



# **Learning Community in an Indonesian Schools: A Dialogue**

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# Why 'Dialogue' in Learning?

(Matusov, 2009; Ball & Freedman, 2004)

- Learning is the transformation of a learner's meaning.
- Learning in the SLC is ontologically dialogic. But, dialogue is not merely a pedagogical instrument.
- The omnipresent of 'true' dialogue is important in meaning-making processes (Matusov, 2009):
  - Creative process, full of surprise and continually renewing. It is never pre-determined. Predication still invites a surprise.
  - Occurred between two 'distinct consciousness', in a gap between consciousness of non-understanding: inter-addressivity (Me and my audience).
  - Mediated by question(s) (Mine's and Your's)

# Why 'Dialogue' in 'Community'?

- Community can be seen as ideological world, characterized by a diversity of voices that mediates a person's "ideological becoming" (Freedman & Ball, 2004).
  - How we develop our way of viewing the world, our system of ideas
  - Individual growth takes place within a social world: with whom, in what ways, and in what contexts we interact will determine what we stand to learn.
  - Listening to other voices.

# Why ‘Dialogue’ in ‘Community’?

(Freedman & Ball, 2004)

- When diverse voices interact, we struggle to assimilate two distinct categories of discourse: (1) authoritative discourse, and (2) internally persuasive discourse.
  - The struggle occurs in the “contact zone”, the spatial and temporal copresence of subjects previously separated by geographical and historical disjunctures, and whose trajectories now intersect.
  - Community is not a homogenous and coherent group of speakers (Pratt, 1992, in Freedman & Ball, 2004).

# Challenges in Establishing SLC

- “Truth game” in SLC is controlled by authoritative voices of ‘neoliberal’ or ‘quasi-progressive education’ even Global Education Reform Movement (GERM) or blinded by ‘wrong drivers’ (Sahlberg, 2011)
- Professional Development and Teacher Reform field as colonization site?
  - In many educational policies and researches, teachers are often depicted – positioned – as unable, unwilling, unknowing, and/or unskilled (Greenleaf & Katz, 2004).
  - PD goals’ of reducing gap between the community of the educated (supervisor/facilitator) and the community of the ignorant (teacher) is Monologic because it ignores teachers’ sense making by making all consciousness both transparent and homogenous.
- My experience has shown that dialogicity has interfered by such anti-dialogic projects resulted in the contrived collegiality and underestimating teachers’ capacities (Suratno, 2012a; 2012b).

# In Search of Meaning: Powerful Collegiality

- By identifying Socrates as carnivalesque figure, Bakhtin develops an epistemology that links authority, carnival and knowledge (Sullivan et al., 2009).
  - In carnival, “frank” exchange occurs and authority is decrowned.
  - Three dimensions to “truth”: the laughing side of things, apart from fear, and profound and collective engagement with alternative voices.
- Carnival bridges the gap between ‘authoritative’ and ‘internally persuasive’ discourse:
  - the subversion of authoritative discourse
  - the discovery of knowledge through social cross-examination of ideas
  - educating by personal example.

# Dialogue in the Carnival of Collegiality

(Sullivan et al., 2009)

- Socrates works through the issues with his interlocutors through critical reflection (elenchos) that leads them into contradiction regarding their beliefs.
  - It demands the interlocutor to clarify exactly what it is they are arguing for (anacrisis), and to take different opinions and to juxtapose them against each other (syncrisis) in revealing the dialogic quality of truth.
  - It is open to continual revision in response to others questioning and one's reflective experiences.

# Toward SLC in Indonesia: A Journey

- How can SLC in Indonesian primary school be promoted into dialogic project?
- Personal Experience:
  - 2010, two primary schools in Jakarta.
  - 2011, WALS Tokyo. Manabu Sato's presentation and his pilot school visit (Hamanago).
  - Early 2012, searching for my first 'pilot school' in Bandung. Focused on Classroom Observation and Post-class Discussion.
  - Mid 2012, coincidentally had a phone call from the principal of GagasCeria School.
- Self-confident and self-efficacy, and seeking companion of 'carnavalesque figures'.

# A Journey into Learning Community in GagasCeria School

First Stage (Initiation) (2008-2009)	Second Stage (Development) (2010-2011)	Current Stage (Networking) 2012-....
Reading an article describing LS according to Manabu Sato's philosophy (LC). First trial and 'just do it' without external support.	LS as school policy: 'teaching show'. Focus on teaching analysis: classroom management. LS as teachers needs assessment and performance appraisal.	Collaboration with UPI and other Japanese colleagues. Focus on learning: Design and Reflection. Expanding networks. Effort toward SLC.

# Identified 'Authoritative Discourses'

- Plan: Following authority's format and textbook. Planning teaching sequence.
- Do: Following lesson plan, observing teacher using predetermined protocol.
- See: Evaluation of teaching practice.
- Belief System: Learning is transmission. Students are positioned as unable, unwilling, unknowing, and/or unskilled learners.

# Listening to other voices:

## Lesson Study club (LSc)

- LSC was generated by a group of teachers who felt in love with LS. They were extremely eager in understanding LS, though it could sacrifice their individual time.
- LSC could be run informally, mainly for those who were really keen to improve their practice. The conduct was also flexible and avoided the formalities (structure, incentive, and certificate) because the focus of LSC is to develop the teachers' 'sense' of students' learning by pretending that they are the students.
- The members of LSC are not too many and they are actually participants of regular LS activities.
- The members of LSC considered that they felt happy to follow LS since they learned insights that they could comprehend, particularly about students. It can be happened because they felt to be free from the burden of 'obligation' and obstacles pertaining to 'structural-seniority'.

# Lesson Study club (LSc): SMPN 10 Banjarbaru

## An example of successful Learning Community in Indonesia



Critical  
Reflection  
on Lesson  
Design



What is Gradient? How we learn it?

# Discursive tools and Cultural resources:

## Acting like Children

### Thinking and Questioning Together



# Ideological Becoming: LSc Teachers



Mr. Riadi,  
English Teacher



Mrs Lingga,  
Math Teacher



Students' Dialogue



Mr. Nanda,  
Science Teacher

Mrs. Eka,  
Social Study Teacher

# Ideological Becoming: LSc Teachers



## **Dialogue in designing Force lesson:**

**-Carnivalisqe figures decrowned themselves into being the students.**

Happy, honesty, harmony, hope.

Can you imagine what will be happening in the classroom?

**-Authoring Lesson Design: Indonesian teacher can make a difference!**

- Transforming participation structure and culture of LS by substantially focusing on students' learning, granting LSc teachers new roles and responsibilities, new learning opportunities, and ultimately, new identities as adaptive practitioners.

# Connecting Carnavalesque Figures



Share vision, learn from experience, exchange view, perceive feeling, discuss strategy and approach, work together, equality.

Focusing on dialogicity in Lesson Design:

- What is math? How we learn it? (Didactics)
- How to develop relation with students? (Pedagogy)

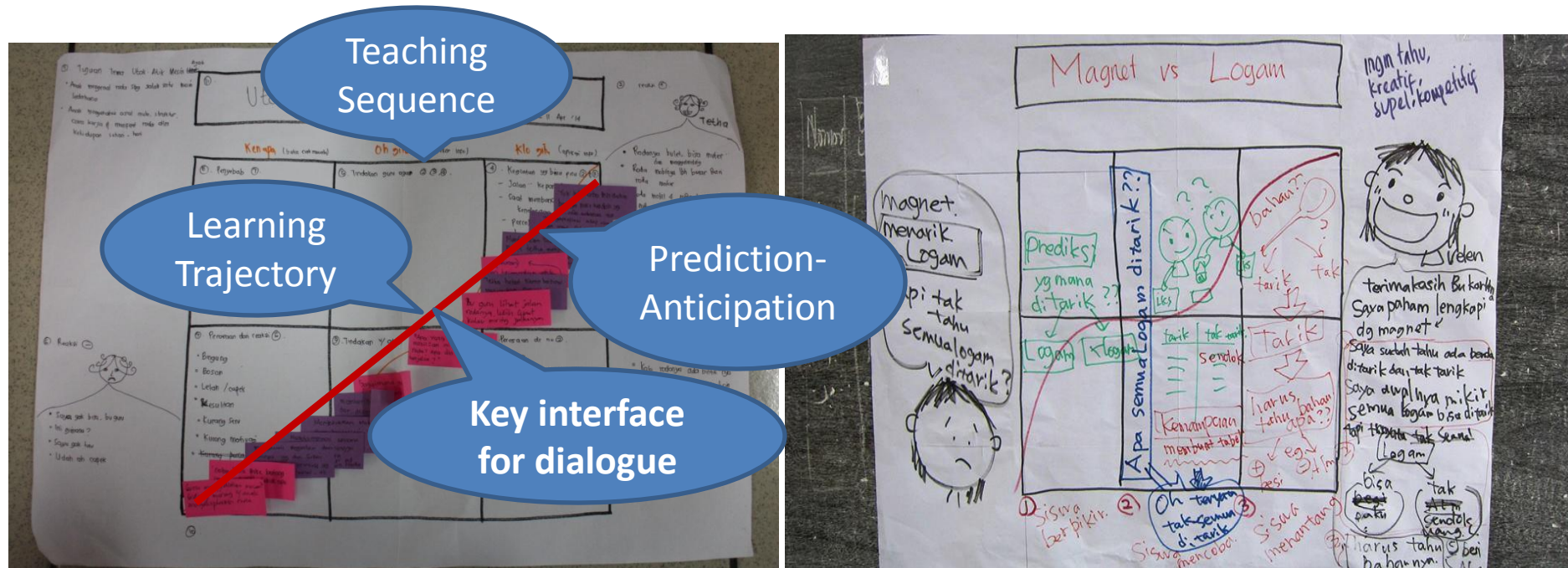
## Promoting Thinking and Sense-making

# Introducing Discursive Tools: Whole School Workshop



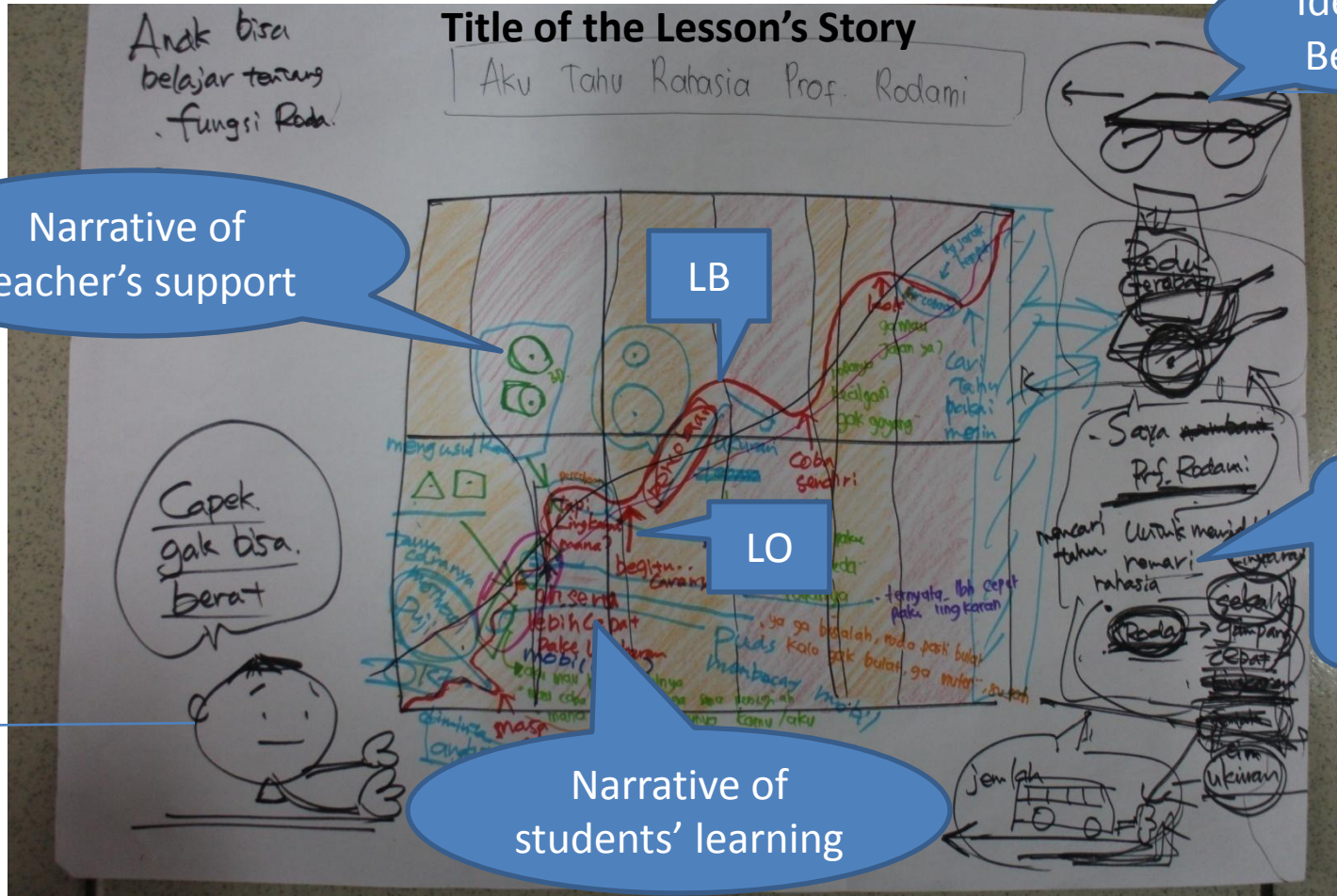
# Imagining the Complexity of a Lesson:

## Narrating *Intuitive Zone of Contact* in Lesson Design



The importance of the red thread in dialogic design:  
Linear or Curve?

# Dialogic Space of Authoring: Narrating the Fusion with Children



Ideological  
Becoming

Narrative of  
teacher's support

LB

LO

Object of  
Learning

Narrative of  
students' learning

Student as 'Significant Other' ('Super Addressee')

# Ryo Suzuki wrote on “Learning Community Indonesia” (facebook)

The screenshot shows a Facebook post by Ryo Suzuki. The post text reads: "Lesson Design is the same as writing novel!". Below the text is a handwritten diagram on a piece of paper. The diagram features a central grid with various colored boxes and lines, surrounded by handwritten notes in Indonesian. A speech bubble from the diagram points to the post text, containing the text: "Ryo: 'Lesson Design is the same as writing novel.'". Another speech bubble points to a comment by Muhammad Riadi, containing the text: "Riadi: 'And read it as fun as reading comic 😊'". The Facebook interface includes the search bar, navigation links, and a list of suggested groups on the right side.

facebook

Carilah orang, tempat dan hal lainnya

Lesson Design is the same as writing novel!

Ryo: "Lesson Design is the same as writing novel."

Riadi: "And read it as fun as reading comic 😊"

Facebook: Online platform for dialogical space. Sharing pictures, narratives and videos.

Facebook post by Ryo Suzuki: "Lesson Design is the same as writing novel!"

Handwritten notes and diagram on a piece of paper, likely related to lesson design or writing a novel.

Comments:

- Tatang Suratno: new genre of authoring
- Muhammad Riadi: and read it as fun as reading comic 😊

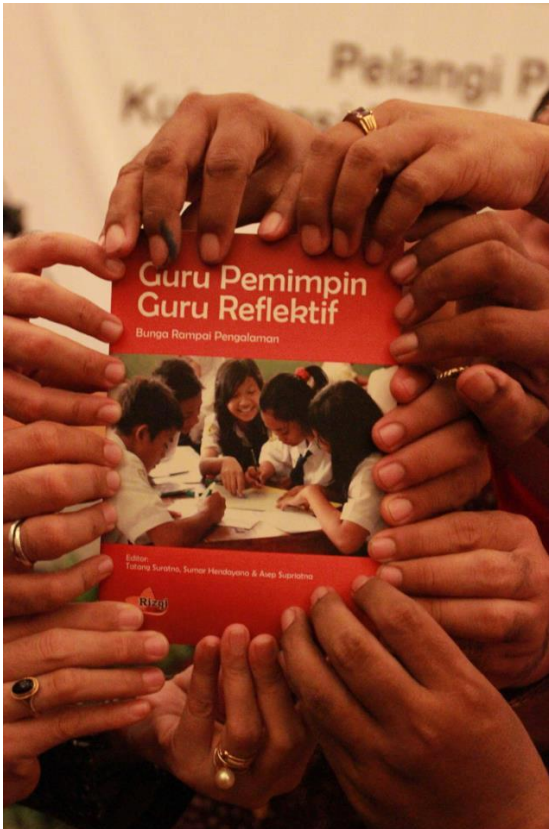
Groups suggested on the right:

- ENGLISH TEACHERS IN INDONESIA
- Biologi Indonesia
- MITI Mahasiswa
- Firly Istiqomah

# Teacher Leader, Reflective Teacher: An Anthology

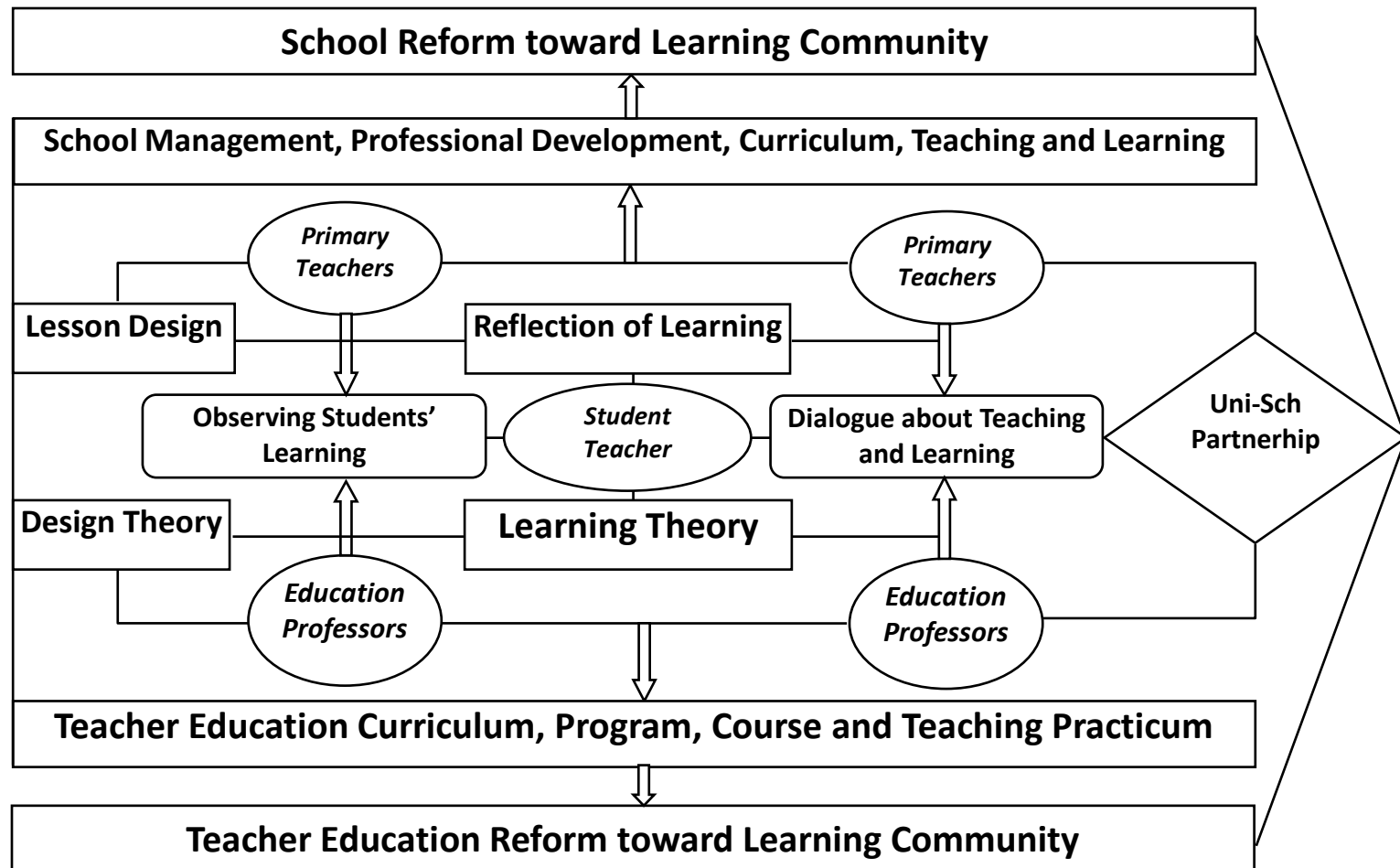
(Suratno et al., 2012;)

[New genre of authoring: Books in Indonesia authored by teachers participating in Lesson Study]



**BUT, We still need more pillars and platforms**

# Teacher Education and Development



# First trial in the Pre- and In-service Secondary Teacher Education: Dialogue in 'Design'



# Introducing 'Design' to other primary school teachers



Engaging more protagonist educators. We are expanding our networks with surrounding primary schools that are eager to establish a learning community. In the process, we coordinate with local education office. We ask them to share role and responsibility.

# Progress in Dialogue: “I learn from students”



1. Dialogue with object: Students' learning



2. Dialogue with others: 'True' collegiality

See clearly the  
lesson  
(object), the  
student(s)  
(other), and  
the teacher  
(oneself)



3. Dialogue with oneself: embodying learning

Joyful  
Happiness  
Openness  
Deep thinking  
Togetherness

# Maintaining key challenge: Isomorphism?



**TERIMA KASIH**

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