

# *A Shared Vision*

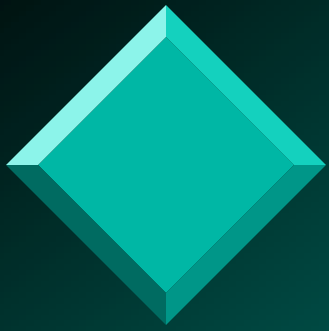
**As Presented By**

**Dick Osborne**

**At The ASDASA Convention**

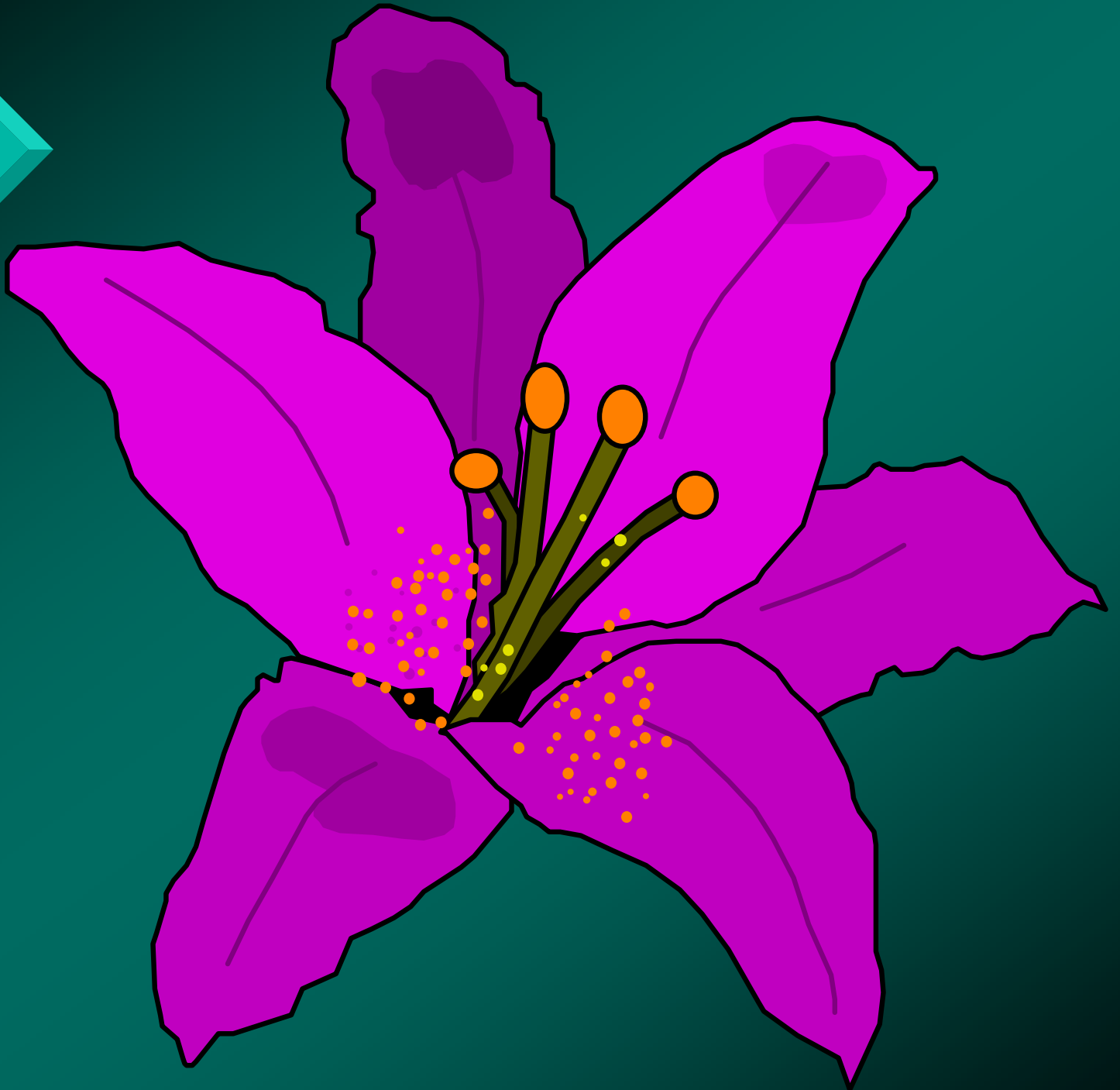
**San Francisco, CA**

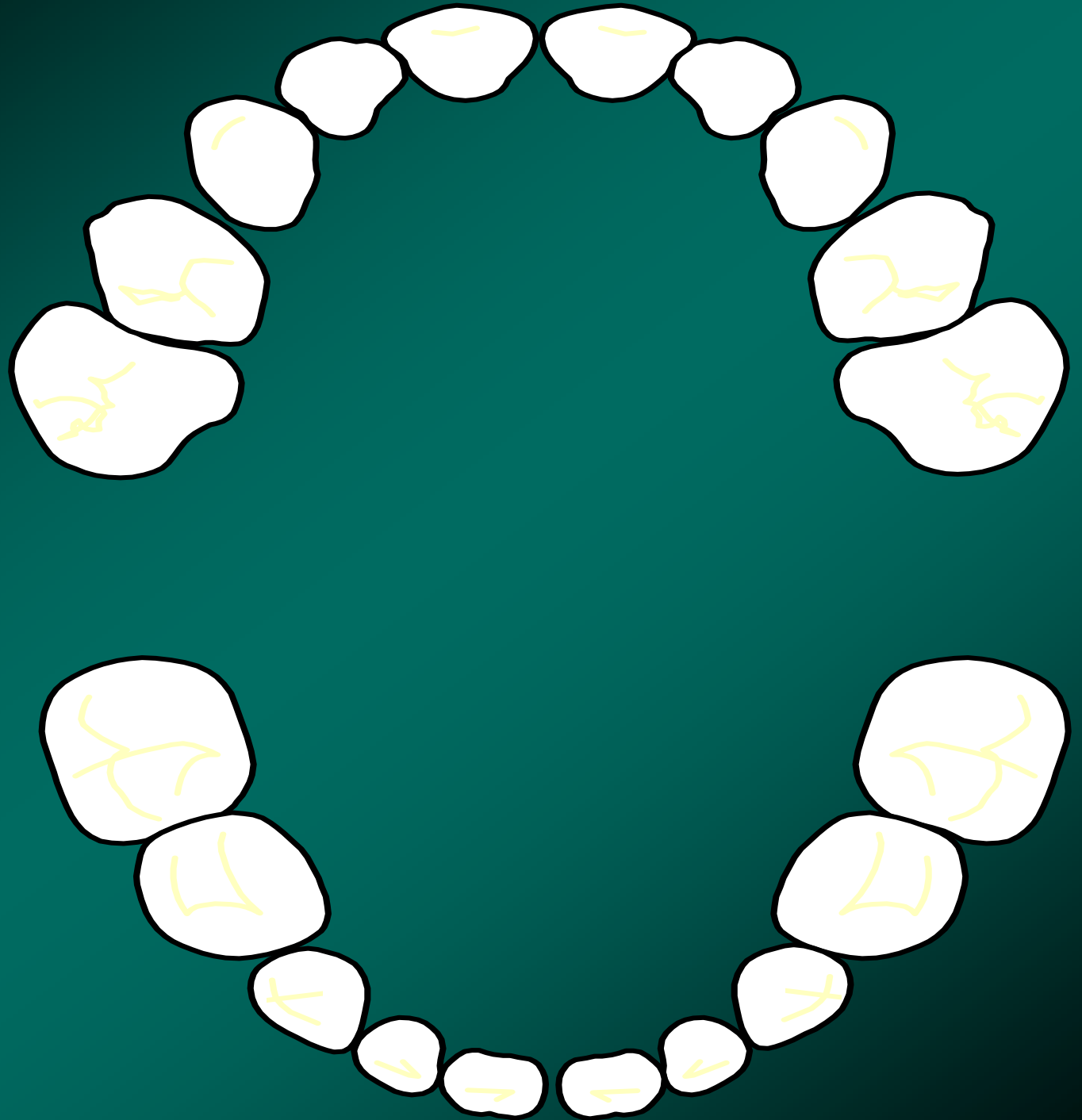
**February 23, 1996**



*What do the following have in common?*

- ❖ A Hotel Gardener
- ❖ A Dentist







# *A time for sharing...*

- ❖ Peter Senge, *The Fifth Discipline. The Art and Practice of the Learning Organization* (1990)
- ❖ Parker Palmer, *To Know As We Are Known. Education as a Spiritual Journey* (1983)



# *What is a shared vision?*

- ❖ Few, if any, forces in human affairs are as powerful as a shared vision.
- ❖ A shared vision is not an idea. It is not even an important idea. It is palpable. People see it as if it exists as an actual entity, as if it is something *alive*.
- ❖ A shared vision is a vision to which people are committed because it reflects their personal vision.



## *Shared vision, continued - 2*

- ❖ Organizations intent on building shared visions continually encourage members to develop their own personal visions. If people don't have their own vision, all they do is "sign up" for someone else's. The result is compliance, never commitment. On the other hand, people with a strong sense of personal direction can join together to create a powerful synergy toward what I/we truly want.



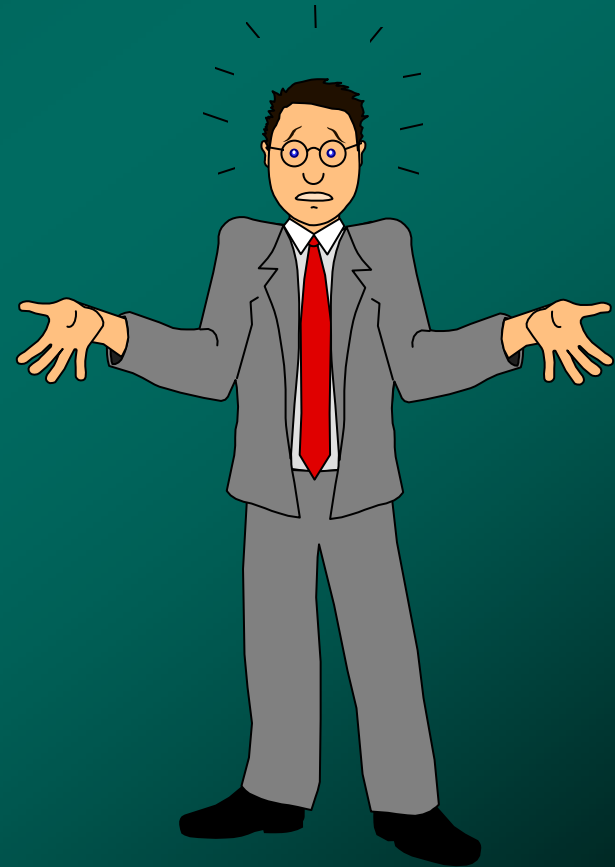
## *Shared Vision, continued - 3*

- ❖ One of the deepest desires underlying shared vision is the desire to be connected to a larger purpose and to other persons. The spirit of connection is fragile. It is undermined whenever we lose respect for one another or for each other's views. We then split into insiders and outsiders - those who are "true believers" in the vision and those who are not. But the spirit of connection, and the effectiveness of the shared vision, grows whenever mutual respect is obvious.--Peter Senge



# *Possible Attitudes Toward a Vision*

- ❖ **Apathy**
- ❖ Neither for nor against vision.
- ❖ No interest.
- ❖ No energy.
- ❖ “Is it five o’clock yet?”



# Possible Attitudes Toward a Vision



- ❖ **Noncompliance**
- ❖ Does not see benefits of vision and will not do what's expected.
- ❖ "I won't do it: you can't make me."

# *Possible Attitudes Toward a Vision*

- ❖ **Grudging Compliance**
- ❖ Does not see benefits of the vision, but doesn't want to lose job.
- ❖ Does what's expected.
- ❖ Not really on board.



# *Possible Attitudes Toward a Vision*



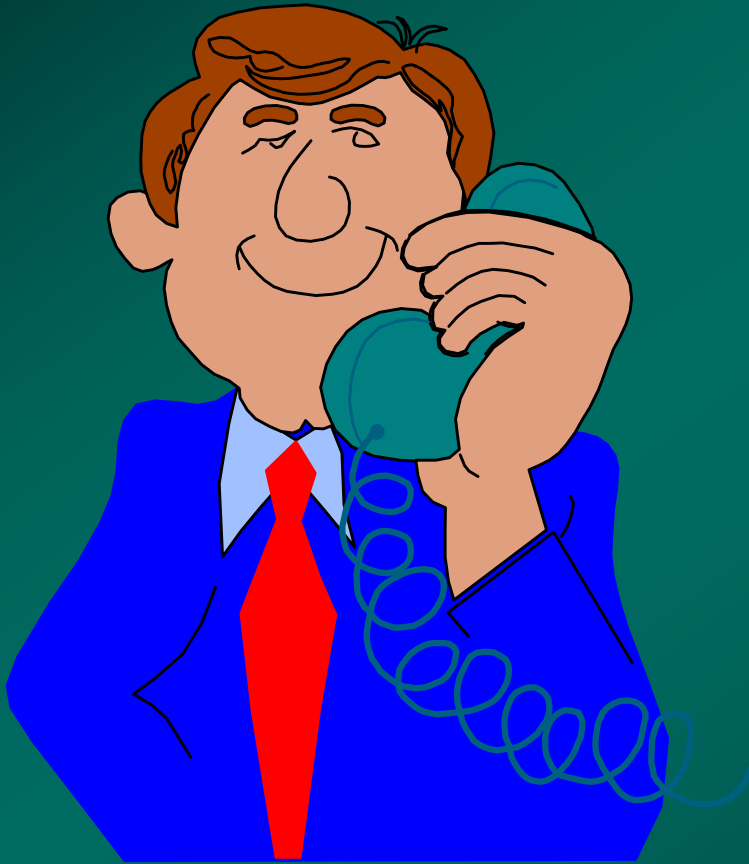
- ❖ **Formal Compliance**
- ❖ On the whole, sees benefits of the vision.
- ❖ Does what's expected and no more.
- ❖ "Pretty good soldier."

# *Possible Attitudes Toward a Vision*

- ❖ **Genuine Compliance**
- ❖ Sees the benefits of the vision.
- ❖ Does everything expected and more.
- ❖ Follows the “letter of the law.”
- ❖ Good Soldier.



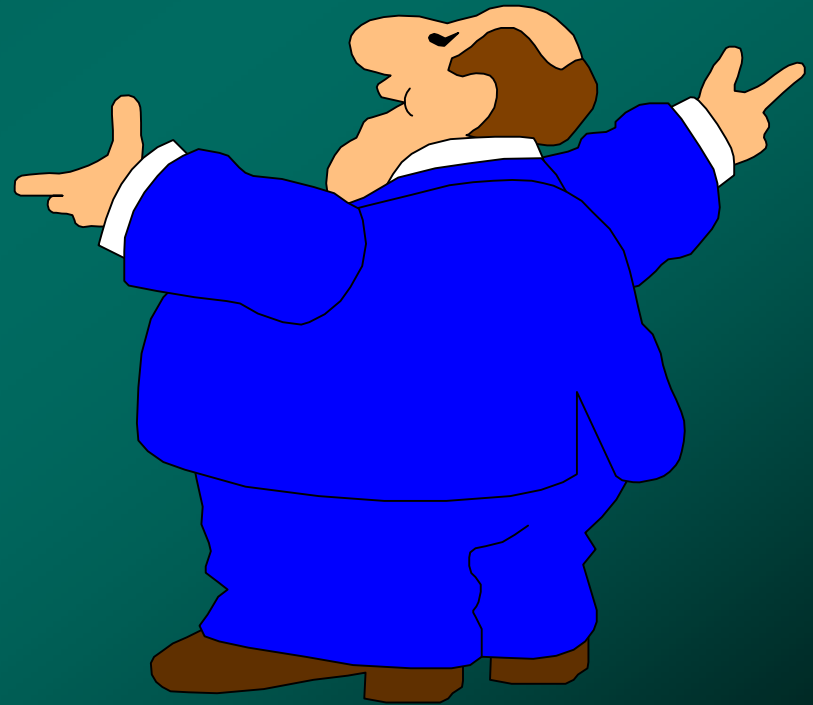
# *Possible Attitudes Toward a Vision*

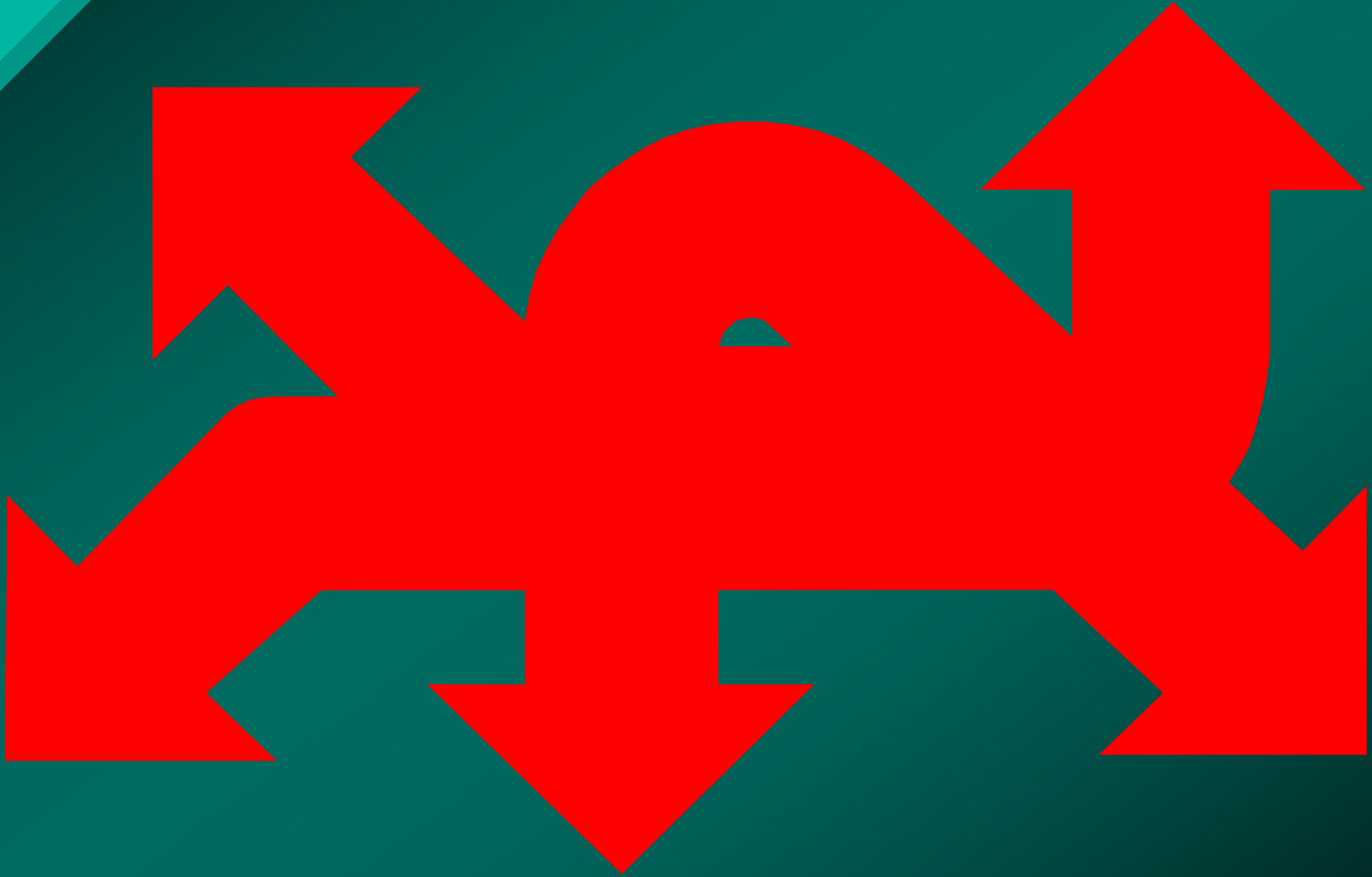


- ❖ **Enrollment**
- ❖ Wants it.
- ❖ Will do whatever can be done within the “spirit of the law.”

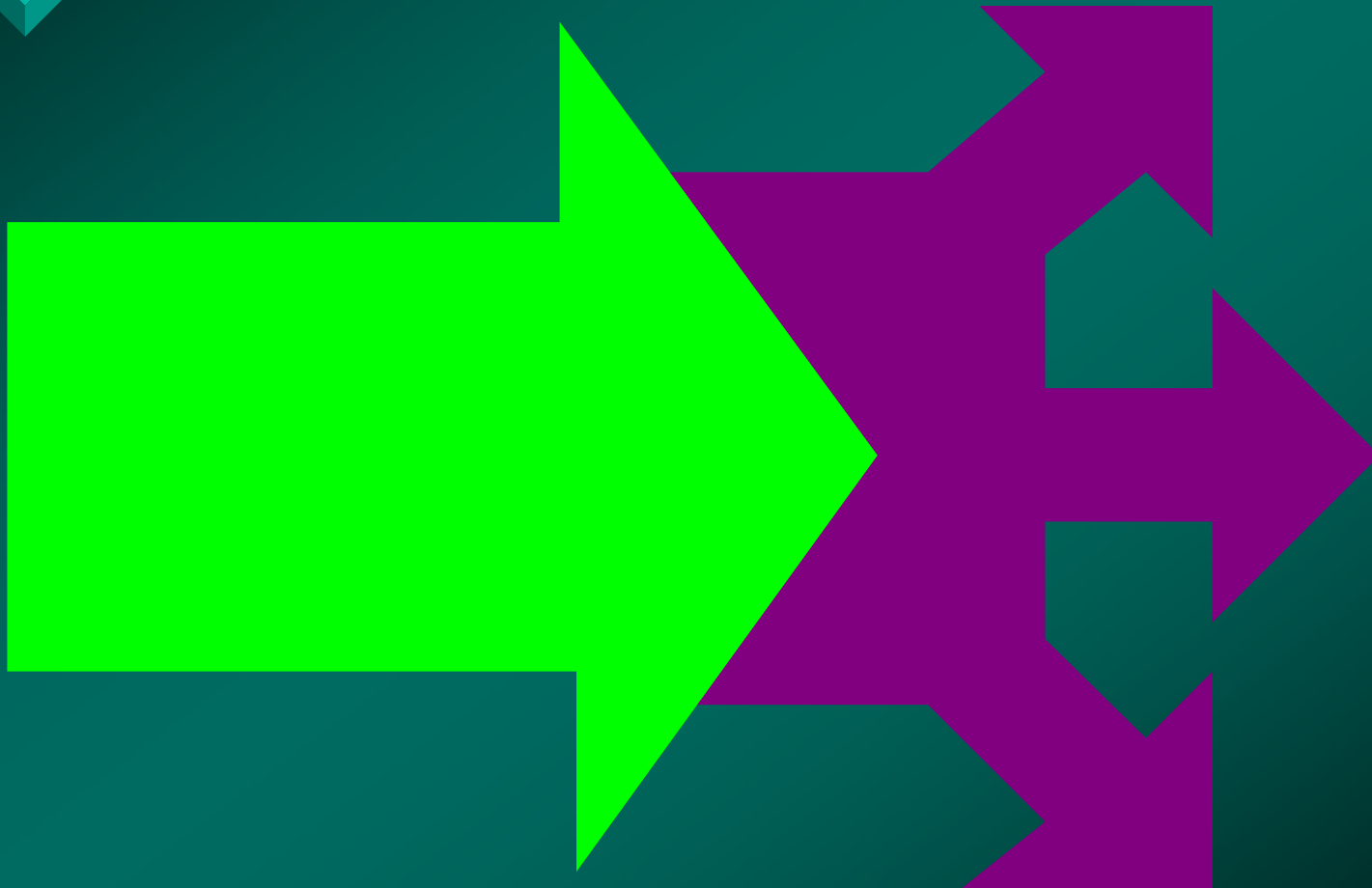
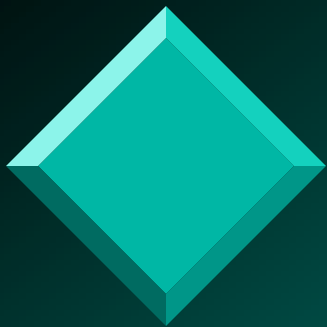
# *Possible Attitudes Toward a Vision*

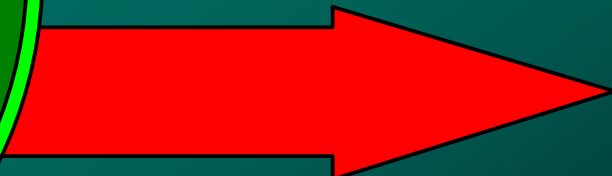
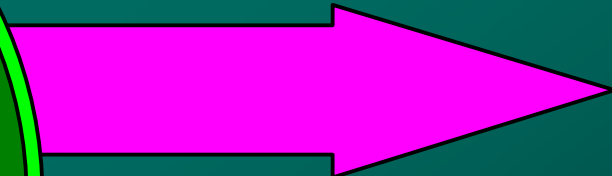
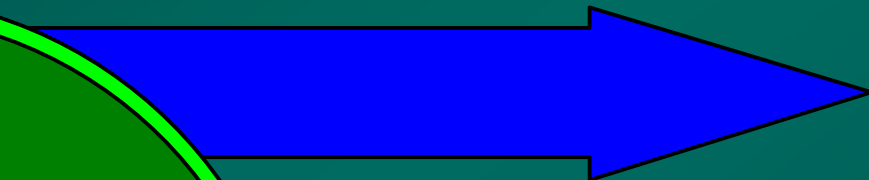
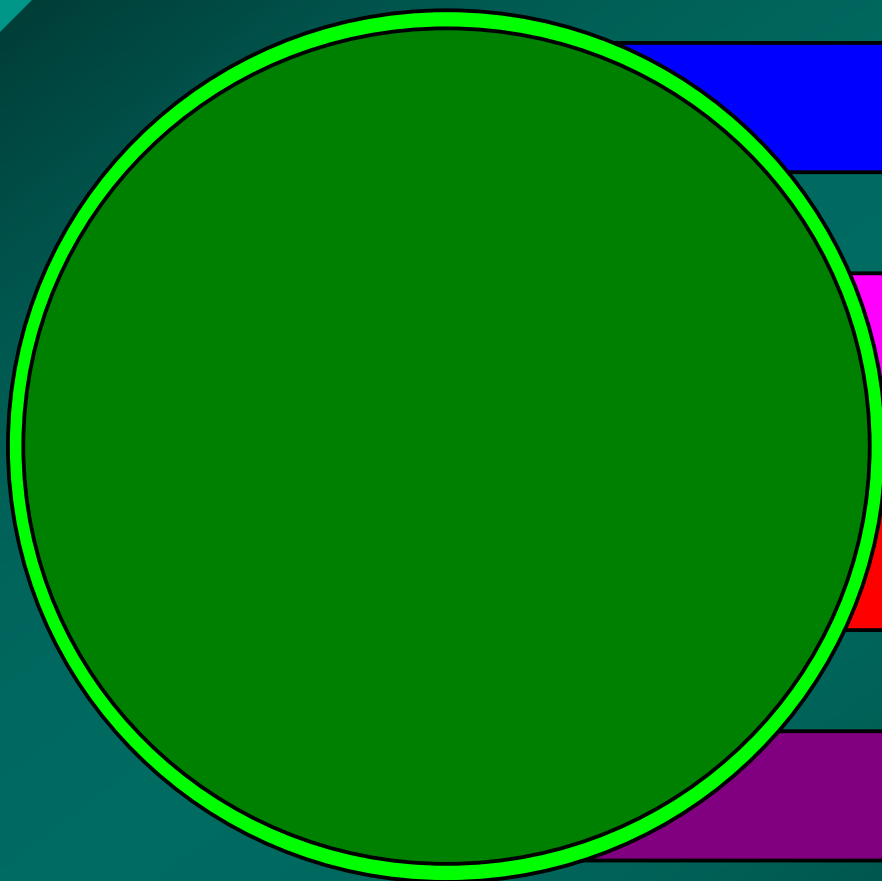
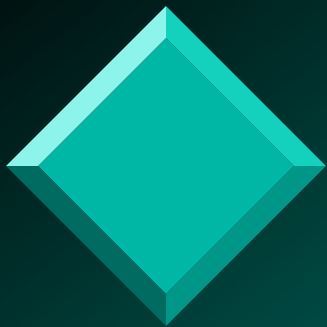
- ❖ **Commitment**
- ❖ Wants it.
- ❖ Will make it happen.
- ❖ Creates whatever “laws” (structures) are needed.
- ❖ Peter Senge











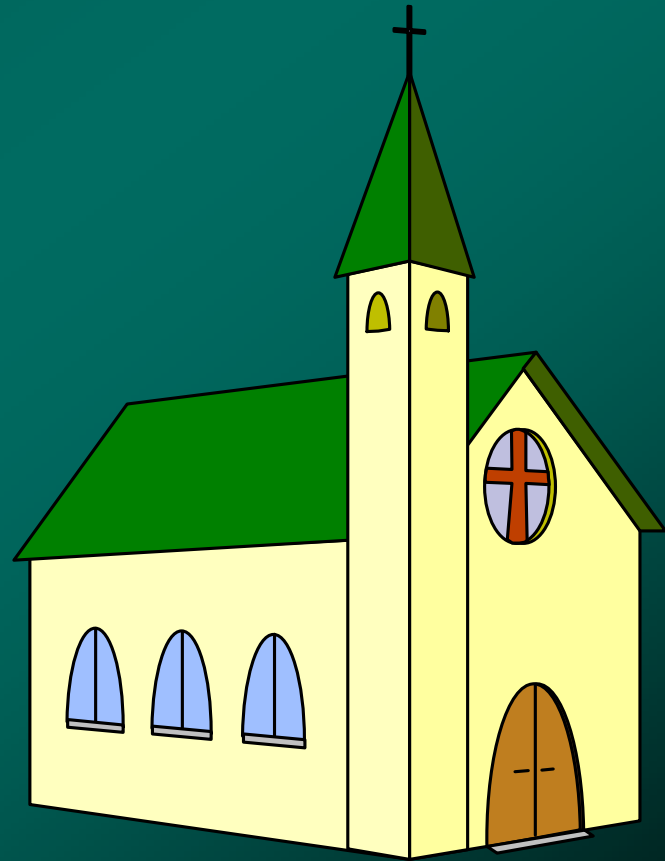


# *How We Build Trust In Mission*

- ❖ Through Self-confidence - from Boyett & Com. Workplace 2000
- ❖ Through steadiness and predictability
- ❖ Through possessing and demonstrating values, beliefs, and aspirations in common with those we lead
- ❖ By a total personal commitment
- ❖ By a personal relationship with Jesus, the navigator through study, prayer, and community

# *The Call of Jesus*

- ❖ In Jesus, the disembodied “word” takes flesh and walks among us...His call to truth is a call to community--with Him, each other, with creation, and its Creator.





# *Personal Relationships*

- ❖ Truth--wherever it may be found and in whatever form--is personal, to be known in personal relationships...We will find truth not in the fine points of our theologies or in our organizational allegiances but in the quality of our relationships--with each other and with the whole created world. - Parker Palmer

# *Teaching As Friendship*

- ❖ ...what scholars now say--and what teachers have always known--is that real learning does not happen until students are brought into relationship with the teacher, with each other, and with the subject.
- ❖ We cannot learn deeply and well until a community of learning is created in the classroom.



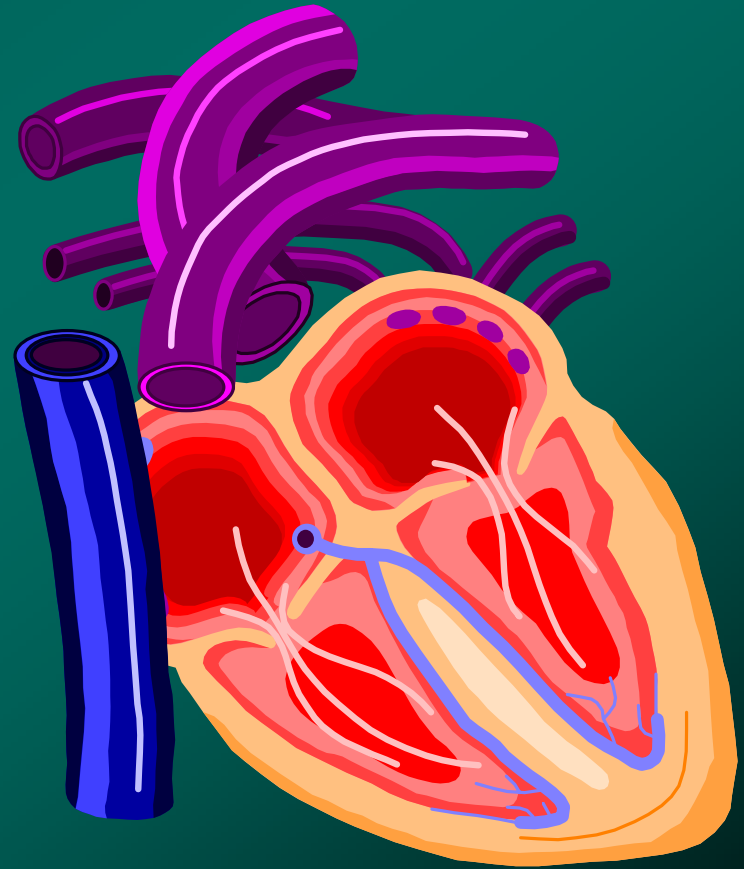
# *A Learning Community*

- ❖ Good teachers also bring students into community with themselves and with each other--not simply for the sake of warm feelings, but to do the difficult things that teaching and learning require...
- ❖ The practice of intellectual rigor in the classroom requires an ethos of trust and acceptance.



# *Teaching As Vocation?*

- ❖ My vocation (to use the poets term) is the spiritual life, the quest for God, which relies on the eye of the heart.





# *Teaching As Avocation?*



- ❖ My avocation is education, the quest for knowledge, which relies on the eye of the mind.



# *Teaching As Hospitality*

- ❖ Teaching depends ultimately upon a teacher who has a living relationship with the subject at hand, who invites students into that relationship as full partners.
- ❖ Here is the largest hospitality on which this sort of teaching relies: the hospitality of a teacher who has a fruitful friendship with the subject and who wants students to benefit from that friendship as well.



*Andrews Academy Like  
Gardeners and Dentists*





# *Learning Communities Which:*

- ❖ Personal Relationship With Jesus Christ
- ❖ Wholistic
- ❖ Faith Maturity
- ❖ Denominational Loyalty
- ❖ Academic Excellence
- ❖ Service
- ❖ Workplace Skills