as isolated in this pain as they originally thought. These reflections tied back to Chodron's teaching that pain is a universal human phenomena, and instead of bottling it up or using it as an angry defense, we should be with it and offer it with vulnerability (2001, p. 3). Students in post-class interviews said they learned that being vulnerable could help their fellow community member and ultimately would build a stronger community. This was impetus to keep practicing the skill. The students learned that they weren't alone in their experience due to the bravery they witnessed in the room. It allowed them to go back and analyze past educational experiences and practice sharing openly. This allowed them to heal in community and eventually to take action. One student reflected,

I always felt kind of alone in education, like I was on my own in the world and I always felt like what I had gone through, what I had felt in education, that I was the only person who had ever gone through this, who had ever felt this way, who had ever felt how I feel... what comes to mind is someone like (C)⁷⁸ sharing one of the most traumatic events of her life, sharing at that level and feeling completely vulnerable and having people there, listening, and trying to help her in any way that they can... and that's it, it no longer became 'I'm afraid to share this and be vulnerable,' but 'I want to be vulnerable because I think it can help other people not feel so alone and help other people get out some of the things they have been feeling and be vulnerable too,' and that's where it becomes one of those really positive snowball effects... (Greg, post-class interview, August 2013)

The "positive snowball effect" that Greg illuminates through the example of vulnerable sharing is the phenomena that many students articulated in their post-class interviews (post-class interview, August 2013). The students began sharing with different intents, one major one being contributing to the development of the community underway, and the recognition that their "brave voice" was access to everyone's strength in the room. The conditioning around fear of judgment and criticism from past learning experiences was transmuted through practice. This happened because *the space* in the classroom supported their development, the students co-constructed a space for vulnerability, which brought bravery.

Together we began to re-conceptualize what it means to be "brave" in our society. Students relayed that previous notions of bravery included societal notions of being fearless or strong as a forced and competitive act versus an authentic expression. In the past, bravery meant striving toward the top, toward achievement, and toward success at the expense of others. Re-conceptualizing bravery as sourced from vulnerability included speaking with others in mind as much as speaking for oneself, and ones point of view or not speaking at all. One student eloquently described this re-conceptualization in a post-class written reflection:

In our society, there is a paradigm that bravery is associated with stalwart stubbornness, with being tough, with violence. Being "tough" is being tight-lipped and withdrawn, with keeping your personal experiences and your emotions to yourself. And how could it not be, when we live in a society premised on competition, which privileges the hierarchy? But Ed 190 creates a microcosm where it shifts this paradigm, and in one of the biggest takeaways from the course, establishes bravery and vulnerability as being inextricably tied together. The brave act in the class is openly sharing; the strong act is one brimming with emotion and personal experience. It makes perfect sense - in a society premised on competition, the scariest thing (the bravest thing) is being vulnerable. The class lends the security and the safety to tap into that. (Grace, post-class written reflection)

The "brave voices" that emerged were powerful, compassionate and aware, and the students experienced this as a new paradigm for learning. The students began to release years of conditioning (in the classroom) to say only what they thought was important to the teacher or what would have them win inside of a competitive context in the classroom. They stopped speaking solely to make an argument, or to criticize at the expense of the others in the room. They released this suppression/aggression and began opening up to speak and wanted to be

⁷⁸ Name is omitted for privacy.

expressed and witnessed with awareness of themselves and others. This was empowering for them, and it began a chain reaction of growth and development in the learning community that increased exponentially as the semester progressed. The students said it was freeing, and that it brought a sense of liberation as they experienced it themselves and witnessed others experiencing it too.

This type of purposeful engagement in the classroom opened *the space* and students began making declarations that were life-altering for themselves and others. Their declarations, their language in the classroom, their new opportunities for growth began to constitute a new paradigm that they were integral in collaboratively constructing. This was impactful and some said it occurred like the practice of "collective consciousness" (Marie, post-class interview, August 2013).

Students indicated that a collective consciousness began to emerge the more we practiced this type of listening and speaking with each other. They understood that we were developing a new paradigm for learning and that this learning included self-awareness as well as a present awareness of the others in the room. They developed "brave voices" (Tela, post-class interview, October 2013) willing to practice speaking and being heard powerfully, while also listening for the other "brave voices" in the room. One student spoke her personal realizations clearly:

...through the community based learning that we did in the class, I realized, I was able to communicate and connect with all different kinds of people that I had never connected with previously and through learning through their own experiences, I was able to really open my mind and open up my heart, more than anything, and there was just a very increased level of compassion for the human experience in general. I think that increased my ability to work with everyone and learn... like, there's a really heightened level of consciousness that I wouldn't have had if I didn't take Ed 190 in regards to speaking up and stepping back, and my voice... (Marie, post-class interview, August 2013)

Marie's realization points to Brené Brown's assertion that vulnerability leads to increased human connectedness and sense of purpose (2010). The students in 190 said that it was this human connection that emerged in the "brave community"(Tela, post-class interview, October 2013) and allowed access to individual shifts and to collective learning as a new paradigm. Another student conceptualized it well, "Everybody in the class, once they feel comfortable, begins to open up because, I think, they are hungry to be truly self expressed. Once the snow has melted and the sun is beaming, the bud blossoms because it is what it was born to do. What it wants to do" (Grace, post-class interview, October 2013).

As Grace reflected, the students experienced blooming together after perhaps many years of conforming to structures and requirements that did not necessarily match their most authentic selves, and hence voices were stymied in past classroom experiences. They had been suppressed, angered and sometimes saddened in the process. The undoing of this phenomena created an incredible wave of excitement in the room that years later students were still talking about with excitement. Another student reflected eloquently,

We have to face that and, as best we can, you know, be courageous ourselves, but also feed off the courage that other folks bring to the space, you know? And, our class was all about that, you know? There were very, very, many, many, vulnerable moments where tears were shed and feelings may or may not have been hurt, but there was an

understanding that we did that right, and we talked about those pains out of love and out of wanting to heal, and I'll tell you right now, for me it's been incredibly healing in the sense that, like, I know, I know who I am, I know what I am, I know what I feel like I was meant to be and do in life, and it hasn't been easy, it really hasn't, by any means, but, you know, I accept those challenges gracefully, because I know, I know that at the end of the day there is a community of folks that will be there to support me and I will be there to support them. (Tela, post-class interview, October 2013)

Tela is now a doctoral student in higher education and educational change at UCLA working with the ideas he began to formulate in Ed 190. The students realized that their brave voices were there the entire time, and just needed a supportive space to unfurl. This did become a positive chain reaction, a collective shift, and as the students committed to reflecting on their own participation in the "brave community" they practiced new ways of listening and speaking. They felt brave in a new way, and in a way that included vulnerability versus being brave in a forced act of competition. They learned to make a difference with their speaking. Another student said,

I finally fully found my voice in Ed 190. Before then, I feel as though I had thoughts in my head but never was able to fully articulate them. I was always that person in the classroom that was always talking so that there wasn't much power or depth behind my words. It was in Ed 190 that I recognized the space that my voice takes up with how much I was participating or saying things or discussing in conversation and, when I took a step back, I recognized how much more solidified and thoughtful my words became and deeper and more meaningful... I remember people coming up to me afterwards and saying, "Wow, you're a really powerful speaker!" That was such a shift for me, because I never considered myself that way. (Michelle, post-class interview, August 2013)

We (as a classroom community) dissolved barriers between each other; we allowed our differences to be there, without barriers. This occurred like a radical act, a new paradigm. The students said that they learned that their reality about schooling wasn't the only reality in the room. Making space for everyone's reality was invigorating and productive. One student conceptualized these ideas well:

That's kind of the power of vulnerability, too, accepting when my perception isn't really true, so what you're doing is embracing that vulnerability, embracing that (human) flaw, and going, 'this person had totally valid reasoning in feeling the way they did, and I had no place in saying that they didn't. (Charlie, post-class interview, October 2013)

This process of accepting the lived realities of everyone and transcending the limited belief that personal perceptions are reality was liberating. Another student articulated this well,

I think that Ed 190 is set up perfectly for that space where people can change their minds and change their process of thought because there is a vulnerability and a connection there that allows them to fully open up and actually hear other people and hear themselves. (Michelle, post-class interview, August 2013)

The students witnessed themselves and others changing rapidly, and this included their perspectives on important social issues embedded in schooling structures and what needed to be done to solve problems with velocity. Some explained that they experienced an internal shift that inspired their willingness to act. It also inspired the types of action they were willing to take as a

result. Much like Pema Chodron had described the Cambodians practiced during the Khmer Rouge (2001, p. 3), they began to practice the agreed upon principles and values of the Ed 190 learning community in the greater society. This included the opening to be vulnerable. This posture of vulnerability provided the access for change, personal and social, to live as a real possibility in the classroom. After this lived experience, they felt hopeful that change in the larger society was in fact possible. One student declared,

...on the most basic level it's like anybody can experience it, and I feel like that's the most basic way of paying it forward - anybody can experience it, anyone can do it, anyone can go there. It's a completely inclusive environment... The power of vulnerability is really embraced there, in a way the power of vulnerability actually draws us together to become more self expressed, to reach new goals, and to become the people we really see ourselves wanting to be, and I think that's one of the most important things in life. So, just having the kind of experience that gets you closer to that? I mean, it's one of the best feelings in the world. (Charlie, post-class interview, October 2013)

Students like Charlie said that the experience of being witnessed in the community of Ed 190 allowed them to become the people they desired to be in the world. For many, sharing their educational experiences and their personal analysis in relationship to the issues we studied brought clarity. They began to understand the complexity and interconnectedness of the issues we studied. This understanding spurred new analysis in the community and ultimately led to collective learning that led to action. This process was supported by the agreement that vulnerability was practiced as a shared posture in the learning community. The interpersonal skills students developed as a result of the practice were a central part of the takeaway they reported in post-class interviews.

In the next chapter, I explore how the teachings highlighted in this chapter set the stage for excavating the social issues studied in the class. Allowing the students a space to develop internally and interpersonally was the entry way to discussing social issues in the class through personal experiences.

Chapter 7: Excavating Social Issues

I have a renewed sense of what is possible when people work together. There is a possibility for change if we want it. (Junior English & Theatre Major, class discussion, April 5, 2007)

In this chapter, I present the finding that the type of knowledge production practiced in Education 190, the epistemological dialogue⁷⁹, in combination with the shared posture of vulnerability allowed the students to explore multiple current social issues of oppression and segregation together as interacting forces in the current paradigm of our world reflected in classrooms. The students said that they experienced this type of knowledge production as a new phenomena and as access to co-creating personal awareness and social responsibility at a deeper level than previously experienced.

The final result was awareness of the interrelatedness of all forms of oppression and collective learning toward living with diversity consciously as a practice within the context of (global) community. The students said they experienced the co-creation of a new paradigm for the world in the classroom. It was a *Call to Action*. Kwame Appiah's philosophy of "Cosmopolitanism" (2006, p. xv) and bell hook's notion of "pluralism" (2002, 2003) (see Chapter 5 p. 75) provide a framework with which to interpret these findings.

hooks cites M. Scott Peck in *The Different Drum: Community Making and Peace*: "Begin to appreciate each others' gifts and you begin to appreciate your own limitations. Witness others, share their brokenness, and you will become able to accept your own inadequacy and imperfection. Be fully aware of human variety, and you will recognize the interdependence of humanity" (as cited in hooks, 2002, p. xix).

This chapter is presented in three sub-sections that are meant to guide the reader through a sampling of how we addressed the core content of the class: current social issues embedded in the institution of schooling and the outcomes students experienced. Given the extensive nature of this exploration of issues over the course of the semester, I have provided a definition of the core pedagogical practice that supported the process, epistemological dialogue, and have included sample lesson plans from some of the issues covered in the appendix, as well as the table of contents for each topic in the reader.

In the first section, "Background and Rationale," I give background about the class composition as it relates to the type of knowledge production we did in the class surrounding social issues. I also explicate the rationale for exploring larger societal issues with education as the lens and provide background for the purpose and pedagogical approach. I begin to explore

⁷⁹ In Paulo Freire's (2005) *Pedagogy of the Oppressed*, he suggests that human beings have the capacity to engage in dialogue or the exchange of words to create new knowledge and new realities. By naming the world through words he says that there are two dimensions: reflection and action. If the word sacrifices action he calls it verbalism. If there is action without reflection he calls it activism. He says, "There is no true word that is not at the same time a praxis. Thus, to speak a true word is to transform the world...Human existence cannot be silent, nor can it be nourished by false words, but only by true words, with which men and women transform the world...Dialogue is thus an existential necessity. And since dialogue is the encounter in which the united reflection and action of the dialoguers are addressed to the world which is to be transformed and humanized, this dialogue cannot be reduced to the act of one person's 'depositing' ideas in another, nor can it become a simple exchange of ideas to be 'consumed' by the discussants" (pp.87-89). Thus, I am using the term epistemological dialogue to signify his definition that is expounded upon throughout his book.

how the students conceptualized the learning experience as life-altering and present the central takeaways they reported 5 to 7 years after the learning experience.

In the second section, "Epistemological Dialogue," I define this fundamental pedagogical practice in the class as a key piece of the foundation that allowed for the findings presented in this chapter to emerge. In addition to the definition of the practice of epistemological dialogue, I provide insight into my social justice teaching practice and the students response to the collective learning we engaged.

In the third section, "Intersectionality," I provide a framework for this emerging ideology that the students conceptualized as an important take-away from the learning experience. I present data that illuminates the growth students' experienced toward an arrival point of understanding the interrelatedness of all forms of oppression. This awareness led to individual and collective shifts in the community, collective learning and the claiming of a new paradigm that students became willing to work toward.

As previously articulated in Chapters 5 and 6, releasing performance pressure and supporting the emergence of vulnerability as a shared posture were central pieces of the foundation we worked from in studying social issues embedded in the institution of schooling in the United States. This allowed for the outcomes conceptualized by the students, which included an excavation of personal histories and belief systems and an arrival at a more complex and critical understanding of the education system and its problems; the social issues we studied. The Ed 190 goal to dissect and take action on current social issues embedded in schooling structures was supported primarily through the pedagogical approach. "Setting the stage" or establishing the learning community with agreed upon (democratic) principles and values was paramount to the findings presented in this chapter. The work of intentionally building a learning community and establishing "a space in which the community of truth is practiced" (Palmer, 1998/2007, p. 91) was essential to the outcomes students reported and are highlighted throughout this chapter.

Background and Rationale

From the interviews I conducted 5 to 7 years post Ed 190, I gleaned three consistent student takeaways:

1. Awareness of issues of inequity embedded in the system of schooling in this country
2. A willingness to use one's life and career to act toward equitable change
3. A commitment to on-going growth toward becoming socially responsible and personally aware.

"Personally aware" in this instance translated to not only being aware of the issues, and in some cases taking action towards change, but also being willing to do the personal growth work to change oneself. Changing oneself included becoming more introspective, socially and emotionally aware and beginning to "walk the talk" envisioned for the greater world. One former student synthesized it this way:

I like to say most of the things that we studied in Ed 190 stayed with me and I use all of the skills that I have gained from Ed 190 on a daily basis. For one thing, I can claim to be an expert in issues of social justice and have my (law) professors and employers not even second guess that self-proclaimed title. Another big thing that I did pick up in Ed 190 was a constant self-reflection about who I am being in the community, listening for what the

community needs, and how I can be more of service to each community I am involved in. There are probably 1000 more skills that I have picked up from Ed 190 and apply constantly to my life. (Daphne, post-class interview, March 2012)

Daphne's explication of a "constant self-reflection about who I am being in the community" is a good way to describe "walking the talk," and this is a takeaway that students' consistently reported in post-class interviews. This developed skill was nurtured pedagogically through multiple assignments and in class dialogue. I will expand on these pedagogical choices in the next sections of the chapter and have included lesson plans in the appendix.

We strived toward enacting ideal democratic principles like equity and inclusion in the learning community, while exploring social issues. As John Hurst said, despite the fact that these ideals are not necessarily the lived reality in most public settings and forums, at least we strived toward them (interview, Spring 2011).

In Education 190, inclusion⁸⁰ was a goal in the classroom toward the process of coming to personal and social awareness. The diversity of people's backgrounds, abilities and experience in the classroom was considered an asset. In the Spring 2007 semester, the focus of data collection in this study as an example of the overall phenomena in Ed 190, the class was comprised of 41 people; 34 undergraduate students, 6 peer facilitators, a field-note taker,⁸¹ and me, the instructor.

A diverse group of applicants were accepted into the class. Including me, there were 25 people who identified as female and 17 who identified as male. There were a handful of students representing multiple racial and ethnic backgrounds including African American, Latina, Southeast Asian, Pacific Islander, Caucasian, Asian, Indian, and Middle Eastern. There were students from various representations of California schools, from Tier 1⁸² to Tier 5⁸³, a few students from out of state and a few international students.

Students fields of study were also extremely diverse, given that Undergraduates were attracted to take this course for various reasons. Many students were taking the class based on recommendation from peers, some were taking it due to personal interest in exploring education as a career path and some were taking it to fulfill a requirement. The multiple majors represented included Business, Pre-Med, Psychology, Engineering, Computer Science, Nutritional Sciences, Architecture, Pre-Law, Public Policy, Rhetoric, History, Political Science, English, Social Work,

⁸⁰ Inclusion in education is an approach once thought only necessary for educating students with special educational needs. Now it is crucial that all teachers ensure inclusive practice for all students. Inclusion implies that all learners regardless of background or ability are given the right and resources to participate fully in the classroom (Allen K.E. and Schwartz I., 2000)

⁸¹ One of the outcomes of the class was that a group of former students volunteered to support research efforts to analyze how the pedagogy worked. They created a student group called *The Education 190 Action Research Group*. They helped gather data, transcribed and wrote memos and field notes. I met with them regularly outside of class to review and analyze data. They also planned and facilitated focus groups.

⁸² Tier 1 schools are schools that identify as the lowest 5 percent of US schools based on API scores. (California Dept of Education –tier 1.) API stands for Academic Performance Index and a school's API score is determined through standardized test scores. (California Dept. of Education- API) Tier 1 schools have less experienced teachers and a much lower acceptance rate to universities (Oakes, 2003, p. 15).

⁸³ Tier 5 are the highest ranked schools and are often sought after schools by parents from higher socio-economic status who can afford to buy property or live in areas that support these types of schools. They often offer the most resources for students including many extra-curricular and enrichment activities (CA Department of Education - API, 2005)

Sociology, African American Studies, Asian American Studies, Gender and Women's Studies, Performance Arts and Theatre, American Studies, Molecular Cell Biology, and Conservation and Resource Studies. Thus, the perspectives and belief systems informed by various fields added to the diversity of the community. The students were between the ages of 19 and 28 with the median age being 21 years old.

Clearly, given their age and location, the search for meaning and purpose in the world was essential to students' interest and experience in Ed 190. Entering the stage of early adulthood from adolescence, students are beginning to think freely and for themselves; they are choosing their life path and they are allowing new openings to be possible. Young adults are powerful, fluid, resilient human beings who have the world at their fingertips (Arnett, J.J., 2004; Sizer, T., 2004). Rachael Kessler, in her book *The Soul of Education* (2000) states, "At the heart of every (adolescent) experience is an exquisite opening to the spirit. An awakening of energy when larger questions of meaning and purpose, of ultimate beginnings and endings, begin to press with an urgency much too powerful to be dismissed... When guided to find constructive ways to express their energy, young people can find purpose in life, do better in school, strengthen ties to family and friends, and approach adult life with vitality and vision" (p. x).

Providing guidance in the classroom toward the learning goals Kessler identifies for adolescents/emerging young adults was a key component of the outcomes students' conceptualized; being able to co-construct knowledge through epistemological dialogue and think critically and frequently about the education system they participate in and the social issues embedded.

In the *Liberal Education* journal titled "Educating for Personal and Social Responsibility" (2005), educators committed to excellence in higher education say that now is the time "to reawaken our awareness of worldwide interdependence and ecological contingency" (Hersh & Schneider, pp. 6-13) As a result of pressing global needs, they call for the education of the "whole student" on college campuses, especially the inclusion of their capacities for ethical development including personal awareness and social responsibility. They say,

Moral and civic messages are unavoidable in higher education. It is better to pay explicit attention to the content of these messages and how they are conveyed than to leave students' moral and civic socialization to chance... If, in the process, we don't also teach students about passion and the relationship between passion and responsible action, then we leave them dulled. Our students will have all the knowledge and skills they need to act, but they will lack the focus or the motivation or the profound caring to direct the use of their skills. (pp. 9-10)

In calling for new paradigms for teaching and learning in higher education, these educators propose a solution that I concur with: guiding students toward ethical development should include personal awareness and social responsibility as a central concern. Also, with this development comes the ability to use one's skills, "to act" with "passion" (Hersh & Schneider, 2005, 10) on issues that are important to the overall social good. With this imperative in mind, I set the stage for students to delve deeply into the most current and pressing social issues embedded in the system of schooling in this country.

We chose education as the lens to study larger societal issues because it was a starting place that everyone can access. As one student said in a post-class written reflection, education is formative for every single person, and we can't separate educational experiences from the rest of our lives. A Rhetoric major, she wrote a beautiful explanation of why the class worked for her in

a few pages. Due to its relevance, I use her words here to explicate the use of education as the vehicle to explore social issues,

We have created this class where we explore societal issues within the context of education. At the end of the day, we are still talking about major social justice issues in society - Education just provides the vehicle, if you will. Education is a great context to talk about these issues because it's simultaneously such a common and such a disparate experience for the people in the course. We can turn a critical eye inward at those primordial, immensely impactful educational experiences we've had, and really begin to understand them critically, but also, we can compare our experiences to others. We all went through educational systems, but our individual experiences are often times quite different, and that helps to illustrate larger societal issues, such as sexism, racism, ableism, etc...When we created a community and we established relationships, we were able to illustrate all of the issues that we talked about through the experiences of each of our classmates. (Grace, post-class written reflection)

Thus, we embarked on an in depth look into large societal issues like racism, sexism and ableism that are located in society and culture and reflected in our education system. We also explored issues that are specific to schooling structures and are interwoven with larger societal issues, like tracking⁸⁴ and assessment.⁸⁵ We explored the issues, as we did all of the core content of the class, democratically, experientially and through dialogue. We also relied on the foundation of community as we co-created it to support the inquiry. We set the stage for these conversations, as demonstrated in Chapters 5 and 6 at the beginning of the semester . We deconstructed and constructed a classroom container, *a space* in the classroom, that could hold the endeavor we intended: becoming personally aware and socially responsible. Here is what one student reflected about our approach,

I witnessed students being accepted in the classroom community exactly where they were when they walked through the door and not pushed, but then willingly stepping toward more personal awareness and socially conscious ways of thinking and being as a result. (Bo, post-class interview, August 2013)

The "more personally and socially conscious ways of thinking and being" Bo referenced included, but were not limited to, understanding the complexity of social issues faced by peers in the room, being vulnerable and brave with listening and sharing, reckoning how the issues had impacted personal lives, reckoning privilege with regards to the issues and choosing to take meaningful actions as a result.

I taught the peer facilitators to allow each student to be fully him or herself without judgment, to accept exactly where they were at mentally, physically, emotionally when they walked through the door as a starting place. I taught that if we accepted each student where he/she was, we would have a greater chance of allowing them the space to grow. This practice

⁸⁴ Tracking is the system whereby students are sorted by "ability" and grouped according to skill and learning potential. In recent studies, tracking has been linked to the segregation of schools and school districts by race and class. There are many factors that influence a students' placement on a specific track including parent involvement and socio-economic status in addition to assessed skill levels. Skills are often determined by tests that are considered an unfair assessment of a students' ability (Oakes J., 2005) .

⁸⁵ See Appendix F for full list of topics covered and reader content associated with each topic from the Spring 2007.

was based on the philosophies of Freire and others, as well as my personal beliefs/experiences as an educator. Freire says, "Even if people's thinking is superstitious or naive, it is only as they rethink their assumptions in action that they can change" (Freire, 1970/1993, p. 108). Thus, I welcomed students inclusively despite differing backgrounds and belief systems and designed curriculum that allowed students to question their assumptions with support from their peers in the learning community and from the theory provided. Another student conceptualized the experience in this way,

I learned about being encouraging but not forceful (toward others), and I think I kind of formed my ability to be accepting. There was a whole other side of the class that really put me on to thinking about who people are and how we develop and interact; how we learn and meet goals and do the things that we want to do and get the most out of life. When we were talking about topics like gender and sexuality and those kinds of questions and how those impact school...we talked about those things that I didn't really want to think about, didn't really need to think about before that class...I realized that those issues are a really big part of things and I was living in that invisible layer of ignorance about them... (Charlie, post-class interview, October 2013)

Students, like Charlie, began to develop a personal awareness of current social issues embedded in schooling structures, and beyond learning about the issues, the students also learned how to support the growth of their peers in the room. This practice of instigating his own growth and education surrounding important social issues, while supporting his peers stayed with him when he left the class and was a takeaway that other students expressed as well. He continued,

The actual impact comes after you leave the classroom: what you do and how you interact with people, how you collaborate and make goals, and meet goals. I think that's a big part of it (the impact) too, how you work with a team, how you support other people and how you react to criticism, all of that. (Charlie, post-class interview, October 2013)

Thus, knowledge production around current social issues in Ed 190 included as paramount how students interacted with each other in the learning community. Challenging biases and "border crossing" (hooks, 1994, p. 131) happened with awareness and support of everyone's development in the room. Learning *about* the issues was secondary to teaching people to *engage* the issues as a lived practice in community. Again, Appiah's notion of "cosmopolitanism" (2006, p. xv) and hooks' definition of "pluralism" (2003, p. 47) or "doing the work of diversity" (2002, p. xix), were central. hooks states that in "teaching community" (2002, p. xviii) it is important to use knowledge about diversity as a point of connection versus a point of separation. She states, "we develop communities of resistance, of closeness, and well-being in the face of barriers...to use knowledge as way to know ourselves and the world better, as a point of connection rather than separation" (2002, p. xviii). Appiah defines cosmopolitanism as derived from the 4th century BC, being a 'citizen of the cosmos' (2006, p. xiv). In this case it meant demonstrating loyalty to the cosmos, or loyalty to the entirety of the world and the universe. He cites Philosopher Christoph Martin Wieland:

Cosmopolitans...regard all of the peoples of the earth as so many branches of a single family, and the universe as a state, of which they, with innumerable other rational beings, are citizens, promoting together under the general laws of nature the perfection of the whole, while each in his own fashion is busy about his own well-being.' (as cited in Appiah, p. xv)

Thus the goal in Ed 190 was teaching people to engage diversity in a living, breathing community in the classroom. Another student conceptualized it this way:

To say that we just "talk about the issues," is too sterile; we share the ways these issues impact our lives, and through that make them tangible and visceral. We begin to see ourselves growing, changing, and waking up through other people's sharing. We also see that our own sharing can impact a day's lesson, that our own experiences can help others in the class who don't understand. We blossom. (Grace, post-class written reflection)

In the following section, I discern the pedagogical practices that led to the students' takeaways and analysis.

Epistemological Dialogue

People in the community acknowledged, "Yes, I have these privileges." "Yes, I may have these limitations, but I'm willing to grow, I'm willing to change. I'm willing to be with you and not be selfish, not be self-serving," and, those steps, I don't know, they're fundamental to the type of work that we do, you know? This is when I began to feel this undeniable hope... (Tela, post-class interview, October 2013)

In this section, I present a fundamental pedagogical practice that we relied on to do the work of diversity in the community and the excavation of the issues in students' lives. "Epistemological dialogue"(knowledge production) is the foundation that allowed the results to emerge in combination with the practices outlined in the previous chapters.

Paolo Freire (1970/1993) advocates for epistemological dialogue, dialogue that allows human beings to co-create knowledge that is humanizing and transformative of their world (pp. 87-115). He says,

Dialogue is the encounter between men [and women], mediated by the world, in order to name the world...If it is in speaking their word that people, by naming the world, transform it, dialogue imposes itself as the way by which they achieve significance as human beings. Dialogue is thus an existential necessity. And since dialogue is the encounter in which the united reflection and action of the dialoguers are addressed to the world which is to be transformed and humanized, this dialogue cannot be reduced to the act of one person's 'depositing' ideas in another, nor can it become a simple exchange of ideas to be 'consumed' by the discussants. (pp. 88-89)

Freire's commitment to allowing people to engage in dialogue about the world in order to humanize and transform it was a framing philosophy for our course curriculum. This meant transcending the limitations of, "depositing ideas in another" (p. 89) or "a simple exchange of ideas to be consumed by the discussants" (p. 89). In Ed 190, the issues of oppression and separation were revealed first as students shared their stories. Later in the semester, we engaged in extensive reading and lessons that contextualized the personal sharing (See Appendix F for reading list and Appendix P for sample lesson plans).

Personal account sharing was an intricate process that started the practice of epistemological dialogue in the class (See Appendix I). This also began our inquiry into the current reality of schooling in this country. This inquiry became a group process that lasted all semester and allowed students to confront their personal belief systems based on the experiences of their peers, the reading we engaged, and the community projects they designed.

As Tela conceptualized in the epigraph at the beginning of this section people relayed the fundamental experiences in school and in society that shaped their identities and they began to explore, perhaps for the first time, the societal factors that shaped them (post-class interview, October 2013). Most importantly, people did this inside a classroom container, *a space* that had been carefully crafted to hold depth and the practice of epistemological dialogue. Asking students to engage with the content of the class on a personal level required that I supported them in this process by providing a foundation of trust and relatedness in the classroom community. I provided this foundation in numerous ways pedagogically as explicated in Chapters 5 and 6. As a result, the students arrived at a posture of vulnerability with their peers that included caring for each other's growth and development versus being adversarial toward each other.

Tela continued, "Like one vivid memory that I have, right, is talking about racism with you and you acknowledging that privilege that white folks have... - and you're white! You encouraged people to speak their truth...and provided the space..."

The space and practice allowed students to feel validated in their lived experiences with oppression (without negating anyone's perspective in the community) and it was hopeful because, as Tela said, people were "willing to grow...willing to change..." and perhaps most importantly people gave up their "selfish" or "self-serving" attitudes and ways of being (Tela, post-class interview, October 2013). Offering a democratic framework and co-creating the principles, goals and values that would guide the unfolding of the class at the beginning of the semester allowed the students to become responsible and accountable to the community. This allowed them to move beyond individualistic thinking when sharing in the dialogue. Instead, people moved toward sharing for the overall good of the development of everyone in the room. This changed the way people shared, including their tone and their facial expressions. When people shared, it was to connect and create, rather than to prove and defend. Based on my teaching log, cliques based on perception or identity did not form; everyone was in the knowledge construction process together.

The Freirean notion of coming to consciousness within the larger goal of "humanizing the world" (1970/1993, pp. 87-121) is of central importance when explicating the phenomena of class dialogue in Education 190. Freire proposed that everyday people, especially those that have been marginalized in society, should be able to participate as creators of their own worlds. His notion includes as paramount the practice of epistemological dialogue or dialogue that is meant to source the co-construction of knowledge between students and teacher, students and students, and teacher and students. A specific distinction is that the knowledge production happens generatively in multiple conversations; it is not top-down in nature. In some instances, it could be considered an inquiry and an opportunity for the epistemological (knowledge production) process to be shared equally in the learning community. This does not negate the expertise the teacher brings, as she is a key part of the dialogue. Freire's notion allows people to speak about the world from their perspective and experience, to inform their own reality, within a larger goal of contributing to the well-being of humanity. This doesn't change the nature of problems like racism, rather it is an opportunity to source knowledge from the people as well as the theory and the teacher.

As one student cited earlier in the chapter said, "To say that we just talk about the issues; is too sterile," (Grace, post-class interview, October 2013); I agree with her. Our class dialogue had specific goals and parameters. One goal was for students to learn to engage diversity as a lived practice, and this is the practice that many said they took out of the classroom into their lives. Essentially, everything we created together in the learning community came from our

ability to engage deeply and authentically with each other in this particular way. Everyone was welcomed equally, as were all perspectives and all emotions. One student described the experience with epistemological dialogue this way:

I remember on day 1 you telling us, "This is not going to be a regular class. If you're looking to me for the answers, you're not going to find them, necessarily. But what you will find is a willingness to engage, engage in dialogue and a willingness to understand difference." I feel like that's what you brought to the space - you brought an understanding that there are divisions, countless divisions, that are entrenched in the way we think, the way we feel, the way we act, but we would solve them through, first and foremost, recognizing and validating those experiences, right? And putting a name on that hurt. Like, through that action, we found commonality. (Bo, post-class interview, August 2013)

The "willingness to engage" and "understand difference", and the ability to discern separations and divisions "that are entrenched in the way we think, the way we feel, the way we act" was paramount in the dialogue, as Bo described. We explored divisions like race, class, gender, sexual identity, language, culture, and others. I didn't bring answers or solutions, but I did in fact validate and substantiate people's experience with oppression with theory and my own personal and professional experience. I also challenged students who came with more privilege to look more closely at their perspectives and where they were derived from, I did this with respect and care. One student conceptualized the experience in this way:

"I could read about the disproportionality and I could read about the statistics behind it and, in my head, understand it, but then only in my head. When I was in the Ed 190 class, and we were doing an activity and someone said, 'Raise your hand if you were told you'd never go to college,' and I look around at all these people I care about and realize all the people, or the majority, they are all people of color or someone from an area that's more impoverished, that's when it hits home, that it's real. That those issues of disproportionality are real, and they are happening to people I care about. (Michelle, post-class interview, August 2013)

I asked the students to look within their personal experiences and at their witnessing of others experiences in the community to understand the complexities. This was a starting place. Then later in the semester, I brought in theory and current events to push the conversations deeper. Once the content of the reading and current issues came in, it hit a foundation of connection and care in the community that had taken many weeks to build. One student conceptualized the learning experience in this way:

Learning happened on a deeper more personal level. Not just reading abstract theories, but really having the subject matter injected into all areas of your life. The dialogues that you begin to have not only with peers, but with people in your life, you begin to solidify and really internalize all of the class material.. For me, these dialogues with my peers and actually being taught the lesson by my peers brought these issues closer to home. Then seeing these issues firsthand, and addressing them in our COOPs took us to the next

level of caring, and ultimately the belief in our power to turn this caring into meaningful action that will make a difference. (Greg, post-class interview, August 2013)⁸⁶

The practice of personal sharing and vulnerability contributed to the knowledge production in the community around social issues. Students vulnerably expressed their struggles in the school system or in the larger society in general. These struggles were quite different in a group of 45 people from diverse backgrounds. According to the data and my teaching log, some people expressed struggle with the class content, while learning to engage topics of privilege and power for the first time. Others shared personal stories they had never shared aloud in a classroom setting or had never realized were important pieces of their identity to share in a classroom. One former student said that she learned to recognize the humanity of everyone in the room as we struggled through tough dialogues or came to "aha moments" as a collective. She reflected,

Witnessing some people express struggle with the class content, with others in the classroom or with their own identity development, also helped me learn the difficulty of addressing and engaging with topics of privilege and power. However, it was also through seeing their struggles firsthand that I also recognized the humanity in others and how I should be patient and offer others compassion as I would hope that they would offer me compassion in my own journey in understanding how privileges and unprivileges play out in life. (Bell, post-class interview, August 2013)

Bell said that through the type of dialogue we practiced, which included the interpersonal skills taught at the beginning of the semester and the extensive focus on democratic community building in the classroom, she was able to begin to recognize "the humanity in others." She learned patience and compassion for others process of reckoning "privileges and unprivileges"(Bell, post-class interview, August 2013) while she also experienced people offering patience and compassion to her. It became a living breathing process to explore the multiple dimensions of diversity/identity each person brought to the community, and *the space* was designed to support the process.

I did guide the discussions during some lessons that were more teacher-directed, or I relied on the peer facilitators to guide and add important information during teachable moments in the dialogue. I also provided a framework for conversations that included bringing in important theory, sharing personal stories from the field, my teaching experiences and professional life or my personal life and struggles with different forms of oppression. I attempted to share as vulnerably as I asked the students to share, but I didn't share all the time. I reflected back to students as they shared, and synthesized multiple shares for overall learning. I also posed questions.

We relied on the distinctions "equal voices" (See Chapter 5, p. 75) and "present listening" (See Chapter 6, p. 81) to support tougher conversations. These distinctions had been firmly established before we began the dialogue process. It didn't matter which separations/oppressions community members had experienced or if they didn't recall experiencing any specifically or formally; everyone was encouraged to look, listen and share. People shared from different places

⁸⁶ COOPs is an abbreviation for Community Cooperative Project and refers to a segment of the class that allowed students to practice direct action in local schools and community. See p. 126 for a full description of this segment of the class.

- experience, curiosity, naivety, and in some instances, denial; it didn't matter and no one was silenced. I did step in if someone wasn't being responsible for the impact of their speaking on the community. For example, if someone was making accusatory comments, personal attacks or blatantly racist, sexist or homophobic remarks, I provided more background information and challenged the student to take a step back and listen more. I welcomed students' vulnerable sharing about discrimination and supported everyone in the room through the process by acknowledging their experience, validating it with theory or personal anecdotes. I supported people who shared painful moments both inside and outside the classroom. I offered my full presence and my facilitation skills as needed, and I stepped back when I wasn't needed.

One student said,

I think that there is a fine line, that you were able to bridge, with allowing us to have our own opinion and not impose your opinion, but at the same time, as someone that has been immersed in that field for longer than we had at that point, provide some really helpful guidance to the way that we approach certain things, you know? (Jay, post-class interview, October 2013)

Everyone's voice was included in the knowledge production, and this was a parameter that we practiced with support of the student created distinctions "listening for the gold"(see Ch. 6 p. 92) "equal voices" and "step up, step back" (see Ch. 5 p. 75). The pre-established set of community principles and values supported the process (See Appendix D). According to the students, the experience of (democratic) community in the classroom provided *a space* for people go deeper in the excavation process of their lives/beliefs while witnessing their peers in the same process. They said they went deeper and experienced the learning community as more authentic than previous or post learning experiences committed to the same goals. In post-class interviews, they often compared and contrasted social justice learning experiences to their experience in Ed 190 and identified the flaws in other settings where they were immersed in doing this work (Shera, Tela, Jay, Bell, Charlie, Bo, Marie, Daphne, Ann Lee, Michelle, post-class interviews, March 2012-October 2013).

The teaching of interpersonal skills, in combination with sound facilitation and the democratic framework, changed the type of sharing that the students brought to the community. During post-class interviews, many students also said that they were working to bring this type of dialogue with them to other settings including graduate school, places of work, and their families and that this sharing was characterized by a spirit of cooperation versus being adversarial in nature. One student said:

I guess the big thing I am doing right now is just figuring out a way to be able to express my beliefs without making other people wrong [in law school], without turning them off. I am engaging individuals in their own beliefs and challenging certain beliefs that I don't agree with... I am finding it difficult in some moments because we are set in an adversarial system, like lawyers are advocates with sides and you pursue your side...It is really interesting to see that bridge, that opposition between trying to educate people, trying to just really have people think on that deeper level that we are talking about, about their own current beliefs -- at the same time they are being taught to express opinions, to focus on the arguments for their side. So it has been interesting to have conversations in the law school setting that are not about arguing and to provide my peers a new model to

have these conversation, a more generative model. (Daphne, post-class interview, March 2012)

Daphne's inquiry into creating opportunities for "more generative" conversations versus "adversarial" conversations started in Ed 190. This was our practice. The students were challenged in multiple ways to unpack beliefs/experiences and engage in dialogue that both illuminated the intricacies of the social issues we studied while it also focused on creating new knowledge, versus regurgitating information. The focus as previously highlighted was on the growth and development of the community as a whole; people were willing to take responsibility for this type of collective learning.

It is an intricate process to know who you are, where you come from and to ultimately discern and develop your own beliefs. It is also an intricate process to become personally aware and socially informed and responsible; to become an engaged community member. The students said that they experienced coming to terms with their past schooling experiences their "privileges and unprivileges" (Bell, post-class interview, August 2013) and began developing new belief systems/perspectives that matched the ethos they created for the class, "Community Comes With Responsibility" (Class Retreat, field notes, March 2007) and their class mission statement (See Appendix D). The experiences of their peers - their community members - in the room changed them. The readings and projects contextualized the learning, rather than sourcing it. The learning was a co-constructed phenomena in the community and intentionally included everyone. One student explained her takeaway in this way:

I carry this with me to this day and will for the rest of my life. I am constantly thinking about dialogues I am engaged in, current events, jokes - pretty much everything - through a critical social justice lens. My awareness of so many issues has grown exponentially - I've gone on to educate myself further and deepen my own understandings. I am subscribed to dozens of social justice blogs to keep myself in the dialogue, aware of the current iterations of the issues, and informed about how issues are evolving. One thing I'm taking on this year is trying to speak more openly about these issues, to address problematic things in conversations, and to get involved in local social justice organizations and movement. This is all, in part, because of Ed 190. (Grace, post-class interview, October 2013)

The students declared many takeaways from engaging in the process epistemological dialogue, the most central being that they brought the practice of this type of dialogue to other aspects of their lives, other communities, family and friends. This allowed the knowledge we co-constructed to be "injected into all areas of life" (Greg, post-class interview, August 2013) as one student said. Also, the students said they learned to engage diversity as a lived practice - a central takeaway - and began to understand the interrelatedness of all forms of oppression. In the next section, I highlight the intersectionality finding, that the students arrived at a place of engagement with multiple social issues and were able to discern the phenomena responsible.

Beyond coming to awareness about particular social issues in isolation, the students began to share how the issues we investigated were interrelated or how they intersected. Students with very little exposure to the study of social issues gained entry into their personal experiences with discrimination studying issues like tracking or disabilities. From there they began to expand

how their personal experiences connected with other students experiences in the community who faced the impact of different issues in school like "the achievement gap"⁸⁷. The connection in the community supported by the posture of vulnerability allowed students to feel present with each other's diverse experiences, including various forms of discrimination. The students shared authentically and began to express "compassionate presence" (DeSautels, 2012, pp.5-6) with each other. One student said,

Like, through that action, we found commonality. Like M⁸⁸, I bring him up because, on the outside, we are like the complete opposite. People would look at us like "White guy, Black guy. How could you get anymore different than that?" But like, when you start to ask those deeper questions about someone's lived experiences, there is a lot of commonality, you know? And recognizing where we have privilege and where we don't. And being fearless - I'm speaking more for him - I feel like there are many moments in that class where he stood up for everyone and qualified what he said by all the layers of, I guess I'd call it like, layers of colonization, or layers of ignorance that one, anyone, can bring to any situation. Like, making that present was really a lot and we all did that, to a greater or lesser extent, but I feel like it was done enough so that like everybody felt like they were valuable in the space. (Tela, post-class interview, October 2013)

Students who came into the class very aware of the issues and had already gone through a period of consciousness-raising surrounding particular topics were surprised to find that their consciousness was lacking in areas that were important to some of their peers in the community. Thus, as students became related at the level of community, the whole group, their knowledge and actions represented a more complete picture of the issues at hand, how they intersected and what conscious awareness and actions were necessary to transform the entire paradigm of separation as a result.

Intersectionality

The term intersectionality was brought in after the distinction was explored by the students, not before. They explored the distinction as a point of collective learning in the community that was spurred by studying multiple social issues at once. One student said this about the emergence of intersectionality in his own awareness, a process that began in Ed 190:

...to like really get comfortable with acknowledging like, "yes, I am a man, and as a man of color in society, there are certain privileges that are allotted to me that aren't to like, the women in society," and because I have this privilege, it's my duty to talk about those

⁸⁷ "The gap in achievement that separates economically disadvantaged students and students of color from less disadvantaged students has been the focus of discussion, research and controversy for nearly 40 years. While the gap narrowed considerably through the late 1980s, particularly between blacks and whites, progress since then has been marginal — and below-par achievement of minority students remains one of the most pressing problems in education. Today, the average black or Hispanic high school student currently achieves at about the same level as the average white student in the lowest quartile of white achievement. Black and Hispanic students are much more likely than white students to fall behind in school and drop out, and much less likely to graduate from high school, acquire a college or advanced degree, or earn a middle-class living" ("Closing the Achievement Gap," n.d).

⁸⁸ Name omitted for confidentiality

disparities and really mend those wounds, right? And use my privilege to make the situation for like, women, or queer folk better. (Tela, post-class interview, October 2013)

The above statement is powerful as this particular student had faced a number of adversities in his life and became the first in his family to attend college. For him to arrive at a place of owning his privilege as a man was generous given the circumstances he faced systemically. These realizations happened in the community before we introduced theory about intersectionality. They happened because the students heard the experiences of their peers from a posture of vulnerability. They began to dissect aspects of their identity previously unexplored and as a result discerned how "privileges, unprivileges" (Bell, post-class interview, August 2013) play out in their lives in multiple ways.

Intersectionality is a developing ideology that stems from law professor and sociologist Kimberlé Crenshaw's (1989, 1991) work. Originally, Crenshaw spoke about intersectionality in relationship to her study of "black and immigrant women's experiences" as being "ignored by both feminism and the anti-racist movement" (Robertson, 2013, para. 3). Then later, as a lawyer on the team representing Anita Hill, she said that the challenge was that "anti-discrimination law looks at race and gender separately" (as cited in Adewunmi, 2014, para. 3). In relationship to her definition of intersectionality, she said,

You've got to show that the kind of discrimination people have conceptualized is limited because they stop their thinking when the discrimination encounters another kind of discrimination. I wanted to come up with a common everyday metaphor that people could use to say: 'it's well and good for me to understand the kind of discriminations that occur along this avenue, along this axis - but what happens when it flows into another axis, another avenue?' (as cited in Adewunmi, 2014, para. 5)

Crenshaw's theory allows people to see that their thinking about discrimination is limited unless they can understand and conceptualize how multiple forms of oppression exist amongst multiple axis of identity. Individual experience is thus informed by all of these axis of identity at once, not in separation. Students concluded that the societal forces that create the phenomena of oppression are related to an overall paradigm in our current world order, separation and domination (class discussion, March 13, 2007). This gave students a framework to further explore how the issues intersected and thus how they could be addressed in schools starting with how classrooms are run.

In Ed 190, we were interested in deconstructing this paradigm (separation and domination) as it shows up in schooling structures, while at the same time experientially constructing a new paradigm in the classroom community that might provide for different results. According to my field-notes, the students found that practicing democratic principles, such as equity and inclusion, were important principles to practice in a classroom if, in fact, they were going to take action toward shifting the paradigm, including access to equity in the larger society. Students concluded if they were able to learn these skills in the classroom through practice then they might be better equipped to act toward a new paradigm in society (class discussion, March 13, 2007).

Intersectionality emerged as a grounding theory in ensuing class discussions as the students explored how discrete forms of oppression are shaped by one another. This was done mostly through the personal sharing of different axis of identity, and was considered important work for the community to do. The aim was understanding the phenomena of oppression as it

plays out for different people specifically in school. This theory allowed the exploration of various forms of inequity and how they are interrelated. They realized that one type of discrimination or bias against a particular group based on biology, or social and cultural grouping works together with other types of discrimination to create the phenomena of oppression as a unified force. This force moves toward separating people or keeping particular groups down within society and thus schools. When looking through this lens, it was important to identify the interrelatedness of the separations in society based on categories such as gender, race, ability, sexual orientation, socio-economic class and other points of identity. They discerned that together these separations contributed to the phenomena of systematic injustice and social inequality. They became aware of the interconnections.

The students said during post-class interviews that one of the most important takeaways from their learning experience in Ed 190, was learning intersectionality; learning how all of the issues we studied were intertwined; how they were interacting forces in the current paradigm of our world. In Ed 190, going to work on one issue meant going to work on expanding awareness around multiple issues.

Students who experienced sexism dealt with their privileges surrounding race and class, while others facing racism dealt with their homophobia, and those facing homophobia dealt with their racism. This was done verbally in the classroom through dialogue and often it was challenging. The posture of vulnerability allowed students to be authentic about their biases and they unpacked the history of their origins. In the spirit of community we co-constructed based on agreed upon principles and values such as equity they reckoned the contradictions in their lives. Students who had experienced multiple forms of discrimination found that there were still areas in life that they retained privilege or there were areas that they held prejudice against others. For example, being able-bodied was something students considered a privilege after studying the impact of disabilities on people in school. The chain reaction of "aha moments" continued sparking more awareness with each student's arrival at a new place with his/her own relationship to the issues, and a willingness as Tela said to "use my privilege to make the situation...better." One student said,

I had some learning disabilities. I was labeled ADHD super early on, so I finally got to share about those experiences in solidarity with other people who also felt that way and I didn't feel alone anymore. I got to discover that, wow, this could actually be different, that Education could be a really powerful space to grow as a human being. (Shera, post-class interview, December 2012)

During post-class interviews many students said that this collective learning inquiry stayed with them in their current professional pursuits (Charlie, Marie, Daphne, Ann Lee, Tela, Jay, post-class interviews). Here is what one student said about her professional observations:

In terms of my own involvement in the social justice realm now that I have a position, this is going to be my second position. I have worked with another public interest social justice agency and this is going to be my second round in another environment. And really my experiences thus far talks to the conflict that R⁸⁹ was talking about in class from her Coop experience. If people working on change are not aware of intersectionality or are able to work in that way, then their impact is limited...we are constantly talking

⁸⁹ First name deleted for confidentiality

about social justice and we are talking about public interests, and even within the organization there is disagreement. It has been interesting to see, and to work for attorneys who believe strongly in one cause, but have not looked into how these causes all intersect with each other. They aren't really challenging their own beliefs in that way. So it has been interesting to see how that plays out in the organization as well as the ability for the attorney's organization to effectively reach out to the community members they are working for. (Daphne, post-class interview, March 2012)

Daphne was surprised that people working toward social justice in one area had limited beliefs in another and were not interested in doing the work of challenging their own bias. This is the work that she saw as radical in Ed 190 that we could address so many issues at once as interacting forces versus working in isolation. Thus the way we went to work on issues mirrored the paradigm we were standing for equity, cooperation and interdependence versus separation and individualism. Learning the intersection of issues as a phenomena that creates the current reality in schools and in the greater society was a central piece of students' collective learning; personal and social awareness.

Freire's philosophy of "conscientizacao" or "learning to perceive social, political, and economic contradictions, and to take action against the oppressive elements of reality" (p. 35) fits here. He says,

...a dominated consciousness which has not yet perceived a limit-situation in its totality apprehends only its epiphenomena and transfers to the latter the inhibiting force which is the property of the limit-situation. This fact is of great importance for the investigation of generative themes. When people lack a critical understanding of their reality, apprehending it in fragments which they do not perceive as interacting constituent elements of the whole, they cannot truly know that reality. To truly know it...they would need to have a total vision of the context in order subsequently to...achieve a clearer perception of the whole. (Freire, 1970/1993, p. 104)

Freire's words mirror the analysis that students came to in Ed 190; understanding issues in isolation from each other contributes to the reinforcement of the "limit-situation" (1970/1993, p. 104), in this case the "limit-situation" was the current social issues embedded in our schooling system. Understanding the issues as interconnected and part of a larger phenomena or paradigm "in its totality" (1970/1993, p. 104) gave students clearer access to a "total vision" (1970/1993, p.104) of the system. From this place, they were called to engage in "generative" (1970/1993, p. 104) dialogue in the classroom, co-created knowledge that analyzed and dissected the whole versus isolated parts of the problem. They were also called to action (see Chapter 8).

According to my field notes, Ed 190 students realized that the whole paradigm of separation and domination in the world was currently reflected in schooling structures in this country, and specifically in classrooms. They realized that they (the students in Ed 190) had been shaped by these experiences so much so that the experience of separation in classrooms, i.e. no social interaction, competition, individualism, posturing, adversarial dialogue, top-down structure was normalized. This type of learning toward the reinforcement of separation reinforced the social issues we studied (class discussion, April 10, 2007).

Thus working toward change meant shifting the paradigm of separation first. We had explored how grading and assessment practices sorted and pitted students against each other and ultimately resulted in tracking and the achievement gap. We also established ways of

communicating that supported the development of everyone in the room together, the whole versus separate individuals. We left the "critical listening" aside and instead practiced "present listening." We substantiated that segregation in our schools was tied to a larger phenomena of oppression in the society. We analyzed the old paradigm while attempting to create something new in the classroom.

These realizations came through sharing diverse experiences and perspectives in meta-cognitive dialogue. According to the field notes, the students discerned that it was problematic to go to work on social issues if one was not willing to do the personal work of excavating beliefs and biases first. The students began to realize through in-class dialogue that being homophobic or sexist in one stance, did not match their anti-racist stance in another, or that in their anti-sexism stance they were being racist (class discussion, April 10, 2007). Intersectionality became an inquiry that allowed students to work together in the classroom community toward justice by experiencing it firsthand. The students said it was the emergence of a new paradigm in Ed 190. One student reflected,

Thinking back to it now, I think I was at a stage of my identity development where I was in an ethnocentric stage. I felt like I had to protect a sacred space that was mine, and "white-washed" people of color should not be able to violate that space. Interestingly, as I continued to stay a part of the Ed 190 space, I think I reversed my opinions on that and encouraged others to do the same. I learned to look at the shared humanity in addition to the differences... Ed 190 helped deepen my learning and capacity to engage across difference as well as perspective take. (Bell, post-class interview, August 2013)

Thus, through everyday practice, the students in the Ed 190 community learned to engage diversity in multiple directions. No one in the class was exempt from this as everyone did the personal work together in the classroom in a spirit of cooperation. The work we did together was considered important and the students were invested beyond fulfilling requirements for a course. The students went into their personal histories and excavated the origin of belief systems. They began to practice "new ways of being" (Marie, post-class interview, August 2013) in the community and, as Bell said, "to engage across difference." One student said this about the experience,

...so to even start talking about racism that is something that I feel like I knew existed and I knew that I had experienced it in my life, but it was just so buried deep down inside that, like you know, this is something that we just don't talk about given the make-up of my school and my upbringing. I went to a pretty much, it was a pretty diverse high school, but all my friends ended up being white. And I lived, I was the only, we were the only Asian family in a white neighborhood. So race, and the effects of racism was not something that we talked about at all, even though it was a part of my life... so that was something that was really suppressed and it wasn't until Ed 190 that I started to explore more about my own race and just racism in general and how it affects everyone regardless of who you are... (Ana, post-class interview, October 2013)

As Ana acknowledged, the students began talking about aspects of their lives that had been suppressed, and they learned by witnessing each other in this excavation process. One of the most unexpected occurrences of our Spring 2007 semester together was that a community

member was shot and killed in his hometown 60 miles away from campus a few short weeks into the Fall 2007 semester.⁹⁰ This student had said multiple times during the Spring 2007 that he had finally found a "home" (class discussion, May 5, 2007) on campus in Ed 190 and had applied and been accepted as a peer facilitator for the Fall 2007 semester. He was on my teaching team when he passed away unexpectedly. One student relayed,

Rod's death solidified everything for me; how all these issues that we discussed are real, how everything is interconnected; really getting intersectionality and how I am impacted and affected by "the system" as a whole. (Ann Lee, post-class interview, March 2012)

Losing this community member highlighted the issues we studied, and had a profound impact on the students. Many students spoke about Rod during their post-class interviews. In his final paper (Spring, May 11, 2007), Rod, the recipient of the Frank H. & Eva H. Buck Foundation Scholarship⁹¹ said Ed 190 provided a space to share his story and a place where he was heard instead of silenced and forced to assimilate to the socially constructed norm "whiteness." Despite years of personal experience with discrimination, witnessing it in his community and feeling the impact of it by the low performance of students in his school, Rod had come to a new place out of his participation in Ed 190, that other students arrived at too (Final Paper, May 11, 2007). He said Ed 190 helped him realize "the journey is not an independent one" (final paper, May 11, 2007), but rather a collective experience that adds a human element to theoretical and abstract concepts.

As a result of his experience in Ed 190 Rod said learning in community and action is where the power lies, that people must be "challenged with love" (final paper, May 11, 2007) when doing the work of social justice. This was the emergence of the new paradigm that the Spring 2007 community realized collectively through the multiple deconstruction/construction processes we engaged in together including the study of the most current social issues embedded in the schooling system. The experience of a new paradigm in the classroom, one based on connection and cooperation, the one Rod defined, was considered life-altering for many students. As the feeling of separation and competition was left behind, it changed the students' perspectives of what was possible in the greater society.

Rod also said that he learned the power of sharing his story with those who fit the "societal norm" (final paper, May 11, 2007). He learned that the privileged, or "the unchecked" (final paper, May 11, 2007) students who are "naturally able to move through social spaces due to their skin color, class, language skills, sexuality, etc.," (final paper, May 11, 2007) are many times unaware of their privilege, and must be educated in order to become conscious of

⁹⁰ Rodrigo Rodriguez Jr. was murdered in the parking lot outside his place of work in Sacramento, California. It was reported as a mistaken identity (Lee, 2007, para. 1).

⁹¹ According to the website, "A Tribute to Rod," This scholarship earned him full tuition and expenses through the year 2015 or until he obtained his PhD at any college of his choice. Although he was accepted to several highly respected colleges, he chose to attend the University of California Berkeley so he could remain close to family and friends. He commuted to Sacramento every weekend. He tutored students at Hoover Elementary School in Oakland, undergraduates at UC Berkeley, in Math. He was also a spokesperson for the Math, Engineering, Science & Liberal Arts (MESL) Honors Academy. Rod had a passion and talent for haircutting which started in his very own backyard. He eagerly looked forward to graduating and opening his own international chain of barbershop/restaurants called, "Rod's Cuts: Fades'm & Lines'm So Clean." He will be remembered for his strength, endurance, generosity, love and compassion for others." (www.tributetorod.org)

the inequalities that their peers face. Rod wrote, "Instead of developing hate towards those who are privileged and in power, we should educate them and help them to realize that society is not fair and that change must take place" (final paper, May 11, 2007) (See Appendix O for memorial statement written by Ed 190 community members).

Unfortunately, Ed 190 may have been the last place that Rod was able to share his story and feel the power associated with becoming part of a community on campus. Many students travelled to Sacramento to attend Rod's funeral service and organized a candlelight vigil on campus to celebrate his life and his passion. His tragic death inspired students to take further action toward the vision of justice and community created in the Spring 2007 semester. He had been a central player in the co-creation. Thus, the unexpected outcome of Rod's untimely death also led to the unexpected co-organization of a student group on campus, Education for Change⁹², to formally begin paying forward the lessons realized in the classroom community. One student reflected about the impact of Rod's death,

Rod's death brought about even more questions and motivated me to take action. In response to this act of violence, a group of students and I created Education for Change dedicated to working to promote the expansion of the core values of Education 190 to other UC Berkeley courses. Education 190's core values allowed me to recognize the strength of my own voice, and the power I possessed to have an impact on this world. When I was faced with the realities of violence, poverty, and racism through my classmates personal experiences, I became aware of my hate and prejudices, as well as the fact that I had benefited from an unfair educational system. Yes, I am a smart individual, but I also have many privileges that I had taken for granted such as being brought up in a safe neighborhood, not having financial worries, and attending a well-funded high school where attending college was the natural next step. I could no longer deny that racism (and other forms of oppression) are still alive in the United States and is an active force within our own schools. (Daphne, post-class interview, March 2012)

This knowledge production primarily sourced from each other, supported by the democratic framework and the co-constructed classroom *space* confirmed the theories we studied. In this process, the students grappled with the reality and impact of systemic inequity present in their community member's lives. Everyday people in Ed 190 engaged in dialogue such that they began to "humanize the world" (Freire, 1970/1993, pp. 88-89) and allow new realities, new paradigms to emerge. This did not negate the social issues we studied, rather it opened up the possibility of a different world order, one that is sourced from the spirit of cooperation and a foundation of interdependence versus separation and domination. As more than a few students said, Ed 190 allowed them to experience the larger goal of evoking our "shared humanity" (Bell, post-class interview, August 2013), while exploring our differences and going to work on the issues of social inequality embedded in our school system. Our shared humanity became a palpable reality and as a result, something that students were willing to work toward.

One student conceptualized it this way,

...through the community based learning that we did in the class, I realized, I was able to communicate and connect with all different kind of people that I had never connected with and, through learning their own experiences, I was able to really open my mind and

⁹² See Chapter 8 p. 131 for more information about this student organization

open up my heart, more than anything, and there was just a very increased level of compassion for the human experience in general. The importance of community, was something that really came out of that class. Since that class I think I've really created my life to look like one that is conscious, in the sense... and when I say conscious I mean socially conscious, conscious of other people's thoughts and words and actions, and my thoughts and words and actions and how they influence one another and, it's really inspired me to be - like we use this term a lot in the class – an active agent of social change, for myself and for others, and to work towards the betterment of the world in general... (Marie, post-class interview, August 2013)

These reflections Marie expressed about being conscious - conscious of other people in "thought, word and action" - is the "way of being" (Marie, post-class interview, August 2013) that began to emerge as a collective learning experience for the students in Ed 190 and was experienced as a new paradigm. As each student became that community member, *the space* continued to open at exponential rates. According to my teaching log, it felt radically freeing to everyone in the room including the facilitators. It felt radically freeing to experience human beings coming together in such a profound way while learning to live and work together with diversity as a practice.

This collective knowledge and experience informed the actions they were able to take outside the classroom. In the next chapter, I present a culminating set of findings that explore the direct action students were willing to take as a result of their collective learning. The classroom community practice of epistemological dialogue supported by the posture of vulnerability allowed students to recognize their potential to contribute toward change in the greater society.

Chapter 8: Collective Action: A New Paradigm Takes Hold

And therefore, all of those for whom authentic transformation has deeply unseated their souls must, I believe, wrestle with the profound moral obligation to shout from the heart—... What does matter, as Kierkegaard so rudely reminded us, is that only by investing and speaking your vision with passion, can the truth, one way or another, finally penetrate the reluctance of the world. If you are right, or if you are wrong, it is only your passion that will force either to be discovered. It is your duty to promote that discovery—either way—and therefore it is your duty to speak your truth with whatever passion and courage you can find in your heart. You must shout, in whatever way you can.

- Ken Wilbur, *A Brief History of Everything*

In this chapter, I present a culminating set of findings that the pedagogical commitment to enacting democracy and sharing power, combined with a clear commitment to students' personal growth in the classroom, allowed students to feel more powerful and capable to be and do what they want in life, and that many found that what they wanted to do was make a difference toward the good of the whole or the global collective. The undertaking that many students went through in the Ed 190 classroom community, to know themselves and have compassion for themselves and others, sparked the emergence of a deeper personal and social awareness. Many said they experienced the emergence of this awareness as a new paradigm of "shared humanity" (Bell, post-class interview, August 2013) and that this sparked a willingness "to act toward change" (Marie, post-class interview, August 2013).

In this chapter, I analyze how the students leapt from their understanding of the complexities of some of the most current social issues embedded in our schooling system toward being able, willing and inspired to commit to meaningful action toward social change. As Wilbur's quote synthesizes, once "authentic transformation" had "unseated their souls" (1996/2000) in the classroom community, they were ready to share their collective vision and energy with the greater society.

This chapter is presented in four sub-sections that are meant to guide the reader through the students' conceptualization of the new paradigm that inspired "a willingness to act toward change" (Marie, post-class interview, August 2013). In addition, I will highlight some of the action students took during and post their Ed 190 experience.

In the first section, "A New Paradigm," I explicate the paradigm that students conceptualized out of the teaching and learning experience in Ed 190. This paradigm is framed by Paulo Freire's (1970/1993) ideas that when people are given *the space* to discern the "limit-situation" (p. 99) of their reality based on historical dimensions, they are freed and inspired to critically engage in creating new realities for themselves and others versus passively accepting, the given reality. In Ed 190, the students said that the result of the collective learning in the classroom, whereby the community defined and practiced shared democratic principles and ethical values, was the experience of a new paradigm for learning, leadership and making a difference toward the greater good in society. This experience inspired action.

In the second section, "Moving the Dialogue Outside the Classroom," I illuminate how the learning experience inspired action and discuss some of the actions students took. I also present students' responses to one of the core requirements of the class, the "Community Cooperative Project." The students were asked to design a direct action project in the local

community to address the issues we studied, and thus were encouraged to take the learning outside the classroom.

In the third section, "Ann Lee," I provide an anecdote of one student's personal shift during the Spring 2007 semester as a specific example and representation of the findings in this chapter. I discern the implications of Ann Lee's shift for herself and others and the action she took as a result. Ann Lee said that in Ed 190 she "unleashed a fire within" (post-class interview, March 2012) that was there all along but she did not know how to use effectively, a sentiment that other students expressed. A central outcome of her shift was the co-creation of a student group on campus, Education For Change, that eventually led to the co-founding of a non-profit organization, L.I.F.E: Leadership Institute for the Future of Education, and a symposium at UC Berkeley, "Enliven."

In the fourth section, "Conclusion," I summarize the findings in this chapter by sharing more student anecdotes of insights gained and action taken. This collective learning experience did inspire action. One of the central outcomes was the proliferation of new ideas in the classroom that led to new dialogues and actions outside the classroom. These dialogues continued to inspire students many years later.

A New Paradigm

This spark "to act toward change" (Marie, post-class interview, August 2013) was the result of the collective learning experience in the classroom. Once the experience took hold in the Spring 2007 semester, no one was left behind; the shared lessons were inclusive of everyone in the room. The learning became a catalyst in students' lives that stayed with them, inspired action and put them on a path toward developing themselves as the future they envision for the world. The learning was brought to subsequent semesters of Ed 190 through the peer facilitators and became a network of dialogue that left the classroom and spawned multiple student initiated projects on campus and in the local community, new professional endeavors and eventually, a non-profit organization that was created collaboratively by dozens of graduates.

One student recounted the emergence of her awareness in Ed 190 during our post-class interview. She said that she became aware of the current limitations in our society, and developed a compassion for the human experience in general. This awareness started as she came to compassion for herself and for all of the people in the room. She realized that everyone was defensive in their stance (in society) and judgmental of other people, and that this stance largely stemmed from self-criticism, a lack of awareness about social issues and the human condition in general. She realized that everyone was doing their best to survive. Moreover, she said she accessed an opening that is on the other side self-criticism and harsh judgment of others; she experienced the societal shifts that are right there too, as new possibilities, and new realities to be created. She also experienced "a willingness to act toward meaningful change."

She said:

...this heart opening, this softening, it's like this total, oh my gosh, awareness, compassion that comes out for just the human condition in general, for all of these beings that, you know, that we are trying our best to defend ourselves in society and trying our best, you know, to be the best we can within the conditions that have been presented to us, that we've grown up with, and just getting that was this massive softening and this massive compassion for myself. . . I'm constantly so hard on myself, and it's something I'm still really working on, and therefore so hard on other people and so judgmental of

other people and that awareness lead to like a greater faith, really, in humanity, and in our existence and a compassion for myself and for others and a yearning to get to know so much more about myself on such a deeper level, and what was possible (beyond my experiences) in that human experience, for myself, and for others... once I was aware of whatever my past was and how my actions are a definite result of whatever my past had been, it gave me the opportunity to shift whatever my present actions were going to be... getting clear on what had shaped me and getting clear on my past created space, created a space for me to create my future from a place of being clear and from a place of pure creation rather than just continuing old patterns or ways of being in the world, and so that just opened up a whole new possibility for life in general...a willingness to act toward meaningful change. (Marie, post-class interview, August 2013)

Many students reported that this experience occurred like a new paradigm emerging in the classroom as a microcosm of society. They felt that if perhaps more human beings could experience this, then more social good for everyone might be possible. The collective awareness of this hopeful reality emerged as a lived practice in the classroom. As a result, courageous acts toward the greater good and toward the democratic principles of equity, justice and fairness were conceived of and acted upon. Some students chose to forward the collective learning from the class in their greater career goal pursuits. Some students changed majors or created majors that included the work of Ed 190. For example, "Comparative Approaches to Education and Social Change" became the major of one of the students in the class after Ed 190.⁹³

A few students did research and wrote honors theses, while other students continued the dialogues started in the classroom with family members and friends as an on-going practice. One student stated it simply: "I think that one of the biggest things I learned from Ed 190 is that it (the change) comes when you're connected from the heart with people" (Michelle, post-class interview, August 2013).

The students' ability to come to personal and social responsibility was catalyzed by the type of learning community created in the classroom. This arrival at collective learning in the classroom, which some called "consciousness" (Marie, post-class interview, August 2013), encouraged students in some cases to pursue "being the change"⁹⁴ as a career path, and many of them committed "to act toward change" (Marie, post-class interview, August 2013) as a result of their new awareness. Students said that they wanted to pay forward the lessons (Greg, Charlie, Ann Lee, post-class interviews) they had learned. Grace said Ed 190 "rocked her world" as did many other student voices during post-class interviews. It was a transformative experience that left her willing to act toward workable alternatives to the system as she experienced them in Ed 190.

She said,

All in all, Ed 190 showed me that there were workable alternatives to our current system, and that all of us have the power to make things happen and make changes. It rocked my world because I think that deep, deep, deep, down we all really want to live in a world

⁹³ The Interdisciplinary Studies program at UC Berkeley allows students to develop and name their own course of study and write a thesis as an Undergraduate ("About the Major," n.d.).

⁹⁴ The current catch phrase "be the change" is inspired by a famous quotation from Mohatma Gandhi, "If we could change ourselves, the tendencies in the world would also change. As a [hu]man changes his[her] own nature, so does the attitude of the world change towards him[her]... We need not wait to see what others do" (in A. Gandhi, 2002).

like Ed 190 posits. We're hungry for it - a world where actual democracy is successful, where everybody's voice is heard, and decisions are discussed and agreed upon via consensus. We are hungry to share from the heart, to be fully self expressed. A place where you can face the things that really scare you. A place where you can grow and don't have to be afraid of making mistakes. It rocked my world because it showed me that it was actually possible. (Grace, post-class interview, October 2013)

Essentially, as Grace alluded, people were able to let go of "keeping up appearances" (H. H. Dalai Lama, 1999, p. 8), reveal their fears or ignorance and practice living and learning in a supportive, inclusive community. This was the paradigm that the students co-created given *the space*. They were supported by the central pedagogical practices in the classroom and the facilitation of the teaching team and eventually were drawn to effect "grassroots change" (Ann Lee, post-class interview, March 2012) by developing themselves as the people willing to embody the change.

We did experience many of these "ideal democratic principles" (J. Hurst, interview, June 5, 2011)⁹⁵ coming to life in the classroom community of Ed 190, as represented in the students' voices of this study. The students also said most frequently that they experienced some version of a "visceral change" and a "monolithic milestone" (Jay, post-class interview, October 2013) in their lives. The class was, for many, something that they could always point to as a lived experience of the ideals we should or could strive toward as human beings.

Thus, this democratic learning experience gave them the motivation to keep striving toward the ideals they envision for society - first by becoming the people aware of the current social issues and secondly becoming capable of understanding and embodying such (democratic) ideals like equity and inclusion. Thirdly, they became willing to take the necessary action to create more spaces for awareness to emerge, and thus, more change to be possible in the greater society.

Many students interviewed attempted to articulate what they experienced in Ed 190 as distinct from other learning experiences with similar social justice goals, and thus I have attempted the same analysis. After multiple years of teaching and research to explicate the phenomena, this is my conclusion. In the Education 190 classroom, we moved theory into practice; good ideas about equity, fairness and justice became real world experiences by starting with a foundation of releasing performance pressure and teaching interpersonal skills (of which, personal awareness was central). Without these key components, students would not have developed their consciousness and the communication skills necessary - essentially "the ways of being" - to become the future leaders/humans beings capable of making real change, starting with themselves.

Paulo Freire, in *Pedagogy of the Oppressed* (1970/1993) says that people overcome their "limit-situation" (p. 99) (in this case the structures of schooling and social issues embedded) once it is perceived holistically as related to larger social, cultural and historical dimensions. Then they can begin to respond to challenges with "limit-acts" (Pinto as cited in Freire, p.102) versus passively accepting the given reality. He concludes that it is not the limit-situation that leads to hopelessness, it is the lack of perception about the bigger picture, "the historical dimensions of a given reality" (p. 99) that make the obstacles seem insurmountable. He posits

⁹⁵ Ideal democratic principles identified by students included equity/equal voices, inclusion, fairness, justice, mutual respect, and personal responsibility.

that once the "critical perception is embodied in action, a climate of hope and confidence develops" (p. 99) He states,

Humans, however, because they are aware of themselves and thus of the world-- because they are *conscious beings*- exist in a dialectical relationship between the determination of limits and their own freedom. As they separate themselves from the world, which they objectify, as they separate themselves from their own activity, as they locate the seat of their decisions in themselves and in their relations with the world and others, people overcome the situations which limit them: the 'limit-situations'. (p.99-100)

Thus, in Ed 190 students were given the opportunity to discern the limits of our current world order reflected in classrooms and were inspired to act toward changing the limits. They got to practice the "climate of hope and confidence" Freire discerns in a learning community that was intentionally co-constructed in the higher education classroom for these purposes. This is not to say that people changed or overcame institutional and structural problems like poverty, racism and sexism, rather they found a new place to act from that was sourced by the power of community and collective consciousness. They began to understand the historical dimensions more completely that give us our current reality in schools.

In the spirit of allowing students the space in the higher education classroom to develop a healthy relationship between "passion and responsible action" (Tela, post-class interview, October 2013) and also to cultivate a space for "profound caring" (Jay, post-class interview, October 2013) to emerge in the classroom community of Ed 190, we attempted to not only allow access knowledge about social issues, but to also give students the opportunity to develop the social and emotional skills for cooperation in the classroom. They learned essential skills that translated for them as social change is a possibility we can work toward in the larger society. One student relayed how he brought this cultivation to his current work as an environmental scientist and activist:

I learned we don't have to pretend to be something we're not, which is a huge case in the professional world! We all want to make ourselves look like 'the man,' or 'the boss.' Like, 'the man' - to use a totally heteronormative, gendered term, you know, but totally well understood - and, I think that... yeah, definitely, in my professional life not having fear of failure is a big part of my takeaway from Ed 190. Especially as an environmental scientist and a community activist and organizer, which is what I've been doing quite a bit of, I feel the people that I work with - they're my accountability group⁹⁶ now, and the people in the community, they're my accountability group. I just got in the newspaper, and I was on the channel 4 news two nights ago...I learned (in Ed 190) its (social change) is about letting my passion out and kind of just standing up for who I am and what I believe is right for the world from an informed place. (Charlie, post-class interview, October 2013)

From the data, it was clear the students knew whether or not their best interests were being met in past and present classroom experiences, and in cases where they were not, unfortunately they didn't always know how to access something beyond "the limit-situation"

⁹⁶ Students created accountability groups of 4-5 students within the larger classroom community as a piece of the democratic structure supporting the implementation of their "System of Accountability." They designed this system collaboratively and used the small groups to facilitate more communication and accountability in the larger class community.

(Freire, 1970/1993, p. 99), until they experienced Ed 190. They also knew that they were welcomed and safe to share what they were touched by deeply (in the classroom), or what they were confused about or what they hoped for in their lives. Charlie continued, "Because most of the times in the world, we're basically told to 'be this way' or 'be that way' to be accepted or to be successful, and that's not necessarily the true nature of life. Actually, it's an amazing thing to actually get to experience really *being* who you are (in the classroom of Ed 190) (Charlie, post-class interview, October 2013).

"Being who you are" meant removing pretenses in the Ed 190 classroom community and communicating from a place of genuine caring about the others in the community. One student conceptualized the classroom community learning experience in this way: "It was a very inclusive space, where like, we were really encouraged, not only through dialogue, but to act on the injustices that we learned about day in and day out" (April, post-class interview, October 2012).

Given *the space* and taught how to engage and practice as students in this (democratic and contemplative) space, a new conception of personal and social awareness emerged. This new access unleashed a part of themselves that many said was there all along, never quite fully accessed previously. This is the part of themselves, as some of the students indicated, that has access to a universal collective (always evolving) human consciousness. This is also the part that has the power to speak about new realities or to speak new realities into existence and take action toward them. One student commented,

So, from the outsider's perspective, it's like, "Oh, big deal, you guys were just having a good time, it wasn't very academic," and it's like, "No." (laughs) "That's not what was happening at all." It's like we were accessing a profound human consciousness that altered us, that's the intergenerational depth that'll live on from the work that was created forever. That's going to keep going, however it goes (Bo, post-class interview, August 2013)

In accessing a "profound human consciousness that altered us" the students said action was a natural next step. The practice of epistemological dialogue (see Chapter 7) was an action that students learned how to engage in the classroom. It was a skill that they learned. They learned how to engage in dialogue in a large group, and ultimately to co-create and share lasting knowledge. They then took this skill outside the classroom to other spaces. And another student said,

Those collective experiences were, I don't even know if I can put words to them, to be honest. They really transformed me and provided a sense of direction and purpose to my life that I am still putting into perspective and action. And that consensus, and learning how to step up and step back, and really just trying to rebuild each other through a collective understanding of who we are, and a love of who we are, and a respect of who we are...people, you know, customs and cultures and it's been very, very good for me...(Tela, post-class interview, October 2013)

As Tela said, the collective learning experience changed him and gave him purpose that he is still "putting into perspective and action" (post-class, interview) today. Many other students claimed this too as it became a palpable shared experience in the classroom. This experience inspired unique actions on campus, and in the local community. In the next section, I present how the action unfolded.

Moving the Dialogue Outside the Classroom

The students said they began to feel bonds of solidarity working toward a more just and equitable world for all, and that the realizations they came to in the classroom changed the way they thought and operated on a daily basis. They then began to take the actions necessary either through dialogue outside of the class or directly in "Cooperative Community Projects" designed to address the issues we studied in class. Here is what a few students said about the experience of bringing the class experiences/dialogue into their lives:

How the class is designed just blows my mind. Not only do we learn about all of the issues, but we are given the opportunity to face an issue and work hands-on with a community through Coops. So we also get community organizing as well! Everything from sitting in a circle, to the designing of our own SOA directly challenges the system we are trying to deconstruct in the class. Pure genius! (Daphne, post-class interview, March 2012)

Also, while we explored these issues in educational contexts - once again, a context that we can all relate to and also compare experiences within - we always branched out to experiences beyond the walls of the classroom not because we felt we had to, but because it was natural... (Greg, post-class interview, August 2013)

There were components of the class that allowed this widening of the Ed 190 community to occur, and then this widening happened because "it was natural" as Greg said, it was a piece of the phenomena of the pedagogy in motion. The Coops or "Community Cooperative Projects" were a requirement of the course that allowed students to develop action-oriented projects to address an issue that we investigated in the course. The students were directed to form collaborative groups based on similar interests. They then designed a project and located a site or sites in the community to go to work on the issue. One student said,

The Education Fieldwork Projects (The Coops) have been inspirational and a motivation for me to focus my career on being available to provide service to diverse communities and those struggling with educational goals...It allowed me to understand that change is possible. Of course it is hard, but to see how multiple lives have been affected by the course. Those experiences motivated me to continue the work started in Ed 190 and this is still motivation and inspiration for me to keep pursuing my goals to contribute to change. (April, post-class interview, October 2012)

The community-based learning and action students initiated in the Coop projects allowed the Ed 190 community to widen beyond the UC Berkeley campus to many locations and to include many people in the bay area. The students then brought their experiences and the dialogues with community members back to the classroom. They said this was fodder to keep expanding their consciousness around the issues. It also expanded the context for social change as a real possibility because they were the initiators of the action, and in some cases, produced lasting results. Finally, it was motivation to keep pursuing (social) action and, as some said, to include "contribution to change" (April, post-class interview, October 2012) as part of their career trajectory.

While some Coop projects were unsuccessful in their attempts to launch an action to impact change, the students in these scenarios learned from their challenge or struggle. Many projects lasted for multiple semesters and sometimes years beyond their initiation in the

community, becoming fixtures on campus, at local schools or community based organizations. Because of this, some gained community recognition for the action or service provided. During the Fall 2006 semester, one of my students said she arrived on campus at UC Berkeley because of the outreach efforts to low-income Pacific Islander students initiated many years prior at her bay area middle school. This initiative, or Coop project was titled "Project College Bound." During her time in Ed 190 she took over leading the efforts of this organization still in existence many years later.

There are many thriving student organizations on campus that began as Coop projects, and there are many local school programs that were initiated the same way. In the most successful endeavors, some of these organizations have impacted hundreds and in some cases thousands of people. One example of such is L.I.F.E: Leadership Institute for the Future of Education, a state recognized non-profit organization which I will expand on in the next section of the chapter.

The students said that some of the most important takeaways from the Coop experience were learning praxis and intersectionality; essentially learning how to effect "grassroots change" (Bell, post-class interview, August 2013) by taking meaningful theory and putting it into action outside the classroom. They also learned that all of the issues we studied were intertwined; going to work on one issue meant going to work on expanding awareness around multiple issues.

Thus, as students became related at the level of the whole group community, their knowledge and actions represented a more complete picture of the issues at hand - both how the issues intersected and what conscious awareness and actions were necessary to transform the system as a result. This was one opportunity for the realization of intersectionality to be deeply embedded in student learning. Rod's unexpected death (see p. 116-118 for background) solidified the reality of intersectionality for the students, as many of the issues we studied (i.e. Language and Culture, Class Economics Poverty, Race and Ethnicity, Schools and Community, Violence) interacted to cause the end of his life at such a young age.

Students learned a great deal by *investigating the issues at hand in action* through the community cooperative projects, and then bringing the learning from the field back to the classroom. During her post-class interview, one student relayed the spontaneous action she was willing to take below as a result of her practice toward action in the Ed 190 community:

I was walking by "Take Back the Night," a ceremony dedicated to anyone who is a survivor of sexual violence. Well, it was on Sproul, in front of hundreds of people (strangers)... I sat with the crowd, and was moved to tears and felt moved to share my story. I walked up to the microphone in front of Berkeley, and cried and laughed and shared my fears, vulnerabilities and breakthroughs with over a hundred people. This opened up a new world for me, and I wouldn't have trusted in my voice or truth without the space that Ed 190 continuously invents. You, Paula, invented this space. And you are why Social Change is happening. You share your knowledge (and experience), and in turn, distribute greatness. Now we all can share our knowledge (and experience) too. This wheel is in motion... (Shera, post-class interview, December 2012)

Many students like Shera said they took actions outside the classroom that they previously wouldn't have taken. As they developed "brave voices" inside the classroom, they shared the class dialogue with friends/peers and family members outside the classroom. They said that this was a natural progression of the learning that was happening in the classroom. They were inspired to include others in the conversation for equity or to help others discern the "limit-

situations" (Freire, 1970/1993, p. 99) they faced; they were motivated to take action and make a difference with their voices. Thus, multiple "aha moments"- both their own and the ones they witnessed in the classroom led to action.

Dialogue within the local community was considered (social) action. The experiences from this type of peer sharing were an extension of the learning happening in the classroom, and students often brought the result of their experiences dialoguing in the community back to the learning in the classroom. Epistemological dialogue outside the classroom widened the Ed 190 circle. As a result, large numbers of students applied to take Ed 190 based on recommendation from peers. The course developed a reputation, and the community of Ed 190 became a phenomena outside the classroom on the larger campus.

This phenomena of dialogue and connection outside the classroom is important to isolate because it also contributed to the experience of a large community that transcended the boundaries of one contained semester. This phenomena continued sometimes for all of the years of a students' undergraduate career and beyond as they stayed committed to the community and the conversations we started in the classroom.

In the following section, I trace how one student's professional path unfolded during her experience in Ed 190, and how her personal transformation toward "becoming the leader she always dreamed of being" (Ann Lee, post-class interview, March 2012) led to the co-creation of Education for Change, a student organization campus devoted to spreading the pedagogy to more educational spaces. This campus initiative eventually became the state recognized non-profit organization, L.I.F.E.: Leadership Institute for the Future of Education.

Ann Lee

It is clear from the data that students interviewed 5 to 7 years after Ed 190 experienced a shift or a personal change that stayed with them. Many explained that this shift included accessing a deeper sense of power within themselves and clarity about the contribution they would like to make in society. They also said that they witnessed their peers going through the same process, that personal shifts became collective learning. Because the classroom community was co-constructed as an equitable, inclusive space, this occurred like a wave of shared consciousness; no one was left out of the experience. If students were struggling with any aspect of the course, others reached out to support. Ann Lee's story illuminates these findings.

In the Spring 2007, Ann Lee was running for Student Body President at UC Berkeley. She approached me with a special request to be in the class despite her serious limitations for participation given the nature of campaigning for ASUC. Ann Lee described The Associated Students of the University of California as a "cut-throat" (Ann Lee, post-class interview, March 2012) student organizing body on campus. Much like our current system of government in the US, ASUC has two opposing political parties that students' align with Student Action and Cal Serve. This student organizing body has a lot of power on campus, manages all student groups, and oversees the allocation of an over two million dollar budget. According to their website, "The ASUC, originally found in 1882 is the largest and most autonomous student government in the nation and is an independent 501(c)3" ("Advocacy," n.d.).

In her post-class interview, Ann Lee described the realization of the type of leader she wanted to become as an outcome of her experience in Ed 190. She was already a leader when she walked into Ed 190. She recounted that Ed 190 provided the ground for this realization to be possible. In the Spring of 2007, she was in the throes of witnessing and experiencing a

microcosm of divided politics as she ran for student body president. She said that she was the target of many attacks while also participating in attacking other groups. While she experienced the intensity of politics on campus, she simultaneously experienced the Ed 190 pedagogy practiced by a diverse group of students on campus, and the commitment to evoking agreed upon principles of democracy in practice. She witnessed people coming together to support each other beyond differences. In her post-class interview, Ann Lee said,

Every time I entered the classroom of 190, I sort of felt this uplifting sensation inside my body that took all the pressures and the stress away and allowed me to relax with people. I had to fight my campaign managers to actually show up at my class and put the time into my schedule, because this course was the only thing at that moment - in my life that provided me with an opportunity to feel free and feel a part of a community that supported me despite what I was running for, what color my skin was, who I am, as a woman...I realized that it was possible to have a system where it didn't need to be 1 (person) or 5 (people) vs. the other, but that we can all contribute to each other. (Ann Lee, post-class interview, March 2012)

The shift in the class started for Ann Lee when she openly expressed her fear and vulnerability with regards to the election, and students showed up to offer support. She said she was able to cry publicly and it was a new experience. As she opened up to the class, she was also able to discern the democratic principles that were most important to her. She recounted when her personal shift began,

There was a shift, a huge one, when I went to the retreat. The retreat was 2 weeks before the election, and every single person on my campaign, which was like 400 people, said I could not go. And I told them I would quit if they didn't let me go. So a few of them drove me to the retreat...And all my Ed 190 people were running around in the outdoors, and I was just crying, crying. And one of my classmates put their arm around me and said, 'You know, what's up?' And I told them, 'This is what I want for my life. Like, I don't want to... I want to run for President because I want to be a leader, but I want to be a leader in a way like this where I can make a difference in the community and show love and passion and – instead of hatred and just fear and pain... and in that moment I think I really chose to lose for President. I can't say that I lost because of Ed 190 but I can say that there was definitely – there was a fire inside of me that found where my heart really wanted to be... it was in this community of people where it's possible to develop such a heightened level of consciousness and support. And I knew that that's what I wanted to do for the rest of my life. (Ann Lee, post-class interview, March 2012)

While Ann Lee's recollection that she chose to lose for President may or may not be an accurate reflection of what happened in the election, it is more important to highlight that she explored losing and "was ok" (Ann Lee, post-class interview, March 2012) with it as a result of the discussions and environment in the Ed 190 class. She was able to accept losing the game of winning the election, and turn more towards her "heart" and "passionate" calling to lead in a different way than the models available to her for leadership on campus.

She then applied to become a peer facilitator for Ed 190 and taught for multiple semesters until she graduated. Co-facilitating Ed 190 became an integral part of her new and emerging leadership expression on campus, and co-creating the movement to expand the Ed 190 pedagogy

on campus and beyond into the larger society was a way of giving back what she had experienced.

The statements she made about the “fire inside me” and “(knowing) what I wanted to do for the rest of my life” reverberates the passionate personal power she discerned within herself as a result of the *shared power* in the class context, and this is what she wanted to pay forward. She explained that she was tapping into her passion to build community, raise consciousness and allow connection at the same time. This unleashing of “the fire inside” is a description of her gaining full access to be the leader she desired, to lead with this passion intact, while connecting to fellow human beings at an authentic level. This tapping into passion and power is an outcome that other students also reported. This access ultimately led to the emergence and experience of collective learning in the class community that some said they experienced as “consciousness” (Marie, post-class interview, August 2013). She summarized the experience of her personal shift in our post-class interview:

I’ve said I wanted to make a difference in the world for almost as long as I can remember. I’ve been, I’ve always wanted to be the leader of everything when I was little, but I’ve never found like a space or an opportunity where I actually saw myself taking leadership in a way that I wanted to, or, I never felt like I was able to communicate how I wanted to lead or, or like, I didn’t even understand for myself before Ed 190 what was possible for my own leadership and growth and development... so it’s always been a drive inside of me. That’s been a life thing. But I remember when I was an A in Ed 190, feeling like the conversations that I was engaging in were the exact conversations I always desired to be in but never had a space to hold those conversations. It was like, it blew my mind, like that we were able to get so deep and really get to know each other and get to develop really close relationships, particularly with those that I wouldn’t normally be in communication with because of the way our society is structured and divided. (Ann Lee, post-class interview, March 2012)

Students, including Ann Lee, said that the collective learning paradigm provided an experience of the type of world they envision that they could draw from, free of antiquated classroom structures, free of oppressive dialogue and free of aggression, separation and competition as driving forces. They practiced a different reality, a new paradigm for teaching, learning and engaging difference and a new paradigm for leadership. After this experience, the next step of the realization through lived practice was taking the work out of the classroom and into the larger society. She reflected,

If everyone could have this education, if everyone could create this community with diverse people and discuss these pressing issues that are holding society back, and that are so critical for future generations and for now that is the change that I want to see in the world. That is the change that I want to be for the world. It was just an immediate shift from, ‘Oh my God, I’m dying to be a leader. I want to be a leader. I don’t know how, to I found it, and this is where it is.’ And since then, that’s literally been where my leadership has taken off. (Ann Lee, post-class interview, March 2012)

Ann Lee explored everything she didn’t like about the current paradigm of leadership, politics and society, in contrast to experience in the Ed 190 classroom community. Politics and leadership in the ASUC on campus was not the only version of leadership. This became a hopeful future to strive toward. She said that this was a life-altering relief and began a personal

shift in her life and career path that she hasn't stopped exploring. There was a new learning and leadership paradigm emerging in 190, and she wanted to be a part of expanding it for more people to experience.

After experiencing this shift she co-founded a student organization on campus called Education for Change. The mission statement read:

Our mission is to sustain and expand the presence of Education 190, and democratic education in general, in classrooms across America. We believe that this education is a reliable and powerful access to creating positive change in our society, starting with the young people that are our future leaders. Empowering our students with the consciousness and commitment to be active participants in their communities, schools and governments ultimately gives them what they need to make a real and lasting difference in the world. It is for this reason that we are standing for a future where this education is available to everyone ("Mission Statement," n.d.)

At the height of its popularity, Education for Change was comprised of 50 to 75 members with a core organizing body of 25. On the website, former students were encouraged to post their realizations in Ed 190 and there was place to donate that read, "With increasing budget cuts, Ed 190 is looking to make itself self-sustainable. Approximately, 1000 students who want to take the class are turned away each year due to lack of funds. Self-sustainability will lead to more classes offered to accommodate all of these students. Donations are tax-deductible" ("Donate to the Ed 190 Be The Change Fund," n.d.). This student organization raised money and created a fund on campus to expand the pedagogy. The organization also planned events on campus to raise awareness and funds for Ed 190; outreach to faculty, administration and alumni were also a large portion of the efforts to expand the pedagogy as a fixture on the UC Berkeley campus.

In her years post undergraduate, Ann Lee taught preschool democratically for underserved families in San Francisco, one of the first public preschool programs in the nation, and co-founded a non-profit organization based on the Ed 190 pedagogy, L.I.F.E: Leadership Institute for the Future of Education.

L.I.F.E is a 501(c)3 organization in the state of California founded by former class members of Ed 190 in 2011. Ann Lee was central in the design and launch of the non-profit organization whose mission is defined as the following:

Leadership Institute for the Future of Education (LIFE) envisions a public education that empowers student to become the next generation of socially-conscious leaders. Our mission is to build, train and support a community of progressive educators committed to using education as a vehicle for social change. To accomplish this, we provide an immersive professional development program that equips educators with tools to create transformative educational environments that promote: critical thinking and problem solving, student accountability and collaborative learning, and ultimately profound academic achievement in the classroom and community. (www.enliveneducation.org)

L.I.F.E was launched at the *ENLIVEN* symposium on campus in the fall of 2011. During this conference, professors, which included a keynote address from Patrick Camangian, PhD and Professor at the University of San Francisco and panelists, which included the President of SF School Board and Chief of Staff, Early Education, were joined by former Ed 190 students and facilitators, their families and community to share the vision for the future of education in this country. The defining principles of the Ed 190 pedagogy were presented as a model and a central

outcome of the course on campus was identified: providing the next generation of socially conscious leaders. The organizers raised money for the non-profit and shared the business plan for creating a summer institute that would allow educators to participate in an Ed 190 experience.

Ann Lee is currently a doctoral student in Curriculum and Instruction at the University of Wisconsin, Madison. Recently, she has taught a course for students preparing for teaching as a career path, and has relied on the Ed 190 pedagogy to fuel her curriculum. She said that in the Spring 2007 class of Ed 190 she realized that she could, in fact, become part of this new learning and leadership paradigm. She is using her leadership skills to forward this momentum now. As she reflected on her professional path, she said,

And now, the thing I really realized when I was in Ed 190 was, 'Oh my God, everything I don't like about politics and – there's an answer to it!' It's not like, 'Oh, there's nothing we can do' because I know now that, at that point, I know that this is possible. It is possible for different types of people with different perspectives to come together and rather than hate each other and bash against each other's ideals or perspectives, can really understand each other and, expand their own knowledge. (Ann Lee, post-class interview, March 2012)

Learning to "listen for others greatness" (Ann Lee, post-class interview, March 2012) was a central takeaway. She said that learning to listen, this interpersonal skill, as well as others, impacted her capacities to lead efforts toward social change. She articulated that she had never really listened to others before, rather she was always talking or waiting for a turn to speak. This practice of "present listening" resulted in the possibility of more powerful leaders emerging that had powerful ideas to share. Again, *sharing power* became a visceral experience. After 190, she knew she really didn't have to speak as much as listen to be an effective leader. She said,

I realized that in my entire life I had never taken the time to listen, really, and understand people. I just talked, talked, talked and thought that I knew everything. And so, there was a huge shift in my leadership in that I didn't feel like I had to talk anymore...I remember the shift being like, 'I want to listen to you. I want to hear about you, who you are, what you can give to the world, and what I can learn from you', and giving other people the space to step up as leaders, that was huge for me... (Ann Lee, post-class interview, March 2012)

As she continued to explore the potential of leadership within the democratic framework - the values and principles taught and explored in Ed 190 - "she blossomed" (Grace, post-class interview, October 2013) into the leader she always wanted to be. She then took hold of this new authentic power and began to lead from a different place. This is how she summarized the shift in her leadership

I started the course as an individual, and (finished) the course as...as a member of a community and a world where it wasn't all about me. It was about US, and our growth and development as a unit. And it was about how 'We' could contribute to each other. Like that was the shift that really made me develop into a conscious human being, aware of what's going on beyond just me, beyond my limited perspective. And I think, I mean every day I live it. I think it's this – I've developed a commitment to my own growth and development because of this course, because of the value that I gained in understanding what's possible when you really, take yourself out of just you and bring it to, to a group of people. That's where that shift happened. In this class there were so many moments

where my level of consciousness was clearly heightened. (Ann Lee, post-class interview, March 2012)

She stated that that her personal shift happened when she was able to move beyond individualistic focus toward being a member of a community where "everyone is special and everyone is powerful" (post-class, interview) Ann Lee's experiences are demonstrative of one of the key findings in this study- that the participation in the collective learning allowed students to feel more powerful and capable to do what they want and ultimately they developed the knowledge base and desire to make a difference toward the good of everyone, and to act toward this goal. Ann Lee was able to commit to her own growth and a piece of this was committing to the growth of others or taking the focus off of her limited perspectives and expanding them based on others perspectives. This became an on-going practice outside the classroom of Ed 190 as many others also reported an increase in their capacity to "develop into conscious human beings, aware of what's going on beyond ...(her) limited perspective" (Ann Lee, post-class interview, March 2012).

In addition to understanding and thinking beyond their "limiting perspectives," the students gained understanding of the interconnectedness of all forms of oppression and were able to embrace the possibility of cooperatively working toward a paradigm for the world they experienced in Ed 190. One student reflected this point comprehensively in her post-class interview and so I will use her words to illustrate the findings presented in this chapter:

(T)hese conversations that we started in the classroom with our fellow peers just stuck with me in my own mind because it was just so relevant to my existence and I continued to have deeper conversations with people outside of the classroom, my other closer friends, my family members. It really became like a new way of living, it's like pervasive, like into my own life and I really incorporated (collective learning) into who I am...a lot of the things that were said in Ed 190 and we were talking about in Ed 190 were in direct conflict with my own views of the world at the time. And I think it was that conflict that created my own desires to develop myself in that area, to figure out, to really par through what I believed and what I thought was true and really see how that fit in given all this new information that was given in the class... But to say that the class pushes you in one way or the other, or is politicized to one party or the other is limiting to how vast Ed 190 really is. I feel like it goes beyond your own political beliefs. I feel like, if anything, it has given me more information about the world to be able to really decide what my own beliefs are and before coming into Ed 190 I did not have this opportunity... So, particularly, especially in the social justice realm where people feel like 'my beliefs define who i am'...that 'I'm against all of these injustices and if you challenge them then you are challenging who I am personally'...Ed 190 disrupts this paradigm... (Daphne, post-class interview, March 2012)

In the last section of the chapter, I provide a few culminating examples of student anecdotes that speak to the emergence of action and contribution toward the greater good of society as a calling and central take away from Ed 190. The students' voices discern factors of the course that contributed to this takeaway.

Conclusion

Ed 190 is the only space that I've been a part of that deals with these issues that also emphasizes community. We were not just students taking this class or students learning how to dialogue with each other or students learning about social issues. It's always been all of the above plus we were students trying to build a community to learn and then take action about these issues... (Bell, post-class interview, August 2013)

Bell came into Ed 190 very involved on campus as an activist committed to social justice. She articulated the above sentiments clearly about what made Ed 190 unique as compared to other academic spaces going to work on social justice. What stood out for her as distinct from other social justice spaces was our emphasis on community and interpersonal relationships. She continued,

... and I think creating the community and really emphasizing that and then really having it be like grassroots and people all have the power making the democratic education, right? All of that creates a much more powerful and safe space for students to go deeper than they would in other spaces that didn't emphasize the community...there really was a sense that we were all in it together and that we are all responsible for each other and accountable to each other... (Bell, post-class interview, August 2013)

Bell's emphasis on the class being "grassroots" and focused on community, "we were all in it together" is the catalyst that many experienced as a *call for action*. In his post-class interview, six years after his initial learning experience in 190, Greg described his experience in Ed 190 as "life-altering," and at the same time, something that he had been searching for but he didn't necessarily know it at the time (Greg, post-class interview, August 2013). He pointed to the way that people listened to each other in the room as unique, which was set up and modeled by the facilitators.

He said he was able to see how he had grown up in school to assume dominance at the expense of others. He said that this was a learned experience that he took on in order to "win" inside the way the system is designed. He was generous in explaining the personal revelation that allowed him to become a community member committed to equal voices, and ultimately committed to equity in his life and in his career today.

Growing up in school, there's always a couple of kids, including myself, who would just sort of dominate the answers and it was almost like it was kind of a fear thing because you never want to have the wrong answer, so it's kind of a thing where you either just step all the way back or you overly assert yourself, and it just sort of felt like that's the way it was... in order to get ahead, you had to assert yourself, you had to make yourself seen. I feel like that's just society, though, you have to make yourself seen. Part of the reason I did so well in school wasn't necessarily because I was the best student, it was because a lot of teachers liked me. I knew what to say, how to engage with them, and that transferred later on to life when I was working in the city. I knew who to schmooze with, how to talk, how to really make it look like I was doing a really good job... (Greg, post-class interview, August 2013)

In Ed 190, Greg experienced moving from fear and competition in the classroom toward "being democratic" and this included taking action. According to him, this meant including the

voices of all versus only the voices of the majority. Greg believes that his voice and action became more authentic as he was able to relax, stop proving himself and, as he stepped back to listen to everyone's perspective in the Ed 190 classroom. He heard and developed new perspectives. He explained,

I no longer think that majority rule is the essence of a democracy. Democracy and consensus are sort of this living, breathing process that continues to happen and continues to change and adapt with the times, right? The way I think about it now is, "Ok, we've had this constitution written and stuff since 1776, but I feel like it has to be a living, breathing document. What was written 300, or 250 years ago might not be the best practices for today, if that makes sense. So I feel like, with consensus [as a practice in Ed 190], it [the learning community and systems created] was a living, breathing organism that continued to change as we changed. (Greg, post-class interview, August 2013)

Through the experiential process of coming together and exploring democracy as a living breathing process in a classroom community, the students experienced the principles of equity, inclusion and justice firsthand and were able to see that the principles outlined in their class mission statement (empathic investment in acceptance, positive discourse and growth, democratic trust and responsibility; active-participation, collaboration, initiative, respect and responsibility) (See Appendix D) were practices to be lived. He said, "I feel like with the collective consciousness that emerges at the end... I never took it as Ed 190 is over. I took it as "now this is the beginning. Now I go out in the world and practice this. This isn't limited to this one class that I happened to be privileged to take at Cal... This is really where it begins" (Greg, post-class interview, August 2013).

Another student who became a public interest lawyer after the class came into Ed 190 upon recommendation from her peers. An active woman on campus and an excellent student, her sights were set high on achievement, including preparation and a plan for law school after college. Up until Ed 190 she had not questioned the belief systems that she knew to be true or had lived by for her entire young life. The content of Ed 190 bumped up against all "the truths" (Daphne, post-class interview, March 2012) she had taken for granted in her life and it was unsettling to her identity. She described it as being "traumatic" as she yearned to move through the blind spots and move toward a deeper understanding of her current beliefs about society and social and political issues toward the full embodiment of beliefs on her own terms. She said Ed 190 "lifted her blinders" (Daphne, post-class interview, March 2012).

Before Ed 190, I was always active in my community, in school, just life in general, but it wasn't until Ed 190 that I became an activist...Ed 190 introduced me to a bigger world with bigger problems, but a greater sense of fulfillment...Before I knew that I wanted to go to law school, but it wasn't until Ed 190 that I was given the vocabulary and space to solidify my own commitment in creating a just and equitable world...Without Ed 190, I would not be where I am today, studying the type of law that I am studying, practicing this type of law. (Daphne, post-class interview, March 2012)

Five years after her initial experience in 190, Daphne was in law school and teaching her peers and professors alike the knowledge that she had learned and begun to embody so fervently as a Ed 190 community member. She said she had become a social justice activist working on public interest law. She was carving the public interest component of her law school program, largely non-existent, she had advocated for and was developing a program for colleagues to

access public interest work. Simultaneously, during the summers, she was working as a law clerk at the Sacramento Office for Public Advocates and was lobbying for quality public education. She said,

We challenge the quality of public education that is being offered across the state to everyone and really we are challenging whether our current public educational system is meeting the needs of what we consider to be adequate quality education, to allow students to really fully become engaged citizens in the United States. And so as a law clerk, I am really tying everything together from my own knowledge about our current public education that started in Ed 190. I am really working from this knowledge in the legal aspect and attempting to push on and answer the question, 'How does the law play into allowing equity and a quality public education for all?'... so it's been a really interesting space to be able to develop myself further. (Daphne, post-class interview, March 2012)

Coming to terms with privilege was a theme that emerged in post-class interviews. Many students from more affluent or dominant racial groups said they had to deal with their ignorance about issues of equity and that this was a profound and important lesson.

I think the most important thing I learned that semester, is that I have a role in all of this...the systematic inequalities in general; the racism, the sexism, the violence, etc. that exist in our country today. I have a role in this because...we are part of a collective society; I still participate in the system. I take advantage of privilege every day, yet if I don't act to create equality then I am furthering the problem? (Ann Lee, post-class interview)

Ann Lee's realization was a salient takeaway for many students. This shared awareness in the classroom created a "metaphoric bridge" (Ann Lee, post-class interview, March 2012) that allowed students to cross over into the lived realities of their peers from divergent backgrounds. These new vantage points (about the social issues embedded in systems of schooling) instigated students' desire to act. They learned that we are all participants in the system and thus we are all collectively responsible for the prevailing inequalities. One student said,

"Ed 190 taught me that I need to be the change I want to see...with more and more young people educated about the inherent inequality in our nation's education system we can all be inspired to 'be the change' and eventually forge a movement strong enough to deconstruct systemic inequality." (Bo, post-class interview, August 2013)

Lasting realizations about social justice and issues of equity didn't come without struggle, or internal/external conflict. These students identified that the realizations happened and the result was a *call for action* in their current lives, years after Ed 190.

After this learning experience, the students said that they knew viscerally that change, both personal and social, was a possibility. They had learned a different way to access this change as they practiced creating meaningful action in the class and local community. They said they learned to authentically care for each other, to trust people from different backgrounds and to have patience that change is possible.

The Ed 190 pedagogy can be conceived of as an emerging pedagogy because it was constantly in motion and ebbed and flowed to meet the needs of the learning community. It was proof that human beings/students, given the right circumstances in the (higher education)

classroom, can "unleash" (Ann Lee, post-class interview, March 2012) and "unfurl" (Grace, post-class, interview) in ways that transform themselves and others. The students in this study experienced a new paradigm for learning and leadership in the classroom which allowed them to develop a deeper sense of care for each other and eventually for the world. This caring context built on a foundation of pedagogically *sharing power* became a *call for action* that was considered a new context for life, education and career. This context to contribute to others and the society is what the students said became a permanent take away in their lives.

I am Ed 190. All of the parts of the course have stayed with me and will forever drive me to make a difference in education and the world. (Ann Lee, post-class interview, March 2012)

Chapter 9: Toward the Well-being of Humanity⁹⁷

I feel this class has the potential to shake the very earth we walk upon. It has the potential to recreate our perspectives on current issues, to put each student in the shoes of another, and in general to create a new foundation from which to approach the world. (Ed 190 Student, Spring 2008)

The position of human beings will improve to the extent that they behave with humility towards others.

- Sri Ramana Maharshi

Overview

In this final chapter of the dissertation, I present the conclusions in the research inquiry I began many years ago. I also leave a remaining question to be engaged as a practice. It is my intention to provide the reader with tangible takeaways in addition to an overall grasp of this example of transformative teaching and learning I studied and practiced. I discerned through the findings in this study (as the students did) that the purpose of this type of education is to allow more people the opportunity to develop themselves into the "socially conscious emotionally aware leaders" (Ann Lee, post-class interview, March 2012) we need for the 21st century.

Teaching for personal and social change in higher education is imperative now, and specifically teaching (democratic) community and the ethical values students discerned in *the space* provided trust, authenticity, mutual respect, personal responsibility, compassion, cooperation, accountability and interdependence. These are values that students can learn as cornerstones for participation in society when practiced in a higher education classroom. The findings of this study demonstrate that this type of education does not happen by chance, first it requires a commitment to ethical excellence and social responsibility as an outcome of an undergraduate degree, and secondly, it requires correlating teaching and learning practices. "Fostering a liberal arts community whose values and actions encourage contributions toward the well-being of humanity" (in Schrum, 2002, p. xx) provides exciting opportunities for students and allows them to develop into the (global) citizens who possess the knowledge, expertise and motivation to make a difference for the good of the whole.

The ideas of many philosophers of education are true, teaching people to practice becoming democratic or to participate in a democratic system happens in school (Dewey, 1897, 1916; Giroux, 1988; Zinn, 2005). If our classrooms are run with the principles of separation and domination still intact, then we have less hope to produce a populous who knows how to act any differently. Given *the space* and the opportunity to *share power*, the students in Ed 190 defined the democratic principles that were important to them; equity, inclusion, fairness, empathic investment in acceptance, positive discourse, and growth, diversity/pluralism, democratic trust

⁹⁷ *Toward the Well-being of Humanity* (2002) is the title of a book edited by bell hooks and the president of Southwestern University, Jake B. Schrum. It is a compilation of essays/lectures relating to ethics, public service and public policy. As a community, Southwestern University has articulated its Core Purpose as "fostering a liberal arts community whose values and actions encourage contributions toward the well-being of humanity" (2002, p. xx).

and responsibility, active-participation, collaboration, initiative, respect and responsibility (See Appendix D). These principles were understood beyond being good concepts as practices that are lived.

This final chapter is unconventional in an academic sense in that I move towards a personal reflection that ties together my teaching experiences with the students' voices, and is supported by the theoretical frame of the authors cited throughout. Instead of presenting a recap of my findings from the data in a traditional format, I choose to represent the pedagogical, epistemological and methodological assumptions that informed the study by relaying the concluding remarks in a style that matches my teaching approach; it is both personal and authentic. The findings have been illustrated throughout this write-up by the students' voices, and my voice as educator is also a central piece of the analysis. I end this study with my voice intact and thus representative of the study itself.

The inclusion of students voices to synthesize the findings is intentional. Throughout the process of data analysis for this write up, I found that the students' voices articulated the phenomena of the learning experience with distinction; their voices are an authentic representation of the pedagogy in motion. The students' language and dialogue in and outside the classroom created the outcomes that have been reported. Their voices are the outcomes and these are the voices that continue to create the new teaching, learning and leadership paradigm (in the greater society) that emerged for all of us out of the experience. They collaboratively created the learning experience with support from the pedagogical space and foundation provided. Thus their voices are essential to understanding the implications of this project.

The chapter is divided into four sections meant to guide the reader through my analysis toward completion of this project.

In the first section, "Synthesis," I provide a synopsis of the findings, a summary. I also present the African value of *Ubuntu* as a frame for the overall outcomes of the pedagogy conceptualized and experienced by the students in Ed 190.

In the second section, "Implications for Pedagogy in the 21st Century," I further synthesize the findings and present recommendations for the reader, everyday people; citizens, educators and social change agents.

In the third section, "Limitations," I address the limitations of this study. Secondly, I include and address some of the perceived limitations of the pedagogy.

In the fourth section, "How does one teach toward the 21st century vision of "a shared humanity?" (Bell, post-class interview, August 2013). I offer my best wisdom that I've gleaned from this study, from the students' conceptualizations and from my years of experience teaching in this way. I pose a remaining question, How would our society function differently, how might our (educational) systems be recreated, if higher education classrooms looked like the collaborative teaching and learning project we created in Ed 190?

Synthesis

My experience of Ed 190 was something that was very big in shifting and creating who I am today...in my ability to think that change is possible, in my ability to feel like I can make a difference and I think ultimately to be trusting (of others) was definitely a big part of my growth. (April, post-class interview, October 2012)

In the findings of this study the students' voices concurred and aligned with many of the theories and philosophies of education and social change that framed this project. In order to create change, *a space*, a vulnerable space where people can learn to trust and care for each other, must be provided. Inside of this space where power is a shared phenomena, the students learn to take responsibility for themselves and others. They also have the opportunity to learn experientially inside and outside the classroom through direct action. They develop their capacity for the spirit of *Ubuntu* to care deeply for the well-being of others, or put simply "'I Am' because 'We Are'" (Earl, 2014). In this type of learning community, a new paradigm for learning and leading emerges for students. Collective learning and consciousness becomes palpable and just as important as individual consciousness and power. The students are inspired; they leave with a willingness to act toward meaningful change in their own lives and in the greater society.

The spirit of *Ubuntu* resonates similarly with the philosophy of *Cosmopolitanism* as presented by Kwame Appiah (2006) and theories of *Education and Democracy for the 21st Century* by Nel Noddings (2013). These philosophers are calling forward to the future and are asking human beings to consider interdependence and all of the correlating principles and values now. The principles and values outlined in this study are necessary for our next generations to learn in practice, not only to meet the moral imperative we have as a world, but to meet the biological demands too.

The term *Ubuntu* stems from Southern Africa and literally means "human-kindness" (Earl, 2014). In a more philosophical sense, it translates into "I Am because We Are...As the collective We Are the Power of the World" (Earl, 2014), and specifically it signifies a universal bond of sharing that connects all of humanity. It is the awareness of this bond that allows people to act toward the greater good, to desire to make a difference for the planet and its inhabitants, and ultimately to contribute compassion and generosity to every fellow human being we meet.

Nelson Mandela is known as the personification of the word *Ubuntu* globally and specifically in African culture. He relays that it does not mean people should not address themselves or yourself as individuals. It means that people address themselves, or you address yourself in a manner that includes and/or enables the greater community around you. He offers an example of *Ubuntu* as a traveler stopping at a village. Here this traveler is offered food and water without having to ask for it (Earl, 2014).

Similarly, in creating his argument for "global citizenship" or "the oneness of humanity" Appiah quotes German philosopher Wieland, "Cosmopolitans... regard all the peoples of the earth as so many branches of a single family, and the universe as a state, of which they, with innumerable other rational beings, are citizens, promoting together under the general laws of nature the perfection of the whole, while each in his own fashion is busy about his own well-being" (as cited in Appiah, 2006, p. xv). It is essential to note that in this conception of "global citizenship" or "oneness" (pp. xiv-xv) the individual is not lost, rather the whole is taken into account, experienced and accounted for by the individual. The promotion of the greater good of the collective is as important as the promotion of the individual self, they go together.

Nel Noddings (2013) transfers this line of thinking to classrooms and schooling. She argues that the days of fierce competition and domination are an old version of reality. The reality she calls forth in the classroom includes the very principles and practices that would allow a "global community" (pp. 2-3) to emerge because people would be taught inside spaces that promote these values; cooperation, communication (genuine dialogue), critical open-mindedness, collaboration.

These framing ideas for this study substantiate the claims made by the students in Ed 190 about the personal shift they experienced in a classroom community run democratically, specifically, a learning community that was committed to enacting the ideal principles of democracy (equity, fairness, inclusion and the pedagogical choice of *sharing power*). A unique contribution, I also taught interpersonal skills and contemplative practice in the classroom with the goal of guiding students toward becoming more self-aware. I taught personal awareness as an on-going self-instigated practice, this was a central outcome that students said they left the class with and still practice. They also left with the experience of *Ubuntu*, "I am because We are" (Earl, 2014), and devoted themselves to being the ones to pay forward the collective lessons learned. As one student said,

Coming together regardless of our differences, but coming together recognizing and trying to make those differences better, you know. Like I said, it's one of those life-long calls that I feel like I have now, and that everyone should have, you know? We should all be vested in each other's success, happiness, and ability to live life ethically, morally, spiritually right, you know? Yeah. That's where I'm at right now. (Tela, post-class interview, October 2013)

I learned through this study and years of teaching Ed 190 that a "life-long call" toward social change included as central a commitment to the growth of others as well as a practice for personal growth. As Tela said, being "vested in each other's success, happiness and ability to live life ethically, morally, spiritually" allowed social change to be a possibility. The findings in this study suggest that the students' capacity for personal awareness while supporting each other's growth in the classroom strengthened their capacities to contribute to social change.

I taught and modeled interpersonal skills and practices that would support their development in this way, and many said that they took these practices with them (see Chapter 6) to other social justice settings. They discerned that learning in community or learning collectively is impactful when doing the work of social change. Further, sharing individual shifts in perception and belief allowed others in the community to grow and change too. As the collective learning grew at exponential rates throughout the semester, everyone shifted individually in their perceptions of what was possible in the greater society. Together, everyone thrived as they declared, "Community Comes With Responsibility!" and "As a community if we all rise, we will rise as one, and if we fall, we all fall together!" (Class Community Ethos, Spring 2007). Thus, the spirit of *Ubuntu* emerged as a new paradigm for learning and leading efforts for social change. The students' response to the Ed 190 pedagogy was developing a sense of unity and from this came care for each other. One student conceptualized the phenomena in his own life. He said,

...it (visceral personal change in Ed 190, previously stated) just kind of exists as this monolithic milestone (laughs) kind of thing... It really gave me a sense of purpose and direction that I did not have before, because before I was following wherever passion took me - and there's definitely nothing wrong with that, there were some great experiences, in my education. I just made choices based on what was interesting to me. I was just like, 'Oh, that's really interesting, that seems important, I'm going to go following that and study that and learn about that.' But then after this point (Ed 190), it became, 'I want to learn this because I'm going to do something.' And it just felt like kind of a higher level of fulfillment for what my education had become about and for...

Whereas before, it was really just me, my learning was self expressive and it was kind of fun and engaging and satisfying that way, I got really good grades, and I was like, ‘Yeah, this is great. I’m doing great.’ ... Now it became the question of, you know, “Am I...Is what I’m doing going to make a difference for others?” (Jay, post-class interview, October 2013)

Jay’s personal description of his own experience, which he called a “visceral change” and a “monolithic milestone” in his life many years later, describes a very big shift that happened for many students in the democratic context of the classroom of Ed 190: the students began to engage in the purpose of their education from a community or social standpoint versus just an individual fulfillment of goals and getting good grades. This movement from thinking from the perspective of self and individual to community and collective good was a direct result of the pedagogy and curriculum we chose. Jay coined this pedagogy, a *Pedagogy of Care*, in his senior honor’s thesis. He described his experience further:

I was creating new standards to hold myself accountable to... it (the visceral change) created all these new questions, even though it seemed like an answer, it created all these new questions that I felt were like ‘Woah, man, this is really big stuff.’ And, you know, I’m not complaining about that because I feel like maybe those are questions that, more often, people come to later in their lives, after they’ve been kind of working or thinking for ‘Number 1’ for awhile and then they start to think about, “Ok, how can I contribute, make a difference in the world?” ... it suddenly became very urgent for me to figure these things out. (laughs) When I felt like I was really taking actions that made a difference (for others), it felt great, it felt like more fulfilling than anything had before... (Jay, post-class interview, October 2013)

Jay conceptualized the outcome of the Ed 190 pedagogy as the ability to see a new purpose for one’s life and career based on “urgency” (post-class interview, October 2013), or a driving commitment to give back (Greg, Charlie, Ann Lee, April, Marie, Michelle, Grace, Daphne, post-class interviews, March 2012-October 2013). This is an outcome or take away from Ed 190 many students conceptualized. This takeaway emerged as a common theme in students’ lives post Ed 190. He finalized,

Ed 190 is really...it’s taking a stand for what really...what the values could and should be, rather than, you know, that these are just democratic values... Because it’s up for debate... you know? It can be argued that those are the ideal values, and that’s what I have argued and would argue..." (Jay, post-class interview, October 2013)

Jay spoke of the ideals of democracy as not necessarily being the reality of democracy or education in this country, and we discerned this in the first few weeks of the semester (See Appendix L), but it is true as he states that in Ed 190 we were "taking a stand" for what really could be possible, "what values could and should be" if people and in this case college students, were exposed to and provided *a space* to practice those ideals.

There were many pedagogical choices and structures, including a democratic framework and a commitment to *sharing power* in the classroom, that we implemented that allowed this practice to be taken up by the students as a collective. In this study, the chapters are presented in a sequential manor to provide a glimpse into "how" the findings unfolded during one semester. "Setting the stage" was an important distinction for the type of social justice work we embarked on. In setting the stage we released performance pressure and the requirement students

experience in classroom settings to "keep up appearances" (the Dalai Lama, 1999, p. 8). This included as paramount allowing the students to participate in a deconstruction/construction process with regards to schooling and specifically in relationship to grades and performance (See Chapter 5).

During this segment of the class, they discerned who they had become as a result of their past schooling experiences and their relationship to grades. They also analyzed our current system of schooling in this country, and its social purpose. Simultaneously, they imagined and drew extensive diagrams about what the purpose of education could be in an ideal situation. They then did the work of collaboratively and democratically designing a class ethos/mission statement and a grading system or System of Accountability that matched their goals, their ideals. The students began to experience individual shifts. One student said this about the experience,

...within school we, myself, I lost sight of the person sitting next to me that has a story, just like I do. I learned (in Ed 190) that they are not just a hurdle for me to jump over to graduate higher in my class. We removed all the competition, all of the grades, all the stuff and we boiled it down to 'we're people, and we're in this together,' and I think that was huge and I think people really bought into that....We're here and we're trying to learn and this is for the betterment of the class and the flipside was that a lot of people, well, not necessarily a lot of people but, I think it kind of freaked a lot of people out. Through 14 years of school and you kind of flip the system on its head and take a different approach and it kind of scared some people, but over time people started to see that we were in it together. (Greg, post-class interview, August 2013)

"We're the people, and we're in this together" (Greg, post-class interview, August 2013) was the final outcome for students. They learned that the system of schooling and the structures of competition that produce certain results in the greater society, "I lost sight of the person sitting next to me" (Greg, post-class interview, August 2013) was not the end of the story, there was an alternative that they had collectively realized and were willing to work toward.

While this process of "setting the stage" was in motion, we delved into personal educational histories, or the personal account assignment (See Appendix I). While each student was called upon to write their story with a critical lens, they then shared these stories in the whole group. Central to setting the stage for this type of personal sharing, I spent an extensive amount of time teaching the students interpersonal skills, effective communication skills, starting with an analysis of how they listen or had been taught to listen and speak in academic spaces. This was another critical deconstruction/construction process. I taught contemplative practice with regards to listening and speaking. This distinction that I call "present listening" in this write-up was referred to as "listening with a beginner's mind" by the students and was framed by the teachings of Pema Chodron in her book (2001), *The Places that Scare You: A Guide to Fearlessness in Difficult Times*.

The students practiced releasing years of conditioning around listening defensively in academic spaces and speaking from a place of argument or criticism. Instead, we practiced freeing all of the voices in the room to be exactly as they were and supported everyone in the process by co-constructing *a space of vulnerability* (See Chapter 6). The students claimed vulnerability as an asset and shared posture in the community, and said that the outcome was a "brave community" with "brave voices" (Tela, post-class interview, October 2013; Grace, post-class interview, October 2013). "Equal voices" became a collective practice whereby everyone

became accountable for ensuring equity and inclusion in the community. The students experienced more individual shifts as they understood these new ways of listening and speaking as practicing "new ways of being" (Marie, post-class interview, August 2013).

As a result of both of these central pedagogical practices, releasing performance pressure and teaching interpersonal skills, the students said that a new learning and leadership paradigm began to emerge in the community. Collective learning became just as important as individual gain. One student conceptualized it this way,

I was raised to think that leadership meant that you had to be the one in charge giving orders at the front, and this class really showed me that you do not need to be in front and the loudest to be the leader. I learned about the various roles that individuals play in bringing a community together and the value of community. I learned that a leader is someone who is able to generate community, listen for what the community desires, and creates a space for the community's goals to be achieved. I saw that my previous definition of leadership was missing the importance of community. (Ann Lee, post-class interview, March 2012)

Generating community and listening for what the community needs became a practice in the classroom that students began to conceptualize as a new distinction for being an effective leader.

As the stage was being set, we delved into the most current and pressing social issues reflected in the schooling system in this country. We used education as the lens because it was a starting place that everyone had access to, and we valued the importance of the divergent personal experiences students brought to the space as a source of the type of knowledge production we embraced, epistemological dialogue (See Chapter 7). One student conceptualized the experience in this way,

It's because, I think, in the class we start from the beginning, right? Or, at least, a beginning. Education is ubiquitous, formative, and it starts when we're young - when we are hungry to soak up facts, behaviors, opinions. It contributes to who each of us is, regardless if you are a formal educator. I mean.. everyone goes through an educational system or structure in some way, and every person, being in society, deals with people who are also part of a structure. From the time we are kids, it impacts the way we think about ourselves and the world around us, and the way we grow. I think, regardless of being a formal educator or not, it's helpful to take a hard look at the educational systems we come from and are shaped by. (Grace, post-class interview, October 2013)

The philosophies of Paulo Freire were introduced to frame the learning experience and the deconstruction of past schooling experiences. The students did look at the education system, the system they were shaped by, and many for the first time took a moment to pause and re-evaluate choices. Then students began co-constructing knowledge versus the traditional top-down phenomena that they were accustomed. Relevant readings and current events framed the personal experiences students shared in the community; the intricacies of the most relevant issues in schooling were revealed based on the practice of personal sharing and co-constructing knowledge.

Thus, the result of practicing epistemological dialogue as access to co-constructing knowledge were many "aha moments." Many individual "aha moments" shared aloud created a wave of "aha moments" in the community. The students began to think and operate as a

community and the learning happened collectively. One person's grappling became another's lesson, and together everyone was committed to understanding the phenomena of discrimination or all forms of oppression as an interrelated force in society. The theory of intersectionality emerged as a collective learning point that many conversations stemmed from as students dealt with how "privileges/unprivileges" (Bell, post-class interview, August 2013) played out in their lives. Through this process, the experience of learning about diversity became a lived practice in the community. One student said,

...and I feel like, for me, my experience of Ed 190 was something that was very big in shifting and creating who I am today... I would say that one of the largest things that I got out of Ed 190 was... before I took it, I understood myself as being like, liberal, but sort of in the sense of neoliberalism and like the way that multiculturalism can be expressed in that, like, "One of everybody!" you know, like "Diversity is great! Everybody is equal! I don't see color!" once I took Ed 190 that was challenged so hard for me in that class, in that suddenly I was talking about and thinking about all of these issues critically and exploring them and I shifted really, really hard in that now I understand myself as somebody that stands up for social justice, believes in social justice, understands the importance of acknowledging people's backgrounds and seeing inequality and injustice as it's expressed today. That was huge for me... not only did it shift everything for me, but it gave me a very sturdy background in which to speak from. (Grace, post-class interview, October 2013)

This student's generous analysis of her own "aha moment" around justice and diversity was a profound moment for the community. It was important for the community to confront the reality of injustice, the inequities in the system before they could in fact take action toward justice. We needed to move beyond clichés, common sense and social myths, and deal with the facts that were represented by students' experiences in the room and the theory and materials shared. The student were supported in this intricate process of deconstruction by the community of support and the posture of vulnerability. People weren't criticized for limiting beliefs, rather they were challenged with care to confront bias or limited perception by me and their peers and many experiential learning opportunities.

The students conceptualized that the result of the individual shifts and collective learning in the Ed 190 community was an "urgent" desire (Jay, post-class interview, October 2013), "a willingness to act toward change" (Marie, post-class interview, August 2013). They were encouraged to take the learning outside the classroom through the Community Cooperative Project assignment (See Chapter 8), and they naturally brought the generative dialogues outside the classroom to peers, family and community members.

A few students said this about the experience:

I remember tons of reflections, like, "Connect what you did this week in your project to the key themes that we brought up in class and what are the challenges, the strengths, the shortfalls... you have to trust in people that they'll take that seriously and they'll run with it and... speaking for myself, I was at a point in my life where, I needed people to hear me out and I learned that, you know, you get respect by showing it..." (Tela, post-class interview, October 2013)

I can remember the things I said in Ed 190, because they resonated with me and they were created by me and the community. I remember putting them into action and tinkering with them. And every job that I do now and every group I'm a part of kind of reverberates, you know, with going through that process. (Bo, post-class interview, August 2013)

...so much empowerment, like I said, on a personal level, came from that class, of like this awareness of myself on a level that I hadn't had before that inspired me to get involved with more of the transformational work of learning about society and learning about my role in society and my actions. (Marie, post-class interview, August 2013)

The entire experience of taking individuals from all over the place and creating a truly democratic system built on consensus and knowing that this does work and it can work; I saw a glimpse that world peace is attainable, that equity is tangible. (Daphne, post-class interview, March 2012)

Thus, the result of *sharing power* in the classroom was that the students felt powerful and capable to make the changes they envisioned for society a reality and they went to work. Many said that they had found something that they had been looking for in Ed 190, but didn't know it existed or that it could exist. Once they experienced it they wanted more of it, they wanted more people to have access to this type of education.

Collaborative knowledge production supported by a specific (democratic) pedagogical framework included trust, authenticity, mutual respect, personal responsibility, compassion, cooperation, accountability and interdependence as shared values (see Chapters 5 and 6). This foundation and practice in the classroom allowed for collective learning and ultimately realization of untapped student potential in the classroom community as a whole. It also allowed for the students to excavate their "limit- situations" (Freire, 1970/1993, p. 99) and their limiting beliefs (Freire, 1970/1993, p. 108) (see Chapter 7) together. This "unleashing" (Ann Lee, post-class interview, March 2012) of student potential or "unfurling" (Grace, post-class interview, October 2013) led to a *call for action* that students responded to as a call for leadership in the class (as a practice ground) and ultimately in the larger society (see Chapter 8). This was not an individualistic phenomena, it happened in a group dynamic or group process, which speaks to why there weren't outliers in the Spring 2007 class. Given the space and opportunity, the students designed a class ethos, mission statement and system of accountability (See Appendix D for declaration) that supported the conditions for everyone to be included and successful in the process.

Implications for Pedagogy in the 21st Century

Your leadership has opened my eyes to a world of possibilities... I appreciate that you let everyone be exactly who they are. Nothing more, nothing less. I believe in my voice and my capacity to inspire others, just by being my genuine self, and I don't know how to thank you for leading me to that truth...LEADERS WHO MAKE A DIFFERENCE that's why Ed 190 was so transformational because it was about us developing ourselves as leaders; it was about becoming transformative leaders in society who want to make a difference. We got to practice doing that every single day. (Shera, post-class interview, December 2012)

In this section, I synthesize the findings of this study into recommendations and insights for the reader to take away. The students conceptualized the final outcome of their transformative experience in Ed 190 as the collective emergence of a new paradigm for learning and for leadership. They said that they became "socially conscious emotionally aware leaders" (Ann Lee, post-class interview, March 2012). As Shera said, they got to practice this everyday in Ed 190.

The students' voices, their conceptualizations of the learning experience are an important place to draw from when making recommendations for pedagogical practice in the 21st Century based on the findings of this study. There is a crisis in our world that is reflected in our higher education classrooms now as the students reported in Chapter 5. The time of isolated thinking about academic rigor at the expense of people's emotional, physical, mental and spiritual well-being has expired. The game of separation, sorting and competition is out-dated, and it has been for years.

At this juncture on the planet, as I stated during the introduction, there is a real moral and biological imperative to take action toward a new world order, a new paradigm for co-existence on the planet. This is not new information and has been the case for many decades. I cited the UN Declaration at the beginning of this document as an example of a *call for action* at the end of World War II. In the aftermath of human atrocity and genocide, this document was to be brought to schools, and educators were called to teach our future generations the principle of equality and the ethical value of "acting toward one another in a spirit of brotherhood and sisterhood," as stated in the Declaration (1948). This required that we have everyday people who were willing to step up as leaders with vision and action.

I assert that, in order to create this new world order, we must have everyday people, educators and students, co-creating classroom experiences that support the process. Education is a formative process for everyone and thus a ripe opportunity to teach the (democratic) principles and (ethical) values we aim toward in the 21st century as a practice. Thus we need to problematize outdated ways of teaching and constructing knowledge in classrooms. We need new forms of collaborative knowledge production (epistemology) and new correlating teaching practices (pedagogy) to meet the current demands of human development toward a new emerging global awareness and consciousness. There is still an over-emphasis on separation and competition in our culture and it starts in our classrooms. These outdated practices in school are in direct contrast to the spirit of collective awareness, cooperation and interdependence that many theorists and philosophers are calling for now. To keep talking about and dissecting the social problems we've had for decades with outdated pedagogical and epistemological practices that reinforce separation and domination is futile. We are reinforcing the same paradigm we wish to address when we enact education in this manner. It is time to move beyond the self-centered, competitive mindset and facilitate spaces in learning where our young people, the next generations can practice principles and values we need urgently in operation for the 21st century.

The students' awareness of their internal shifts while collectively witnessing and participating in the "transformation of a group of people" toward a "shared humanity" (Bell, post-class interview, August 2013) allowed them to make powerful declarations. As Shera said, they experienced being accepted for being "exactly who they are" as a starting place and from there, in that space of acceptance, they began to practice using their voices to explore the truth they sought, and to ultimately become "Leaders Who Make A Difference" (Shera, post-class interview, December 2012). Another student conceptualized the paradigm shift in this way,

Word is power, feeling like you have the power to create whatever change you want in the world, to bring your truth to the world from the power that is within you out into the world. I think that that's definitely, gosh, it's such a massive take-away from that class. Some of us, for the first time really, were given a voice and understood that their (our) voice had an impact on other people and understood that other people's voice had an impact on them (us). They got that their voice and their actions were powerful, and getting that gives them the tools, the vehicle, whatever, to go out and to keep doing that, to keep sharing their voice, to keep listening to other people's voices and to keep recycling that power. (Marie, post-class interview, August 2013)

Marie's analysis that we *recycled power* and kept building it individually and collectively as a result is an interesting and dynamic way to envision what was happening in the classroom community. This new found *shared power* in the classroom community resulted in more personal power. This increased personal power led to the emergence of a personal belief in one's capacity to create responsibility for one's life and career while making a difference. Often students said this newly discovered power came with a new access to creativity and to personal accountability, which translated for many into social responsibility and a powerful choice to live life inside of a new context: contribution.

Many students said they felt this desire to make a difference before 190, but didn't have the tools or access to do so; they didn't see a clear path on how to contribute. *Sharing power* in the classroom community evoked access to deeper human connection, *Ubuntu* (Earl, 2014), and allowed them to see the path toward contribution more clearly and perhaps from a more authentic and informed place. We learned together that a desire to contribute often comes from a willingness to care for others. Learning about the current system's inequities through people's personal sharing was impetus to learn and care more how it turns out for everyone. As the students discerned once they shifted their focus from solely their own success and perspective to their peers success, they began to learn more, and the motivation for learning shifted.

"What's next?" and "How can I pay this experience forward?" (Greg, Charlie, post-class interview, October 2013) became an expression for students after the internal shifts and collective learning in the community emerged. The students began to think about how this shift they had experienced could be possible for more people. The students had experienced this bond firsthand and said they were now ready and equipped to help others experience the same. One student said,

It's about how can we actually involve these kinds of 'thinkings' into a real classroom and make real change on students lives, so they can be agents of change on their own. (Charlie, post-class interview, October 2013)

It is here in Charlie's speaking that he was thinking about the future of education in this country. Many others were thinking this way too. Hence the creation of Education for Change on campus and eventually the non-profit organization, L.I.F.E: Leadership Institute for the Future of Education. Others, like Jay, Ana, Greg, Daphne, Tela and Ann Lee said it (the individual shift and collective consciousness) became so palpable that they could no longer deny the personal responsibility they felt inside to make a difference; they could now never make it go away because they had lived it, and they were now on the other side of this experience. It was an undeniably real experience that had become a part of them.

Jay said that his personal shift toward more personal and social responsibility occurred like a higher level of fulfillment in life than he had experienced, and that it felt like a permanent fixture in his life. Jay described the new learning and leadership paradigm in Ed 190 this way:

There's awareness of information, like intellectual awareness, or paradigms, and those things definitely shifted through the content of the class. But then there's also awareness that is awareness of, like, emotional awareness, social awareness, awareness of community and responsibility and values and things like that. What I think makes that experiences so powerful is that the both of them are happening simultaneously, and you actually focus on the emotional, social stuff first, and that lays the groundwork so that when the information comes in, the foundation it hits is that you care...people are presented with challenges to the status quo all the time, and it bounces off, because you can stay in your bubble socially, in your neighborhood, in whatever your little milieu is, and things will just bounce off. (Jay, post-class interview, October 2013)

The students found from comparing past and present educational experiences to Ed 190, doing the work of social justice in the classroom while reinstating the very force of domination; bias, top-down thinking and teaching, critical listening and speaking, separation, isolation doesn't work that well. Or, I should say, it works the way it works - to continue creating and reinforcing separation and bias, distance, and pain. At this juncture on the planet, the time is now to shift the tides from separation and domination toward a spirit of cooperation and interdependence. One student said,

"Those steps - they might seem really small, but they're huge. No one does that. I've been in (Higher) Education for three years now, getting my Ph.D, and very rarely have we stopped and asked how we're doing, and checked in about our families, checked in about other classes, checked in about the assumptions that many of us, honestly, bring to the space and really working to disrupt that. I don't know... I do know. It (Ed 190) was a very inclusive space, where we were really encouraged, not only through dialogue, but to act on the injustices that we learned about day in and day out." (Tela, post-class interview, October 2013)

The findings in this study based on the students' voices have informed my personal reflection about the implications. The classrooms we create - the learning environment we welcome students into - matters. *The space* that we co-create for people to practice becoming the best versions of themselves, to learn trust, authenticity, personal responsibility, compassion, cooperation, accountability and interdependence matters. *The space* that we create in the higher education classroom to experience diversity as a living breathing practice in action and to practice equity matters. *The space* that we co-create for everyday people to co-construct knowledge, to go to work on social problems, to learn to become the leaders of the future - *the space* we create matters. Information is great, but if we don't create *a space*, then we are only furthering the current traditional teaching and learning paradigm, which leaves people striving for grades, reducing information and forgetting it after they walk out the door. It leaves people isolated, tense and competitive. It leaves people shut down, guarded and defended. It leaves people unable to act in appropriate ways toward meaningful change. It leaves people powerless and frustrated.

One student said this about her experience in Ed 190:

It's not like this top-down, hierarchical setting where the teacher is the one that knows everything and is displacing this information onto the students and they are just becoming these receptacles of taking in everything that's said, writing it down, recycling it, you know, into their brain, and repeating it out to someone else. It's not that type of learning whatsoever. It's this type of learning that comes from within, learning that comes from the participatory aspect of the class through engaging with one another on a human level, and learning from one another on that really foundational, basic social level. (April, post-class interview, October 2012)

The work of social justice in the classroom requires a commitment first and foremost to our own growth as educators, to learn how to teach in ways that match the theory we espouse and to include our students in the process. Teaching students to learn through participation in diverse communities to learn to trust the knowledge that comes "from within...through engaging with another on a human level" (April, post-class interview, October 2012) is imperative now in the higher education setting.

The notion of democracy from 1776 is no longer relevant in 2014 as one student eloquently stated (Greg, post-class interview, August 2013). Students need to explore and practice the democratic principles that they define as important because of the current circumstances we face in our public institutions now (i.e. public education). They need to learn about the history and social and cultural contexts of the systems they live inside of; college should be a lot more than getting a high paying job, at the end. Becoming prestigious and successful in the 21st century should include being socially and emotionally aware.

As Jay described above, Ed 190 worked because we moved beyond the intellect to include "emotional awareness, social awareness, awareness of community and responsibility and values" (Jay, post-class interview, October 2013). The content hit a place of connection versus separation in the learning community "when the information comes in, the foundation it hits is that you care" (Jay, post-class interview, October 2013). This type of caring for the other people in the classroom moves beyond small talk toward being real, revealed, vulnerable and fully expressed.

People don't just walk into a classroom and begin acting this way, it is a process that requires sound facilitation skills and firm pedagogical structures. It also requires that we can access this place of authenticity within ourselves. Teaching interpersonal skills is imperative in the process. Mostly people don't know how to listen to each other and speak non-violently because we are raised in a violent society. Many people walk into the classroom with trauma, that they have buried or are defending with intellectual arguments. We must allow people a space to dissect and unpack relevant experiences in a productive manner with support and guidance.

Teaching students to listen requires that we begin to actually listen to our students without filters of judgment and criticism. Also, that we learn how to *share power* versus hold onto it to maintain authority. In Ed 190, I practiced *sharing power* and I also practiced being present as central, and did whatever it took to remain this way during all of my class sessions.

Being present became a teaching practice for me in Ed 190, and something that I am still practicing in my everyday life with my son. To me this means being in the moment, listening and seeing from a neutral place, accepting and allowing, acknowledging others presence and opening my heart to others. The students said that this type of teaching presence in the classroom made a difference for them and is something they'd hoped to emulate in their own practices.

Also, a common cliché in some circles, praxis - turning theory into action - *is* imperative. Reading the theory that excites us and then configuring ways to turn it into a (teaching/learning) practice is a collaborative process. In teaching Ed 190, I learned through practice how to make the lessons of the theory experiential. I was granted power and freedom to do this by Professor John Hurst, who chose to share his power with me. We shared many collaborative conversations on how to turn meaningful theory into action. As we all begin to practice sharing power it results in more power for everyone and change in the way systems and structures are implemented.

Finally, and perhaps most importantly stop "making people wrong" (Tela, post-class interview, October 2013) or criticizing others, especially students. Coming from a posture of criticism and judgment reduces students to inferior automatons and leads to the reduction of their self-esteem, and ultimately, their capacity to learn to grow, change and develop as a practice that is self-instigating. It is dehumanizing. It also teaches them to treat others in the same manner. It is a vicious cycle that must be broken. As one student reflected, "It's like a normalized reaction, you know, to, 'oh, that person's doing this, and that's wrong.' Instead of trying to find the basic common denominator of it all" (Charlie, post-class interview, October 2013).

In moving beyond the cliché of multi-culturalism or celebrating diversity in the classroom, students need to learn to live with diversity and engage it daily in classroom spaces that are facilitated with care in combination with awareness of pressing social issues. A critical piece of the learning process in Ed 190 was that everyone stopped criticizing each other. It was essential that they stopped the non-stop judgment that flowed through their minds in order for us to do the work of the class. As a result, we were able to accomplish more than expected in 16 weeks. Students were taught to start noticing their bias (their filters on reality) when guided through the social justice learning experience that included the development of strong interpersonal skills like listening and being present with others. One student said,

As I grew throughout the class, with each day, I learned this is a constant process, not a one-time deal. I felt like not only was I being mentally stimulated, but that my soul was being challenged. I grew. I experienced a huge blossom of consciousness. (Grace, post-class interview, October 2013)

It was a constant process, inside and outside the classroom, to become the socially conscious emotionally aware leaders (Ann Lee, post-class interview, March 2012) who can start new conversations and lead them into existence. Everyday people can do this; teachers give people the tools to learn how to instigate their own growth and development for a lifetime by modeling it and taking on their own growth simultaneously. This is what the world needs.

Bell hooks says,

This process and practice of democratic sharing embodied both my recognition that we work within a hierarchical institution, but that need not prevent us from having a vision of sharing knowledge in a manner that enhances the well-being of the communities in which we dwell, as well as the well-being of humanity. Sharing this commentary further is yet another way to affirm a vision of knowledge that has no boundaries, that is inclusive, that links and connects us, and hopefully, by so doing enhances the well-being of humanity. (hooks, 2002, p. xviii)

I concur with hooks; we work in hierarchical settings, "that need not prevent us from having a vision" and acting toward it.

Perhaps this student summed up the implications of this study for 21st century pedagogy best:

I hear the irony of being in a radical space, you know, where people are working on creating change and yet the practices don't match so the classrooms aren't run with the principles that people want to stand for and people don't know how to build community, or they don't take the time to do it and, I think that's really missing. I think it's doing a disservice for us to maintain our individuality like that while working toward change. I feel it. 'If the collective good of everyone isn't achieved, then there is no good.' Yes, that's an ideal that we practice, but at least we practiced it, you know? Maybe it's not achievable, ideally, but it is a practice that we can take on, and it's a practice that currently we don't have many opportunities to learn. (Tela, post-class interview, October 2013)

There is an irony, as Tela said with attempting to evoke social justice or change in the higher education classroom and running that classroom with principles of separation and domination intact. There are many alternatives to reinstating the existing teaching/learning paradigm that was created by the same forces of oppression we wish to change. This stance requires an unlearning of the old paradigm through intentional pedagogical practice that furthers new principles and values.

Limitations

We have to face that and, as best we can, you know, be courageous ourselves, but also feed off the courage that other folks bring to the space. Our class was all about that... There were very, very, many, many, vulnerable moments where tears were shed and feelings may or may not have been hurt, but there was an understanding that we did that right, and we talked about those pains out of love and out of wanting to heal, and I'll tell you right now, for me it's been incredibly healing in the sense that, I know, I know who I am, I know what I am, I know what I feel like I was meant to be and do in life, and it hasn't been easy, it really hasn't, by any means, but, I accept those challenges gracefully, because I know that at the end of the day there is a community of folks that will be there to support me and I will be there to support them. (Tela, post-class interview, October 2013)

In the following section of the chapter I present both the challenges and limitations of the pedagogy and of this study itself. First, I will explore some of the challenges and limitations of the study.

Limitations of the Research Design

This study itself was highly limited in the traditional sense of research, and I was not attempting traditional research methods, nor coming from a "scientific" perspective as articulated in the methods section, Chapter 3. The purpose and practice of my research matches the pedagogy studied and presented. It is in the spirit of challenging what counts as knowledge and knowledge production that I engaged this study.

I analyzed approximately 40 student voices out of 1000 for the purposes of this dissertation, but my data collection and observation spanned the course of multiple semesters and

hundreds of students. I did catalogue student data and artifacts that span the course of my teaching tenure, eight years. I also kept a few different teaching logs and binders to record my process, some semesters more heavily than others. While teaching, I kept an eye towards the position of researcher and engaged in regular dialogues with Professor John Hurst and former students around the subject matter of understanding the philosophical underpinnings and correlating pedagogical practice. I consistently refined my practice as both an educator and a researcher.

The students voices in this study were commenting on and conceptualizing the learning experiences that they had in Ed 190. I gleaned these voices through capturing in-class dialogue, written reflections and interviews that I conducted while the Spring 2007 course was in session, and afterwards during the years 2010 through 2014. It may be assumed that that the students were telling me what I wanted to hear in these interviews. The depth of analysis that the students brought to our conversations about their learning experience in Ed 190 and the subsequent takeaways was far more complex than the analysis I started with prior to embarking on this study. Their voices and current action inspired me to fulfill on this work.

One of the students I interviewed as an outlier during the spring 2007 class stood out at the beginning of the semester with his questioning of the pedagogy and practices of Ed 190. I spent time meeting with him outside of class and interviewing him. This is what he wrote in his final paper at the end of the semester,

Perhaps the most important lesson I learned about myself over the course of this semester is that I am capable of great courage and strong leadership, qualities I never expected to exhibit in an academic setting...I feel that I am now more willing to experiment pedagogically than I was before taking this class, and while teaching (DeCal) this semester, I found myself renouncing the teacher/student dynamic as often as I could. I am also more willing to experiment with different forms of teaching...Also, I am currently trying to reevaluate what affected me negatively enough to make me so angry all the time. (English Major, Education Minor, final paper, Spring 2007)

We had great conversations throughout the semester and are still in touch now. This student was a 5th year senior during in his last semester during Ed 190 Spring 2007. He was committed to being academically successful. He became a PhD student at UC Berkeley immediately after graduation for a few years and then left. In speaking to him a few months ago, I found out that he is teaching high school; his ideas and practices in the classroom are impressive. He is following and expanding the pedagogical practices introduced in his Ed 190 classroom experience.

I provide this example to demonstrate that resistance often turned into teachable moments or individual shifts by the end of the semester. Many of the students interviewed for this study were speaking after they had gone through this process of shifting, and they were on the other side of any resistance that they experienced during the course. Some students interviewed in this study went through the Ed 190 learning experience multiple times as they became peer facilitators during subsequent semesters, or stayed involved through Education for Change (see Chapter 8). The amount of time students spent around the conversations, and around the pedagogy impacted the amount of individual shifts/transformations they experienced.

I hypothesize that there weren't any outliers during the Spring 2007 semester because it was difficult in the class community to separate yourself out from the experience. The learning

experience was legitimately based on the collective process, and as it was happening, everyone was co-creating the experience and the knowledge.

The phenomena of learning was community-based and collective versus individualistic. Yes, there was resistance and outliers to the group at the beginning of each semester, and in some semesters, there was a lot more than others.

In the Spring 2007 there was very little resistance. It is important to note that two of the community members from the Spring 2007 semester have since passed away. One student, Rodrigo Rodriguez Jr., was murdered in his hometown while enrolled in Ed 190 as a peer facilitator at the beginning of Fall 2007 (see Chapter 7 and Appendix O). When looking to contact Damon Witts⁹⁸ for a post-class interview, I learned that he had passed away on July 29, 2011 at 26 years old due to an unexpected illness. During their short lives both of these young men had overcome institutional and personal obstacles to arrive at UC Berkeley. I don't believe it is a coincidence that they both were part of the group "underrepresented minorities" at UC Berkeley, and had experienced firsthand many of the social issues we studied in class (i.e. Language and Culture, Class, Economics and Poverty, Race and Ethnicity, Schools and Communities, Violence). The real consequence of the issues we studied and the imperative for change was thus more apparent to former Ed 190 community members from the Spring 2007 class. Many of them indicated that the impact of a community member's death due to some of the issues we studied in the class was still with them as a motivating force toward action.

Most student voices resonated similar sentiments about the progress we made in Ed 190 and the takeaways as they are reported in this study. During 18 different semesters, and over one thousand students, no one ever walked out of my classroom and never came back. I never had a student drop the class because of the pedagogy or content. I now believe that this is in part, as mentioned above, due to the focus on community and collective knowledge production in the class. The students co-constructed a learning space with me that allowed the community's progress to be just as important as individual gain. They declared, "Community comes with responsibility. If we all rise, we rise as one, and if we fall, we all fall together" (Spring 2007, Class Ethos).

Another limitation of the study, as explained at the beginning of the dissertation, is that while there were multiple sections of Ed 190 offered each semester, I chose to focus on the teaching and learning that happened in and around my section (see Chapter 3). I hypothesize that a study conducted on a different section of Ed 190 may have had different findings and unique phenomena's to isolate or perhaps similar outcomes or different versions of similar outcomes. Also, the story that unfolded during the Spring 2007 semester is not replicable, as each semester did unfold uniquely based on student composition, although there were common threads of dialogue, themes and takeaways that spanned the course of all of the semesters I taught. The voices in this study represent those threads, the one's that I have attempted to isolate. I isolated them because they are recurring and relevant themes that multiple students spoke and have spoken over my teaching tenure. I chose to isolate the most salient recurring themes and outcomes through the students voices, their conceptualization and analysis of the pedagogy (see more on data analysis in Chapter 3).

⁹⁸ Damon's acceptance to UC Berkeley was featured in the Los Angeles Times article "Against the Odds is How They Prevailed" in October, 2003 (Trounson, Silverstein, & Smith, 2003).

In reading through interview transcripts that I gathered for this study, it was noticeable to me that, while the story of Ed 190 is told differently by each person, there were many similarities in the most poignant aspects of the learning experience and the takeaways they gleaned. The voices I chose to represent the story are extremely divergent in their background and personal experience with the social issues studied, yet they came to common ground in Ed 190 as many of them indicated during interviews. This arrival at common ground allowed their voices to sound similar, to ring a similar message in some instances. This is also the direct result of the collective learning phenomena that emerged in Ed 190.

Finally, I'd like to add my perspective that this study and the class itself didn't change reality, but, as I've attempted to articulate perception is a piece of reality and as Zinn states, the future is "an infinite succession of presents" (Zinn, 2007, p. 270). It was my intention through this study to articulate the students' voices who have created new realities and are in the process of creating them now for themselves and for society as a result of this learning experience. More people can experience this type of power, to share and to act. We are all important to how it turns out for everyone. Why not? We must strive towards the vision of reality we imagine as possible and in this case I believe that the students have argued the same. As the Hopi Elders Prophecy states (2000), "we are the ones we've been waiting for" ("We are the Ones We've Been Waiting For --by Hopi Elders," para. 7) and it is up to us to determine what story will be told for ourselves and our future generations.

Challenges with this Pedagogical and Epistemological Approach

In an attempt to address some of the common criticisms or concerns about the Ed 190 pedagogy and to illuminate the challenges with teaching in this way, I present the following subsections; too emotional, too utopian, too little time, different backgrounds and beliefs. These categories attempt to synthesize the most common concerns or challenges.

Too Emotional

One of the challenges of teaching and learning in this way, and really, of living in this way is highlighted by student voices. Some students expressed (both during and after the class) that it is not a usual circumstance, it is not normal to face fears, to accept pain, and to share it out loud authentically, especially in the classroom. They also said that it was in re-contextualizing the events of their lives within the broader social and cultural phenomena that they found a space of healing in community. Mostly our world and our classrooms are not set up for this type of sharing, so when we do attempt it, we are not always good at it in the beginning, and we are not always comfortable.

Learning this type of teaching and facilitation skill requires patience, practice and also a commitment to doing our own growth work as educators on a regular basis. Some people are not committed to this and don't necessarily know what that means in practice. Also, the students may be confronted at first, with being in a classroom space that welcomes emotion because it is uncommon. They may also be relieved or excited. The fact is, when we allow emotion in the classroom, there is a range of reactions that are expressed, and as educators we have to accept what the students bring to the space. More importantly, we need to develop ourselves as educators who can hold *a space* for personal sharing.

As a facilitator, fading into the background is not the answer, nor is dominating the center stage; really there is an intricate balance to firmly holding *a space* while allowing students to

take the reins. Also the learning community needs to be established appropriately, as I have presented in Chapters 5 and 6. "Setting the stage" is central. If the community is established appropriately for these purposes, we do heal, as Tela said, and we heal others in sharing our process (post-class interview, October 2013). We also begin to heal our communities, the society and eventually the world. We "accept those challenges gracefully" as Tela said, and we keep going (post-class interview, October 2013). We develop the courage to do so and we allow the courage of others to support us when we feel a sense of failure or giving up. Sharing and facing the challenges of life and society in the classroom allows the work of changing outdated systems and structures to be a possibility.

Too Utopian

It takes time, patience and a lot of energy to teach and learn inside a new paradigm that looks different than the status quo. There aren't many safe havens in this world, and as a result, there is disbelief, cynicism, hopelessness that nothing works and nothing will ever change. In some cases, the criticism comes because people don't believe that change is necessary; they are in denial or the status quo works for them. However, I would say an even greater challenge is the criticism that this pedagogy is too ideal or too utopian. So, I ask myself what does it mean when people say this? One student reflected,

Reflecting back on the experience though and all the flaws that I found while doing this procedure (the SOA), I realized that a lot of it is based on my personal judgments and standards, most of which have been established throughout my life by means of the educational system... (Sophomore, Biology Major, Education Minor, interview, March 2007)

One challenge that this student identifies is that the pedagogy bumps up against "personal judgments and standards" that have been established through participating in the current (educational) system (interview, March 2007). It is difficult to do schooling differently after years of programming in a specific manner. Distinguishing the programming is difficult when most people are still operating inside of it, despite good intentions to be unconventional. Utopia is a common criticism of the pedagogy, yet we weren't striving for a perfect world, and it can be conceived that this pedagogy and the outcomes are too utopian. We were striving toward learning how to be with the world the way it is authentically. From this distinction, we launched new ideas.

Some of the outcomes were surprising for me to believe as well. I was just as exhilarated and wowed as the students were by the process especially the first few years that I engaged. This is what inspired my research efforts. I also hit many bumps in the road too, and perhaps these are not explicated as clearly from the way this particular semester unfolded. Although, I was open to the ups and downs. I had developed myself as a (democratic) educator and was able to stick with a vision for the learning experience after the inspiration faded away and when the challenges came too. Over the first few years of teaching Ed 190, I upgraded my teaching practice and curriculum often to meet the needs of the students and common pitfalls in the class. I developed myself, and so by the time I taught Spring 2007, it was my 8th time teaching the class.

The composition of students and peer facilitators in the room mattered to the way the community chose to come together. During the Spring 2007 semester, the community came together strongly; there weren't any outliers and as I articulated earlier, this was due in part to the type of ethos/mission statement and System of Accountability they designed democratically. After the success of the Spring 2007 semester, the peer facilitators brought the energy and

conversations to the Summer 2007 and Fall 2007 class, and then subsequently to the following semesters that I taught. Starting in the Fall 2004, and firmly established in the Spring 2007, there was a phenomena that took over where the Ed 190 community began to live beyond the containment of one semester because so many students stayed involved through peer facilitating, research or through participating in organizing efforts, Education for Change (see Chapter 8).

In particular, Spring 2005 and Fall 2006 were perhaps my most challenging semesters to teach. Those challenges came and then I strengthened my capacity to meet the challenges. So in reflection, my facilitation/teaching skills had a lot to do with the outcome for a given semester. In Fall 2006, students were frequently irritated as we were assigned a classroom that was too small and poorly circulated; as previously mentioned, the physicality of the class was important to the pedagogy, so this impacted the experience for students. There were also some very cynical and critical outspoken voices, and this tone took over the tone of community dialogue at certain points. One student in particular came from a Physics background and was resistant to the pedagogy. Later, post-graduation, I learned that he had become a High School Science Teacher and had learned much from the experience in Ed 190 that he was applying in his career. Resistance was his gateway, and for other students, this was a normal expression too. I accepted resistance as a teaching and learning practice. Resistance was welcomed and was also challenged in meaningful ways with theory and through people's personal experiences in the community. The peer facilitators worked with students outside of class who needed extra support in their process of deconstruction/construction. I reached out to students as well.

The combination of all of my experiences was impetus for studying the phenomena of the pedagogy that produced the results. Yet, to the outsider, it may occur like an unreality. To be clear, we were striving toward a practice that challenges the status quo in many ways. In this sense it is confronting to people's assumption of reality as fixed versus a set of perceptions that can be shifted.

Yes, there were real circumstances of discrimination and oppression that people brought to the classroom community - they were valid, and we (refers to me and students) did not negate the validity of these experiences. Rather we attempted to engage them, to share them, to process them so that we might better understand how to navigate them and navigate the system. At the same time, we strived toward creating action. We did not arrive at any new solutions to old problems, rather we developed a new paradigm: a practice to live diversity in community as access to transforming the dynamics that keep people separate and isolated. We did this because we wanted people to experience different realities that could be strived toward, and the classroom was the perfect laboratory for testing hypothesis. We also wanted students to engage as participants in creating reality versus passively accepting the given systems and structures we live within. The ideas of Paulo Freire (1970/1993), Myles Horton (in Adams, 1975) and John Hurst (1986) were put into motion.

Too Little Time

The conversation for physical time, "time is precious and limited...one needs to use it wisely," one student reflected. He also said, "I realized that a lot of it (my opinion) is based on my personal judgments and standards, most of which have been established throughout my life by means of the educational system"(Sophomore, Biology Major, Education Minor, interview, March 2007). In this case, efficiency was not our first goal, in fact I was willing to let go of

efficiency and planning ahead in order to allow a generative process to unfold as it did without predictability.

I believe that we all get caught up in the time crunch conversation and, for educators, this limits what we think we can achieve in a given semester. This type of teaching is quite time intensive at the beginning of the semester and requires full engagement with planning before and after each class session; it isn't rote. Also, team teaching is time extensive. I met with the peer facilitators outside of class for a few hours every week, and we were in regular email communication throughout the week. I taught them to facilitate through setting goals, and I debriefed class sessions and co-planned with them on a regular basis.

Each time I remember what we accomplished in 16 short weeks of a semester, I am amazed, but I do think that time expands proportionally to the amount of (teaching and learning) presence we bring in each moment. Thus, time expanded in Ed 190 because "being present" (see Chapter 6) was a parameter. I expected first and foremost, that students practiced being present. Beyond being physically present, I expected them to put all distractions aside and to be emotionally and mentally present in the classroom during the allotted time of our class. Another parameter, I required three social, out-of-class gatherings during the semester. This happened during two pot-lucks and an overnight retreat. Out of class time isn't paid, and thus presents a challenge to some educators due the fact that we are already mostly underpaid for the hours of time we spend planning and teaching a curriculum. Also, facilitating a weekend retreat is time intensive and somewhat exhausting, but also exhilarating and rewarding. From my experience, the rewards definitely out-weighed the challenges.

Different Backgrounds and Beliefs

People arrived in the classroom with very different belief systems and backgrounds of experience. We didn't negate anyone's perspective or try to change it. We shared in the sense to create common ground to explore commonalities, as well as differences, and to debunk social myths. This did happen and some people "shattered their snow globes" (Daphne, post-class interview, March 2012). Different backgrounds and beliefs enriched the class experience. A fundamental commitment in the class- engaging with diversity allowed the different backgrounds and beliefs of students to be expressed as central and critical to the learning. Clashes of beliefs were talked about openly. The conversations we had were based on a foundation of care, this was an outcome of deliberately creating *a space* in the classroom, a community to teach and learn within.

We debunked myths like success is only determined by effort, meritocracy and "The American Dream"⁹⁹, that if you work hard enough you will get to the top. Everyone was exposed to new conversations, new knowledge and new experiences that were collaboratively and collectively created. Altogether, these created a phenomena of co-constructed knowledge, perceptions and beliefs that were taken up by the entire community, with language that matched. Catch phrases like "listening with a beginner's mind" or "equal voices" (see Chapters 5 and 6)

⁹⁹ An ethos of the United States that success is determined by hard work negates in some instances the institutional and structural inequities that are responsible for keeping certain groups of people down while other groups easily succeed. This ethos implies that anyone can overcome challenge to arrive at the top, but doesn't take into account social issues that are difficult to surmount no matter how hard one works.

were co-created and became a piece of the phenomena that allowed people to engage with new ideas and new "ways of being" (Marie, post-class interview, August 2013). It really did become "the transformation of a group of people" as Bell said (post-class interview, August 2013). No one was left out of this phenomena; it was a group process where "aha moments" became contagious and teachable moments for everyone.

In summary, there were long wait lists of students interested in taking the class, and a few did leave for scheduling issues, but no one ever left the class because of resistance to the pedagogy. I found through this teaching experience that many people were frustrated with different aspects of the society/educational system. Granting an educational space to try something new was rewarding and in lots of cases "exhilarating" and "life-altering" (Ann Lee, post-class interview, March 2012). It rocked students world (Grace, post-class interview, October 2013). It was a "visceral change" and a "monolithic milestone" (Jay, post-class interview, October 2013), something they had been looking for their entire lives, but didn't know it, a new paradigm for learning and leadership emerged (Greg, post-class interview, August 2013; Ann Lee, post-class interview, March 2012). Howard Zinn's words summarize my point of view and response to the criticism, too utopian, when he says,

TO BE HOPEFUL in bad times is not just foolishly romantic. It is based on the fact that human history is a history not only of cruelty, but also of compassion, sacrifice, courage, kindness. What we choose to emphasize in this complex history will determine our lives. If we see only the worst, it destroys our capacity to do something. If we remember those times and places—and there are so many—where people have behaved magnificently, this gives us the energy to act, and at least the possibility of sending this spinning top of a world in a different direction. And if we do act, in however small a way, we don't have to wait for some grand utopian future. The future is an infinite succession of presents, and to live now as we think human beings should live, in defiance of all that is bad around us, is itself a marvelous victory. (Zinn, 2007, p.270)

I believe that the Ed 190 pedagogy I have presented in this study transcends the category of democratic education with new and emerging components. Thus, I called the Ed 190 pedagogy an emerging pedagogy one that is in motion, changing and fluid. It is not fixed, while some parts of the curriculum were fixed, the pedagogy is not. It continues to evolve as the students and teachers do and as I encouraged my students toward the next dimensions of what's possible beyond limitations.

In this case the perception of our "limit-situation" (Freire, 1970/1993, p. 99), awareness of current structures and practices in (higher) education, provided access to our limiting beliefs conditioned by years of performance in school. We also accessed our bias and limited "ways of being" (Marie, post-class interview, August 2013), our conditioned self-centeredness that is a direct result of a competitive and critical mindset in school. This mindset does not allow us to engage the people in our classes, our peers, our teachers, as equals or as fellow global citizens.

In the next section, I conclude the study with a final reflection on the most important aspects to consider when teaching with these imperatives in mind.

How does one teach toward the 21st century vision of a "shared humanity"?

"In running the class how you ran it, and from day one, setting the tone that this is a very serious space but this is a very loving space and it's a space where you can just

be...show up and be present...like, the idea of being present, when I look back on that moment, it's like rewinding time and suspending it for a moment, because you encouraged us to pay attention to the small, subtle things, right? ...And I think that allowed us to be in solidarity with each other and to really build a better collective sense of who we were in that class...like I felt/feel this incredible responsibility to the people in the class... (Tela, post-class interview, October 2013)

I have highlighted the theories that frame the study of this particular pedagogy, the way it began and the way it emerged for me as an educator in Ed 190 over the course of a decade. Tela's words synthesize a few of the most important takeaways from this study. In my classroom the goal was serious and it was created in a loving space. I allowed the space for the students to "just be" and taught and modeled how to "be present" (Tela, post-class interview, October 2013). In this space, the students developed and grew. They developed their capacities for living in a diverse world with diverse problems, and given the choice, the power in the classroom, they came together in solidarity toward "a better collective sense" and toward "responsibility" (Tela, post-class interview, October 2013) for the good of the whole.

Bell hooks cites M. Scott Peck in her introduction to the compilation of essays, *Toward the Well-being of Humanity* (2002). He says, "The most common emotional response to the spirit of community is the feeling of joy" (p. xix). And hooks concludes, "...In a beloved community, solidarity, and trust are grounded in profound commitment to a shared vision. Those of us who are always anti-racist [and anti-sexist] long for a world in which everyone can form a beloved community where borders can be crossed and cultural hybridity celebrated...Understanding the interconnectedness of systems of domination is essential work if we would create a world of well-being" (xvii - xxii).

In witnessing and co-creating the formation of "a beloved community" over the course of a decade in the higher education classroom I offer this wisdom:

I hope to illuminate the most salient lessons I have learned in this endeavor, (transformational) teaching and research in tandem. Transformation is defined in this case as the opportunity to engage personal and social change as a practice. The results for me and for the students has been a change in the possibilities we imagine for the world and act toward, a new paradigm for teaching, learning and leading. The themes of cooperation and interdependence are the best descriptors of the outcomes of this paradigm.

"Because a community includes members with many different points of view and the freedom to express them, it comes to appreciate the whole of a situation far better than an individual, couple, or ordinary group can...An important aspect of the realism of community deserves mention: humility. While rugged individualism predisposes one to arrogance, the 'soft' individualism of community leads to humility." (M. Scott Peck in hooks, xix)

Multiple students have said that this is a course that "cultivates the human soul" (Daphne, post-class interview, March 2012), and that the outcome for them was the experience of a "shared humanity" (Bell, post-class interview, August 2013). To offer explanation I use the definition Daphne spoke:

"A life course that they should definitely take, a course that cultivates the human soul. A course that stimulates you on an intellectual level while at the same time an emotional and spiritual level. It also develops real practical skills like leadership, communication,

and problem-solving. There is no doubt that a large part of who I am today is because of this very course and there is also no doubt that I constantly pull inspiration and motivation from my experiences in this class to keep fueling me in my journey toward creating a peaceful world. I have met quite a few people working in public interest, and many have asked me how I continue to be so passionate about working for social justice. Others have asked if I ever think that I would become jaded if I continued working for change over time. Every time, I attribute my energy and enthusiasm for the work I do to my experiences in Ed 190. It was in Ed 190 where I gained a first-hand experience in true democracy and a system where it allowed a diverse group of individuals to come together to create an effective community that could come to consensus to tackle and address the needs of the entire community. Ed 190 gave me the power..." (Daphne, post-class interview, March 2012)

To answer the question of how to teach toward a "shared humanity," (Bell, post-class interview, August 2013), I offer the following: Teach Trust and Teach Love. I will expand on what I mean specifically below. Our ability to act with humility towards others depends on our ability to learn to catch the critical mind at work, the analytical mind devoid of awareness. Freire states, "Dialogue cannot exist, however, in the absence of a profound love for the world and for people. The naming of the world, which is an act of creation and re-creation, is not possible if it is not infused with love...It is thus necessarily the task of responsible Subjects and cannot exist in a relation of domination" (p. 89).

Thus, we must create spaces in classrooms that match this goal, if in fact we will improve our world. Criticism, judgment, analysis is commonplace and our classrooms reflect this behavior; we feel isolated, separate, alone. The problem is that everyone participates in this behavior and mostly it is covert. One of the most powerful reflections a student said to me in my years of teaching was, *We are taught to hate, we don't come into this life hating* (Student Voice, Fall 2004).

If we can take the time to expose the hatred, to unpack the covert ways of judging and analyzing each other, and deconstruct keeping each other down, then in fact we can construct the opposite, both are necessary. In the same vein of thinking, hooks and Freire say that humility is also a necessary component of (social justice) dialogue and thus of naming and creating the world (in classrooms). Freire says, "...dialogue cannot exist without humility. The naming of the world, through which people constantly re-create that world, cannot be an act of arrogance...[one must ask] how can I dialogue if I always project ignorance onto others and never perceive my own?" (p. 90).

Thus the privilege of teaching and learning with others or engaging as global citizens requires a posture of humility and an ability to discern one's own limits, or ignorance in the process. This gives permission for others to do the same.

One student reflected on her growth in Ed 190 in this way:

"I reflected on my sophomore year of being in Ed 190, my first semester. I was still growing in the sense of being able to listen and understand perspectives people take and where other people come from. When I (first) spoke in Ed 190 at that point it was more to defend or more so to say this is how my experience was and ya know I've been oppressed in this way... Those are all stages we go through but that stage compared to like my last semester in Ed 190 as a senior in facilitating I shared with a very different intent, more so

to be vulnerable. There wasn't my anger behind it as much as there was this is my experience and I feel like this is how people can learn from it... Ed 190 helped that process in me realizing and seeing that other people sometimes just don't know and it's not always helpful to just lash out or to box them in to being forever ignorant but to be compassionate towards others and that it's ok if people don't know. The truth is that they will continue not knowing unless I am able to share my thoughts and experiences with them in a collaborative and compassionate way." (Bell, post-class interview, August 2013)

In Ed 190 and in this student's reflection, being compassionate moves beyond the cliché of caring for another with pity. In her reflection, she identifies as central the development of her own capacity to be vulnerable within a group of strangers, to let go of her defenses. She then began to share authentically not in order to prove something but from a place of truly caring about the development and growth of her peers in the room. Her knowledge and experiences were shared within the context of cooperation and interdependence. She learned that her knowledge and experiences could help others grow and in turn she grew greatly in her capacity to facilitate her peers and lead efforts toward change.

In a book designed to challenge people's definition of helping others or acting toward change titled, *How Can I Help?* (1985), the authors state, "But when we break through and meet in spirit behind our separateness, we experience profound moments of companionship. These, in turn, give us access to deeper and deeper levels of generosity and loving kindness. True compassion arises out of unity" (Dass and Gorman, p. 20).

Perhaps the ethos co-created by the Spring 2007 class community represents the arrival at this type of unity. "Community Comes with Responsibility, As a Community if we all rise, we will rise as one, and if we fall, we all fall together" (Spring 2007, ethos and mission). When the students were given the opportunity to develop their capacities to participate in a fully functioning healthy democratic community in the classroom, they learned that "true compassion arises out of unity" (Dass and Gorman, 1985, p. 20).

Freire states:

"Men and women who lack humility (or have lost it) cannot come to the people, cannot be their partners in naming the world. Someone who cannot acknowledge himself to be as mortal as everyone else still has a long way to go before he can reach the point of encounter. At the point of encounter there are neither utter ignoramuses nor perfect sages; there are only people who are attempting, together, to learn more than they now know. (p. 90)

From this place, this "point of encounter" the students in Ed 190 learned to be responsible for themselves and their community members and they began to act toward personal and social change. Within this context, they learned to trust and care for each other. Developing *a space* of trust and care in the classroom is a central foundation when teaching social justice, and when acting toward the calling for social change; the vision of "a shared humanity" in the 21st century" (Appiah, 2006; Noddings, 2013). I believe that the philosophies and educational theories that frame this study conceived of by Paulo Freire, Kwame Appiah, Nel Noddings, the Dalai Lama and other global philosophers are calling forward to the future now. I also believe that we are on our way toward that future. If we don't believe that its possible and we don't practice it, then that

is the reality we are standing for, if we choose to stand for the opposite we have a new paradigm to approach teaching, learning and leadership from.

Teaching Trust

"I think a lot of professors or academic spaces don't allow that because you know what's truth or what's legitimate is stuff we have to read in books or whatever. I think letting go of that control and allowing people to be complete and fully whole is important and I think building that trust is really important. We spend the first several classes and for some reason I think its 3 weeks, but we spend a good amount of the first part of Ed 190 building community and building trust before we really dive into material and I think that's another critical piece." (Bell, post-class interview, August 2013)

Teaching effective communication is a fundamental building block toward establishing trust. First and foremost, teaching listening as distinct from merely hearing allows the practice of epistemological dialogue to emerge in a learning community. Waiting for a turn to talk is not listening and listening through a filter of judgment and evaluation kills the space of growth and collaboration. Effective communication from "a beginner's mind" (Chodron, p. 2, see Chapter 6) cultivates a trusting space. This space must be taught as it is not the norm. Within the current academic climate of competition, and criticism, students do not learn to trust each other or themselves. New knowledge or generative experiences emerge in such academic spaces at a much slower pace. Regurgitation, posturing, conflict, tension, stress, superficial exchange become the norm and are a part of the game of survival toward success.

In contrast, sharing within a context of vulnerability and trust is a learned posture when the classroom space is developed as a space that can be trusted. The educator leads the efforts to provide supportive structures and models the type of communication desired. Inside a trusting space, the educator is willing to release the function of being "the sole authority" (Freire, 1970/1993) in the room and shares learning and grading power with the students. She also "listens for the gold" (Shera, post-class interview, December 2012) in each student's sharing and recreates and synthesizes student voices. She teaches the students in the room the same practice by modeling it. She listens for each student's greatness and in turn creates a space where students can show up as great and keep developing towards more greatness for themselves and others (O'Reilly, p. 21).

The most important take away from this study is that learning to care for others (for the greater good of everyone), the spirit of *Ubuntu* (Earl, 2014) is a context for life that can be taught in the classroom. This new global paradigm that many philosophers are calling for in the 21st century as morally and biologically imperative includes the phenomena that bell hooks, expert on issues of diversity and master educator stands for. She says, "When Americans think of rights what comes to mind is the phrase "life, liberty, and the pursuit of happiness," not well-being, and certainly not the well-being of humanity, a word which suggests a broad expansive sense of the world. Nothing could intensify well-being more than for all of us here in this nation to see ourselves as part of a global network of souls interconnected and interdependent" (hooks, 2002).

Thus teaching trust, must be a modeled phenomena. I trusted the students to be able to co-construct the classroom experience, to co-create the classroom experience through the creation of shared goals and an accountability or grading system that supported their development. I also trusted them to learn how to dialogue as adults toward the arrival at new

knowledge altogether, to create more knowledge than I could provide them in theory or with my own points of view. I added my points of view and I included all of the points of view in the room. I encouraged them to move toward a complex understanding of current social issues by allowing them the space to do the deep work of excavating personal belief systems and supported them in the process of creating new belief systems and "ways of being" (Marie, post-class interview, August 2013) that matched the larger goals of equity and mutual respect; the mission statement crafted by the democratic community.

The students said they learned the skills necessary to become global leaders standing for the change envisioned and experienced in the classroom. They learned that schooling could be different by experiencing Ed 190, and they also learned that they have a critical role in standing for the well-being of humanity. As Bell said, "...it's because we start off on that that trust building and community building that we have a foundation to go even deeper" (post-class interview, August 2013).

The reality is that there is enough time to go this deep in the higher education classroom; to teach trust, to build community. In fact it is an imperative if we expect our students to become global citizens willing to lead efforts toward social change. If this is a commitment, we must bring ourselves fully to that commitment as a human being first, then begin to teach.

Here is what one student said when attempting to articulate what were the most important aspects of the pedagogy,

"I feel like a lot of Ed 190, of why it was powerful for me was because you brought a lot of your own self and values into it...what I think it was about how you created the Ed 190 space is that you always in a very authentic way reminded people to be authentic and open and to let go of defenses and walls and things that people hold onto especially when we talk about touchy topics like privilege or racism. It was because you were able to model that and remind us to let go of that, you made it ok for us to let go of those things. Anytime you brought it up it was never from a judgmental place, you never made me or other people feel guilty, but I felt like it was ok to just let go and to try on being so raw and open with each other. I think there is a very calm presence you always have about yourself...this aura...I don't know how you teach that to other people but it's because you were able to do that ...that's different from how I've seen other Social Justice Educators hold space ...it was derived from just being who you are versus solely a cognitive space... (Bell, post-class interview, August 2013)

Teaching trust began with being authentic and encouraging students in the room to take up the same practice. As Bell mentioned, this type of education has the potential to transform social justice spaces. Teaching trust and humility, people learn to work together with more authenticity to solve the problems we face as citizens, educators and change agents. As they began to practice revealing themselves, I supported them in the process of being "raw and open" (Bell, post-class interview, August 2013) and through this support they learned to also support each other in excavating old belief systems and "ways of being" (Marie, post-class interview, August 2013) while attempting to forge new pathways in the higher education classroom that would lead toward more social good for everyone. In the process they developed investment in each other's success and learned to care for each other.

Teaching Love

Well, I truly believe that sharing ourselves with the world is what leads to enlightenment, because enlightenment really...is just love. It's loving yourself and others and allowing yourself to be known. (Shera, post-class interview, December 2012)

Many students indicated that they experienced moving from anger, disappointment or frustration toward more "love" (multiple students, post-class interviews) in the classroom of Ed 190. One student mentioned that she realized that spaces of change were spaces for growth. She learned that she didn't have to be really angry or accusatory to make a difference. She realized that open dialogues were more powerful (Shera, post-class interview, December 2012). Love is not a word commonly expressed in academic settings but in recent years more educators are using this term to describe a core function of a classroom community, connection.

In their calling for a *Critical Spiritual Pedagogy*, Peter McLaren and graduate students in education at UCLA say that humanity is reclaimed in the classroom with pedagogies that include integrity, community and love as central tenets. "Love" in their context is defined as "the strongest contra-posing force to all forms of exploitation" and is referenced as "Agape" or "a kind of brotherly (sisterly) love that uplifts and expands ones capacity to act in a community" (2009, pp. 136-137). They say, "Such an understanding of how a socially just education embraces love for all, and not only under specific conditions, helps mediate our understanding of the ways love in education can counteract forces of exploitation in our schools. Relationships between people who recognize one another's humanity require an unconditional love that, in turn, respects the unique subjectivities and wholeness of mind, body, heart, and spirit that define individual humans" (pp. 140-141).

Providing a socially just space for students to connect across difference, "recognize one another's humanity" and realize "love" in the process is a central outcome of this pedagogy. Students in this study spoke about experiencing a "conscious unity" (Tela, post-class interview, October 2013) and referenced "loving each other" (Shera, post-class interview, December 2012; Bell, post-class interview, August 2013) in many post-class interviews as a critical piece of the phenomena. They said "love" showed up when they developed their ability to let go of judgment and criticism when listening and speaking to others. They then began to practice welcoming the complexity of identity of each person in the room including his or her own. This did not eliminate their ability to take a stand on issues that were of importance to them or to be bold in this stance. Rather, they learned a new access point to standing for the transformation of social issues and as a result they experienced "love" for their classmates who became community members joined together in pursuit of a better education system and ultimately a better world.

Marianne Williamson, activist and politician says, "Love is what we are born with. Fear is what we learn. The spiritual journey is the unlearning of fear and prejudices and the acceptance of love back in our hearts. Love is the essential reality and our purpose on earth. To be consciously aware of it, to experience love in ourselves and others, is the meaning of life. Meaning does not lie in things. Meaning lies in us" (Williamson, 1992, p. xx).

Thus unlearning of fear and prejudice in the classroom was central to the students in Ed 190 realizing their true potential and purpose to care for their community members and as a result to transfer that care toward the well-being of humanity. This was not a simple process, but it was a process that was guided and rested upon the foundation of trust we built at the beginning of the semester. bell hooks says, "When we are loving we openly and honestly express care,

affection, responsibility, respect, commitment and trust, as well as honest and open communication" (hooks, 2000, p. 5).

The main pedagogical frameworks outlined throughout this study allowed the students and I to co-construct a space of trust and vulnerability, where "honest and open communication" was a fundamental practice. As a result, deep connection across differences emerged as the students experienced this as "care" (Jay, post-class interview, October 2013) or "love" (Bell, Shera, post-class interview, December 2012). I believe that this process of "unfurling" (Grace, post-class interview, October 2013) was supported because the whole student was welcomed into the classroom; all of their existing knowledge, the sum of their personal experiences were validated, and they were welcomed beyond their intelligence or mental capacities. When we learn to nurture these core aspects of ourselves and others, the ability to change is evident. Acceptance lends toward growth and transformation.

According to the UN declaration, created in the aftermath of human atrocity during World War II, "All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood and sisterhood" ("Article 1," 1948). Yes, this was an awesome declaration in (1948) and it still is, but it is much better as a practice, it is *a call for action*. I believe as the students have declared, this practice can be learned and should be included in our conceptualization as one of the primary purposes of education in this nation for our next generations.

Moving beyond arrogance or fear toward a posture of humility and vulnerability is brave and through this shared act of bravery the students developed bonds of solidarity and a commitment to work toward the well-being of humanity. The results of this study beg the remaining question: How would our society function differently, how might our (educational) systems be recreated, if higher education classrooms looked like the collaborative teaching and learning project we created in Ed 190?

In the 21st century, it is time to move beyond good intentions and purpose statements toward more action. The act of teaching ethical excellence and social responsibility is a defined skill in this study as a skill worthy of investment in our educational institutions. This skill deserves merit and recognition as well as the skills of research and writing in contributing to innovation and new knowledge frontiers in our institutions of higher education . This type of teaching and learning experience fosters leaders who can heed the call for social innovation with new ideas and practices, new paradigms of cooperation and interdependence to draw from their learning experiences in higher education.

At the end of Ed 190 during the last segment of the class, "Education As A Vehicle for Social Change", the students asked me what could be done so that more classrooms reflected the transformative experience we had shared. My first instinct was to say that we need national leaders who hear the call for this type of education as a necessary component of our future well-being and success as a nation. We need a national ethos that includes educating our future generations toward the learned skills of cooperation and interdependence versus separation and domination (field notes, May 5, 2007). The students heard this call, and they moved forward toward establishing an organization that would forward the pedagogy of this work to more educators, students and classrooms. They went to work on turning the ideals practiced in Ed 190 into lived realities.

These student takeaways illuminate the synopsis of the findings in this study that students need a space in the higher education classroom to practice, to develop the posture and skills necessary to make an informed contribution to the greater social good. It started with them

becoming informed in a community of care in the classroom. Once the opportunity was presented and supported, they stepped up willingly to take on their own growth so that they might contribute to change within the education system and the greater society. They took the leap. The practice ground in the classroom for "unleashing" (Ann Lee, post-class interview, March 2012) their potential was critical.

The challenge of educating for personal and social responsibility has taken on new urgency as stated in the introduction of this study. It is time to answer the call, and to allow our (global) leaders of the next generations the opportunity to learn the intricacies of "socially conscious emotionally aware leadership" (Ann Lee, post-class interview, March 2012) that will guide our future toward the hopeful outcomes we envision for humanity and the planet.

The missing components of higher education in the pursuit of social change are teaching the cooperative and interdependent components of human existence that matter as much as the intellectual understanding of the phenomena that create the inequity. In the 21st century, we have the potential to utilize our classrooms as that vehicle for social and emotional health and well-being for humanity and the planet. It is not a simple practice, but it is a necessary one if we hope to evoke the changes we envision in our theoretical analyses and resulting ideologies. If we intend for a paradigm shift, than our paradigm for educating needs to match our intentions. The students' voices 5 to 7 years after their learning experience in Ed 190, as evidenced in their class mission statement, speak for themselves. This type of education is necessary in higher education if we hope to see great theories of change actualized.

As Boundless as the open seas, let there be no limit on our education. As we aspire to initiate an inclusive democratic community, let us come together as a supportive family, willing to let go and jump into the unknown. As fears disappear and our purpose becomes clear, with self-awareness and respect as driving forces toward transformation, this community will become a vehicle for change. Trust others to see in us what we cannot see in ourselves. Lifting others as we climb, let us impact our communities. Let us leave with open hearts and open minds. Let us leave changed. (R.A.G.E, Realizing A Greater Education, Mission Statement, Ed 190 Spring 2008)

References

- About. (n.d.). In *Decal*. Retrieved August 14, 2014 from <http://www.decal.org/about/>
- About the Major. (n.d.). In *University of California Berkeley Interdisciplinary Studies*. Retrieved August 14, 2014 from <http://isf.ugis.berkeley.edu/about-major>
- Adams, F. (1975). *Unearthing the Seeds of Fire: The Idea of Highlander*. Winston-Salem NC: John F. Blair Publisher.
- Adewunmi, B. (2014, April 2). Kimberlé Crenshaw on intersectionality: "I wanted to come up with an everyday metaphor that anyone could use". *New Statesman*. Retrieved August 10, 2014 from <http://www.newstatesman.com/lifestyle/2014/04/kimberl-crenshaw-intersectionality-i-wanted-come-everyday-metaphor-anyone-could>
- Advocacy. (n.d.). In *Associated Students University of California*. Retrieved August 14th, 2014 from <http://www.asuc.org/>
- Allen, K. E., & Schwartz, I. (2000). *The Exceptional Child: Inclusion in Early Childhood Education* (4 ed.). Belmont, CA: Delmar Cengage Learning.
- Ammon, P., & Kroll, L. R. (2002). Constructivism and Teacher Education: A Vision, an Overview, and Seven Dimensions. In Rainer, J. (Ed.), *Reframing Teacher Education: Dimensions of a constructivist approach* (pp. 3-39). Dubuque, IA: Kendall/Hunt Publishing Company.
- Appiah, K.A. (2006). *Cosmopolitanism: Ethics In A World Of Strangers*. New York, NY: W. W. Norton and Company, Inc.
- Arabena, K. (2006). The universal citizen: An Indigenous citizenship framework for the twenty-first century. *Australian Aboriginal Studies*, 2006(2), 36.
- Article 1. (1948). In *The Universal Declaration of Human Rights*. Retrieved August 15, 2014 from <http://www.un.org/en/documents/udhr/>
- Arnett, J.J. (2004). *Emerging Adulthood: The Winding Road from Late Teens through the Twenties*. New York, NY: Oxford University Press, Inc.
- Association of American Colleges and Universities. (2002). *Greater expectations: A new vision for learning as a nation goes to college*. Washington, DC: Association of American Colleges and Universities.
- Ayers, B. (2004). *Teaching Toward Freedom: Moral Commitment and Ethical Action in the Classroom*. Boston: Beacon Press.
- Britzman, D. (1988). "On Educating the Educators." *Harvard Educational Review*, 58:85-94.
- Bogdan, R. and Biklen S. (1992). *Qualitative Research For Education*. MA: Simon and Schuster, Inc.

- Brodhagen, Barbara. (1995). "The Situation Made Us Special." In *Democratic Schools*, ed. Michael Apple and James Bean. Alexandria, VA: Association for Supervision and Curriculum Development.
- Brown, B. (2012, March). Brené Brown: Listening to shame [Video file]. Retrieved from http://www.ted.com/talks/brene_brown_listening_to_shame
- Brown, B. (2010, June). Brené Brown: The power of vulnerability [Video file]. Retrieved from http://www.ted.com/talks/brene_brown_on_vulnerability
- Brown Stokes, C. Ed. (1981). *Alexander Meiklejohn teacher of freedom*. Berkeley, CA: Meiklejohn Civil Liberties Institute.
- Center for Popular Education and Participatory Research. (n.d.). In *Center for Popular Education and Participatory Research*. Retrieved January 21, 2014 from <http://cpepr.wordpress.com>
- Charter of the United Nations. (1945). *One Body of Rights. Universal Declaration of Human Rights*: San Francisco, California.
- Chodron, P. (2001). *The Places That Scare You: A Guide to Fearlessness in Difficult Times*. Boston, Massachusetts: Shambhala Publications.
- Chomsky, N. (2013, August 17). Chomsky: The US behaves nothing like a democracy. Retrieved August 10, 2014 from http://www.salon.com/2013/08/17/chomsky_the_u_s_behaves_nothing_like_a_democracy/
- Clark, S. (1986). "Highlander and the First Citizenship School." In C. Brown Ready From Within. Tennessee: Wild Tree Press.
- Closing the Achievement Gap. (n.d.) In *Education Commission of the States*. Retrieved August 14, 2014 from <http://www.ecs.org/html/issue.asp?issueid=117&subissueID=303>
- Coburn, T. (2005). "Secularism and Spirituality in Today's Academy: A Heuristic Model." *Liberal Education*, Summer/Fall 2005.
- Cochran-Smith, M. (2006). *Policy, Practice and Politics in Teacher Education*. Thousand Oaks, California: Corwin Press.
- Colby, A., T. Ehrlich, E. Beaumont, and J. Stephens. (2003). *Educating citizens: Preparing America's undergraduates for lives of moral and civic responsibility*. San Francisco: Jossey-Bass.
- Contemplative Practices. (n.d.). In *The center for Contemplative Mind in Society*. Retrieved August 13, 2014 from <http://www.contemplativemind.org/practices>
- Creswell, J. (2012). *Qualitative Inquiry and Research Design*. London: Sage Publications.
- Dalai Lama, H.H. (1999). *Ethics For The New Millennium*. New York: The Berkeley Publishing Group.
- Darling-Hammond, L. ed. (2000). *Studies of Excellence in Teacher Education: Preparation in the Undergraduate Years*. New York: American Associates of Colleges for Teacher Education.

- Darling-Hammond, L. (2006). "Constructing 21st Century Teacher Education." *57*: 3(300-314).
- Darling-Hammond, L. and Haselkorn D. (2009). "Reforming Teaching: Are We Missing the Boat?" *Education Week*, 28(27): 30, 36.
- Dass, R., & Gorman, P. (1985). *How Can I Help?*. New York, NY: Alfred A. Knopf, Inc.
- De los Reyes, E. and Gozemba, P. (2002). *Pockets of Hope: How Students and Teachers Change the World*. Westport, CT: Bergin and Garvey.
- Desautels, L. (2012). *How May I Serve You? Revelations in Education*. Indianapolis, IN: CreateSpace Independent Publishing Platform
- Dewey, John. (1897). "My Pedagogic Creed." *The School Journal*, LIV (3): 77-80.
- Dewey, J. (1916). *Democracy and Education, An introduction to the philosophy of education* (1966 ed.). New York: Free Press.
- Earl, A. (2014, January 5). Talk on Ubuntu. *Kwanza Celebration*. Lecture conducted from Heart and Soul Center, Oakland, CA.
- Ellis, D. (Producer and Director), & Mueller, D. (Producer and Director). (2004). *Howard Zinn: You Can't Be Neutral on a Moving Train* [Motion Picture]. United States: First Run Features
- Fecho, B. (2000). "Developing Critical Mass, Teacher Education and Critical Inquiry Pedagogy." *Journal of Teacher Education*, 51:194-199.
- Florio-Ruane, S. (2002). "More Light, An Argument For Complexity In Studies Of Teaching and Teacher Education." *Journal of Teacher Education*, 53:205-215.
- Foucault, M. (1977). *Discipline and Punish*. New York: Random House.
- Freire, P. (1970/1993). *Pedagogy of the Oppressed* (2000 ed.). New York: Continuum International.
- Freire, P. (1994). *Pedagogy of Hope*. New York: Continuum.
- Gandhi, A. (2002). "Gandhian Education: The Difference Between Knowledge and Wisdom." *Encounter: Education for Meaning and Social Justice*, 15(2), 14-16.
- Giroux, H. and McLaren, P. (1986). "Teacher Education and the Politics of Engagement: The Case for Democratic Schooling." *Harvard Educational Review*, 56: 213-238.
- Giroux, H. (1988). *Schooling and the Struggle for Public Life*. Minneapolis: University of Minnesota Press.
- Giroux, H. (2002). "Reclaiming Antonio Gramsci in the Age of Neoliberalism: Rethinking the Politics of Engagement." *Radical Philosophy Review*, 5:114-125.
- Giroux, H. (2004). "Critical Pedagogy and the Postmodern/Modern Divide: Towards a Pedagogy of Democratization." *Teacher Education Quarterly*, Winter 2004:31-46.
- Goodman, J. (2006). "The Times in Which We Work: The Conservative Restoration." In *Reforming Schools: Working within a Progressive Tradition during Conservative Times*. Albany: State University of New York Press.

- Goodwyn, L. (1981). "Organizing Democracy: The Limits of Theory and Practice." *Democracy*, 1(1): 41-60.
- Greene, M. (1988). "Freedom, Education and Public Spaces." In *The Dialectic of Freedom*. New York: Teacher's College Press.
- Growth Strategies. (2008, October 10). In *Entrepreneur*. Retrieved August 13, 2014 from <http://www.entrepreneur.com/article/197626>
- Harraway, D. (1988). "Situated Knowledges: The Science Question in Feminism and the Privilege of Partial Perspective", *Feminist Studies*, 14:3.
- Hepburn, M. (1981). "Democratic Education in Schools and Classrooms". *National Counsel for the Social Studies*. Bulletin no. 70:1.
- Hersh, R. and Schneider, C. (2005). "Fostering Personal and Social Responsibility on College and University Campuses." *Liberal Education*, Summer/Fall 2005.
- History. (n.d.). in *Outward Bound*. Retrieved August 14, 2014 from <http://www.outwardbound.org/about-outward-bound/history/>
- History of the United Nations. (n.d.). In *United Nation*. Retrieved August 13, 2014 from <http://www.un.org/en/aboutun/history/>
- History of UC Berkeley. (n.d.). In *University of California, Berkeley*. Retrieved August 13, 2014 from www.berkeley.edu/about/hist/index.shtml
- Home. (n.d.). In *New School Network*. Retrieved August 14, 2014 from <http://www.newschoolsnetwork.org/>
- hooks, b. (1993). bell hooks speaking about Paulo Freire—the man, his work. In P. McLaren and P. Leonard (Eds.), *Paulo Freire: A critical encounter* (pp.146-154). New York: Routledge.
- hooks, b. (1994). *Teaching to Transgress*. New York: Routledge
- hooks, b. (2002). Introduction. In C. Davies, G. Hewett, C. Johnson, J. Nowlin, K. Patterson, E. Van Danen, & D. Yoxall (Eds.), *Toward the Well-being of Humanity* (pp. xvii-xxii). Georgetown, TX: Southwestern University.
- hooks, b. (2003). *Teaching Community*. New York: Routledge.
- Hope, Anne and Timmel, Sue. (1984). "Training for Transformation: A Handbook for Community Workers." Mambo Press, Zimbabwe.
- Horton, Myles and Freire, Paolo. (1990). *We Make the Road by Walking: Conversations on Education and Social Change*. Philadelphia: Temple University Press.
- Howe, N. and Strauss, W. (2000). *Millenials Rising: The Next Great Generation*. New York: Random House.
- Hubbard, R. & Power, B. (2003). *The Art of Classroom Inquiry: A Handbook for Teachers-Researchers*. Portsmouth, NH: Heinemann.
- Hurst, John. (1986). "A Pedagogy for Peace." *World Encyclopedia for Peace*. Pergamon Press.

- Ifeld, E. (2014). "Mindfulness at Schools: A conversation with Michael Beckwith and Lori Desautels about mindfulness, education and creativity." *Watkins Mind Body Spirit Journal*, Spring 2014
- Jacobs, D. T. (2008). *The Authentic Dissertation: Alternative ways of knowing, research and representation*. New York: Routledge
- Johannessen, G. and Unterreiner, A. (2008). "Pedagogical Ethics for Teaching Social Justice in Teacher Education." *Educational Practice and Theory*, 30(1):27-39.
- Kennedy, E. and Beins, A. (2005). *Women's Studies for the Future*. New Brunswick, NJ: Rutgers University Press.
- Kessler, R. (2000). *The Soul of Education: Helping Students Find Connection, Compassion, and Character at School*. Alexandria, VA: Association for Supervision and Curriculum Development.
- Kincheloe, J. (2004). "The Knowledge of Teacher Education: Developing a Critical Complex Epistemology." *Teacher Education Quarterly*, Winter 2004:49-66.
- Kohl, Herbert. (1995). "Nurturing One's Dreams: A Review of Paulo Freire's Pedagogy of Hope." *Rethinking Schools*, 10(1).
- Kohlberg, L. (1963). "The Development of Children's Orientations Toward a Moral Order: Sequence in the Development of Moral Thought." *Vita Humana* 6(1963):11-33
- Kohn, A. (1999). *The Schools Our Children Deserve*. New York, NY: Houghton Mifflin.
- Labaree, D. (1996). "The Trouble With Ed Schools." *Educational Foundations*, Summer 1996: 27-45.
- Lantieri, L. (2001). *Schools with Spirit: Nurturing the Inner Lives of Children and Teachers*. Boston: Beacon Press.
- Lantieri, L. & Patti J. (1996). *Waging Peace In Our Schools*. Boston: Beacon Press.
- Lather, P. (1986). "Research as Praxis." *Harvard Educational Review*, 56 (3).
- Lee, H. (2007, October 8) Police arrest suspect in killing of UC Berkeley honors student. SFGate. Retrieved from <http://www.sfgate.com/bayarea/article/Police-arrest-suspect-in-killing-of-UC-Berkeley-2536353.php>
- Lund, D. and Carr, P. (2008). "Scanning Democracy." In *Doing Democracy: Striving for Political Literacy and Social Justice*. New York: Peter Lang Publishing Inc.
- MacLeod, M. (2007). "Educating the Heart." *Shambhala Sun*, January 2007.
- Maher, F. (2008). "Twisted Privileges: Terms of Inclusion in Feminist Teaching." *Radical Teacher*: 83.
- Maher, F. & Schneidewind, N. Ed. (1993). "Special Feature Issue: Feminist Pedagogy." In *Women's Studies Quarterly*, 21(3/4).
- Maher, F. and Tetreault M. (1992). "Feminist Pedagogy and the Construction of Knowledge: One Teacher's Experience." *On Teaching and Learning*, 4: 27-41.

- Maher, F. and Tetreault M. (2001). *The Feminist Classroom*. Oxford: Rowman & Littlefield Publishers Inc.
- McLeon, M. (2007) "Educating the Heart." *Shambhala Sun*, January 2007:59-120.
- Maxwell, J. (2013). *Qualitative Research Design: An Interactive Approach*. London: Sage Publications.
- Message from the Chair. (2014). In *Department of Counseling, Higher Education, and Special Education - University of Maryland*. Retrieved August 14, 2014 from <http://www.education.umd.edu/CHSE/aboutUs/message.html>
- Michelli, N. and Keiser, D. ed. (2005). *Teacher Education for Democracy and Social Justice*. New York: Routledge.
- Mills, G. (2006/2013). *Action Research A Guide for the Teacher Researcher*. New Jersey: Pearson Education, Inc.
- Mission. (2012). In *Highlander Research and Education Center*. Retrieved August 14, 2014 from <http://highlandercenter.org/about-us/mission/>
- Naples, N. & Bojar, K. (2002). *Teaching Feminist Activism: Strategies from the Field*. New York: Routledge.
- Nieto, S. (2000). "Placing Equity Front and Center, Some Thoughts on Transforming Teacher Education For A New Century." *Journal of Teacher Education*, 51:180-187.
- Noddings, N. (2013). *Education and Democracy in the 21st Century*. New York: Teachers College Press.
- Oakes, J. (1985). "Tracking" and "The Distribution of Knowledge." In *Keeping Track*. New Haven, Yale: University Press.
- Oakes, J. (1999). *Teaching to Change the World*. (add publisher)
- Oakes, Jeannie and Lipton, Martin. (2003). "Ch 1: Schooling: Wrestling with History and Tradition." *Teaching to Change the World*. New York, NY: McGraw Hill. Pgs. 2-25
- Oakes, J. and Rogers, J. (2006). *Learning Power*. NY: Teachers College Press.
- Oakes, J. (2005). *Keeping Track: How Schools Structure Inequality*. Yale University. (check publisher)
- O'Reilly, M.R. (1998). *Radical Presence: Teaching as Contemplative Practice*. Portsmouth, NH: Boynton/Cook Publishers Inc.
- Our Organization. (n.d.). In *TED*. Retrieved August 14, 2014 from <https://www.ted.com/about/our-organization>
- Palmer, P. (1998, 2007). *The Courage to Teach*. New York, NY: Jossey-Bass Inc. (year has changed from original citation)
- Parker, Francis. (1894). *Talks on Pedagogies*. New York: Harper.
- Pearl, A. and Pryor, C. ed. (2005). *Democratic Practices in Education, Implications for Teacher Education*. Maryland: Rowman & Littlefield Publishing Group.

- Piaget, J. (1962). Excerpts from *The Moral Judgment of the Child*. New York: Collier Books.
- Pitkin, H. and Shumer, S. (1982). "On Participation." *Democracy*, 2(4):43-54.
- Robertson, E. (2013, December 22) In defense of intersectionality - one of feminism's most important tools. *The Guardian*. Retrieved from <http://www.theguardian.com/commentisfree/2013/dec/23/in-defence-of-intersectionality>
- Ryoo, J., Crawford J., Moreno D., McLaren P. (2009). "Critical Spiritual Pedagogy: reclaiming humanity through a pedagogy of integrity, community and love." *Power and Education*, 1(1): 132-146.
- Schrum, J.B. (2002). Preface. In C. Davies, G. Hewett, C. Johnson, J. Nowlin, K. Patterson, E. Van Danen, & D. Yoxall (Eds.), *Toward the Well-being of Humanity* (pp. xv-xvi). Georgetown, TX: Southwestern University.
- Schutt, R. (2001, August 10). Notes on Consensus Decision-Making [PDF document]. Retrieved from <http://www.vernalproject.org/papers/process/ConsensNotes.pdf>
- Scott, J. W. Ed. (2008). *Women's Studies On The Edge*. Durham, NC: Duke University Press.
- Shaker, P and Heilman, E. (2008). "The changing vision of education in our democratic society." In *Reclaiming Education for Democracy: Thinking beyond No Child Left Behind*. New York, NY: Routledge.
- Shor, I. (1996). *When Students Have Power*. Chicago: University of Chicago Press.
- Silverstein, S., Smith, D., & Trounson, R. (2003, October 24). Against the Odds Is How They Prevailed. *Los Angeles Times*. Retrieved August 10, 2014 from <http://articles.latimes.com/2003/oct/24/local/me-ucadmit24>
- Sizer, T. (2004). *Horace's Compromise*. New York: Houghton Mifflin Company.
- Sol, K. (2013). *The Ecology of Transformation: A Relational Study Of The Ecology of Leadership Program At The Regenerative Design Institute*. Dissertation: Ontario Institute for Studies in Education, University of Toronto.
- SooHoo, S. (2004). "We Change the World by Doing Nothing." *Teacher Education Quarterly*, Winter 2004:199-211.
- Tannen, D. (1999). *The argument culture: Moving from debate to dialogue*. New York: Ballantine Books.
- Thorne, B. (1989). "Rethinking the ways we teach." In *Educating the Majority: Women Challenge Tradition in Higher Education*. New York: Macmillan Publishing Company.
- Top Public Universities. (2014). In *US News*. Retrieved August 14, 2014 from <http://colleges.usnews.rankingsandreviews.com/best-colleges/rankings/national-universities/top-public>
- Tyack and Cuban. (1995). "Why the Grammar of Schooling Persists." In *Tinkering Toward Utopia*. Cambridge: Harvard University Press.

- Viadero, D. (2009). "Sizer's Legacy Seen in Appeal of 'Personalized' High Schools." *Education Week*, Vol. 29, No. 9:1 and 12-13.
- We are the Ones We've Been Waiting For --by Hopi Elders. (2010, August 23). In *Awakin*. Retrieved August 10, 2014 from <http://www.awakin.org/read/view.php?tid=702>
- Weiler, K. (1991). "Freire and a Feminist Pedagogy of Difference." *Harvard Educational Review*, 61 (4): 449-473.
- What exactly is Popular Education, anyway?. (2005, November). In *The Popular Education News*. Retrieved August 14, 2014 from <http://www.popednews.org/newsletters/definitions.html>
- What is Contemplative Practice?. (n.d.). In *Institute for Contemplative Education*. Retrieved August 13, 2014 from <http://www.resilientworldview.org/practice.php>
- Wilber, K. (1996/2000). *A Brief History of Everything*. Boston, MA: Shambhala Publications, Inc.
- Williamson, M. (1992). *A Return to Love*. New York, NY: Harper Collins
- Willinsky, J. (1998). "Where is Here?". In *Learning to Divide the World: Education at Empire's End*. Minneapolis: University of Minnesota Press.
- Wise, Judy and Bone, Wendy. (1989). "Why Grades are Oppressive." *The Daily Californian*: Jan 24.
- Wolk, S. (1998). "Classroom as Community." *A Democratic Classroom*. Portsmouth, NH: Heinemann.
- Zinn, H. (2007). *A Power Governments Cannot Suppress*. San Francisco, CA: City Lights Books.
- Zinn, H. (2005). *Howard Zinn on Democratic Education*. Boulder, Colorado: Paradigm Publishers.

Appendices

Appendix A: Human Subjects Consent Form - Letter To Students

GRADUATE SCHOOL OF EDUCATION
LLSC–Social and Cultural Studies
BERKELEY, CALIFORNIA 94720 -1670
(510) 642-4755, (510) 841-2210 (jh)
(510) 642-4799 FAX

January 2007

Dear Students,

I will be researching the philosophical and pedagogical underpinnings of our class this semester. In order to do this I will track our progress as a class through in class observation notes and random audio and visual recordings. I will also choose to interview some of you outside of class as the semester progresses. In addition, your class writing assignments may be used to track our progress. This study will examine the effectiveness of the unique pedagogy employed in Education 190 largely through students' perception, participation and response to such pedagogy. As a result of this study, it is my intention to document the principles and practices of the class pedagogy succinctly so that they might be substantiated and thus utilized by other classroom instructors. Your class work will not change due to this project and your evaluation will not be impacted based on your participation. Your choice to participate in this section and thus in the research project is completely voluntary and I can only hope that it will enhance your experience in the class. This will be my eighth time teaching this class and therefore I think I have a pretty comprehensive knowledge of the pedagogy and the practices that make this class unique on a college campus. It is my intention to include you in the research process as it unfolds and to share my reflections transparently.

I would like your permission for you to be photographed and on audiotape or videotape while you participate in your regular classroom activities during this study. I would also like your permission to collect samples of your written work from regular classroom activities. I will analyze the photographs, audiotape, videotape and written work as a way to document non-traditional democratic classroom practices. You will not be evaluated in this analysis. **In reports of the research, your name will never be used.** In addition, whether or not you are taped or interviewed will not affect your standing or grades in the classroom.

I feel this research is important and that you will benefit from participating even though no monetary compensation is involved. The knowledge that can be gained from tapes of classroom activities and students' work is invaluable for evaluating, improving, and disseminating information that will be useful in improving undergraduate learning opportunities. At the same

time, I see no risks to you from participating.

If you are willing to participate, please complete and sign the attached form. Your participation in this research is voluntary and you have the right to withdraw your consent and discontinue taping or collection of your work at any time without penalty.

If you would like more information about this research, please feel free to contact me, Paula Argentieri, at 415.601.1450 or Professor John Hurst at jhurst@berkeley.edu. He or I will happy to answer your questions. Finally, if you ever have questions about your rights as a study participant, or are dissatisfied at any time with any aspect of this study, please feel free to contact the UC Berkeley Human Subjects Office at 2150 Shattuck Avenue Suite 313, Berkeley, California, anonymously.

Thank you for your thoughtful attention. This letter and the extra copy of the consent form are for you to keep. I hope you will agree to participate in this research as it is invaluable for improving educational programs. Again, please feel free to contact me if you have any questions.

Respectfully,

Paula Argentieri, Instructor Education 190

Ph.D Student in Social and Cultural Studies

Graduate School of Education, UC Berkeley

**EXAMINING NON-TRADITIONAL PEDAGOGICAL APPROACHES IN THE
UNDERGRADUATE CLASSROOM**

CONSENT FORM FOR STUDENTS

Please indicate below your willingness to be recorded and to have your written work used in connection with the Education 190 research project during the Spring 2007 semester.

I give consent to be recorded and written work collected during this study:

Please initial: ____Yes ____No

We would like you to indicate what uses of the data you are willing to consent to by initialing any number of the options below. We will only use the data in ways that you agree to. In any use of this data, your name will not be identified.

The recorded tape and written work can be studied for use in the research project.

Please initial: ____Yes ____No

Segments of the recorded tape and written work can be used for publications.

Please initial: ____Yes ____No

Segments of the recorded tape and written work can be shown at research conferences.

Please initial: Yes No

Segments of the recorded tape and written work can be used for educational professional development purposes.

Please initial: Yes No

Student's name: _____ Teacher's Name: Paula Argentieri, Ed.M

Student's signature: _____ Date: _____

The above extra copy of this consent form is for you to keep. Please sign the form below and hand it in for my records. Thank you!

EXAMINING NON-TRADITIONAL PEDAGOGICAL APPROACHES IN THE UNDERGRADUATE CLASSROOM

CONSENT FORM FOR STUDENTS

Please indicate below your willingness to be recorded and to have your written work used in connection with the Ed 190 research project during the Spring 2007 semester.

I give consent to be recorded and written work collected during this study:

Please initial: Yes No

We would like you to indicate what uses of the data you are willing to consent to by initialing any number of the options below. We will only use the data in ways that you agree to. In any use of this data, your name will not be identified.

The recorded tape and written work can be studied by me for use in the research project.

Please initial: ____Yes ____No

Segments of the recorded tape and written work can be used for publications.

Please initial: ____Yes ____No

Segments of the recorded tape and written work can be shown at research conferences.

Please initial: ____Yes ____No

Segments of the recorded tape and written work can be used for educational professional development purposes.

Please initial: ____Yes ____No

Student's name: _____ Teacher's Name: Paula Argentieri, Ed.M

Student's signature: _____ Date: _____

Appendix B: Human Subjects Exempt Status

Letter to Human Subjects regarding exempt status. Exempt status granted December 2006.

GRADUATE SCHOOL OF EDUCATION
LLSC–Social and Cultural Studies
Berkeley, CA 94720 -1670
(510) 642-4755, (510) 841-2210 (jh)
(510) 642-4799 FAX

December 1, 2006

Dear CPHS Staff,

I am currently designing a qualitative research study on campus in the Graduate School of Education. I am designing a research project in the undergraduate class I teach on campus. Thus, please accept this letter as a request for determination of exempt status. Below I have followed the protocol outlined in section 3 of the exempt status form.

Education 190, Current Issues in Education: A Case Study

I. SUBJECTS

The subjects in my study are the undergraduate students enrolled in *Education 190, Current Issues in Education*. All students enrolled will be included and will be debriefed on their involvement in the case study before their enrollment in the class is confirmed. There aren't any specific criteria for enrollment in this class, but preference is given to upper class students who are education minors. There is an application procedure to enroll in Education 190 that is administered on the first day of class. During this procedure the students applying to the class will be informed of the proposed research on the pedagogy of the class and on their participation as students. After they are accepted into the class they will again be informed of the proposed research project and will be given the opportunity to choose not to participate. Students choosing to participate will be asked to sign a consent form.

Thus eligibility is determined by the students' choice to participate in the class and in the research project. There will be approximately 40 students enrolled in the section of the class I teach.

II. RECRUITMENT

The students who choose to apply and enroll in section 4 of Education 190 will be asked to participate in the semester long case study of the class. The students will be informed of the proposed research before they finalize enrollment in the class. Their participation in the class and the thus the study will be completely voluntary.

III. DATA COLLECTION

Data collection will include observation notes taken during each class meeting by the teaching team. Some class meetings will be audio or videotaped. Some participating students will be interviewed outside of class as the semester progresses. And, assigned student writing including journal entries, personal education accounts, mid-semester and final reflections will be used to track student's progress in the class. Please see the attached protocol I will use to conduct interviews outside of class.

Essentially, I am researching the impact and effectiveness of the pedagogical approaches utilized in this class. I would like to document what these approaches are specifically and students' responses to them. Taking field notes during and after each class is a good teaching practice and I hope to solidify my good teaching practices during this research. I will be interested in recording important class discussions as the semester unfolds. These recordings will help me track students' response to the pedagogy employed.

I will interview students outside of class in order to get a more in depth look at their interpretations of what is happening in the class. These interviews will be voluntary on the students' behalf and I will use the same protocol for each one. See below.

IV. RISKS AND BENEFITS

There aren't any identifiable risks for subjects/students as a result of participation in this semester long case study. Students will be included in the observation and reflection process of the class' progress through in-class discussions and writing assignments.

V. INFORMED CONSENT PROCESS

Participating students will be asked to sign a consent form (see attached) after full disclosure of the proposed research. There will be no implications on their participation in the class as a result of their choice to either participate or not.

VI. CONFIDENTIALITY MEASURES

Student names will not be used in any written or spoken presentation of findings from the semester long study. The data will be accessible to me as the student-researcher and all of the findings will be used to fulfill the requirements for the class that I am taking. Also, I may use the final paper to fulfill one of the benchmarks in my doctoral studies. Subjects will be asked to give permission for release of identifiable data including photographs and or videotape in the consent form. Again, I will only use this data in relationship to the fulfillment of requirements in my doctoral studies. I will keep the identity of student subject's anonymous. The data will remain in my possession until the completion of my studies.

Please contact me directly for further information.

Respectfully,

Paula Argentieri
Doctoral Student
Social and Cultural Studies
Graduate School of Education
paula@berkeley.edu
415.601.1450

Appendix C: Interview Pre-Questions

These questions were given to the students to guide reflection prior to conducting a telephone interview. During the first interview we discussed the questions that the students were interested in reviewing and this led to a conversation that unfolded sometimes over multiple calls.

Thank you again for reflecting on these questions!! Please feel free to answer them in any manner you'd like and for any audience, not just me. In other words notice if you are trying to say the right thing and then give that up and say what you really want to say. I look forward to following up with you! Paula <3

1. Can you recall your first impressions of Education 190? What struck you about the way the class was organized, the atmosphere in the classroom, the content, the instructors? What were your first impressions?
2. What major events, discussions, issues raised, experiences stand out in your memory?
3. Can you describe **how** your learning happened in the class? Was it similar or different than other learning experiences you had at UC Berkeley? What experiences do you compare it to? What did you learn?
4. How would you describe the course to someone who has not taken it before?
5. What worked about the pedagogy of the course, what didn't work?
6. What parts (if any) of the learning from the class have stayed with you? If so, where (if anywhere) have you been able to apply what you learned?
7. Are there lessons or principles that were enhanced, clarified, or further developed by your participation in 190...what are they?
8. What are the lasting impacts on your career choice, if any?
9. Did your participation in 190 inspire you to be more actively engaged as a citizen of the United States?
10. Do you see yourself having a role in innovation in your field as a consequence of 190 or related courses in the minor?
11. Did you become more active in any way because of it? What was it about Ed 190 that led to this?
12. How is your participation in Ed 190 affecting your life in general?

Appendix D: Spring 2007 Class Ethos, Mission Statement and System of Accountability

Transformers.....Creating A Whole New World.

Spring 2007

If we all rise, we will rise as one and if we fall, we all fall together.

Community: We hold that a community is a group of people brought together by a common interest and built around an empathic investment in acceptance, positive discourse, and growth.

Accountability: We hold that accountability is a concept forged on an idea of democratic trust and responsibility, thus, active participation, collaboration, initiative, respect and responsibility are all criteria of accountability.

Goals: We hope to exit this course with a more critical understanding of both the potential, the realities, and the problems associated with the institution of education. We stand for equality of access, absence of oppression, and unified communal progress!

The delta, is a symbol of the process of change through overcoming challenges, which involves self motivation, willingness, respect, dedication, trust-worthiness, equality, accountability, commitment, integrity, open-mindedness, learning.

The tree is a symbol of the community that we're nourishing, and in which we swing. The community is composed by trust, integrity, fun, altruism, equality, growth, respect, impact, empowerment, leadership, democracy, openness, accountability and fruitfulness.

Our mission for Ed190 is to work as a community striving to uphold, inspire and engage through these values: democracy, commitment, respect, unity, happiness, supportiveness, cooperation, dedication, confidentiality, equity, active participation, reliability, compassion, attendance, making changes, diverse community appreciation and understanding, passion for education, honesty, integrity, open-mindedness, unconditional love, justice, well being of all, accountability, responsibility, impact and personal growth.¹⁰⁰

¹⁰⁰ Spring 2007 Class Creation, Democratic process started February 9, 2007 at SOA potluck. Students completed the above document in a democratic process at the class retreat March 10, 2007. Revisions were made throughout the semester based on the needs of the unfolding community.

“Being a Member of the Community Comes With Responsibility”

- I. **Attendance** – Attendance is mandatory. If you cannot come to class due to an extenuating circumstance, attach a journal so that your thoughts are present for the class. Also, answer one reading discussion question or provide some thoughts from the reading. It is not necessary for you to explain your absence. Please communicate your absence to the class via email.
- II. **Punctuality** – Class starts at 4:15 pm. Please make every effort to be there at this time. If you have a regular time conflict communicate that to the class.
- III. **Readings** – Readings are assigned each week via email. Team teaching groups will provide discussion questions to guide the reading. Please read and take a few notes so that you are prepared for discussion in class.
- IV. **Accountability Groups** – These groups will meet at the beginning of class on every other Thursday. In this group you should check in with each other regarding class assignments and individual progress in the class. What is happening with your attendance/punctuality, readings, journals, coop group progress, team teaching? Share and talk about all of it. Then take time to read each other’s journals or write feedback for each other.
- V. **The BOX:** The box is for class communication. Please use it for appreciations; to recognize individuals or to the class as a whole. This is not a “bitchin” box, but if you have a concern that you would like to address to the class or the SOA committee, please use the box in a constructive way.
- VI. **The Grade:** Accountability groups should determine each member’s class progress. This includes everything listed above. Writing qualitative feedback for groups members is a suggestion so that students have input on their progress from group members. Positive feedback + constructive suggestions can be written each time you meet on the back of your grading sheet/checklist.

To determine a final community grade –

- a. Team Teaching Groups will grade themselves as a whole group and determine a final grade for each individual. Give a grade out of 100 pts.
- b. Coop Groups will grade themselves as a whole group and determine a final grade for each individual. Give a grade out of 100 pts.
- c. Accountability groups will determine an individual grade for attendance, and class assignments. Give a grade out of 100 pts.

Step 1

Determine an individual grade in each area.

Step 2

Average together individual grades within the accountability groups.

Step 3

Average accountability groups to determine one class grade.

If someone removes him/herself from the community then it is not fair to give them the same privileges of those who remain active in the community. If you put in worthwhile effort than everything is good, if something big comes up then talk to SOA groups. Accountability groups will determine if one member is not being part of “the community” and will advise the SOA committee.

Accountability Groups

Group 1 – Ana, Ben, Olivia

Group 2 – Carolyn K., Eddie, Chinda, Truman

Group 3 – Paying, Evelyn, Ben W., Anne

Group 4 – Lorena, Travis, John, Damon

Group 5 – Amy, Carolyn W., Ilana,

Group 6 – Alice, Rod, Young

Group 7 – Bud, Anita, Tuyen

Group 8 – Mai-Ling, Heather, Sonia, Allison

¹⁰¹*"But after the long process, it felt that we have grown far and accomplished a functional and feasible system of accountability. For example, in my accountability group, it definitely shows how each of us are working because our group mates are working hard. In my group, I find that the four of us make promises to one another when it seems like we have been lagging in our work. Our goal for the SOA is to establish a system where our classmates are each responsible for their own work, which means doing it and turning it in on time. If one of us slacks off then the entire classroom suffers the consequences. For example, when a person does not show up for class than we lose a set of hands and open mind in our discussion, or if the person chooses not to do the reading assignment, then our class lacks in what can be a great discussion..."*

I feel like our system of accountability is a good thing. It is exactly what we need as a class, to hold us all accountable to the goal of building community. And, I think as a result of our community building, several other people who rarely voiced their opinions at the beginning of the semester have become prominent figures in our discussions.

I think the System of Accountability our community has created is quite strong. For the weeks to come, we need to make sure we implement our system. I want to make sure we meet in our accountability groups and actually encourage each other to be on top of the community's current situation. If we all hold our own weight, our group will thrive into a wonderful close-knit community.

As a community, I do think that if we all rise we will rise as one and if we fall we all fall together."

¹⁰¹ Students intentionally chose to include one students' reflection on the System of Accountability at the end of their document.

Appendix E - Class Syllabus Spring 2007

Education 190: Current Topics in Education

Syllabus

Paula Argentieri

Office: 3503 Tolman

Office Hours: Upon appointment.

Important Dates: **Personal Accounts Due: Tuesday, January 23rd**
****SOA Potluck: February 9th 4-7pm**
Cooperative Project Prospectus and Site Solidified: February 15th
****Mendocino Woodlands Class Retreat: March 2-4th**
Educator's Account Due: Tuesday, April 24th
****Final Community Coop Presentations: Thursday, May 3rd 4-8 pm**
Final Reflection and Portfolios: Thursday, May 3rd
****Final Exam/Potluck: Tuesday, May 8th 4-8 pm**
****No regular class on Thursday, January 18th**
****No regular class on Thursday, March 22nd**

**We are very lucky to have six outstanding, thoughtful, talented veteran Ed 190 students working with us this semester as part of Ed 190 B. Briana, Carolina, Kim, Lauryn, Nancy, Quyen, and Teresa will be assisting our class in many ways from sharing their own Ed 190 experiences with you, to facilitating class, to mentoring you on everything including community coop projects and team teaching.*

***These are mandatory meetings of Education 190. If you are unable to make these dates and times, you will need to register for another section of this course. The retreat and out of class activities will cost approximately \$60. Please note that no one will be turned away due to lack of funds. Please see us if the retreat fee is an issue for you at the beginning of the semester.*

“As a classroom community, our capacity to generate excitement is deeply affected by our interest in one another, in hearing one’s voices, in recognizing one another’s presence.”

–bell hooks, Teaching To Transgress

Community of Learners: Throughout the course we will learn from each other. It is our intention to create a class culture that encourages dialogue, multiple perspectives, and student generated learning experiences that extend beyond the classroom. The syllabus is a guide that will evolve and change as the class develops, and as we realize the collective knowledge and experiences the community brings. We are always open to your ideas and suggestions.

Building a community is an essential part of this class. We will eat together frequently as a means toward this end. You will be asked to bring snack at least once during the semester.

Overview & Learning Objectives

In this course, we will examine the current state of education through a process of problematizing it. We will thoughtfully consider the role of education in society utilizing personal experiences, theory from readings, and group projects. In doing so, we will explore the role of education in the social construction of hierarchy, inequality, difference, identity, and power. More specifically, we will look at the ways in which inequality (the misdistribution of resources in society) and oppression (including racism, classism, sexism, homophobia, anti-Semitism) are reproduced and perpetuated through the education system. We will also focus on how the education system can be positively transformed. Finally, we will look at how education impacts people’s lives, their practices, their visions of society, and their social relationships and we will explore education as contested territory, investigating how political agendas and power struggles influence what people learn.

Pedagogical Approach

Guiding Principles:

In this class we will think about and experiment with pedagogy, the way people learn. We will try out different approaches to teaching that make it possible for people to learn and to think in new ways. Everyone in this class will have an opportunity to teach. As much as possible, this

will be your class. Toward that goal, we will utilize principles of democracy within the class itself. We believe that education is a central process involving practices and institutions in our society, and we offer this course to help you think through it and become involved in it. The guiding principle behind our efforts is that informed citizens need to consider a variety of complex social, political, economic, and personal issues in order to engage in responsible dialogue and effective action on educational matters. We will define “education” broadly to encompass the formal and informal, the public and private, from birth until death and for generations to come.

We will work together to create a vision of the purposes and place of education in a society that strives to be authentically democratic. In addition, we anticipate that you will take control of your education as you come to understand it better. This process of taking control of your education involves active participation in teaching, discussion, and reflecting on current issues facing students in schools.

This is a survey class, meaning we are attempting to expose you to a variety of topics in one semester. We will not spend in depth time on any one topic, but you will have the opportunity to study topics further through the various required projects including team teaching and the community cooperative. Please follow your interests when choosing and designing these projects.

Structure of Class Meetings:

Tuesday Meeting 4–5:30 pm and discussion 5:30-6:30 pm

Thursday Meeting 4-5:30 pm and discussion 5:30-6:30 pm

System of Accountability:

This course is continually evolving. We expect you to contribute in significant ways to its creation during the semester and to its recreation for subsequent offerings. An important aspect of this process is the creation of a system of accountability by the students and instructors. Each student will be responsible for playing a role in the development of this accountability system. This system includes a process of developing a working mission statement, an evaluation of accomplishments and grading. The class as a whole will be responsible for developing criteria and procedures for determining grades. It is our goal to have the evaluation process facilitate the learning process, as well as the building of class community. As a result, the system of accountability must include some means by which people are responsible to the group as well as to themselves. You will be required to spend some time outside of class working on the system of accountability. The system of accountability is to be designed by the students of the class for the students of the class. If the system of accountability does not function to further the learning and growth of students, it must be revisited and possibly redesigned. **WE WILL SPEND A CONSIDERABLE AMOUNT OF TIME ON THE SYSTEM OF ACCOUNTABILITY**

THROUGHOUT THE SEMESTER. IT IS A SIGNIFICANT PART OF THE CONTENT OF THIS CLASS.

Creating the system of accountability may be the most important part of this course. The system of accountability takes the power from the teacher and places it in the hands of all participants in the class. As long as the teacher holds onto the power to grade a student, the power lies only in the teacher. Start thinking about what it means to be accountable in a democratic context. The process is critical and, thus, a part of the non-negotiables in this course.

Foundation of the Course

While the students drive this course, there are nine components that serve to guide our semester. Students will have considerable flexibility to creatively approach these challenging requirements. Other requirements may be added by the students; but these nine components may not be disregarded during the formation of the system of accountability. Each must be included in the design of the system of accountability.

1. Attendance, Participation and Engagement: This course is based on individual as well as group commitment and engagement throughout the semester. The learning in the class will largely take place through dialogue about reading materials, group projects, and class generated themes and experience. It is expected that each participant come **on time** and **fully prepared** to every class meeting (including all mandatory out of class activities), listen actively and respectfully to the thoughts and opinions of class members, and enrich the class by contributing ideas and insights. This class is a dynamic and collective creation. Input in discussion and dialogue is critical to its success. Participation, attendance and creating a mutually respectful environment are shared and mandatory responsibilities. In order for these goals to be met, attendance is mandatory at all class meetings.

2. Course Readings: During each session we will relate our discussion of a central educational issue to a critical analysis of a specified set of readings. The readings enhance our understanding of the issue and provide a common reference point for dialogue. In order to make these discussions successful, everyone needs to both read the assigned material and consider the issues carefully. Readings are assigned weekly via email. ***Readers for ED 190 are available at Krishna Copy on Telegraph***

3. Personal Accounts: We will begin the class with a “Personal Accounts” writing assignment, designed to help you analyze your own education and generate themes for class discussion. In a typed essay, critically reflect on your educational experiences (both formal and informal). Don’t just describe your experiences, but critically interpret and analyze them as well. The personal account

readings in section one of the reader should help you to reflect on your own education. For this writing assignment, we ask that you either **(1) Discuss your most empowering educational experience and your most disempowering educational experience or (2) Discuss the ways in which your educational experience was influenced by ethnicity, class, economics, politics, gender, sexual identity, etc.** These experiences can be school-related or they can draw upon other learning circumstances in your life. In addition, they may be separate events, connected events, or different sides of the same situation. Also, please briefly discuss your reasons for taking this course, either as they relate to you experiential account or not, and what you want from your education in general. This reflection must be at least 5 pages long and less than 10.

Due: January 23rd at the beginning of class

4. Interactive Journals: Journals invite you to critically reflect on all aspects of this course. You will be asked to compose at least one entry per week of at least one page in length beginning the first week of class (Minimum number of total entries by the end of the semester = 14). The nature of your reflections is entirely independent; however, entries **MUST** relate to topics discussed in ED 190. Journal entries may be reflections on the readings, class discussions, coop projects, team teaching, or the system of accountability. Also, they may include drawings, cartoons, poetry, song, or prose. Finally, they can include reviews of literature, movies, music, or media reports that deal with educational issues we are addressing in class.

Journal exchanges **serve to create an additional space for dialogue among students** in ED 190. Each of you is asked to respond to your classmates' journals during the semester. Please respond to a different journal each time and remember to **sign your responses** so we know with whom we're communicating with! The responses will be at least one page in length and relate specifically to at least one entry. Journal exchanges will happen during class time. **Please bring your journal in your portfolio to every class meeting.**

5. Community Cooperative: Building on a fundamental principle of critical pedagogy that knowledge is developed through transformative action, you will join with approximately three other students to design a project that addresses a specific "problem area" in education. (Group size does matter; we have found that groups with 3-4 members are the most effective.) Students with mutual interests will work together as a group. As a group you will perform background research and then design and implement a solution that will hopefully be sustained long after the completion of this course. The solution will grow out of the information the group gathers and information provided by community partners. In order to plan for your time at your co-op, **weekly meetings between all of your co-op group members are required. Each ED 190 student is required to spend at least 1 hour planning and 2 hours a week on site working within the community of your choice.** We will discuss this project in greater detail in class. * **ED 190 Bs will be assigned as mentors to each of your COOP groups.**

Prospectus Due: Thursday, February 15th

Coop Site Solidified: Thursday, February 15th

Final Coop Presentation and Summary: Thursday, May 3rd 4-8 pm

6. Team Teaching: In groups of 3 or 4, students will be responsible for teaching for 80 minutes once during the semester. During the lesson planning, you should feel free to be as creative you like. Also, hold a preliminary planning meeting at least 2 weeks in advance of your lesson.

Your group must do the following:

- Meet with your ED 190 B mentor at least once and 2 weeks before teaching. All members of your team teaching group must be at this meeting. This meeting is critical as it will allow your lesson plan to develop as effectively as possible.
 - Choose readings and discuss the major arguments and issues involved in your topic.
 - Lead a discussion in class that allows students to input their opinions. Planning for discussion and activities takes at least 3-5 hours outside of class.
 - Relate the issues to current educational events (Why is this issue important now?).
 - Find 1 article in a newspaper or other current event publication that pertains to your week's theme. **Distribute this to the class for review during the class meeting before your scheduled teaching day.** This is another way for you to *influence the curriculum*. Please take this responsibility seriously and find a substantive article that you will utilize during your teaching period. Please include an annotated bibliography with your article. (An annotated bibliography is just a sentence or two describing why this reading is of value and where it came from.)
 - Use the lesson plan format provided and email your lesson plan to Paula and the Bs by the Sunday night previous to your teaching day.
- **We will copy articles for you if they are given to us a week in advance.**

7. Educator's Account: For this assignment, please interview an educator—principal, teacher, school counselor, or school psychologist about their struggles and successes with students. Interviewing an educator that you met during your Coop project is a fruitful endeavor. Or, sometimes students choose a favorite educator from their own experiences in school. Please do not interview a relative unless you ask in advance. Also, please do not interview an educator on campus at UC Berkeley unless you ask in advance. As much as possible find people that will enrich the discussions we've had in class with meaningful real world experience. Incorporate themes that we've discussed in class, as well as particular socioeconomic issues that your interviewee faces at his/her school. The theme of the paper is *How Is Education A Vehicle For Social Change?* How are educators facing the issues we have discussed in class? What are their solutions? How is their practice contributing? Please come to class ready to share your experience! Write up your reflections of the interview—focusing on what was most interesting to you. (We don't need a transcription of the interview!) This reflection should be 2-5 pages in length.

DUE: Tuesday, April 24th

8. Final Reflection Paper and Participatory Evaluation: There will be a non-traditional final exam. This will include a thoughtful, typewritten reflection and evaluation of your own experience and the course. You will be asked to evaluate learning peers, as well as yourself. Please be prepared to spend several hours writing this important paper outside of class.

****Final Paper and Portfolios are due at the beginning of class on May 4th****

9. Portfolio: Each student is asked to keep a portfolio of all of your work in ED 190 which will be evaluated however you decide in your system of accountability. Portfolios have been

found to be an effective way to assess student growth and performance over time in elementary, secondary, and college classrooms. Each student's portfolio should include (but is in no way limited to) the following artifacts from our class:

- Mission Statement
- System of Accountability Notes and Plan
- Attendance Spreadsheets
- Readings Checklist
- Class Notes
- Personal Account
- Journals
- Team Teaching Lesson Plans
- Supplementary Team Teaching Readings for each week
- Coop group project proposals and background research
- Coop group plans, meeting notes, time logs, correspondence
- Coop group final reflection and evaluation
- Final Paper

*****Use a binder to organize your portfolio. Start organizing a binder during the first full week of class. I have used binders available for all of you.**

Any questions?? Please don't hesitate to ask one of us for clarification at anytime about anything. ☺

Appendix F - Reader Table of Contents Spring 2007

I. Building Our Community

- Allen, C. (January/February, 1994). "First They Changed My Name...: Deep in Appalachia, Education Came with a Price." *Ms.* January/February: 25-27.
- Kingston, M.H. (1994). "Girlhood Among Ghosts." *Crossing Cultures*. Kingston et al. New York: Macmillan:19-23.
- Miranda, D. (1993). "I Hated Myself." *New Youth Connections*. P. Kay, et al. New York City, Youth Communication. April, May and June: 34-39.
- Dworkin, A. (2002). "Silent Night" and "The Bookstore." In *Heartbreak*. NY: Basic Books.
- Rierson, S. and Duty, L. (2003). "Conscientiazacao: Latina Women, American Students, and Empowerment in the Social Studies Classroom." *Social Education*. 67(1), pp. 33-37.
- McKnight, J., and Kretzman, J. (1993). Introduction and Capturing Local Institutions from "Building Communities from the Inside Out: A Path Toward Finding and Mobilizing a Community's Assets." ACTA Publications, Chicago, IL.

II. Social Purposes of Education

- Labaree, David F. (1997). "Public Goods, Private Goods: The American Struggle Over Educational Goals." *American Educational Research Journal*. v34, n1, pgs.39-81.
- Tyack, David. (1976). "Ways of Seeing: An Essay on the History of Compulsory Schooling" *Harvard Educational Review* 46 (3): 355-389.
- Harding, S. (1978/9) "Is the Equality of Opportunity Principle Democratic?" *The Philosophical Forum*. X (2-4): 206-233.
- Ehrenreich, B. (1996). "What Yale is Teaching Us." *Social Text* 49: 1-4.
- Tannock, S. (2006). "Higher Education, Inequality and the Public Good." *Dissent* Winter: 20-26.
- Meier, Deborah. (1995) "In Defense of Public Education." *The Power of Their Ideas*. Boston, MA: Beacon Press. Pgs 1-11
- Oakes, Jeannie and Lipton, Martin. (2003). "Ch 1: Schooling: Wrestling with History and Tradition." *Teaching to Change the World*. New York, NY: McGraw Hill. Pgs. 2-25
- Ravitch, D. (2001). "Education and Democracy," in *Making Good Citizens: Education and Civil Society*, "Introduction." New Haven: Yale University Press.
- Tyack and Cuban. (1995). "Why the Grammar of Schooling Persists." In *Tinkering Toward Utopia*. Cambridge: Harvard University Press.

III. Democracy

- Brodhagen, B.L. (1995). "The Situation Made Us Special." In M. Apple and J. Bean (Eds), *Democratic Schools*. (pp. 83-99). Alexandria, VA: Association for Supervision and Curriculum Development.
- Freire, Paulo. (2003) *Pedagogy of the Oppressed*. New York: Continuum. Pgs 71-86.
- Meier, Deborah and Schwarz, Paul. (1995). "Central Park East secondary School: The Hard Part is Making It Happen." *Democratic Schools*. Ed. Micheal Apple and Hames Beane. Alexandria, VA: ASCD. Pgs. 26-40.
- Pitkin, Hanna and Sara Shumer. (1982) "On Participation." *Democracy*: vol. 2 no.4. pgs. 43-50.
- Pezone, M., and Singer, A. (1997) Empowering Immigrant Students Through Democratic Dialogues. *Social Education*. 6(12), pp. 75-79.
- Fadiman, Anne. (1997). "Do Doctors Eat Brains?" In *The Spirit Catches You and You Fall Down*. New York: Farrar, Straus and Giroux.

IV. Pedagogy

- Dewey, John. (1897). "My Pedagogic Creed." *The School Journal*. Vol. LIV, No. 3, pp 77-80.
- Freire, Paulo. (1992) *Pedagogy of the Oppressed*. New York: Continuum. Pgs. 75-118.
- hooks, bell. "Engaged Pedagogy," in *Teaching to Transgress: Education as the Practice of Freedom*. New York: Routledge, 1994, pp. 13-22.
- Hope, Anne and Timmel, Sue (1984). *Training for Transformation: A Handbook for Community Workers*. Mambo Press, Zimbabwe.
- Palmer, Parker. (1998). "The Heart of a Teacher." In *The Courage to Teach*. San Francisco: Jossey-Bass.
- Stigler, James W. and Hiebert, James. "The True Profession of Teaching," in *The Teaching Gap*, New York: The Free Press, 1999, pp. 169-179.
- Traver, R. (1998). "What Is a Good Guiding Question?" *Educational Leadership* 55 (6): 70-73.
- Wilson, B. and Corbett, H.D. (2001). "The Teachers Students Wanted." In *Listening to Urban Kids: School Reform and the Teachers They Want*. NY: State University of New York.

V. Standards and Assessment

- Kohn, Alfie. (1999) *The Schools Our Children Deserve*. Houghton Mifflin Company: Boston, MA. Pgs 40-46 and 191-208.
- Meier, Deborah. (2000). "Educating a Democracy." *Will Standards Save Public Education?* Boston, MA: Beacon Press. Pgs. 3-31.
- Popham, James. (2004). "The No-Win Accountability Game." In *Letters to the Next President*. New York: Teachers College Press.

Asimov, Nanette. (2004). "UC Regents raise grade standard: Move to reduce eligibility means incoming students will need a B average." *San Francisco Chronicle*. September 24, 2004.

Thernstrom, Abigail. (2000). "No Excuses." *Will Standards Save Public Education?* Boston, MA: Beacon Press. Pgs. 35-39

Wise, Judy and Bone, Wendy. (1989) "Why Grades are Oppressive." *The Daily Californian*. January 24

VI. Funding and Control

Bastian, A. "Is Public School 'Choice' a Viable Alternative?" in *Rethinking Schools*, Levine, D. et al, eds. New York: The New Press.

Kozol, Jonothan. "Whittle and the Privateers." *The Nation*, 9/27/92, pp. 272-78.

Manning, Steven. "Students for Sale." *The Nation*, 9/27/99.

Meier, Deborah. "Choice Can Save Public Education," in *The Power of Their Ideas: Lessons for America from a Small School in Harlem*. Boston: Beacon Press, 1995, pp. 91-104.

"Introduction: No Child Left Behind." (www.ed.gov/nclb/overview/intro/index.html).

Frankin, Al. "The No Child Left Behind Standardized Test."

Shultz, Jim. "How Big Corporations Became Proposition 13s Biggest Winners." *Democracy in Action*, www.democracyctr.org.

UCLA/IDEA. (2004). "Williams Versus California"

"A Guide to California's School Finance System." (2004)

The Staff of Education Week. (2000). "Lessons of a Century: A Nation's Schools Coming of Age." *Editorial Projects in Education*, Bethesda, MD.

VII. Class, Economics and Poverty

Bowles, S. and H. Gintis. (1976). "Beyond the Educational Frontier: The Great American Dream Freeze." In *Schooling in Capitalist America*. Basic Books.

MacLeod, J. (1995). Chapter 11 from *Ain't No Makin' It*. Boulder: Westview Press.

Scott, J. (2005). "Life at the Top in America Isn't Just Better, It's Longer." *New York Times*, May 16.

Anyon, J. (1997). "Ch. 1: Cities, Urban Schools, and Current Visions of Education Reform." *Ghetto Schooling: A Political Economy of Urban Educational Reform*. New York: Teacher's College Press.

Asimov, N. (2004) "Brown vs. Board of Ed: 50 Years Later Segregation by Income." *San Francisco Chronicle*. 5/16/04.

Kozol, J. (1992). "Ch 2: Other People's Children." *Savage Inequalities*. New York: Harper Perrenial.

Pittman, K. (2003). "On Nature Versus Nurture, Success and Failure." *Youth Today*, October 2003, 12(9), 24.

Putnam, J. (2003). "Nearly All Troubled Schools In High-Poverty, Minority Neighborhood." *Ann Arbor News* (July).

Savage, D. (2003). "Poor hardest to find on campus, Report: Low income students more scarce than minorities." *Los Angeles Times* (April).

Allison, D. (1994). "A Question of Class." In *Skin*. Ithaca: Firebrand Books.

Summer, L. (2003). "Prologue." *Learning Joy From Dogs Without Collars*. New York: Simon & Schuster.

Whiting, Sam. (2005) "The High Cost of Higher Education." *San Francisco Chronicle*. 1/9/2005.

VIII. Race and Ethnicity

California Education Code 220-221.1

Foner, E. and Kennedy, R. (2004) "Brown at 50." *The Nation*. 5/3/2004.

Brown, Michael. (2003). "Of Fish and Water." In *Whitewashing Race: The Myth of a Color-Blind Society*. Berkeley: University of California Press.

McIntosh, P. (1989). "White Privilege: Unpacking the Invisible Knapsack." *Peace and Freedom*. July/August.

McIntosh, P. (1988). "Understanding Privilege." *Excerpted from a presentation, Understanding Correspondences Between White Privilege and Male Privilege Through Women's Studies Work*.

Meier, D. "The Achievement Gap." In *Schools We Trust: Creating Communities of Learning in an Era of Testing and Standardization*. Boston: Beacon Press.

Spencer, M. (2003). "Historical and Developmental Perspectives on Black Academic Achievement." In *Surmounting All Odds*. Greenwich: Information Age Publishers.

McDermott, R. (1987). "The Explanation of Minority School Failure, Again." *Anthropology and Education Quarterly*. 18: 361-364.

Nieto, S. "Multicultural Education and School Reform." *Affirming Diversity*. Longman Publishers USA.

Yamato, G. (1990). "Something About the Subject Makes It Hard to Name." *Making Face, Making Soul*. San Francisco: Aunt Lute Books.

Frontline. "Secrets of the SAT: Race Sensitive Admissions: Timeline of Legal Cases."

IX. Language and Culture

Delpit, L. "The Silenced Dialogue: Power and Pedagogy in Educating Other People's Children." *Other People's Children: Cultural Conflict in the Classroom*: 21-47.

Fillmore, L.W. "Against Our Best Interest: The Attempt to Sabotage Bilingual Education." *Source Book: Language Diversity and Education*: 367-376.

- Kilduff, P. (2004) "Making the Grades." *San Francisco Chronicle*. 5/14/2004.
- Olsen, L. (1997) "Learning the Language of America." *Made in America: Immigrant Students in Our Public Schools*. New York: New Press, 90-105.
- Perry, T. and Delpit, L. "Embracing Ebonics and Teaching Standard English: An Interview with Oakland Teacher Carrie Secret." *The Real Ebonics Debate: Power, Language, and the Education of African-American Children*: 79-88.
- Ryan, J. Race divides our English into dialects. *San Francisco Chronicle*. 5/16/04.
- Argument in Favor of Proposition 227.
- Jespen, C. (2005). "No Child Left Behind Leaving English Learners Behind?" *Contra Costa Times*. May 9, 2005.

X. Gender Equity

- California Education Code Section 221.5-231.5
- Espinosa, L. (2003). "Seventh Graders and Sexism." (Spring).
- Ferguson, A. (2000). "Naughty by Nature." *Bad Boys: Public Schools in the Making of Black Masculinity*. Ann Arbor: University of Michigan Press.
- Kipen, D. (2004) "Long out of fashion . . ." *San Francisco Chronicle*. 4/13/2004
- National Coalition for Women and Girls in Education (2002). *Title IX at 30: Report Card on Gender Equity*. Washington D.C.: AAUW, 1-7 & 59-62.
- Pipher, M. (1994). "Saplings in The Storm." In *Reviving Ophelia: Saving The Selves of Adolescent Girls*. New York: Ballantine Books.
- "10 Quick Ways to Analyze Children's Books for Racism & Sexism." by the Council on Interracial Books for Children.
- Summers, L. (2005). "Remarks at NBER Conference on Diversifying the Science and Engineering Workforce." January 14, 2005.
- Whalen, J. and Begley, S. (2005). "In England, Girls are Closing Gap with Boys in Math." *Wall Street Journal*. March 30, 2005.
- Weiner, Arnot and David. (1997). "Is the Future Female?" In *Education: Culture, Economy and Society*. Oxford: Oxford University Press.
- Holland, B. and Chan, L. "Walking While Female."
- Williams, D. "When I Was A Boy."

XI. Sexual Identity in Schools

Basic Definitions

- hooks, bell. (2001). "Embracing Gayness." In *Salvation*. New York: Perennial.
- Language of California Education Code AB537 compiled by the ACLU including handout "What The Classroom Teacher Can Do."

- West, C. (1996). "Cornel West on Heterosexism and Transformation: An Interview." *Harvard Educational Review*, 66(2), 66-76.
- Mayo, C. (2002). "Education by Association." In *Getting Ready for Benjamin*. Oxford: Rowman and Littlefield Publishers, Inc.
- Jimenez, K. (2002). "Can of Worms: A Queer TA in Teacher Ed." In *Getting Ready for Benjamin*. Oxford: Rowman and Littlefield Publishers, Inc.
- Woog, D. "In and Out: Two Teachers' Decisions." *School's Out, The Impact of Gay and Lesbian Issues on America's Schools*. Boston: Alyson Publications, Inc.
- Johnston, A. (1998/9). "Out Front." *Rethinking Schools* 13 (2).
- Gordon, L. "What Do We Say When We Hear 'Faggot'?" Adapted from an article that appeared in the *Bulletin of the Council on Interracial Books for Children*, Vol. 14, 3-4.

XII. Tracking and Labeling

- Bigelow, Bill. (1995). "Getting Off the Track: Stories from an Untracked Classroom." In David Levine et al., eds., *Rethinking Schools*. New York: Arno Press.
- Mann, A McIntyre, M (1992). "Debate: Should Schools Eliminate Gifted and Talented Programs?" *NEA Today*.
- Nevi, C (1987). In Defense of Tracking. *Educational Leadership*, 44(6), 24-26.
- Oakes, J. (1995) "Two Cities' Tracking and Within-school Segregation." *Teachers' College Record*. v96, n4.
- Oakes, J. (1985). "Tracking" and "The Distribution of Knowledge." In *Keeping Track*. New Haven, Yale: University Press.
- Wells and Serna. (1996). "The Politics of Culture: Understanding Local Political Resistance to Detracking in Racially Mixed Schools." *Harvard Educational Review* 66: 93-118.

XIII. Students with Disabilities

Basic Definitions

- McDermott, R. and Varenne, H. "Adam, Adam, Adam, and Adam: The Cultural Construction of a Learning Disability." In *Successful Failure*. Boulder: Westview.
- Blackhurst, A.E. (1985). The Growth of Special Education. In Berdine & Blackhurst (Eds.), *An Introduction to Special Education* (2nd ed., pp 13-20). Boston: Little, Brown, Co.
- Hartmann, T. (2000) Why Do So Many Smart Children With ADD Fail In Our Public Schools? *Mythical Intelligence, Inc*.
- Mastropieri, M.A., Scruggs, T.E. (2000). *The Inclusive Classroom: Strategies for Effective Instruction*. Upper Saddle River, NJ: Prentice Hall: 12-25.
- Mooney, J. & Cole, D. (2000) Learning Outside the Lines. New York: Simon and Schuster: 29-50.
- The International Dyslexia Association (2000). Dyslexia Basics (Fact Sheet #962-05/00). Baltimore, MD.

XIV. Violence in Schools

- Lorde, A. (1977). "The Transformation of Silence into Language and Action." In *Sister Outsider*. Freedom, CA: The Crossing Press.
- Conquergood, D. (1996) "The Power of Symbols" *One City*, Summer 1996.
- Noguera, Pedro. (2003). "The Culture of Violence and the Need for Safety in Schools." In *City Schools and the American Dream*. New York: Teachers College Press.
- "It's a Shame that you Have to Walk Down the Street not Knowing What's Going to Happen to Us –The Sakia Gunn Murder." Democracy Now, July 14, 2003.
- Bai, Matt. (1999). "Anatomy of a Massacre." *Time*. May 3, v133 i18 p24.
- Garbarino, J. (2001). "Making Sense of School Violence, Why Do Kids Kill?" In *School Violence: Assessment, Management, Prevention*. Washington, DC: American Psychiatric Publishing, Inc.
- Rimer, S. "Unruly Students Facing Arrest, Not Detention." *The New York Times*. Jan 4, 2004.
- Skiba, Russ and Peterson, Ruth. (1999) "The Dark Side of Zero Tolerance." *Phi Delta Kappan*. Vol. 80, pgs. 372-376; 381.
- Sturrock, C. (2004) Kids who have known violence study how to end it. *San Francisco Chronicle*. 8/28/04.
- Aguirre, B. "Shots fired in gang clash." *Argus*. October 12, 2004.

XV. Schools and Communities

- Dryfoos, Joy G. (1994). "The Full-Service Vision: Responding to Critical Needs." In *Full Service Schools: A Revolution in Health and Social Services for Children, Youth and Families*. San Francisco: Jossey-Bass Publishers.
- Kohl, H. (1998) "A Lifetime of Teaching" and "Setting Out". In *The Discipline of Hope*. Simon and Schuster.
- Noguera, Pedro A. (1999). "Transforming Urban Schools Through Investments in Social Capital." In *Motion Magazine*, May 20, 1999.
- Portes, A. (1998). "Social Capital: Its Origins and Applications in Modern Sociology." *Annual Review of Sociology*. 24: 1-24.
- Sandler, Alan. "Learning from the City."
- Stone, Doherty, Jones and Ross. (1999). "Schools and Disadvantaged Neighborhoods." In *Urban Problems and Community Development*. Washington, DC: Brookings Institution Press.

XVI. Education as a Vehicle for Social Change

- Horton and Freire. (1990). "Education and Social Change." In *We Make the Road by Walking*. Philadelphia: Temple University Press.
- Anyon, J. (2005). "Introduction" and "Putting Education at the Center." In *Radical Possibilities*. New York: Routledge.

- Davis, A. (1985) "Art on the Frontlines." In *Women, Culture and Politics*. NY: Vintage.
- Bigelow, Bill. (1995). "*The Lorax: Dr. Seuss Revisited and Revised.*" In David Levine et al., eds., *Rethinking Schools*. New York: Arno Press.
- Finn, Chester E. "What is a Charter School?" In *Charter Schools in Action: Renewing Public Education*. Princeton: Princeton University Press.
- Kohl, Herbert. "The Story of Rosa Parks and the Montgomery Bus Boycott Revisited."
- Philadelphia Student Union: Platform for School Reform. www.phillystudentunion.org, October 2000.
- St. Clair, Katy. "The Media is the Message." *East Bay Express*, October 31, 2001.
- Due, Linnea. "Revolution at Oakland Unified." *East Bay Express*, October 23, 2002.
- Coughlan, Sean. "The Public Schools of Finland." BBC News, November and December, 2004.

Appendix G: Ed 190 Applications**The application for Education 190 A and Education 190 B****EDUCATION 190: Current Issues in Education**

Spring 2007

Applications are due **Wednesday, January 17th by 5:00pm.** You may turn in the applications to **3503 Tolman.**

**** Final decisions regarding class admission will be posted up by Wednesday night, January 17th @ 3503 Tolman and** instructors will notify you through e-mail.

General Information

Name: _____

Date of Birth: _____

Year in School: _____

Major/Minor: _____

Address: _____

Phone Number: _____

E-mail Address: _____

(please print legibly)

Ethnicity/Nationality/Religious Background (optional): _____

Background Information

Please describe some previous relevant experience you have had in the field of education (as teacher, teacher assistant, tutor, mentor, etc).

Please list any previous related education courses you have taken at Cal.

What type of school did you mostly attend during your K-12 educational experience?
(rural/urban/rich/poor)

We want to know.....

Why do you want to take Education 190?

Do you have any other information that might help us make a wise decision?

If you had to do the selection for this class, how would you do it and why?

4) Why do you want to take Ed 190B?

5) What other experiences/classes/opportunities have you had that will benefit you and others in Ed 190?

6) What abilities/skills/values do you have that will add to the class's experience?

Logistical Stuff:

What time would fit into your schedule?

We are looking to explore the potential of the role of the 190 B student. Listed below are several possible directions that Ed 190 B could take. Please check all options that you would be interested in or willing to undertake. If there is another option that is not listed but you think is interesting and feasible, add it in the space provided.

Instructional Assistant:

The Ed 190B student would assist the instructor in creating lesson plans, guiding the class, and/or leading discussion. He/she would also act as a mentor/guide to Co-Op groups as they plan and implement their project.

Extended Learning:

The Ed 190B students would work in collaboration as a learning community to further explore topics of particular interest through more complete readings, personal research, interviews, etc. The group would create a system of accountability and a culminating project to guide its process and progress.

Super Co-Op:

For Ed 190B students who wish to take a community cooperative project to the next level, working as a group to create or continue an ambitious project with clear and long-term objectives.

Appendix H: Philosophy of Teaching Statement - Spring 2002

Philosophy of Teaching

“To educate as the practice of freedom is a way of teaching that anyone can learn. That learning process comes easiest to those of us who teach who also believe that there is an aspect of our vocation that is sacred; who believe our work is not merely to share information but to share in the intellectual and spiritual growth of our students.”

--bell hooks, *Teaching To Transgress*

I have created and implemented innovative curricula in high schools, elementary schools and non-profit organizations across the country. These experiences have confirmed for me that education becomes the practice of freedom when teachers create innovations that release students from steadfast traditions, while integrating pedagogical theory that is alive and engaging. Closing the gaps between curriculum, instruction, assessment, and students' lives requires a thorough investigation into what works. “What works” starts with the notion that education can be nothing less than a catalyst for empowerment.

I create my classroom community as an empowering and safe community for all of my students. I design curriculum that situates students in an engaged learning environment as informants of their own experiences, and gives them the tools to connect their lives to larger societal issues. I believe in the art of teaching, and in leading students toward avenues that build community and create dynamic opportunities for transformation. I am dedicated to education as a real possibility for social transformation and to setting the tone for the next generation of students and teachers.

“The process of growth, of improvement and progress, rather than the static outcome and result, becomes the significant thing...Not perfection as a final goal, but the ever-enduring process of perfecting....”

--John Dewey, *The Challenge of Classroom Practice*

According to the *California Standards for the Teaching Profession*, it is a teacher's responsibility to assist all students to become self-directed learners who are able to demonstrate, articulate, and evaluate what they learn. Assessing student learning is not solely the teacher's responsibility. Empowering students to track their own progress may be a key entry point for student engagement with the curriculum.

I am looking forward to including students in their own learning process, and to providing opportunities for them to track their own progress in portfolios and collaborative projects. Information that stands alone without relevancy to students' lives doesn't appeal to the learner and thus doesn't support student growth. Dewey's theory says that education requires the effort and attention of the learner. If we present material as subject matter to be memorized and regurgitated we are presenting a fragmented education to our students. If we allow students to utilize and integrate the curriculum into their lives, we are allowing them the opportunity to embrace learning as a practice for living a successful life.

Ignoring the ways in which classroom practices influence dispositions like self-esteem, initiative, and openness toward learning, diminishes student chances at a good life. My ultimate goal is for students to take the reins of their education with my guidance and to have the knowledge they source from each other be just as important as the knowledge they source from me. I believe in action and creating the classroom as a radical space of possibility for all students. I am in the inquiry of what works and how our education system can open doors for everyone. I am committed to creating powerful communities of learning and to leading my students toward revealing their talents and hidden voices. I want them to believe in themselves and their abilities to create their lives as they choose.

Student diversity is the essence of teaching and allowing this diversity to co-exist with the curriculum and instruction is a constant investigation and developing practice. My current investigations and developing practices include using a variety of instructional strategies that meet all of the students' needs and modifying practices that don't meet all of the students. This includes giving instructions that all students understand, diversifying learning activities, staggering objectives in the agenda by skill and using a lot of repetition. Also, I am currently exploring having students work in pairs based on ability level and encouraging paired work as access to all students learning. Valuing the diverse experiences, knowledge, skills, and proficiencies that students bring to the class is both daunting and exciting. Currently I am practicing how to design student-centered curriculum that creates an atmosphere of freedom.

Appendix I: Personal Account Assignment and Lesson Plan

Assignment

Personal Account: We will begin the class with a “Personal Account” writing and sharing assignment, designed to help you analyze your own education and generate themes for class discussion. In a typed essay, critically reflect on your educational experiences (both formal and informal). Don’t just describe your experiences, but critically interpret and analyze them as well. The personal account readings in section one of the reader should help you to reflect on your own education. For this writing assignment, we ask that you either **(1) Discuss your most empowering educational experience and your most disempowering educational experience or (2) Discuss the ways in which your educational experience was influenced by ethnicity, class, economics, politics, gender, sexual identity, etc.** These experiences can be school-related or they can draw upon other learning circumstances in your life. In addition, they may be separate events, connected events, or different sides of the same situation. Also, please briefly discuss your reasons for taking this course, either as they relate to your experiential account or not, and what you want from your education in general. **Please note that these accounts will be shared amongst your class members. It is our aim to create a safer environment for sharing personal experiences. Please note that your experiences are respected and toward that end feel free to share a little more than you might share normally. Also, papers should be a minimum of 5 pages and not longer than 10.**

Due: January 25, 2007

Lesson Plan

Week 2: Thursday, January 25, 2007

Lesson Title: The beginning- Personal Accounts

Goal: We will begin sharing our stories today, and as a group we will learn more about each other on a more personal level while practicing respect, active listening and open-mindedness.

Objectives: SWBAT (Students will be able to....)

Recall every member’s name and practice their listening skills while “holding their hearts in their hands”

Actively listen to the thoughts and point-of-views of community members of different communication styles/backgrounds, and apply those thoughts to their own understanding of current social issues in schooling

Share ideas of what community and effective communication look like.

Readings to be assigned: McKnight- 1-11 , Wolk- Classroom as Community

Materials: Kleenex, Personal Accounts, Nametags (are these done??), Extra Copies from of the syllabus, etc, Snack + napkins and utensils needed, example of student portfolios, Communication/Dialogue Handout, butcher paper, markers

Time and activity	Description	Notes
2:00 <i>Getting Started</i>	<p>Name Tags:</p> <p>During set up, put all name tags on a table and tell students as they come in to grab a name tag and find the student who has that adjective.</p>	<p><u>Reminders on board about Important Due Dates:</u></p> <p>Readings</p> <p>Journal #2</p>
2:10 <i>Is everyone here?</i>	<p>Bs:</p> <p>Ask the class if anyone is not there due to name tags still being on table. Describe how we will come up with a system of accountability as a class as the course goes on, but this will be our system for now.</p> <p>Bs:</p> <p>Introduce yourself briefly, and ask class if anyone can name the whole class with their adjective.</p>	

Time and activity	Description	Notes
<p>2:20</p> <p><i>Personal Accounts</i></p>	<p>Paula:</p> <p>Introduce why we share our <u>Personal Accounts</u>. Remind students to only read a small portion and give any background information necessary.</p> <p>Share more about "Listening for the Gold". Distinguish between critical listening and active present listening as referenced in the reading.</p> <p>Begin the discussion by referring to the article, <i>Taken from the Places that Scare You</i>. What did students glean from this piece and what pieces of this work should/could we bring into the classroom community we are building? Refer briefly to other readings.</p> <p>Ask students to take notes <u>after each</u> person shares. A few words or statements to synthesize the current social issues highlighted in their sharing/writing.</p> <p>Bs: Remind students that there is no "right" way to share, as a class we must support every contribution. Sharing may be difficult, and it is our responsibility to hold the space for listening without judgment.</p>	<p><i>Popcorn reading in a circle. Sit next to someone you have never met.</i></p> <p>B's: <i>Model active listening</i></p> <p>.</p>

	<p>Practice: Dyad Sharing</p> <p>Ask community to pair up with a person across the room from them. Explain that during dyad sharing, only one person may speak while the other actively listens. After the speaking is complete, the listener will recreate what she/he heard. Then the speaker will confirm.</p> <p>Each partner will be given 3 minutes to share their journal</p>	<p><i>Debrief after each round in whole group</i></p>
<p>3:50</p> <p>We will stop at 3:50 whether we finished or not.</p>	<p>Whole Group Sharing: Personal Accounts - popcorn style</p> <p>Debrief: What issues came up through our sharing?</p> <p>Take as many answers as possible and make a large list on the board.</p> <p>Bs: Introduce Coop projects, and ask a few of the Bs to share their past projects. (Ask students to prepare for Thursday by researching current social issues they are interested in and bringing in a current event. Also reading the McKnight piece. Mention this is preparation for next class.</p>	<p>Bs: Write issues on the board.</p>

3:55	Bs: Review handout on dialogue. Acknowledge class for sharing personal experiences	Handout: Dialogue as a Process
------	---	--

Appendix J: System of Accountability Lesson Plan

Week 5: Friday, February 9, 2007

Lesson Title: SOA Potluck

Goal: We will create a solid foundation for the most amazing system of accountability!! We will take the power out of our hands and place the power in the hands of the community....!

Objective: SWBAT participate in the creation of their SOA through cooperation and equal voices.

SWBAT Formulate the democratic principles and goals that will go into the mission statement for the class. Create a mission statement that reflects the goals and interests of the community. This statement will inspire everyone toward learning and action.

Understand and practice consensus as a whole group

Actively listen to the thoughts and point-of-views of community members as they practiced during paired (dyad) sharing.

Have a lot of fun together as a community!

Gain new insights about their education both past, present and future

Readings/Assignments: Non-violent Communication Supplemental Article, Consensus Article, Inspiration Handout, Be prepared to share what is going on with their co-op group and get any feedback from the community. Deepen the prospectus and hand in draft #2.

Inspiration:

It takes a lot of courage to release the familiar and seemingly secure, to embrace the new. But there is no real security in what is no longer meaningful. There is more security in the adventurous and exciting, for in movement there is life, and in change there is power. -- Alan Cohen

Until one is committed, there is hesitancy, the chance to draw back, always ineffectiveness. Concerning all acts of initiative (and creation) there is one elementary truth, the ignorance of which kills

*countless ideas and splendid plans: that the moment one definitely commits oneself, then Providence moves too. All sorts of things occur to help one that would never otherwise have occurred. A whole stream of events issues from the decision, raising in one's favor all manner of unforeseen incidents and meetings and material assistance, which no man (woman) could have dreamed would have come his way. "Whatever you can do, or dream you can, begin it. **Boldness has genius, power, and magic in it.***

by William H. Murray (from his book "The Scottish Himalayan Expedition")

Materials: Pizza, butcher paper, markers, tape

Potluck Set UP: Tables, Food/Beverages

Bring HATS!! Nametags+ plates, cups, napkins, silverware + copies of inspirations +consensus handout+sample mission statements

Time and activity	Description	Notes
6:00 Set-up/Be on time!!	<p>Organize tables into one long banquet.</p> <p>Set up tables off to the side for food. Create a flow that easeful and has two sides.</p> <p>Write agenda and inspiration on the board.</p>	B's: Make sure we hang up the mission statements and anything other art they've created.
6:30 Eat	Bs: Everyone get their grub on. While getting said grub on have the students share about their hat.	
7:00 Mission Statement groups	<p>Paula: Review goals for the potluck</p> <p>Have everyone break up into the mission statement groups they had in class to finalize their mission statement.</p>	<p>Bs: Walk around and each join a group</p> <p>Add a Quick Fix or any</p>

	<p>*Guiding questions:</p> <p>What are our goals for the semester? What do we want to accomplish? What are the principles we care about? What democratic principles do we want include in our learning experience? What is worth striving toward this semester as a community?</p>	<p>other icebreaker if it is needed.</p> <p>Chitty Bang Bang??</p> <p>10x more excited</p>
<p>7:30</p> <p>Present mission statements</p> <p>7:45</p> <p>SOA</p> <p>8:00</p> <p>Committee Work</p>	<p>Bs:</p> <p>Have the groups present the mission statements.</p> <p>Paula: Review the purpose of the SOA. Review readings. Consensus Handout</p> <p>Explain and then turn over facilitation to the class community. Guide the students toward establishing who will facilitate and how this position of power will be implemented and possibly rotated.</p> <p>Guiding questions:</p> <p>How will we ensure effective communication as a group?</p> <p>How will facilitation of democratic processes work?</p> <p>What is the overall purpose for accountability in the class and how does this tie into our mission statement?</p> <p>Facilitator: Guide the class toward devising a system to establish consensus and guidelines for effective communication as a whole group. Begin to explore the purpose of accountability</p>	<p>Establish Committees:</p> <p>Suggestions and guiding questions:</p> <p>Mission Statement - Take ideas from the existing drafts. Create an inspiring statement that will guide the creation and commitment of the SOA. It should be dynamic and all encompassing. This is the guiding force for all of it!!</p> <p>Communication/Consensus How will communicate effectively as a group? How will we ensure democratic principles? What is consensus and how will achieve this? What systems for communication do we need?</p> <p>Overall System/Final Grade</p> <p>What is the overall purpose/ethos for accountability?</p> <p>Attendance/Punctuality -</p>

<p>8:30 Committee Share</p>	<p>system. Establish committees</p> <p>Committees: Students choose their participation</p> <p>Paula: Ask a few key committees to share. Create what's next in class for the SOA.</p> <p>Bs: Shout Outs and Cinnamon Roll</p>	<p>What system do we need for accounting for and motivating attendance, punctuality and equal participation?</p> <p>Readings/Journals -</p> <p>We need an impeccable system in the area of readings. How will account for readings and making sure that we have a strong theoretical foundation for all of our class conversations. What system can we create that links readings to journals?</p> <p>Papers/Portfolio -</p> <p>What system do we need for ensuring all papers are high quality and turned in on time? What system do we need for sharing our work effectively?</p>
<p>9:00 Closing</p>		<p>Coops -</p> <p>What system of accountability can we create in this area? How will ensure that all groups are in action 3 hours a week and are on site? How can they capture their work throughout the semester and share it with the class given that we have limited in class time for this.</p> <p>Team Teaching -</p> <p>What system can we create in this area? How will we</p>

		ensure that each group raises the bar a little higher. How can we create a feed back system for each group?
--	--	---

***More guiding questions:**

- What are the principles that we want to measure ourselves by?
- What are the goals that we want to achieve in this class this semester?
- What is a community?
- What do we stand for?
- What is accountability?
- What do we want to be accountable to?
- How will we measure our success and evaluate ourselves?

Consensus

Consensus is Not Unanimity: Making Decisions Co-operatively

What is consensus?

Is it a co-operative, process in which people share their best ideas and come up with superior decisions or a coercive, manipulative, time-wasting process in which those which are most treacherous, are most verbal, or have the most time can get their way? Or is it an idealistic fantasy where every problem always has a good simple solution that incorporates everyone's ideas (no matter how ridiculous) and satisfies everyone completely?

Consensus is not Unanimity

Many people think of consensus as simply an extended voting method in which every one must cast their votes the same way. Since unanimity of this kind only rarely occurs in groups with more than one member, groups that try to use this kind of process usually end up being either extremely frustrated or coercive. Either decisions are never made (leading to the demise of the group, its conversion into a social group that does not accomplish any tasks), they are made covertly, or some group or individual dominates the rest. Sometimes a majority dominates, sometimes a minority, sometimes an individual who employs "the Block". But no matter how it is done, it is NOT consensus.

Consensus is a process for deciding what is best for a group.

The final decision is often not the first preference of each individual in the group and they may not even like the final result. But it is a decision to which they all consent because it is best for the group.

Consensus is a Co-operative Process

Consensus is a process for people who want to work together honestly in good faith to find good solutions for the group. It cannot be used by people who do not, can not or will not co-operate. Consensus should not be attempted in a group with people who want to maintain their wealth and privilege or want to dominate or control others. In these situations, nonviolent struggle would be more appropriate.

Consensus is Not Just a Process, but a Valuable Goal

Consensus is a process that allows everyone in a group to participate and work together nonviolently to make decisions - the ultimate realisation of a true democracy and very attractive to anyone who has ever been dominated or oppressed. It gives people the power to make decisions and also demands that they take responsibility for those decisions. Rather than abdicating power to an individual or representative, it demands that that we take complete responsibility.

Consensus is One of the Best Processes

If not consensus, then what? Usually voting is proposed as a reasonably democratic alternative. But voting is not a meeting process, it is simply a procedure. The goal of a vote is to tally the (existing) preferences of a group of people, and in some logical, fair, and equitable way come up with a good decision. Kenneth Arrow received a Nobel Prize for proving it was impossible to do this except under very simple circumstances e.g. Situations when there are only two possible options. Furthermore, voting necessarily ignores the intensity of preference, each individual feels or the distribution of consequences that a decision imposes. And even under the best of circumstances, voting necessarily means that some group of people will not get what they want and if severely trampled by the majority, may leave the group or retaliate.

Voting can therefore only produce satisfying decisions where everyone is extremely tolerant or there is unanimity of opinion. Unanimity can sometimes be achieved if one person or group can persuade everyone else of the validity of their perspective and solution. But if the problem has no easy, clear solution, some people are personally devoted to a particular solution, or there is competition for power in the group, the process, will quickly bog down, factionalize , and/or revert to coercion.

Good consensus process gets around these problems by allowing the members of the group to explore in depth the complete range of options and concerns in a non-adversarial, co-operative atmosphere. Discussions in small groups allows everyone, even those who are not verbally adept, to express their ideas, concerns and opinions. Members of the group get a chance to learn from each other's experiences and thinking, empathize with people with other experiences and

backgrounds, and gracefully change their minds as they hear these new ideas and arguments. They can challenge dumb, obsolete, or immoral assumptions and solutions, and they can explore unusual solutions (radical transformations, compromises, bargains etc) that are often overlooked when the discussion gets polarized or restrained by formal proposals. Individuals can offer to give of their time or wealth or to suffer a loss for the good of the group. And people can be persuaded, inspired, loved, or counseled out of their prejudices, biases, and other rigidities or if this fails, nonviolently prevented from acting immorally.

Of course a good process that ends in a vote can also have all these co-operative aspects. In fact, a good voting process may be indistinguishable from a good consensus process until the end. But non-consensual processes usually rely on formal proposals, debates, and other parliamentary procedures that interfere with co-operation. Knowing that there will be an up-down vote at the end often polarizes the discussion. Also, if the group should develop a lynch mob or group thinking mentality , there is no avenue for an individual or minority to slow or thwart their immoral decisions.

Consensus is Not Conflict - Free or Painless

Good consensus process relies heavily on problem-solving, questioning, empathy, self-sacrifice, and nonviolent direct action. In a good process, conflict is not ignored or covered up, but encouraged. Issues and proposed solutions are thoroughly thrashed out until a good solution is found. Like any good nonviolent action, the ideas are severely challenged, but the people involved are listened to loved, and supported. When there are no easy solutions., then individuals must be willing to sacrifice for the good of the group or the group must divide or disband. When one person or a group (minority or majority refuses or is unable to work co-operatively, everyone else must boldly, yet tenderly resist and challenge them, or if necessary throw them out of the group (ideally, offering support and guidance to their next endeavor).

adapted by Randy Schutt

Appendix K: Democratic Education and Paulo Freire Lesson Plan

Week 6: Thursday, February 22, 2007

Lesson Title: Democratic Education and Paulo Freire

Goal: WE are developing a democratic community in the class by understanding democratic principles in the classroom and beginning to construct a community ethos and a system for accountability.

Objective: SWBAT will connect Freire's ideas to their System of Accountability. They will define, for themselves, the meaning of democratic education and how they can incorporate democracy in education

Readings for today: Freire, Pitkin

Readings to be assigned: Hooks, Engaged Pedagogy, Dewey - My Pedagogic Creed + Class/Economics Readings

Journal #5: Who are you being as a member of a democratic learning community? How are you contributing to the community? How would you like to develop yourself as a participant?

Reflect on Freire, Dewey and hooks. What are their theories of the purpose of education/pedagogy? How are we attempting to enact these in our classroom? How can we continue to do so? Who do we need to be for this to be possible?

Materials: mission statement poster, class name poster, inspiration handout, Socratic Seminar handout, retreat list handout, nametags, chart paper, markers

Snack: Birthday Cake +

Board Prep: Inspiration, Readings for next week

Personal Accounts exchange - check in around student progress

Time and activity	Description	Notes
2:10 <i>Attendance</i> <i>Icebreaker</i> <i>Retreat Announcements</i>	Bs: Attendance Bs: Icebreaker - Quick Fix Bs: Paper Announcements Retreat Announcements	Handout Nametags

<p>2:20</p> <p><u>Fishbowl</u></p>	<p>Paula: Pair Share</p> <p><i>Ask students to get with a buddy. Discuss the Freire reading and review the questions for the fishbowl. Then they can share their journals (#5).</i></p> <p>Bs: Introduce exercise and discussion guidelines (emphasize active listening)</p> <p>Paula: Review Inspiration and where we are at in the process of developing a democratic community</p> <p><i>Review fishbowl objectives and handout</i></p> <p><i>Ss will share response to Freire first.</i></p>	<p>Bs: Set up 6 chairs in the middle. <i>Help Paula keep the class engaged in the exercise by stressing throughout the exercise about active listening</i></p>
<p>2:55</p> <p><u>Fishbowl Debrief+</u> <u>Transition to SOA</u></p>	<p>Paula:</p> <p>Students will be able to reflect on their participation and the success of the class as a whole.</p> <p>Then we will review the progress made with the system for accountability, the purpose is to share power and empower each other as much as possible.</p>	
<p>3:10</p> <p>SOA</p>	<p>Small groups will sit with each other and reconvene briefly.</p> <p>SOA Facilitators will read from the syllabus before the discussion ensues. There will be a timekeeper, and a note taker as</p>	

	well as a facilitator of discussion.	
3:55 Announcements + Huddle		



Socrates (ca. 470-399 B.C.)

Introduction to Socratic Seminar aka Fishbowl

What does Socratic mean?

Socratic comes from the name Socrates. Socrates was a Classical Greek Philosopher who developed a theory of knowledge. Socrates was convinced that the surest way to attain reliable knowledge was through the practice of disciplined conversation. He called this method *dialectic*.

Dialectic (noun) – the art or practice of examining opinions or ideas logically, often by the method of question and answer.

In a Socratic Seminar, participants seek deeper understanding of complex ideas in the text through thoughtful dialogue. A Socratic Seminar opens with a question.

Socratic Seminar Guidelines	Ways to Build the Discussion
1. Practice Active Listening	My idea is related to _____'s idea.....
2. Take Turns Speaking	I agree with _____ that....
3. Build the Discussion	I don't entirely agree with the idea that _____...
	I would like to add to _____'s idea by pointing out.....

Guiding Questions:

Contrast Freire's concepts of banking and problem posing education.

Why do you think Freire's writing has been banned in some countries?

Why do you think that his book is entitled, *Pedagogy of the Oppressed*?

What is democratic pedagogy?

Which principles of democratic education are applicable to any classroom setting?

Why is it that democratic pedagogy is not currently utilized in schooling structures?

Guiding Quotations:

Paulo Freire:

“They are treated as individual cases, as marginal persons who deviate from the general configuration of a “good, organized, and just” society. The oppressed are regarded as the pathology of the healthy society, which must therefore adjust these ‘incompetent and lazy’ fold to its own patterns by changing their mentality. These marginals need to be ‘integrated’, ‘incorporated’, into the healthy society that they have ‘forsaken.’...the truth is however, that the oppressed are not marginals,’ are not people living outside of society. They have always been ‘inside’ inside the structure, which made them ‘beings for others’. The solution is not to ‘integrate’ them into the structure of oppression, but to transform that structure so that they can become ‘beings’ for themselves.” (55)

“But one does not liberate people by alienating them. Authentic liberation- the process of humanization-is not another deposit to be made in men. Liberation is a praxis: the action and reflection of men and women upon their world in order to transform it.” (60)

“Hence, the teacher-student and the students- teachers reflect simultaneously on the themselves and the world without dichotomizing this reflection from action , and thus establish and authentic form of thought and action .” (64)

“In sum: banking theory and practice, is immobilizing and fixating forces, fail to acknowledge men and women as historical beings; problem-posing theory and practice take the people’s historicity as their starting point.” (65)

Pitkin:

“Of all the dangerous thoughts and explosive ideas in the world today, by far the most subversive is that of democracy. Taken seriously, the idea of democracy threatens every established elite of privilege or power, all hierarchy and deference, the legitimacy of virtually every government in the world. It undermines the ideological support of bureaucratic state capitalism as much as that of bureaucratic state socialism. That is why governing and privileged strata everywhere seek to suppress the least sign of a genuinely democratic movement, and why those who would fight against oppression must take the idea most seriously. At first glance, democracy may seem a battle long won, but that is only because we

pay lip service to the term without thinking about its meaning, let alone trying to live by its implications. The idea of democracy is the cutting edge of radical criticism, the best inspiration for change toward a more humane world, the revolutionary idea of our time.” (145)

“Even on the left, our understanding of democracy is captive to the currently dominant liberal conception of politics as a competitive struggle among self-interested individuals over who will make the rules allocating “values”. Politics concerns “who governs,” which means determining “who gets what, when, how.” (146)

“In the long run, if we truly want full democracy, there is no doubt that we shall have to change our society and economy in fundamental ways. But in the short run, the right means toward that goal are participatory democratic movements.” (155)

Appendix L: Social Purpose of Education

Discussion Questions:

What is the social purpose of education?

1. In the Jeannie Oakes article, "Teaching to Change the World," the author mentions that there is a "cultural war" on our schools. What does she mean by this?
2. What were some of the historical roots/structures of public education in this country that Tyack traces?
3. In "Why the Grammar of Schooling Persists" what were some successes and failures of the Dalton Plan? The Eight- Year study? What limitations were these plans faced with and why?
4. Which one of the myths Oakes discussed in the article was most prevalent in your education?
5. How can we apply what worked and what didn't work in the Tyack article to our education today? our classroom community?
6. In your opinion, what does ideal education look like?

Small Group Assignment: What is the purpose of education?

In a small group use the questions as a guide for discussion about the historical and current social purpose of education in this country. After the conversation is complete begin to draw two diagrams. In one diagram detail the social purpose of education as it really exists structurally today. In another diagram detail what an ideal social purpose of education could be for this country. In creating the two diagrams compare and contrast the "real" from the "ideal." Use drawings and pictures to represent your ideas versus words. Leave words out of your diagram. Each group will present both diagrams to the whole class upon completion and from here we will begin to derive the mission statement for this class.

Appendix M: Outdoor Education

Week 4: Thursday February 8, 2007

Lesson Title: Outdoor Education!

Goal: Through a series of team building exercises and ice breakers the class will learn to trust each other; to move beyond judgment based on views/experiences. We will build a strong, cohesive, active community of committed and inspired students. Students will come together through team building activities to create a strong foundation for the development of their system of accountability and the overall learning community.

Objectives: SWBAT (Students will be able to....)

Build trust and strengthen relationships through outdoor education

Recall every member's name and maintain positive, high energy.

Actively participate, listen openly

Participate with full expression

.Have fun and bring energy and enthusiasm to our community!

Readings to be assigned:

Materials: *Outdoor education materials:* tarp, tent pole, rope, animal note cards, blind folds (cut up a sheet), and nametags-

Snack: Bs - Have students bring snacks directly outside

Videotape: Bs will be videotaping the entire Outdoor Education.

Time and activity	Description	Notes
2:15 <i>Getting Started</i>	<p>Bs:</p> <p>Welcome students, get to know them, pass out name tags</p> <p>Start on time, we have a lot fun to pack into this class.</p> <p>Explain the purpose of today is to have fun and be silly. Ed190 is</p>	<p>Bs: discretely hand everyone note cards with animal names on them as they arrive. Have them put their back packs and belongings in a pile away from our activities.</p>

	<p>focused on building community and KNOWING your classmates!</p> <p>Quick Fix to get everyone energized</p> <p>Explain the game to the students, there will be “bees” mixed in with everyone as everyone has a quickly re-introduces each other. Bees will start killing people off and when time is up those left alive (if any) will try to pick out who is a bee.</p> <p>Silent Line-up game. Students will have to line up by height blind and by birthday without talking...</p> <p>At end, ask them what were their strategies, what was difficult.</p>	<p>Bs: hand out nametags and blindfolds as students arrive.</p>
<p>2:20</p> <p><i>First Ice Breaker: Animal Game</i></p>	<p>Bs: Explain animal game. Each student will be assigned an animal from the note cards distributed. They will then be asked to put on their blindfolds. Once we say go, they will have to act out their animal and make their animal noise in order to find the other students assigned to the same animal. There will be four groups: Lions, cows, dogs, chickens.</p>	<p>Bs: Discover who is not here by way of left over nametags</p>

Time and activity	Description	Notes
<p>2:30 Stations</p> <p>Station #1: Human Knot and Zoo- Lions come here first</p> <p>2:45 Debrief</p>	<p>Explain structure of the “carnival wheel” and that they will be at each station for 15 minutes. Make sure people are comfortable and ensure safety.</p> <p>Human Knot: Have everyone stand in a circle shoulder to shoulder. Reach both hands across the circle and grab someone else’s hand. Untangle themselves any way that they can without letting go of anyone’s hands.</p> <p>Zoo (if time): Bs demonstrate and explain game: Have each person choose an animal sign and state it to the group out loud while making a motion to represent that animal. “1, 2 let’s play zoo...”</p> <p>Debrief Questions:</p> <ul style="list-style-type: none"> -What worked? What didn’t work? -What democratic principles did you use? -Was there equal participation? Equal voices? 	<p>Bs: station #1</p> <p>B’s: FILLER ACTIVITIES IN CASE YOU FINISH EARLY:</p> <p>1. Laser Eyes – The idea is that everyone’s eyes shoot lasers. Everyone starts by looking down, and you will count “1, 2, 3, Look”. When you say look everyone looks up directly at someone, if two people coincidentally looked at each other, then their lasers shot at each other, and they’re dead. The circle gets smaller and smaller as people die off, until there’s the final 2 winners.</p>

	<p>(individual and group)</p> <p>Did you step up, step back?</p> <p>What did you notice about yourself as a participant in this exercise?</p> <p>What lessons will you take back to community?</p>	
<p>2:50</p> <p>Station #2: Wind in the Willows: Cows come here first</p> <p>3:05: Debrief</p>	<p>Wind in the Willows: Have one person in the middle of the circle with everyone in the circle standing shoulder to shoulder. The person in the center will close their eyes and lean side to side. People in the circle will use their hands to keep the person in the center standing.</p> <p>Lap sit: (if time): people in the circle will inch closer and closer until they are able to sit on each other's lap.</p> <p>Questions: (same as above)</p>	<p>Bs: Station #2</p>
<p>3:10</p> <p>Station #3: Helium Stick/ Zip Zap Zup: Chickens come here first</p>	<p>Helium Stick: Everyone must have their index finger of both hands under the stick. The objective is to lower the stick to the ground all together.</p> <p>Zip Zap Zup (if time): B demonstrates- everyone stands in a circle. Someone starts out and says "zip" while sliding their hands</p>	<p>Bs: Station #3</p> <p>Supplies: Bs bring helium stick to your station during set up.</p>

3:25 Debrief	<p>together. He or she must make eye contact with the person they “zip”. The person who receives the “zip” must then send a “zap” to another person in the circle who then sends zip. If you mess up the rotation, you are out!</p> <p>Questions: same as above</p>	
<p>3:30</p> <p>Station #4: Tarp and Baby I love you</p> <p>Debrief</p>	<p>Tarp activity: the tarp is folded as small as possible and each student must be standing on the tarp. They must find a way to stretch it out to its original size without anyone coming off the tarp. Students have to manage to flip the tarp over with everyone still on it.</p> <p>I love you baby: there is one person in the center of the circle. He or she walks up to someone on the outside of the circle and says, “Baby, I love you. Can you smile for me?” And the other person has to say with a straight face, “I love you baby, but I just can’t smile.” The person in the center can do whatever they want to make the person on the outside of the circle crack a smile, without touching</p>	<p>Bs: Station # 4</p> <p>Supplies: Bs bring and set up tarp to station during set up.</p>

	them.	
3:45 Jump rope Final Activity	Jump rope activity: Bs swing the rope like a jump rope. The object of the game is to get the entire class from one side of the rope to the other side while it is spinning without touching the rope. If someone touches the rope, everyone must start over.	Bs lead activity
3:55 Final Debrief and Cinnamon Roll Hug	<p>Paula: debrief Jump Rope activity and facilitate whole group sharing from all of the activities.</p> <p>What worked? What was challenging? What does it take to build a democratic community?</p> <p>Have students circle and say their adjective + name and 1 word describing how they felt about the day.</p> <p>Remind students about potluck.</p> <p>Bs: Lead Cinnamon Roll Hug. Have everyone hold hands and one person on the end of the line start spinning until everyone is hugging each other.</p>	<p>Bs: Collect Name tags</p> <p>Bs: clean up other equipment.</p>

Appendix N: The Retreat - Handout and Lesson Plans

Handout

Ed 190 (What is our class name?) Community Fieldtrip March 2-4th, 2007 Mendocino Woodlands

I. Purpose:

This community trip provides an opportunity for us to build a strong, democratic team of committed and talented individuals who work together consistently and effectively. WE will explore how we operate together democratically, what principles we want to measure ourselves by, how we make choices as a group and what systems of collaboration are important to us or what systems work.

II. Goals:

Our first challenge is to define two-three succinct goals for the weekend that match our purpose. Consider these questions as you formulate goals.

What is a community and how does a group of people become a democratic community? What can we do to facilitate the process and have our structure maintained throughout the semester?

III. Collaboration:

You all will participate in planning, coordinating and carrying out the weekend. This process in itself is part of the challenge that will allow us to take a look at what it takes to operate democratically and by consensus. It will also allow community building to happen organically as we will get to know each other's strengths and challenges. Be open to the process and be open to learning about yourself as part of a community. Ask yourself, who am I being? Also, who am I committed to being?

IV. Cost:

The cost for the entire weekend including food, gas and rooms is approximately \$50-60 per person. We will decide how to facilitate the collection of money in each of our collaborative working groups. We will tally the receipts/costs and decide on a final fee after everything is paid for. No one will be turned away for lack of funds.

V. Groups:

Transportation: You will coordinate getting everyone to and from the fieldtrip including how to pay for gas and who will drive. We will depart on Friday between 12 and 3 to avoid traffic delays.

Food/Shopping/Kitchen/Clean-up: You will *coordinate* the healthy meals for the weekend including shopping, preparing and cleaning up the kitchen. Please find out if there are any special dietary needs.

Team Spirit: You will coordinate fun activities during breaks and free time. You will make sure that everyone is awake, on time and keeping to the schedule AND having fun at all times☺

Finance: You will put together a budget for the weekend. You will find out how much money each group needs, collect the money from the students and distribute it appropriately.

Logistics: You be the information gatherers, the time-keepers, the communication clearinghouse between groups and you will turn breakdowns into breakthroughs. You will make sure it all goes off.

VI. Schedule:

Friday:

5:00-8:00 --Arrival and Set-up

7:00-9:00 --Buffet Dinner

9:00 – Welcome Campfire/Skits

Saturday:

8:00 – Wake-up

8:30 – Breakfast + Prepare Bag Lunches

9:30-12:00 – Challenge Activities

12-1:00 – Bag Lunch/Debrief

1-2:30 – Challenge Activities

2:30-5:30 – Free Time (Beach, Hiking, Swimming Hole, Resting, Whatever)

5:45-10:00 – Dinner/System Of Accountability

10 - ? - Campfire/Free Time

Sunday

7:30 – Wake-up

8:00 – Breakfast/Closing Circle

9:00 – Clean-up

10:00 – Departure

VII. Packing List

- Bring something special to share that represents you.

- At least one set of cold weather clothing and one set of warm (It will be very cold at night!!)
- Comfortable shoes and play clothes
- Toiletries (toothbrush/paste, shampoo, soap, etc.)
- Swimming Suit/Towel
- Sleeping bag or blankets and pillow (Bring enough to be warm. You will be sleeping in a cabin.
- Hat/Sunglasses/Sunscreen
- Flashlight
- Back pack
- Sports equipment or games (if you want)

Lesson Plan - Retreat Preparation

Week 4: Tuesday, February 27, 2007 Communication/Retreat Planning

Lesson Title: Communication Unity Empowerment – Getting ready for the retreat!

Goal: Developing a democratic community in the class by understanding communication styles, setting goals as a group and following through on the implementation of equal voices, unity and empowerment.

After students have recognized their strengths and weaknesses in communication styles, our goal is to solidify the Ed 190 community through a common vision and purpose for our class, particularly through our Mission Statement

Objective: Students will identify their own personal communication style and the strengths and challenges of that style in a community.

Ss will create a vision for a cohesive, active, participatory class through retreat planning and community building activities as practice for SOA democratic process

Ss will write goals for the retreat and finalize important logistics with the class.

Ss will review a draft of their mission statement and will be inspired to think about its solidification on the car ride to Mendocino.

Ss will work in committees on various components of the SOA. We will revisit the SOA as a whole group at the retreat and will be inspired to finalize it.

Readings to be assigned:

Reading for today: Brodhagen

Reading for Thursday: Freire

Journal #6: Retreat Debrief/Midterm Reflection

Materials: Nametags, chart paper, markers, retreat handouts including map, team spirit, car pools, mission statement, bring retreat planning posters and social purpose of ed posters from the office

Snack:

Prep: Bring all materials from the office including snack set-up, set up chairs in four circles

Time and activity	Description	Notes
<p>2:10</p> <p><i>Communication Styles</i></p>	<p>Paula: Ask the students to think of their communication style in relationship to 4 animals; tiger, eagle, rabbit and turtle. They will then choose which animal most accurately represents how they think of themselves. Within small groups they will define the characteristics of this animal in terms of communication. What are the strengths and challenges of this style? What do they need from the community to be an equal participating member? They will report out to the whole group after 15-20 minutes of brainstorming and drawing.</p> <p>1) What does your style of communication offer the community?</p>	<p>Bs: Handout nametags</p> <p>Carolyn: Welcome late people and have them join the group of their choice. Ask them to choose which animal most accurately represents them in communication.</p> <p>Bs: Choose the group that most accurately describes you.</p>

	<p>2) What does your style of communication need from the community?</p> <p>3) What are the strengths/challenges of your style?</p>	
<p>2:40 Retreat Planning</p>	<p>Paula: Review the retreat handout. Ask planning groups to write 2-3 goals for the groups. The food group should work on this as a whole instead of in small circles. At 11 each group will share out goals, and remaining logistics</p>	<p>Bs: Facilitate your groups.</p>
<p>3:10 Mission Statement + Journal #5</p>	<p>Have the Beat Within Coop Group share their purpose behind assigning the journal. Ilana invite the class to be part of Rod's committee.</p> <p>Ask the Mission Statement Group to handout their draft statement so that carpools can review and work on it together on the drive to Mendocino.</p>	

3:35 <i>Discussion</i>	Social Purpose of Education Posters Dyads: Journal Exchange	
----------------------------------	---	--

Lesson Plan - The Retreat

Lesson Plan: Retreat Weekend March 2-4th 2007

Lesson Title: RETREAT!!!

Goal: To build a strong, democratic team of committed and talented individuals who work together consistently and effectively. We will explore how we operate together democratically, what principals we want to measure ourselves by, how we make choices as a group, and what systems of collaboration are important to us or what systems work. We also hope to develop close friendships in order to create a more comfortable space for us to continue our journey in exploring issues in education.

Objectives:

Meals: To prepare healthy and delicious meals in order to sustain our community members throughout the weekend. Cooking and cleaning will help to develop our teamwork, friendships, and communication skills.

Challenge Activities: To work together as a team to not only accomplish a common goal but to help determine each group member's strengths and weaknesses (with regards to communication styles) within our community so that each student can figure out what works for them, what they need to work as an individual, and what they need from the community in order to maximize their experience.

S.O.A: To challenge our community to develop a system that holds every member accountable to our class and to each other in a democratic fashion in which every person's voice/opinion is heard equally. To consolidate the various group missions statements in to one unified community mission statement, and to leave the retreat with clear, unified vision of what they hope to accomplish and achieve throughout the rest of the semester.

Free Time: To provide an open space for students to engage in conversation, relax and play together, and develop relationships beyond our scheduled activities.

Closing Circle: To provide a space for students to open up about whom they are and where they come from, beyond what most people see and to share experiences that have shaped their identity. Also to reflect on what students learned about the community and about themselves from this weekend and discuss how they want to continue to build off of the foundation of unity, respect, and accountability that was created over the weekend.

Readings for this class: S.O.A Packet

Materials: rope (one for electric fence and one for across the creek), blindfolds (Trust walk,, tar/tape for mine game, butcher paper/markers for SOA, forks/spoons/knives, special object, ipod, speakers, awards from spirit committee, name tags, FOOD!!!, paper bags for lunch and for affirmations (cut up paper for affirmations)

Time and activity	Description	Notes
<u>Friday</u>	Arrival and Dinner	
5-8:00: Arrival and Dinner	There will be activities facilitated by the spirit committee to begin interaction between everyone.	Bs will meet at a set time Friday evening to get on the same page and also to start setting up.
5:30: Dinner Crew begin	Some of the food committee should be first to the site to start preparing dinner for the community. Set up appetizers-chips and salsa	Everyone will be encouraged to bed early so that they are well rested, alert, and energetic for Saturday's activities.
7:00 Dinner Served		
8:00 Clean Up Crew	Spirit committee will come up with ice breakers/games to keep energy and interaction up during meals.	Set up cabin assignments and have people sleep in cabins. Guys will sleep towards the back and girls will sleep towards the front.
8:30-10:00	Welcome Campfire <u>2 Truths and a Lie: Spirit</u> <u>Song Competition: Spirit</u> We will divide the class into four groups leader will say a common word found in songs (ex. Love, baby, crazy) and each group will	Post Students' Retreat Goals: Get to know each other better Develop a system of accountability Have fun, create

	<p>perform a song until no groups can think of a song anymore. Winning team gets a point, first to 2 or 3 points wins (depending on time).</p> <p><u>Human Knot:</u> Spirit</p> <p><u>Affirmations:</u> Spirit</p> <p><u>Assassins:</u> Spirit</p> <p><u>Car Skits:</u> Spirit - once everyone arrives.</p>	<p>camaraderie</p> <p>Relax and Enjoy ourselves</p> <p>Listen effectively</p> <p>Get out of our comfort zones</p> <p>Bond with each other</p> <p>Know everyone's names without nametags</p> <p>Build trust</p> <p>Practice equal participation: sharing, listening, volunteering</p>
--	---	--

	<p><i>-Electric Fence</i></p> <p>Students will be given the challenge to have everyone get over the high rope without touching it.</p> <p><i>-Magic boots:</i></p> <p>MB- student have to cross an imaginary lava river and the way they do it is by wearing special boots that protect against lava. Each group of students will only be given a total number of 10 boots (5 pairs) that they can use (once you use a boot it cannot be used again because they only work for one trip; one trip=one time/one way across river). Each group must get all of their members across the lava using the amount of boots they have without leaving anyone behind.</p> <p>If they are able to do it with boots left over and they still have time, challenge them to do it again with less boots.</p> <p><i>-Trust Walks:</i></p> <p>Students will split up into pairs of two, one of them will be blind folded and it is their buddies job to lead them around the forest using only verbal commands. (i.e watch out for that rock, or there is a root sticking out of the ground in about 3 steps so take high steps so that you don't trip, etc.). For safety measures the</p>	<p>What did you learn?</p> <p>What do you want to take on next time? How do you want to challenge yourself individually? as a group?</p> <p>Each station will have two B's facilitating except for one. Each B is in charge of making sure that their station is set up by Friday night (or Sat morning if Friday is not possible)</p>
--	--	--

11:30-12 Lunch	<p>person who is blindfolded can hold onto their buddies shoulder. Once the leader reaches their destination (where ever they want to go) they can take off their buddies blind fold and walk back to where they started, pointing out the obstacles they avoided to reach their destination. Once they get back to where they started they switch roles.</p> <p><i>-Maze Activity:</i></p> <p>A tarp is laid out that is split up into squares. The objective is to get someone from the group to go across the tarp without stepping on a mine and “dying” (person walking is blindfolded). The facilitator will have the correct way to get from one side to the other so he or she can tell the group when their person has died. Everyone is allowed to talk except for the person who is walking the mine field and anyone who has died already. Death also comes from stepping outside of the squares so the group must tell the person crossing where to step, how big of a step to take, and where they should place their feet within the square so that they don’t accidently step outside a square.</p> <p>Bag Lunch/Debrief</p>	
----------------	---	--

2:30-5:30	<p>Paula: debrief morning challenges</p> <p>Favorite frames</p> <p>Aha moments</p> <p>Takeaways for the community</p> <p>Transition group from working in small pods to be able to fully function as a whole</p> <p>Whole Group Challenges</p> <ul style="list-style-type: none"> -<i>Jump Rope</i> -<i>Amoeba Tag</i> -<i>“Get up Stand up”</i> -<i>Lapsit</i> -<i>Points</i> <p>Debrief:</p> <p>Paula leads a discussion and reactions to challenge games and how the experiences relate back to our community. At the end, what have we learned? Anything to be captured by the mission statement?</p> <p>Whole group share:</p> <p>What did you learn about yourself today? In what ways do you want to acknowledge yourself and how would you challenge yourself during more whole group challenges?</p> <p>Dinner crew in Kitchen</p>	
-----------	---	--

<p>5:45-9:30</p> <p><i>Goal:</i> solidify SOA democratically. Have students left feeling empowered through the democratic process.</p> <p>10 pm</p>	<p>Start preparing dinner.</p> <p>Free Time:</p> <p>Bs lead different activities such as hiking, capture the flag, writing affirmations, playing board games, or relaxing.</p> <p>Dinner/System of Accountability</p> <p>Paula:</p> <p>Overview of System of Accountability and Consensus.</p> <p>Everyone will present diagrams on what the purpose of education is in an ideal scenario. Share notes from car rides about the mission statements.</p> <p>Get into communication style groups.</p> <p>Spirit Committee</p> <p><i>Never Have I ever</i></p> <p><i>Hotseat</i></p> <p><i>Transformative Moments</i></p>	<p>Bs: set up all SOA posters and bring poster paper and markers. Make cookies for snack</p>
---	--	---

--	--	--

Time and activity	Description	Notes
<p><u>Sunday</u></p> <p>7-7:30</p> <p>7:30</p> <p>8:30</p> <p>9:00</p> <p>10:00</p>	<p>Spirit committee wakes up to prepare to wake the rest of the As.</p> <p>Food Committee for breakfast should also be up at this time as well.</p> <p>WAKE UP!!!</p> <p>Breakfast:</p> <p>Spirit committee activity for breakfast: Awards!!</p> <p>Closing Circle:</p> <p>Recap</p> <p>Shout Outs</p> <p>Share personal items</p> <p>Clean-up and Free Time</p> <p>Everyone will have a designated area to clean. We want to leave the site exactly how it looked when we arrived. We do not want to keep people past 11AM, that being said if students want to stay and mingle after then, it is up to them.</p>	<p>Bs: help facilitate the morning breakfast prep</p> <p>For Class:</p> <p>Journal Reflection</p> <p>Describe your favorite frame / image from the retreat</p> <p>Describe an "aha moment" when you made a realization either during or after the retreat. What realizations stand out?</p> <p>What do we need to take on as a community for the System of Accountability to work? What do you need to take on as an individual?</p> <p>What did you learn about yourself in the process?</p>
11:00	Departure	

Lesson Plan - After the Retreat

Lesson Title: Returning to the classroom from the retreat

Goals: To provide an opportunity for students to link and solidify their transformative experiences on the retreat to the weekly classroom environment we create.

Objectives:

1. Students will reflect on and concretize their retreat experiences (both in writing and speech) which will ultimately allow them to solidify the learning.
2. The SOA will be realized and practiced daily in the class

Materials: Re-hang mission statements, help create an attendance chart , Is the name of our class...Transformers Creating A Whole New World? Write this question on the board...Snack

Readings: none

Time and Activity	Description	Notes
4:10 In Class Reflection	<p>After the students arrive in their small groups they will have three tasks to complete on chart paper. They can use the front and back of their paper.</p> <ol style="list-style-type: none"> 1. Generate a list of 3-5 lessons learned regarding what works in our community when attempting to achieve common goals. What principles can we bring back to our classroom? 2. What is the purpose of 	<p>Notes:</p> <p>Hand out the assignment at 4:15 exactly so that they can get started. WE will write during this time as well. After students are complete they can write notes of appreciation either personal or for the class to put into “the box”.</p> <p>Small groups will give short</p>

	<p>education? Have a discussion</p> <p>3. Combine the results of both activities and write 3 goals that illustrate what we are mutually striving for and creating in this class. Write out these goals clearly on a separate piece of chart paper.</p>	presentations
<p>4:35</p> <p>SOA Accountability Groups</p>	<p>Ask students to join their coop groups. Each student will randomly choose a number based on the number of people in the group (use index cards). Students will then meet with their respective numbers to form accountability groups. They will review each other's portfolios, read journals and review the attendance spreadsheet of the semester thus far. (Can they come to consensus on the class name + mission statements in these groups?)</p>	<p>Notes:</p> <p>WE will use index cards for the numbers and students will choose a number randomly. This will determine their SOA accountability group. Groups will be comprised of four students each.</p>
<p>5:05</p> <p>Share from Journal #6</p> <p>Share about the retreat</p>	<p>Ss will choose a favorite frame or aha from their quick write to share out</p> <p>Collect journals at the end of class!!!</p>	<p>Notes:</p> <p>Use the ball and Ss will toss it randomly to choose who will speak next.</p>

Appendix O: In Loving Memory of Rodrigo “Rod” Rodriguez Jr. (1985-2007)

“In order to make a difference, people must speak up first about the problems that exist instead of not saying anything at all... We as a people must recognize and be taught about the problems that exist within our society... We must be taught to realize that we have the power to exercise our rights to go against the existing system to make it better which is why taking a course such as Education 190 is so important.”*

Little did we know on the first day of Education 190 last spring that Rodrigo Rodriguez would become such an integral part of our intimate, intellectual community. Little did he know that he would finally find the academic space he was looking for on campus in which he could share his knowledge and talents. Rod’s willingness to share his past educational experiences made our class a dynamic learning collective that encouraged the growth of all.

Rod, the youngest of three sons, was the first of his family and friends to attend college. He received the Buck Scholarship, which covered tuition and expenses until 2015. He received the Gates scholarship, but declined it so another student could benefit. He was a finalist for the Hispanic Scholarship Fund, Schwab Rosenhouse Memorial Scholarship, Ronald McDonald House Charities Grant, MetroPCS Community Scholar, an honor student, and the 2004 Hiram Johnson High School valedictorian.

Rod was deeply committed to his Oak Park community. He was appointed to the city’s Youth Council, tutored underserved students, and planned on returning to his community upon receipt of his PhD to lead and educate there. Another goal of his was to establish a national chain of barbershops called “Rod’s Cuts: Fades’m and Lines’m So Clean.” This goal fulfilled multiple passions: cutting hair, providing urban youth avenues for economic stability, creating many jobs, and providing urban-style haircuts which are not available in traditional barber shops.

Rod’s driving passion was to be an educator, an entrepreneur, and an agent of social change. To this end, he became a leader in the community at Cal as an Education 190 facilitator in fall 2007. He wanted to help other students discover and develop in the ways that Education 190 had nurtured in him. Unfortunately Rod’s mission was cut short as he was tragically taken from us on September 16, 2007 in a senseless act of violence. The Education 190 class community is collecting donations in his honor. Please direct all questions and/or donations to InHonorOfRod@gmail.com. His words live on to attest to his passionate spirit and demonstrate the impact he made on the world during his short time on this earth. “Education 190 has enabled me to understand that within our society, country and world, disparities exist every day. But that we should not use this as an excuse to give up on all hope. Education 190 has made me realize that a difference can be made; all it takes is effort.”

(*Quotations taken form Rod’s Education 190 Final Reflection Paper, Spring 2007)

GRADUATE SCHOOL OF EDUCATION

LLSC-Social and Cultural Studies

(510) 642-4755, (510) 841-2210 (jh)

(510) 642-4799 FAX

November 3, 2007

Letter of Recommendation for **Rodrigo Rodriguez Jr.**

Previous to the untimely death of Rodrigo Rodriguez Jr. on September 16th, 2007, I had known Rod for the last year, first as a student in Education 190, *Current Issues in Education*, and as my teaching assistant for the same class. Rod was an exceptionally able and promising young man who was committed to being an extraordinary student, educator and citizen. He was mindful of and understood the social, political, psychological and economic conditions that impact urban public schools and had experienced these conditions firsthand. Rod had exciting visions and an in depth critical analysis of the community he grew up in relationship to the society we live in as a whole. He shared his visions and insights with his peers in Ed 190 and as a result had a lasting impact on over 100 members of both classes.

Education 190 offers a unique learning experience on campus at UC Berkeley. Community is central to the core democratic principles of the class and Rod was an exemplary community participant. He never missed a class and always came prepared to discuss the issues in relationship to the readings and in relationship to his lived experiences. He often commuted back and forth to Sacramento to work on the weekends, but still he never missed a class.

Rod spoke of Education 190 as one of the best and most empowering learning experiences he had on campus. After his death, a community member reminded me that he often said that Ed 190 was the best thing that happened to him since arriving on campus. It was a learning space where he felt genuinely welcomed, and acknowledged. He knew that his contributions were meaningful to the growth of every student in the class and he shared openly and authentically as a result. He spoke of the inequities in the education system that he had overcome while witnessing many friends get left behind. He also spoke of the poverty and violence that was a regular part of life for his family and friends. He shared it all and because of this other students were moved to share too. As a result, there was a tremendous amount of learning and community that took place last spring in Education 190.

From the beginning of our democratic class, Rod showed up as a highly energetic, self-motivated, talented student leader clearly committed to learning. In addition to planning innovative curricula for our class of forty undergraduate students, he led weekly discussions and mentored fellow students on team teaching presentations and community projects at local schools.

Under my supervision, Rod taught Math to low achieving students of color at Berkeley Technical High School. He was also working on writing a math curriculum that included the lives of urban youth. He was

interested in teaching math concepts in relationship to students' lives. The students responded to Rod's teaching techniques with enthusiasm. He was immediately welcomed and regarded as a role model. Rod had pride in the fact that he worked hard to overcome many obstacles in his own life and was excited to be a mentor for other youths to do the same.

Rod demonstrated an above average competence, reliability and consideration for others consistently. He often took responsibility for moving our group forward, kept us in check with our commitments and challenged us to expand our ideas. He is one of the strongest team players I have ever worked with.

Rod was both an extraordinary student and teacher. As a student, he was central to the success of the class through his active participation and commitment to excellence in his studies. As a teacher, I watched Rod set goals and then consistently meet each benchmark. He improved his public speaking skills and his ability to state strong arguments succinctly. Rod was unstoppable when it came to fulfilling on his sights and visions.

Working with Rod at UC Berkeley was extremely beneficial for both the students, the overall school culture and for me. I have trained many university students (over four hundred), but few are as committed and equally as talented as Rod was. His responsibility, integrity and high energy were contagious and everyone responded positively. Rod's skills were already well established in a variety of areas.

Rod experienced firsthand the inequities in the current public education system many professors and graduate students study. He overcame obstacles such as racism, tracking and lower socioeconomic status to achieve his success. He realized the inequities at a young age, and as a result, was able to advocate for himself, and made the best of the schooling opportunities available to him.

Rod's firsthand experience with current issues in education in combination with his extensive knowledge base and his ability to critically analyze and synthesize material from many different sources allowed him to be an outstanding contribution to the education minor. It is for this reason that I believe Rod's undergraduate degree should reflect completion of the education minor. If it weren't for his tragic and untimely death, Rod would have completed the minor this fall.

Respectfully,

Paula Argentieri, M.Ed

Educator

Doctoral Student, Social and Cultural Studies

Graduate School of Education

Appendix P: Sample Lesson Plans for Studying Social Issues Embedded in Schooling

Week 7: Thursday, March 7, 2008

Lesson Title: REAL TALK, Rain or Shine!!

Goal: To EMPOWER the students to take on equal voices in UNPACKING the issues surrounding Tuesday's class (both the issue of class/poverty/economics as well as PRIVILEGE) as well as how those issues played out in our classroom.

Objectives: SWBAT continue to explore the intangible class line, and the privileges inherent in it. SWBAT speak candidly about their own experiences grappling with privilege, the lack thereof, and the judgment of others. SWBAT hear the opinions of those who may have felt silenced or too uncomfortable to speak last class (through the anonymous share). As a class, we want to move **beyond** comfort, to a place where we confront our own preconceived notions and **allow** others to push up against them.

Readings: [Film viewing in class: *Making the Grade*]

Materials: Projector, Laptop, Blank slips of paper for anonymous sharing

Time and activity	Description	Notes
3:30 <i>Discussion Section</i>	Read from Journals Check in on SOA (set up "pods") Talk more about Class Issues	At 4:00, Matt and Anthony (and Greg - we need your computer!) will go to our classroom to SET UP .
4:30 <i>Meditation;</i> <i>Film viewing</i>	Bs: Lead group meditation. Imagine a world. Paula: Introduce the film, Making the Grade	Bs: Attendance, Snack Reminder, cue up the film!

<p>5:00</p> <p><i>Anonymous Share Activity</i></p>	<p>Bs: Ask people to write a quick and honest debrief about: the meditation exercise, the film, and about Tuesday's class- How did they feel the discussion went-objectively, according to our SOA standards (aka equal voices, respect, etc.)?</p> <p>How did they feel <i>as a person</i> in regards to how the discussion went? *no names- not their name, not the name of anyone else.</p> <p>Bs: Let the students know that they should read the paper that they pull from the hat, and if at some point in the discussion it seems relevant, they should share this (anonymous class member's) comment.</p>	<p>Bs: Pass the blank sheets of paper out</p> <p>Collect the papers (into a hat) when students are done writing</p> <p>Pass around the hat for students to pick papers from.</p>
<p>5:10</p> <p><i>Large Group Debrief</i></p> <p><i>Finish the go-around we started on Tuesday (students may pass)</i></p>	<p>Paula: Lead discussion debriefing the film as well as Tuesday's class/ the privilege line; Finish the go-around from Tuesday (those who've spoken should pass)</p> <p>B's: Support head poncho!</p> <p>Help facilitate the discussion to address the key points we talked about at our meeting (on the next page!)</p>	<p>Bs: Step up to share your relationship to privilege.</p> <p>EVERYONE:</p> <p>Stay alert, maintain exemplary listening skills and help facilitate.</p>

It'd be nice to end at 5:55 and give some SHOUT OUTS!

Key Concerns to Address:

- Some people in our class have expressed that they felt **silenced** in some way by Tuesday's class. Why do you think this is? How can we change this? What should we try in order to ensure that everyone feels empowered to speak?
- The **invisibility** of class
- How do we raise awareness about [issues such as class] without *tokenizing* people?
(the Summer article takes issue with this)
- How is the perspective [on an issue such as class] different- or distorted- when viewed from the position of **privilege**?
- **"Us and Them"** mentality, perpetuated by the growing gap (reflect on our own privilege line)
- Debunking the myth of **"diversity"**-*is this campus diverse???*
- How does the issue get over-simplified?
- In what ways do we **"stretch R E A L I T Y to make it fit"** our expectations?
- Why do we need to feel comfortable???. Is reality comfortable? If so, for whom?
Think *bodhichitta*- let's get to those **places that scare you.**
- Even if we acknowledge that "the system" in place is unbalanced or unfair...what are we each willing to do to change it?? **What will you give up** for equality? What privileges?
...We can talk about this as a larger metaphor for making our class and our SOA function with equal voices.

Week 7: Tuesday, March 1, 2007

Lesson Title: Team Teaching: Class and Economics

Goal: We will have a dynamic set of activities and discussions to inform students about the economic disparities that exist within California's public schools.

Objectives: Students will be able to correlate class and economics with the current socioeconomic conditions that marginalize and afflict so many underrepresented youth.

SWBAT share their experiences with class and economics particularly in their public, private, or home schools.

SWBAT correlate the readings with each of their own personal experiences and relate it to our society as a whole.

Quote of the Day: "Poverty is like gravity that pulls you down to earth. Some obstacles are like laws or scientific facts, the rational, tangible, objective realities that science is so fond of. There's no way to jump high enough to overcome gravity by hard work. Effort alone won't make you fly."-Lauralee Summer

Readings:

-Asimov, N. "Brown vs. Board of Ed: 50 Years Later Segregation by Income."

-Pittman, K. "On Nature Versus Nurture, Success and Failure."

-Summer, L. "Learning Joy From Dogs Without Collars"

Materials: Calculators, paper, pencils, Hidden Cues Quiz, Statistics/Quantitative Facts,

Time and activity	Description	Notes
2:00-2:10 (Set up)	Group Activity: Class Pyramid	Materials:
2:10 (Get Started!)	-Set up classroom with table in the middle, 15 chairs around that table, and enough space for everyone else to sit on the floor.	Bs: Calculator, Paper, and Pencils for everyone. You will also be making up the very complex math question!
	Give quiz	Bs: Make sure to have 50 slips of paper. 5

		people should have slips that say #1, 15 people should have slips that say #2, and 30 should have slips that say # 3
2:20 Large Group Discussion	<p>Guiding Questions:</p> <p>Question 1) How did you feel taking the quiz under your specific circumstances? *Ask someone from each “class” to respond.</p> <p>Question 2) How do the resources given to each group exemplify the disparities in our public school system?</p> <p>Question 3) Despite these disparities, <i>can</i> people still overcome these socioeconomic challenges and matriculate into higher education? *ask students with opposing viewpoints the following questions</p> <p>(No to question 3) Why were students like many of us in this classroom still able to transcend these socioeconomic conditions and successfully matriculate into college?</p> <p>(Yes to question 3) If it is possible then why is there even less socioeconomic diversity than racial or ethnic diversity at the most selective colleges?</p>	<p>-Everyone asking a guided questions for the large group discussion should be in the middle of the circle and very attentive</p> <p>- We must ensure that the classroom dialogue is as inclusive as possible</p> <p>- People who usually don’t speak should be asked to participate</p> <p>-People who usually speak should not be called on more than once</p>
2:45	Food For Thought: Statistics + Quantitative Facts Presentation:	Bs: elaborate on the information from your

		<p>class for about 5 minutes.</p> <p>*Explain the relevance and power of this data and highlight the power of patterns*</p>
2:50	<p>Hidden Cues Quiz:</p> <p>*Based on the results from this quiz, Ann will group students together into their “classes.” Then she will proceed to count them off into 6 groups to create a diverse set of small groups.</p>	<p>Facilitate the hidden cues quiz to the class while we pass it out. Once it is complete break students off into their respective small groups.</p>
3:00	<p>Small Group Discussion:</p> <p>Guiding Questions:</p> <p>Asimov Reading:</p> <ol style="list-style-type: none"> 1) Has the vision of equality been fulfilled 56 years after the Brown v. Board of education ruling? 2) Do you see the type of “zoning” that Asimov talks about as a precedent for legal segregation? 3) Are we as a society divided by racial barriers or by class barriers? <p>Pittman Reading:</p> <ol style="list-style-type: none"> 1) Do you think that family’s basic nurturing capabilities vary by race or class? 2) When it comes to socioeconomic class, does nature or nurture 	<p>Everyone should be ready to go with their readers and facilitating an inclusive conversation about the readings with the guiding questions as reference. Address the following themes:</p> <p>Individualism, Meritocracy, and socioeconomic class correlating to quality of education.</p>

	matter more?	
3:15	<p>The Big Picture:</p> <p>Explain the intersectionality of class and race. Emphasize that these issues are not dichotomies and need to be addressed in unison!</p> <p>How does class and economics in public education relate to us right now as Cal students? *Fee increases, March 4th Walkouts, campus riots.</p> <p>How can you get involved to try and tackle this very serious and detrimental issue? *Describe some of the work that is going on right now to address these issues particularly programs that college students can get involved with.</p>	<p>Bs: will have 5 minutes each to wrap up the team teaching and paint “the big picture.” It’s up to you to end this on a good note so please do your research and come in ready with some excellent points to address 😊</p>

Week 8: Tuesday, March 13, 2007

Lesson Title: Team Teaching: Race and Ethnicity

Goal: To execute an innovative lesson plan that explores race and ethnicity in relations to our education system and society in general.

Objectives:

- Recognize that white privilege is a real thing and exists in our schools/society.
 - HOWEVER, it is not a black and white binary - we do not want to present an atmosphere where “white” is the enemy
- Understanding the difference between race and ethnicity as well as culture.
- Understanding the four different types of racism
- Recognition of self and how our social/political/economical situations are linked to our ethnic privileges in our lives.
- Have students reflect on the impact race/ethnicity played in their educational experience (Just because our skin color is different doesn't mean we are an ethnic minority.)
- Have those who haven't spoken much in class speak!

Readings: Brown, Michael. "Of Fish and Water"

McIntosh, P. "White Privilege: Unpacking the Invisible Knapsack"

Yamato, G. "Something About the Subject Makes It Hard to Name"

Materials: Poster paper and markers for the small groups, tennis ball.

Time and activity	Description	Notes
4:10 <i>Definitions</i>	<p>Bs:</p> <p>Distribute definitions of race; the four types of racism. Give students time to read definitions and process the meanings.</p> <p>Paula: Give a short introduction of racism. Remind Ss to think about what</p>	<p>Write out the questions on the poster paper for the small groups.</p> <p>Set-up the movie clip so that it is ready to go.</p>

	group they might want to identify with after the movie.	
4:15 <i>Movie</i>	Paula: Show the movie “School Colors”. Explain briefly how the movie is about Berkeley High School in 1994 and how racial segregation is still present in our modern school system.	
4:30 Explaining Self-identifying groups	Bs: Explain how people can choose between 2 groups that students identify with more: the white or the people of color group. Take the group outside	
4:35 <i>White Group</i>	Paula: Take the white group outside and form a circle. Questions for discussion: Why did you identify with the white group? Reading questions and discussion What is racism? Your experience? Give example of each type of racism What is white privilege?	Write down answers to question on poster.
4:35 <i>People of Color group</i>	Bs: Take the people of color group outside and form circle. Questions for discussion: Why did you identify with the people of color group? Reading questions and discussion What is racism? Your experience? Give example of each type of racism What is white privilege?	During the discussion, Bs will take 2 students (volunteers) from each group and switch them to the other group.

<p>4:55</p> <p><i>Poster Presentations</i></p>	<p>Each groups will have 5 minutes to present their posters to the other group</p>	<p>Return to the room.</p>
<p>5:05</p> <p><i>Large Group Debriefing</i></p>	<p>Paula: Lead discussion. Ask questions when necessary.</p> <p>Why is white privilege invisible to most white people? Is this a bad thing?</p> <p>Relate the concepts in the video to our discussion. What did you learn from the documentary?</p> <p>What were your assumptions previously?</p> <p>What surprised you about the other group's ideas of racism?</p>	<p>Pass around the tennis ball and only the person with the ball can talk.</p> <p>Give the ball to people who don't talk as much.</p>
<p>5:25</p> <p><i>Closing</i></p>	<p>Bs: Summary of goals in the race and ethnicity group</p> <p>Where did we arrive today?</p> <p>Where would we like to go next?</p>	

Thursday, March 15, 2007

Lesson Title: Race and Ethnicity continued

Goal: To execute an innovative lesson plan that further explores the phenomena of racism as it relates to our education system and society in general.

Objectives: SWBAT

- Share coop progress as it relates to the topic
- Solidify overall grading system
- Discuss issues of race and schooling in depth
- Have students reflect on the impact race/ethnicity played in their educational experience (Just because our skin color is different doesn't mean we are an ethnic minority)
- Hear from voices that are not usually heard from while going as deep as possible

Inspiration:

Work on racism for your sake, not "their" sake. Assume that you are needed and capable of being a good ally. Know that you'll make mistakes and commit yourself to correcting them and continuing on as an ally, no matter what. Don't give up. --Yamato

In order to get beyond racism, we must first take account of race. There is no other way. And in order to treat some persons equally, we must treat them differently. --Harry A. Blackmun

Readings: Foner and Kennedy, "Brown at 50"; Nieto, "Multicultural Education and School Reform"

Materials: Handouts SOA doc, attendance and journals spreadsheet, discussion questions handout

Time and Activity	Description	Notes
2:00-2:10 Set up	<p><i>Team will show up early to help make copies and set up</i></p> <ul style="list-style-type: none"> • Set up chairs: Make an even circle and count the chairs • Write agenda and inspiration on the board + readings for thurs 	

2:10-2:45	<ul style="list-style-type: none"> • Coop Sharing – WE may have 2-3 groups share today and 2-3 on Thursday • Review SOA doc including attendance and journals spreadsheet. Come to consensus on overall grading system. 	We will not go over this time limit. So if the work doesn't get done it will be tabled.
2:45-3:15	<p>PAULA: Movie: Brown Eyes/Blue Eyes+ Debrief</p>	
3:15	<p>FISH BOWL – Readings Discussion</p> <p>Ask Students to use and refer to journals. We will refresh the circle every 5 –10 min with new voices.</p> <p>Paula: Frame the discussion</p> <p>Bs: Pose questions and facilitate discussion</p> <p>Nieto:</p> <p>1. In her article, Nieto describes the ways in which schools "bleed" the life out of revolutionary men and women in history to create "safe hero(s)" Furthermore, she outlines that racism is barely covered in schools, in a very fragmented manner.</p> <p>In what ways is this "safe"? How is this dangerous?</p> <p>2. Why do you think that multicultural education as Nieto talks about isn't a prevalent pedagogy in today's classrooms?</p> <p>3. Give your own 1-2 sentence understanding</p>	<p>We want to hear from as many voices as possible in response to these issues? Maybe we will choose the groups to enter the circle.</p> <p>And we will need to move through the questions with an easeful flow in order to cover all three articles.</p>

	<p>of Multicultural Education and Critical Pedagogy.</p> <p>4. How can relate the recent racist events within the UC system to Nieto's understanding of the current prevalent approach to multicultural education in the majority of America's schools?</p>	
	<p>My Discussion Questions from Michael Brown's "Of Fish and Water"</p> <p>1) Micheal Brown takes about the "perpetrator perspective" which means looking at contested race issues from the vantage point of privileged whites. What are the issues that inevitably come about from the perpetrator's perspective and how does it undermine an authentic democracy?</p> <p>2) Is prejudice today expressed in the language of American individualism?</p> <p>3) Who is to blame for the Black and White achievement gap? Does the responsibility lie on the shoulders of African Americans to ameliorate their socioeconomic circumstances or on larger societal forces?</p>	
	<p>Questions on the Yes! packet:</p> <p>1. In the article "America: The Remix", Sarah Gelder asks the question, "What would it mean to change our self-image and recognize that we're made up of a mixture of races, nationalities, and culture?" What do you think? What would this open up for you, and in society as a whole?</p> <p>2. What do you think is the impact of listening to one another's stories? What can we do with these stories to promote social</p>	

	<p>awareness?</p> <p>3. What was your reaction to the "Just the Facts" race-based economics statistics? Why do you think these are the statistics for our country?</p> <p>4. What are some tangible ways to move towards increased awareness and communication about race? What do you think about the questions outlined in "Everyday Conversations to Heal Racism"? (Initiate the question, express your curiosity, listen and show respect, validate their experience, be ready to share your story). How could having these conversations impact you personally?</p>	
3:55	<p>"Brown at 50"</p> <p>Questions:</p> <ol style="list-style-type: none"> 1. Did your previous views/knowledge of the <i>Brown v. Board of Education</i> match the articles? Or have they changed after reading the article? 2. What do you think of the article's message that segregation did not end w/ <i>Brown</i>, and that the "problem of the color line" still exists today? 3. Do you think the privileges stated in the article still only belong to Whites? Or has society improved in the recent years? (The article was written in 1989) 4. Do you think that only Whites/men have such privileges? Or do other ethnicities/ages/physiques/religions/se 	

	<p>xual orientations have their own set of privileges as well?</p> <ol style="list-style-type: none">5. What do you think are some advantages/privileges of any group (race/class/sex/religion etc.) with regards to education?6. What do you think is a "positive" advantage "which we can work to spread?" What do you think is a "negative" advantage "which...will always reinforce our present hierarchies?"7. How do you think we can act to further diminish these "over-privileges"/"under-privileges?" <p>Paula: Debrief and synthesize overall conclusions ...continue discussion next class</p>	
--	--	--

Week 8: Tuesday, March 20, 2007

Lesson Title: - Tying Together Race and Class

Goal: We will delve deeper into problems in education relating to Race and Ethnicity and Class and Economics. We will provide a broader context for understanding inequalities stemming from these issues and continue to hear about people's experiences. We will encourage full participation and engagement by using the "Pair Share" method of discussion. We will also try to conduct a Portfolio check and find a location for our social.

Objectives: SWBAT (Students will be able to....

- ❑ Engage with each other more through the activity in pairs
- ❑ Check their progress on the Portfolios

Readings to be assigned:

"The Poor People Have Lost Again" - Peter Irons

"Learning Joy From Dogs Without Collars" - Summer

For Thursday: hooks

Quote for Board: "Beyond the walls of intelligence, life is defined" -Nas

Materials: Readers, Music, PICK UP PROJECTOR AND Bring COMPUTER

Time and activity	Description	Notes
2:00 <i>Getting Started</i>	Bs: Set up room and get in class mode MUSIC?!	<u>Reminders on board about Important Due Dates:</u> Readings
2:10 <i>Start On Time</i>	Bs: Attendance / Check in Our World – (I think we are going to skip the energizer for sake of time and content today. We will use music at 2 o'clock to bring	

	the mood up. Who can take on bringing uplifting and fun music?	
--	--	--

2:15 <i>Discuss Irons Reading and Mini-Lecture</i>	Bs: Lecture and lead discussion.	
2:30 <i>Brown Eyes/ Blue Eyes</i>	More Video Debrief as it relates to the class conversations we've been having “How has your ethnicity/race played a role and impacted you through your educational experience?” How do issues of socio-economic class interact with issues of race/create problems of institutionalized discrimination in schools?	
2:50 <i>Pair Share</i>	PAULA: Discuss the 2 topics/questions you want to discuss in the class or other unanswered questions from last class. Give students specific instructions about how to listen to each other from a beginner’s mind/dyad sharing. This will be the opportunity to remind students what we talked about at the beginning of the semester; coming from nothing, and being generous	ASK STUDENTS TO FIND AND SIT WITH A PARTNER THEY HAVEN’T WORKED WITH YET

	with each other.	
3:00 <i>Group Discussion</i>	<p>Finish Discussion (from last class) on Readings and anything relating to class or race.</p> <p>Bs: Pull names for students to share what they discussed in pairs and to bring topics to the larger community to discuss. Call on 5 people and then write topics on the board. Move forward with discussion after 5 topics are generated.</p> <p>Ask students who normally speak to step back during whole group discussion.</p>	
3:20 -- Portfolios ANNOUNCEMENTS	<p>Bs: Review the contents and organization of the portfolio. Ask students to work with the same partner they worked with before to check-in around progress</p>	

Appendix Q: Journal Assignments Spring 2007

Journal #1

What are you passionate about? What do you know about Ed 190 and what would you like to get out of the course this semester. (2 pages)

Journal #2

Respond to the article titled “The Places That Scare You”

- What is the author’s overall message?
- How does this message relate to our classroom community experience this semester?
- What else did you personally take away from it?

Journal #3

Focus on how the grading system has impacted your identity, your choices, your education. Identify pivotal moments in school and the decisions you made about who/what you would become. What extreme measures have you taken to get grades.

Journal #4

Reflect on the SOA pot-luck. How did we do? What can we do better? How did you do?

Journal #5

Open

Journal #6

Read the personal accounts of the members in your group. Make comments on their papers as you go. At the end of each paper, identify one area that they could go into a deeper critical analysis or explore further. Identify something you learned or something that inspired you.

In a journal, compare/contrast your experiences in education with the people in your group. What are the differences, similarities? Are you thinking about your educational experiences differently in any area as a result?

Journal #7

Post Retreat Reflection

- Favorite Frame: What visual images arise in your mind?
- Which “aha moments” stand out?
- What have you thought about since arriving back in Berkeley?

Journal #8 Midterm Reflection

- Reflect on your participation in the community thus far. Who are you being in the community? What have you noticed about yourself? How does your attitude and participation reflect who you are in general? Would you like to practice any new ways of being in the second part of the semester? Who would you like to become?
- Read Paulo Freire in the Democracy section of the reader. Write a response to his ideas in relationship to your experiences in Ed 190/education thus far.
- Reflect on our System of Accountability. Where have we arrived and how have we arrived there? Where are we going? What are our goals?
- Reflect on Team Teaching either yours or other groups. If you have not taught yet how would you like to build off of what has already been done and keep raising the bar?
- Reflect on your Co-op groups' progress.

Journal #9

Read the Bell Hooks article "Engaged Pedagogy" and respond. Include reflections on topics covered thus far in this class. What is the model of education Hooks advocates for? What would she say are the purposes of education? Is this a viable model? Are her ideas a solution to current social issues in education?

Journal #10

Reflect on yesterday's film presentation, "It's Elementary." How do the issues raised this week intersect with the issues we've covered thus far in the class? How is homophobia connected to the issues discussed surrounding gender? How are issues of race, class, and language/culture related? Start with your own personal experiences with the issues in school. Make connections.

Journal #11 Educators Account

Explore the issues in education we've studied by interviewing a practitioner in the field. Interviewing an educator that you met during your Coop project is a fruitful endeavor. Or, sometimes students choose a favorite educator from their own experiences in school. Please focus on interviewing someone located away from campus. As much as possible find people that will enrich the discussions we've had in class with meaningful real world experience. Incorporate themes that we've discussed in class into your questions, as well as identify particular socioeconomic issues that your interviewee faces at his/her school. The theme of the paper is *How Is Education A Vehicle For Social Change?* How are educators facing the issues we have discussed in class? What are their solutions? How is their practice contributing? Please come to class ready to share your experience! Write up your reflections of the interview—focusing on what was most interesting to you. This reflection should be 2-5 pages in length.

Journal #12

How does education become a vehicle for social change? When does it become possible for education to contribute to change? Reflect on the readings. Compare and contrast when

education is a vehicle for change and when it isn't. What structures work for moving toward a more ideal social purpose for education?

Appendix R: Final Paper Assignment Spring 2007**Final Reflection Paper**

Due May 3rd - 3 copies at the beginning of class.

Education 190 Spring 2007

Transformers Creating A Whole New World (Class Name)

“As a classroom community, our capacity to generate excitement is deeply affected by our interest in one another, in hearing one’s voices, in recognizing one another’s presence.”

–bell hooks, *Teaching To Transgress*

Community of Learners: Throughout the course we will learn from each other. It is our intention to create a class culture that encourages dialogue, multiple perspectives, and student generated learning experiences that extend beyond the classroom. –Ed 190 Facilitators

Class Mission Statement: See final SOA document

The final reflection paper is an opportunity for you to reflect on your personal participation in this class. What role did you play in the creation of Education 190, Artists of Life? We expect that you will spend quality time reflecting and writing as a commitment to the successful closure of this class. We also expect that you take this assignment seriously, as if your final grade depended on it. We hope that you take some time for reflection and brainstorming, and then do the majority of your writing. Remember, the purpose is to keep the reflection as personal as possible. In other words talk about yourself. Use the first person or “I” statements. Be as analytical as possible, and whenever possible cite critical (readings) or illustrative (class/coop) examples. In John Hurst’s words, “As educators, future educators, tax payers and consumers of education, this assignment is central and serious, not simply an end of the course assignment for unrelated purposes.” In other words, go beyond surface level analysis, look deep and stay focused on yourself, and your own growth and development.

Be as analytical and specific as possible. Answer all the questions completely. Feel free to organize your paper anyway that you choose.

First, read the article by Henry A. Giroux (handed out in class). What are his main arguments? How does this modern philosopher's views correlate to the experiences you have had in Education 190? Is a course like Education 190 an important experience for university students to have? Why or why not?

1. Reflect on the declarations we made as a community (see above). How did you fulfill on these declarations? What did you learn about yourself as a result? What new insights do you have about yourself as a learner, a participator and a contributor?
2. What have you learned about your past personal experiences with education that you didn't realize before? What new insights do you have about privilege, power and democracy as they relate to your own education? How will these insights inform your future choices?
3. What issues addressed in this class directly correlate to your personal experiences? Please refer to your personal account. What new analysis can you add to your account?
4. How has the class contributed to your ability to understand and to think critically about the system of education in this country, the society we live in, and the world in general? What connections did you make? Is there one issue that we discussed that plays a larger role in schooling problems and social issues? How will you address it going forward?
5. How has the class empowered you to take action at any level as an active participant in creating a democratic system? How did you make a difference this semester and how do you plan to carry this action out into the world beyond UC Berkeley? How do you plan to participate and make a difference in the future?
6. How would you evaluate yourself in relationship to the nine non-negotiables outlined on the syllabus? Look at each one, what was your level of effort, and what did you get out of the assignments, projects, and requirements? If you didn't fulfill on the expectation in any area, what do you think the impact was on you and on the community? Do you think our SOA was an accurate method of assessing your achievement as an individual? How about the class?

COOP- what experiences did you have that were the most insightful? What did these experiences teach you about the educational system? If you could make your COOP into a full-fledged long-term program, what changes would you make to it? How can you sustain it?

READINGS- which class reading(s) did you relate to or learn the most from? What did the author say and how did you find it inspirational?

TEAM TEACHING- what did you learn from the experience of planning a lesson? What did you learn about yourself as a facilitator and what it takes to implement effective curriculum?

7. How does the community member you are now compare to the community member you were at the beginning of the class? What risks did you take, what growth did you experience? If you had complaints about the community, how did you express them? Were your complaints productive and did you use them as a tool to contribute to others? Can you take responsibility for any negative incidences (if they occurred)? From your own growing experience, what advice would you give to a future Ed 190 student or classroom?
8. How do you understand the democratic approach to education that we attempted in this class now? What is the purpose? Should the principles of democratic pedagogy be brought to other university classrooms or other schooling spheres (K-12)? What parts of the class most effectively demonstrated participation in a democracy? Which aspects can be improved? How so?
9. What works and doesn't work about the content of this course? The instructors? The structure? The requirements? What class activity did you enjoy the most? What did you learn from it and how did it affect you?
10. Make suggestions for future creations of this class – From your perspective, what worked about the class, what didn't work?
11. Anything else?? Be complete in your reflection.

You are an amazing and talented group of people and it has been great learning with you this semester. WE have only just begun our inquiry. Please continue. The world awaits you. Find out what makes you come alive and do that. “You must be the change you wish to see in the world.” -Mahatma Gandhi

Email with questions.