Workplace Diversity Training
A Pragmatic Look at an Administrative Practice

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PREFACE

Lillian Roybal Rose, a prominent cultural diversity consultant, once told a California Community Colleges conference, "It's one thing to have a multicultural education. It's another to experience it." [Lynch, 1995: 67]

The concept of cultural diversity and all the attendant issues have special meaning for me because I am one of those to truly "experience it". I am a military brat from Alabama who attended Kindergarten in Japan and High School in Hawaii. The military brat experience is by itself a multicultural one; a laboratory in which children from a genuine sampling of family backgrounds - wealth, race, geography - socialize on a level playing field. An unforgivingly democratic playing field on which the factors that affect one's status and success are overwhelmingly those which are truly portable: the traits, talents and character incubated and carried within (even the due given to external factor of longevity - the old kids on the block - is mitigated by the frequent moves, thirteen times in eighteen years in my own case). However, a series of moves between unusually contrasting locales and environments made my particular experience even more multicultural than the usual one.

Coming to sentient awareness during four years in Japan was merely incidental, although my parents maximized the experience by striking a deep family friendship with two Japanese families; an involvement intimate enough to ruin me at least to the extent of setting my basic tastes in food to an appetite which will be forever expensive to satisfy. Also incidental was a quickly subsequent six month stretch in Selma, Alabama, as my father climbed telephone poles outside of the military. (Fortunately, I can at least balance off the costs of my craving for tempura with the equally primordial, but much cheaper,

appetite for field peas, cayenne peppers and a white cornbread uncontaminated by sugar). And I consider absolutely irrelevant my extremely coincidental adult experience of having worked almost exclusively for minority and female bosses in organizations often led by females and minorities, or my intimate collegiate association with a Deep South Black Fraternity and the Arab Student Association. No, far more responsible for my "multicultural experience" than all of the rest of my nomadic existence was the stint I served as the Teen Age Haole Boy in Hawaii. This was the harsh stint in which I had to explicitly deal with the living embodiment of the worst case (U.S. bounded) scenario predicted in the multicultural literature.

I could not have been more prepared for Mililani Town than was Alice for Wonderland. A decision to live on the economy away from the military community, though quirky, would have represented the exact extent of the boldness of my parent's unconventionality. They would have never, consciously, deliberately, have chosen to establish a symbolic racial beachhead on unwelcoming territory. But that indeed was the role they unwittingly chose for their children, except in this case there existed no sympathetic corner to root for the success of these white kids in the multicultural paradise. About a dozen distinct races coexist in the public schools, ranging from the often gentle, giant Samoans to the small, intense Portuguese Filipinos, to the pathologically proud Koreans. None of them get along especially well, but one notion 'round which they all can rally is that white kids with mainland manners are to be neither welcomed nor accommodated.

Alice felt dreadfully puzzled. The Hatter's remark seemed to have no sort of meaning in it, and yet it was certainly English. "I don't quite understand you," she said, as politely as she could. [Carroll 1865: ch. 7]

The yearlong experience at school in Mililani Town was simply day after day of being rocked and knocked about in a typhoon of incomprehensible cultural winds. Everyone seemed to speak English, but no matter what I thought I heard, it wasn't what was meant. No matter what I said or did, it was the wrong thing. Each day a fresh slew of misunderstandings further widened the cognitive dissonance burdening my psyche. At the first week I was dazed and confused. I had always been considered a quite likable kid, but here I was not passing the initiation (specific examples of this are still too embarrassing to describe). Even adults on my paper route counseled me to give up my Haole ways (as I made my rounds collecting the subscription fees), and so with all the existentialist effort a 14 year old could muster, I strove to identify and mark these ways for a possible session with a cautery. Nonetheless, at the end of six months, terminal ostracism had set in and I quietly but firmly insisted that we move away.

Viewed objectively, our move was from a well-to-do, desirable area to a more corrupt and violent school district: when my white physics teacher got dragged out of his classroom, before my eyes, by his hair for daring to complain about the noise of the craps dice bouncing against the classroom wall that he shared with the boys room, none of the multicultural teachers who saw the event broke the taboo against helping him out or bearing witness. More typically: "Rocky", a pint sized, dirt blonde-headed, white skinned "moke" of Portuguese descent who ruled the high school due to his smart mouth

and a choice of friends that reached into the local adult underworld, got an overdue verbal comeuppance one day by a tall black military kid in the classroom. The PE teacher, who along with Rocky and everyone else sat fairly silent the rest of that day, delayed his arrival to class by twenty minutes on the next. The same twenty minutes it took for a grim Pacific Islander to walk in and escort the "mainland" Black kid, who knew better than to resist, out of the classroom and over to the bike rack in the common area right outside the door, and bend him over it so that Rocky, waiting there, could pound on the back of his thick afro for awhile with his tiny fists. This in full view of several classrooms and teachers (Fortunately Rocky actually liked the guy, so he got off easy with just this bit of public humiliation). The claim that such days at my new school were typical cannot help but sound like an exaggeration to anyone who wasn't there.

But ironically, unlike the safer enclave I had fled, here in the pit of disharmony I fairly thrived. I had figured out the local ways enough, from my first experience, that I even recouped from an early misstep of improperly wording my decline of a daily request for money as I passed by the Filipino restroom; a mistake made clear to me in the confines of that restroom into which I was quickly whisked by a small Filipino gang. My hard learned adaptability was demonstrated by my subsequent befriendment of the leader of that particular gang, and he eventually gave me friendly advice on how to handle similar situations. I ended up having a darn good time and became increasingly entranced by the complex rhythms and undercurrents of the place. Not only did I not bail out of the public school system as did many others from the "mainland", but when the time came to leave the Islands, I did not want to go.

If I can attribute my false start at the first school to any one psychological factor, it would be that of arriving unburdened with any preconceived notions regarding the nature of the local populace. "Unburdened" turned out to mean unarmed, as I had a particularly difficult time overcoming an ingrained resistance to forming or acting on stereotypes. Only when I allowed myself to generalize behaviors to groups, i.e. form stereotypes, and continuously and reiteratively refine these generalizations through observations could I finally break the code to being able to see the inter-group dynamics going on all about me. With each revelation came a deeper appreciation, enjoyment and respect for a very rich cultural mix that to a newcomer only registers in shades of "mean". And the more true respect, from true understanding, I gained for these others, the more I was willing to modify my own cultural signals to conform to their interpretations.

The compulsion of White southern kids to fill silence with conversation, however charming, does come across as babbling and false sentiment to Asian sensibilities. Similarly irritating to that sensibility is the traditional use of verbal sparring by young Black Americans, especially males, to achieve and defend status. What to the American Black youth is a time-honored means of winning status, is to the Asian teenager in Hawaii an abuse of a privilege reserved for a status already gained. Although this taboo against speaking out of turn went against the grain of "mainlanders" of most any race, a chance of getting along, much less thriving, could occur only after the taboo was identified and then properly acknowledged.

Giving the majority culture its due in this and other regards did not leave me feeling diminished or assimilated. Rather it gave me a greater feeling of control over my environment and the power of having a broader perspective. It may seem a paradox that

I had to give the group its due in order to truly see, understand, and befriend the individual. However, this idea that seeing the forest can be a step towards knowing the trees is shared by some academics who acknowledge that stereotyping is a fairly pure manifestation of inductive reasoning. [Seligman, 1997: 114]

Twenty years later I attended my first mandatory cultural diversity training class at a State agency in the heart of Texas in order to learn how to get along and be accommodating in a culturally diverse workplace. Some of it consisted of tele-dramas of interactions between workers of different races. These demonstrated staged exceptions to cultural generalizations that we therefore were to assume invalidated those generalizations. No pretense was made that these were reenactments of specific and actual incidents, merely scripts from a human imagination. A subsequent part of the training, in oblivious contradiction to the other lesson, dwelled on the necessity to change the way we behave in the workplace culture to accommodate these new and different workers; workers who behaved in, um, certain general manner. After the training ended, I could not help but reflect that if I only could have had the benefit of such cultural diversity training before wandering in as a babe into the Hawaiian multicultural wilderness, had only been inoculated further against the onset of inductive reasoning, had only been trained in the finer arts of patronizing behaviors, then maybe, just maybe, I could have gotten myself killed.

A final personal note: In performing a review of the literature, I discovered that most of the books and articles readily available on the subject of cultural diversity were published by and for an industry of cultural diversity consultants and proponents. Although the theoretical framework of the worst of these extends no further than bashing

what is perceived as the majority culture, and romanticizing those who are not, the most high-minded of them are aimed to prevent anyone from having the cultural assimilation misadventures that I had. They aim to change the behaviors, if not the heart and mind, of the larger culture to accommodate new members. However, as I look back, I truly believe that I am a better person by having had to adjust as a minority in a strange and different majority culture; I gained more from the experience than the numbers who bailed out to the artificial bubbles of private schools in order to re-enact their former lifestyles. And if I had the power to change (and diminish) that disconcerting majority culture just so I could have had an easier time of it, I simply would not.

INTRODUCTION

"Policies imply theories." [Pressman & Wildavsky, 1979: xxi]. *"The efficacy of these theories is tested in the messy laboratory of the bureaucracy by public administrators."* [Shields, 1996: 391].

PRAGMATIC SOUL

"..but a man torments himself and is oftentimes most distressed at finding himself believing propositions which he has been brought up to regard with aversion." [Peirce, 1887, CP5.386].

American Flavor

Pragmatism is "A method or tendency in philosophy, started by C.S. Peirce and William James, which determines the meaning and truth of all concepts and tests their validity by their practical results" [Webster's, 1976]. To this truncated definition could arguably be added the names of public philosopher-educator John Dewey and humanitarian Jane Addams. And inarguably could be added a whole skin of moral texture to encase each of the words "meaning", "truth" and "results". The definition would also have gained a subtle relevant nuance by acknowledging the common nationality of the mentioned players.

Pragmatism is generally considered to be the only truly original philosophical school and tradition to have emerged in America. It is also considered to have a recognizably "American" flavor, in that it incorporates the no-nonsense, practical attitude

of the Yankee settler concerned with survival, along with the optimistic idealism that may have inspired him into his predicament in the first place; an idealism that this same frontiersman perhaps drew from the lofty proclamations which had accompanied the launching of his young nation. Thus the ground fertile for the rise of the philosophy of Pragmatism was this fresh, broadly held, melioristic brand of optimism that life is getting nothing but better, contingent upon the hard-bitten assumption that folks aren't going to be standing around just waiting for it to happen.

The grip that the founding ideals held on the imagination and machinations of the countrymen is not to be underestimated, especially in the nationalistic[1] latter-nineteenth century - the era in which the American undercurrents of Pragmatism were first formally articulated. Jane Addams, arguably the first consciously practicing Pragmatist, and a daughter of the frontier, herself drew upon these proclamations as inspiration in her efforts down in the trenches towards "socializing democracy" [Addams, 1910: 92]. In particular, from the trenches of the original Hull House Settlement, the grand archetype of democratic settlement homes that she had founded.

This was an archetype which she was careful (and proud) to differentiate from what she ultimately considered patronizingly philanthropic charities, such as Toynbee Hall, which she had explored with intense interest in Great Britain. From her vantage point of being an American, she quickly spotted, and was eventually somewhat put off by, the *noblesse oblige* nature of those operations. Not to say that an observer could easily escape making liberal use of the word "charitable" in describing the Hull House Settlement, but Pragmatism's phrase "socializing democracy" is a more appropriately

overarching mission statement for this ambitious and many-faceted project. For although the issue at hand was the teeming multitudes to make their way to Chicago - too many of whom scarcely equipped for life in their own lands of Southern and Eastern Europe, much less the new one - Jane Addams the Pragmatist rotated the problem 90 degrees and sensed a value of possibility from the chaos of this very diversity[2]. With a classic Pragmatist's combination of relentless common sense and elastic vision, she saw and took the opportunity to forge something broader and more durable than the obligatory servicing of the immediate, though paramount, need.

Her evolving method of acclimating the new Americans eventually included their immersion in a community rich in a spirit of mutual assistance, democratic cooperation, political and philosophical debate, participatory learning, artistic expression, self-improvement, personal independence, community activism, and other stimulations characteristic of an ideal free and thinking society. She accomplished much of this vision by motivating a good mix of established citizens from many walks of American life to participate in (even to boarding at) the Settlement. These citizens were at once students and mentors. She allowed this community to evolve with the mutual guidance of both the immigrants and the 'benefactors' and did not consider the benefit of the experience to be limited to either[3]. In some sense, with this raw foreign material, she sought, consciously or not, to realize an environment more American than America.

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[1] This first true era of the American citizen which had firmly supplanted the era of the State citizen was accompanied by a obsessive and universal contemplation of the nature of this new beast. That the new era was ushered in by a war that pit freedom against democracy gave them much to contemplate.

[2] Sometimes quite literally, as in her idea to utilize the many nationaled Nineteenth Ward of Chicago somehow as a potential force for peace.

[3] One small but concrete example is that the Hull House help address her ongoing concern that privileged young women needed a means of connecting with the real life of the world. [Addams, 1910:85]

Addams wrote that her work was motivated at least in part by an obligation to not let down the architects of the "tremendous experiment" in which the American manifestation of democratic government "still remains the most valuable contribution America has made to the moral life of the world." [Addams, 1910: 45]. She viewed the Settlement (in all its complexity of purpose) as a "tangible expression of the democratic ideal" [Addams as cited in Shields, 1999: 12]. As she stated upon contemplation of Lincoln and his contemporaries: "they too had realized that if this last tremendous experiment in self-government failed here, it would be the disappointment of the centuries and that upon their ability to organize self-government in state, county, and town depended the verdict of history... " [Addams, 1910: 40].

Thus, Pragmatism as developed by the American philosophers and practitioners is more than an art of expediency and compromise, as common usage of the term connotes, but is a philosophy consciously mindful of altruistic consequence. As though to supremely underline this point, Jane Addams submits a novel case for Jesus Christ[4] as being the exemplary practicing Pragmatist [Addams, 1910: 95]. The philosophy takes measure of an idea not only for its usefulness, though that is certainly requisite, but for its usefulness in the quest for achievement of a state of continuous learning and self-improvement in the human condition.

Intelligent Community

This quest is often referred to in Pragmatic literature as the pursuit to create an "intelligent" community. Dewey referred to this state as the "Great Community" which

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[4] To me, this is an especially apt basis for a Hull House analogy. At first glance, per the Christian parable, Toynbee Hall might represent the idea of giving the fish to the hungry, and Hull House the somewhat superior idea of teaching the hungry to fish. But actually, in Jane Addams hands, the Hull House goes even beyond that to the idea that the fisherman-teacher also fundamentally benefits from the relationship.

has the ability and will to change not only its tactics but also its goals if the evidence and situation warrants. An intelligent community is one comfortable with a state of continuous inquiry, and one always willing to re-evaluate its assumptions. It is a community that is well situated to meet problematic situations "with imagination and vision" [Evans, 2000: 317] and from which to launch efforts at overall improvement. A community intelligent enough to question its own direction as a matter of course, and to admit when it is wrong, is by nature also a courageous one.

Thus, the idealism, such as there is, of Pragmatism lies more with a faith in the possibility of achieving of a sustainably fruitful process rather than with any particular utopian outcome. Pragmatist philosopher William James goes so far as to state that Pragmatism "does not stand for any special results. It is a method[5] only." [James, 1906: 2]. In this way, Pragmatism reflects another aspect of the early American mind, as it formalizes what the community of creators of the American Constitution knew instinctively - that the power lies in the process. Indeed, even today it has been remarked, with only slight whimsy, that the only national culture the American has is "a loyalty to on-going debates on our guiding political ideals." [Callaway, 1999: 2]. The process is the result; the means are the ends. The founding statesmen of America managed (despite all the distraction of immediate politics) to implement a process that would allow (and perhaps even encourage) the American "civilization..[to].. establish and nourish institutions that will promote the liberation of the talents and potentialities of all its citizens" [Dewey, 1928: 134].

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[5] Although the term "method" is also used by Dewey to describe the type of thing that Pragmatism is, this term makes sense only in the broadest sense. The term 'method' implies empiricism, but it should not distract from the art as well as the science of Pragmatism. Also there are *methods* within this overarching "method".

The idealism of the American founders is found in their faith that the populace could actually be entrusted to use that process towards worthy ends. Other than that, in the main, the specifics of the mechanism they set in motion are fairly practical and mundane. This focus by the American political experiment on process rather than, say, declaring a Utopia by fiat, has been the most likely source of its thus far relatively astonishing successes, yet ironically also the source of its dismissal from some quarters as not being on par with the grander manifesto-oriented revolutions such as the French and the Marxist.[6]

Similarly, the deceptively understated philosophy of the Pragmatist is dismissed by related quarters of being barely a philosophy at all, as its discourse is similarly grounded in process rather than with the superficially more exciting grand themes and fixed ideals of the metaphysical philosophies. However, along with the earnestly pragmatic American political experiment, it has endured and revealed real depth and power over time as loftier (and more trendy) schools of thought have proved their greatest value, like that of the political products of Robespierre and Marx, as objects interesting to put on a shelf and look at.

Breaking Beliefs

The dearth of fixed and empyreal visions is not merely an ancillary feature of Pragmatism; Pragmatism's emphasis on continuous breakdown, and subsequent evolution, of fixed beliefs through the process of continuous and intelligent inquiry is the key to its basic strength. Charles Sanders Peirce, with his 1877 article "The Fixation of

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[6] And also the source of panicked calls for ending the experiment from certain Utopian quarters when the immediate results of this process are not to its liking - or so it seems if postings on certain academic email lists during this election season are to be believed.

Belief", initiates Pragmatism as a formal philosophy with a contemplation of this thought, a thought revisited frequently by all the founding Pragmatist authors. Jane Addams urged continuous challenge to fixed belief because, she warns, "fanaticism is engendered only when men, finding no contradiction to their theories, at last believe that the very universe lends itself as an exemplification of one point of view" [Addams, 1910: 134] and speaks of the vigorous and "dogmatic... radical of the sort that could not resign himself to the slow march of human improvement; of the type who knew exactly 'in what part of the world Utopia standeth.' "

Of the great Pragmatists, William James carried this stance the furthest. He not only rejected the notion of absolute truths and ideals existing to guide humanity, but asserted that "Truth happens to an idea" and helped to popularize the now common concept that more than one vision (and version) of reality can be considered true. [Zanetti, 2000: 346]. This fairly irreverent attitude towards the idea of beliefs was intimately tied with Pragmatism's emphasis on quality of inquiry. John Dewey's view that "ideas are properly viewed as hypothesis, rather than as representations of immutable truths or ends" leads inexorably to the conclusion that those who think otherwise will tend to engage in futile arguments over which truth is correct [as discussed in Snider, 2000: 333]. That is, they ask the wrong questions and are doomed to have no particular place to go.

But rejection of absolute and fixed ideals is not rejection of the notion of ideals. And the Pragmatist's skepticism of monolithic truth is certainly not the strong relativist's rejection of the idea of truth itself. Indeed, in Peirce's original presentation of

Pragmatism as a method for weighing meaning, the purpose of breaking beliefs was to enable fixing them again at ever more "meaningful" levels.

Fortified with Essential Theory

Nor does the Pragmatist reject the goals borne of ideals. One idealistic goal borne of Pragmatism for Public Administration has long been its tantalizing promise as a method for integrating practice and theory. This infamous (at least in political science circles) schism was set from the start, and the tensions underlying this history have been discussed for almost as long (as have its ramifications). For example [in Shields, 1996: 398], the source for these tensions has been aptly described as being the difficulty of the practitioners "to see the value of theory.." as it "seldom mirrors experience or reality", along with the discomfort of academics with "the lack of core explanatory, verifiable theory" and "the ad hoc nature of PA theory". Exacerbating these tensions, perhaps, is the unspoken resentment by the political masters towards any overt expression from Public Administration that it should have any identity, meaning independent will, of its own.

This deficiency of reebar in the foundation of Public Administration is, as with any structure, only obvious when that structure is under duress. Commentators in the field[7] and in academia have expressed that the turn of the Millennium is one of those times, due to an acceleration of certain disjunctive sociological and technological trends. Sociologically, irreverence and distance (ironic and otherwise) has painted itself over regions of the American portrait formerly occupied by a sometimes humorless

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[7] I am reluctantly using the terms 'field' and 'practice' rather than 'profession' to refer to the generic class to which Public Administration belongs. Part of my discomfort with the term 'profession' arises from the weak connection with theory which is under discussion.

earnestness. This trend (which gained critical mass sometime between the dawn of the postmodern age of the late 1950's and now) has turned a latent deconstructivist tendency of American society into overt habit.[8] The simplest explanation for this trend is the accumulated effect over the most recent generations by the Deluge of culturally unfiltered information - the ancient filters guarded by family, village and church to provide context and continuity proved to be soluble Maginot Lines before the very same Great Flood. For better and sometimes worse, the result has been the quiet fall of taboos against rethinking, rearranging and redefining even the most established patterns of societal life when doing so seems practical or advantageous: career, shopping, faith, even the concept of family. The American mind is more open than ever before to creating new patterns from those parts.[9]

The technological trends have been even more obvious. Information technology, which in the modern era seemed handmaiden to society on an inexorable march towards centralization and uniformity, has since literally burst into a brilliant panoply of decentralized permutations and personally empowering possibilities. Humans rarely fail to be surprised by the dynamics of an exponential curve, and even professional prognosticators were nearly blindsided as power and control shot from the center to the

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[8] Compared to other nations, the U.S. has always been willing to bend and rethink it's paradigms when necessary, especially to achieve a specific end (the most famous changes in other countries have often been the result not of bending, but of breaking), and to give amplified voice to "out of the box" thinking by individuals. A qualitative difference in this, possibly interim, time is the suspicion that the habitual rethinking is motivated as much by default orientation of skepticism as by any desire to progress.

extremities.[10] Infinitely configurable, voluntarily related, networks of small and malleable components replaced the model of centrally orchestrated control and planning.

Together, these two trends free up the public imagination to reshape reality and provide the means to do it. Moreover, they feed the will to do it. In its endeavors, the population is less fixed in its beliefs in how things must be done and what can be done; less attached to preserving old orders. "Why not?" is the operating phrase both by customers in their demands and by those who compete to meet these demands. The visionaries who thrive amidst this uncertainty don't just push the boundaries; they are willing to rearrange the landscape.[11] In the private sector, many of the effects of this experimental, irreverent attitude involve the themes of personal empowerment and threat (of indigestion if nothing else) to existing institutions. Of more concern to the public administrator is that these millennial themes impact nearly as hard upon his or her own domains. The millennial American citizen does not confine his raised expectations to the private marketplace. Their demands for speedy, responsive, and customized service and

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[9] Whether this open public mind can be constructively sustained, perhaps as Pragmatism, or simply collapses into a new and tiny tyranny is an "open" question. Although the underlying assumption of this paper is optimistically toward the former, as countering bit of evidence for the latter is the aesthetic self destruction of the fine art world following the initial hope of liberation by post-modernism there. The purported effort to expand boundaries only succeeded in narrowing minds. Great art is still being created but the foundations and language for presenting it as such are gone - that of it which is public at all can largely be found under the guise of "commercial art". Maybe there is a human need for a new boss to replace the old boss (and a new boss purposely shorn of richness, depth and wisdom offered by the documented experience known as "history" cannot help but be impoverished. Deconstruction means never having to say you're paranoid.). Or maybe post-modernism fails simply because the lack of generational transference of memory - irony becomes absurdity if the object of irony is forgotten.

[10] Sources contemplating the more obvious manifestations of this, from mobile phones to Napster to the Drudge Report, are too numerous to list.

[11] Or redefine the landscape. Eschewing exotic examples of 'future shock' variety, consider the mundane purchase of a book. At the Millennium, every traditional gate and step that stands between an author and a reader is now optional. Currently still desired, despite the cost of each of those steps to the reader and the author, but optional nonetheless. The roles of agent, publisher, editor, print shop, distributor, warehouse, stocker, marketer, bookshop owner are all subject to redefinition, perhaps even continuously. Without going into detail, Stephen King proved, right on time at the Millennial turn, that an author can now feasibly perform each of the listed tasks. But open for redefinition are not merely job descriptions, but the meaning of 'published', 'ownership', 'copyrights and perhaps the very meaning of 'book' itself. Perhaps this warrants a new call to Peirce, on the meaning of 'meaning'?

their appetite for new and unusual solutions by those charged with implementing the public will are felt both directly and via the ballot box.

Ironically, it is not only the heightened expectations, but also the very plethora of choices that administrators, their agencies, and their political policy-makers now have at their disposal to meet these challenges which constitute the source of stress to Public Administration. Without denying their motivation to serve their customers and their political taskmasters in the best way possible, it must nonetheless be admitted that public agencies inherently tend strongly towards the most conservative approach available. This aversion to risk is not due to a moral weakness of the citizens who are attracted to the roles of operating them, but simply because people rationally take risks that are commensurate with the potential payout. There is no limit to the potential reward to a successful venture by an entrepreneur, and in the worst case he and any backer may yet have the opportunity to try again. On the other hand, a civil servant can suffer from the failure of a gambit, but both he and his agency are severely limited, by statute if nothing else, in the reward that can be reaped by a success.[12]

But the difference now is that the conservative approach is not always available. The very programs the official is charged with administering increasingly involve desecration of cows once sacred to the body politic. "Third rails" are losing their juice. "Reinventing government" continues apace even when it involves outsourcing functions once only entrusted to fully accountable public employees. Solutions and innovations

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[12] the employee isn't going to gain 1% for a 10% improvement in agency efficiency. He is more likely to earn unofficial wrath for causing the agency to miss it's targeted annual budget by that dime, whether over or under. Reporting measures are notoriously separated from true agency purpose. A even more cynical example is the fact that a performance measure of the Texas Long-Term Care Regulatory agency is the number of 'tags' (infractions) that it writes against care-giving facilities. It could be argued that the mistreatment of the elderly is in the interest of LTCR.

are not always ruled out from serious consideration just for seeming too experimental, merely because they may entail downsizing, reorganization, and outright fracturing of the institution. The chiefs of even musty old agencies may be compelled to pass this creatively destructive impulse on down the line (whether this sparks an era of motivation and opportunity, or merely one of fear and mild chaos may come down to the ableness of those chiefs.).

New demands beyond those of competence are made of the entire staff. Psychological agility is one. Consider, to take an example from Millennial issues, a seemingly subtle shift in mission from, say, providing a public education to that of ensuring access to a quality education. The first is an alderman's task of maintaining, perhaps fine-tuning, a time tested and well-regulated public school system. It is administrator as service provider. The second could be a far more challenging task of making sense of a dynamic constellation of public schools, voucher supported private schools, home schools, magnet schools, anti-magnet schools, and any other electorally stomachable scholastic scheme and dream that may come down the pike - all the while attending to the usual public mandates of fairness, equal opportunity, funding, measurement, accountability, regulation, redress of grievances, and so on. Welfare Reform provides a perhaps better example, since it applies to the entire country, of the unnerving, disruptive effect on a mature, complex[13] administrative system when that system is called on by its public to change its focus from service delivery to result.

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[13] State welfare agencies are actually creatures of all levels of government, in some cases subject to regulatory and financing arrangements from the county level up to Washington D.C.

Entitlement did not veto experiment.[14] But the first flush of success, by all measures, did not alleviate the stress borne by the public administrators who carried out the initiative not of their making.

The broader the new mission the less likely that the administrator will find prescriptive aid in the detail of the lawmaker's writ. With a few august statements, the lawmakers of Democracy simply delegate the concerns of democracy to the public administrator. If this quintessential officer is less than enthusiastic over the honor, the reason, again, is the dubiety of the foundation upon which he stands while accepting the load. A poverty of theory from which to draw strength and resolve leaves reaction as the default mode of operation. Reaction translates downhill as management by fear, the very weakest emotion with which to greet the opportunity of democracy.

For democracy, an intelligent Deweyan democracy, is the challenge that Public Administration finds difficult to overtly accept. The most difficult attribute of a Deweyan democracy for public agencies to sincerely accommodate is also the one to which they devote the most promiscuous lip service, that of democratic inclusion. But remedial accommodation is underway from necessity at least, even if not from recognition of the opportunity in the turmoil. In a recent Public Administration trade magazine article on the subject of municipal administration, Professor Sylvester Murray illustrates the nature of this reform (and unknowingly describes its Deweyan setting) by contrasting it with the better known "good government" reforms of the early twentieth century, "Accountability for the early reformers meant structuring local government so that it could be effective, efficient and corruption proof. ... Colleges and universities ...

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[14] The change in role from service delivery to result is but one paradigm shift of many, but the effects of this one shift are dramatic; in some states it has resulted in a public initiated call for the government machinery to cease equating

taught managers how to conduct themselves and accomplish their goals without being a part of the political system." [Murray, 2000: 4]. On the other hand, Murray continues: "Reform in the 1990's was not elimination of corruption. ... Reform in the 1990's is accountability and community involvement in decision-making. John Nalbandian stated it very well in a *1999 Public Administration Review* article. He said that, 'the legitimacy of professional administrators in local government will be grounded in the tasks of community building and enabling democracy; that they must get things done collectively and develop a sense of inclusion.'"

Thus with this slight rotation, the crisis of disjuncture can be perceived as opportunity. An opportunity, at least according to Dr. Patricia Shields [e.g., in Shields, 1996,1999], to dust off and take another look at the one body of theory that seems made fit to order to these Deweyan conditions. The human trait of intelligence evolved solely as a means to deal with rapidly changing conditions, and the intelligent community of Pragmatism may be Darwin's best offering for thriving in the current disorder. If the time is indeed ripe for this arrival (that is, if we are really past the view of public servant as over-specialized implementers for whom intelligence is merely a source of distraction and frustration), then the issue becomes one of deciding to actively cultivate Pragmatism as a basis of theoretical identity for Public Administration.

The alternative to identity is ennui. Once the current identity of the public administrator as technocratic, amoral, service provider in a stable, clearly bounded, dispassionate environment is deconstructed, do the resulting pieces then bob about before the gathering winds? Drift about in reaction to practices and policies that can change as

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'drug war' success with number of citizens delivered into jail.

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quickly as political administrations? Or do they coalesce into a prouder, more self assured identity which can surf the white caps and aid the political bodies and the body politic in their own efforts to make sense of the situation. Pragmatism offers a way for Public Administration to overcome the fear of making an imprint, without unleashing an attack of random graffiti. An environment deconstructed by post-modern forces may provide an invitation to a second courtship of Pragmatism by Public Administration. However, Pragmatism demands from the relationship a good faith effort at reconstruction, with all the pre-modern tools of experience and history available for the job.

The initial, and probably best, opportunity for Pragmatism to thus inform Public Administration was during the years in which they coincided as emerging fields. Keith F. Snider presents a thorough case on why this did not occur, either then, or later [Snider, 2000]. In short, the case is made that early Public Administration thinkers reduced Pragmatism to its most utilitarian component in order to justify a technocratic vision of Public Administration. This emphasis on expertise was at the expense of Pragmatism's promise as a source of experimentation and creativity. It also contributed to the overall intellectual trend towards vulgarization of Pragmatism.

This contention that Pragmatism and Public Administration were never properly wed, thus depriving the practice of the theoretical nourishment that may have allowed the practice to mature into profession, probably does hold true, but only since the advent of the twentieth century professionalization of the field. These accounts, by Snider and others, let slip from history the very rich Pragmatic traditions and experiences from the century more friendly to the concept of the general humanist and more respective to the broadly talented and engaged. In particular, these accounts leave out the quite conscious,

and by most accounts successful, Pragmatic approach to public service taken by the humanist icon, Jane Addams.

Public Pragministrators

It has been observed [Shields, 1999] that the founders and initial practitioners of the philosophy of Pragmatism have firm roots in the working public sector. That this philosophy flowed from "the real world" to academia is in marked contrast to the normal pattern. Indeed, in a poignant bit of irony that highlights this state of affairs, the father of formal Pragmatism, Charles Sanders Peirce, eventually grew bitter and resentful in his later years over not being able to gain the meaningful academic employment he long desired. He spent most of his career as a public employee of the U.S. Coast and Geodetic Survey.

Jane Addams, of course, was firmly grounded in the public sector, in a broader sense. Her grand altruistic and social experiments broke the ground for what would evolve into the modern "non-profit" public sector. This entire model of mixed-source funding and adaptable problem response (some smaller non-profits today completely re-invent themselves with every new grant) was in itself a pragmatic solution to the inherent limitations of church and government solutions. While thus casually inventing new realms for the public sector, Addams also held more mundanely traditional public sector posts such as Cook County ward garbage inspector (though in her hands, the job got her quickly identified as a potentially troublesome revolutionary by the local power brokers). Her work greatly influenced her more academic friend, that most prolific writer and elaborator of Pragmatism, the philosopher John Dewey.

Nonetheless, also noted has been the surprisingly sparse history of formal application of the principles of pragmatism by public administrators. Reducing the whole of Pragmatism to a set of useful functions would be a bit of insult, but it is not unholistic to assert that directly useful tools, methods, and principles should be refinable from a field so rich in raw mineral. After a rousingly inspirational (and prototypical) example set by Jane Addams with the Hull House Settlement, the possibilities for mining this rich philosophy for pertinent ideas and applications seems to have been sadly neglected by mainstream public administrative thought. Also, more ironic than sad, recognizably pragmatic methodologies have reappeared in the public administrator's toolkit, presented as gifts from the private sector.

Total Quality Management (TQM), for example, is founded on the pragmatic principles of continuous improvement and useful breakdown of fixed belief, mainly as a strategy for adapting to changing circumstances. Its most overt exhortation is to "build processes which encourage a change into a 'learning organisation[15] " [Senge, 1990], which is as blatant a reference to Dewey's great "intelligent community" as can be constructed short of paying royalties. This "learning organization" is defined commonly as an "organization where people continually expand their capacity to create the results they truly desire, where new and expansive patterns of thinking are nurtured, where collective aspiration is set free, and where people are continually learning how to learn together." [Senge, 1990]. Again ironically, the public administrator has taken the TQM which seems clearly designed for the private sector, attempted to graft it nearly whole

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[15] This phrase is frequently found as the second point in many listings of Deming's "14 Points". However, the term "learning organization" is not found specifically in the original 14 point listing in Deming's 1986 edition of "Out of the Crisis". The term was popularized by Peter Senge and is now routinely used as shorthand to summarize a category of Deming's thoughts.

(after cutting out its *statistical measurement* heart) into Public Administration, and then is surprised upon its imperfect fit. The general alternative suggested here is for the community of Public Administrators to confidently turn to its own traditions to seek inspiration and innovation. To forge tools of a more natural fit to aid them in fulfilling their specific missions - along with the shared mission of all Public Administrators to "socialize democracy."

At First Glance

The most casual reading of Pragmatist literature by a working public administrator is likely to elicit two reactions. One is the shock of easy recognition. Philosophical writings often require the reader to recreate the mental model by which the particular philosopher views the world, and then to attempt to saddle into that philosopher's head, snuggly behind the eyeballs, so the model can be sensibly manipulated in order to navigate that world view. A promise of useful reward for success in this heroic endeavor often is not even made.

In contrast, one look at the adaptable, action-oriented, and ever-fluctuating environment described by Pragmatism, and the public administrator knows that this is his world. A complex world not amenable to understanding, much less conquest, by any one formula or singular approach; but rather one where old arsenals quickly rust and a blind eye dare not be turned toward new ones from unanticipated sources. In this world the most consistent successes arise from the application of robust beliefs and techniques inaugurated at the three-way intersection of equally valued *experience, common sense* and hard-nosed *science.*

The second reaction is a roar of synapses cracklin' as the administrator's mind involuntarily erupts in a storm of ideas and revelations; connections between what he is reading and the job that he performs. Synaptic connections are formed not only to give rise to new ideas but to form fresh views of existing practices. These involuntary epiphanies occur because the philosophy *speaks* so directly *to* the practice and art of Public Administration. The basis for this bold assertion is largely intuition arising from experience. Not enough to form a belief, but enough to meet the Pragmatic threshold for initiating an exploratory inquiry.

Organizing Principle

So, if Pragmatism is not a discrete set of functionalist prescriptions, how does it speak to Public Administration? And is there now another opportunity for Pragmatism to address the problems of drift in the practicing field caused by the ongoing lack of a theoretical compass? These questions have been most directly addressed by Dr. Patricia M. Shields in her 1996 Administration & Society article, *PRAGMATISM: Exploring Public Administration's Policy Imprint*. The thesis of her article is that Pragmatism serves one of its most direct uses to Public Administration in the role of *organizing principle*, in particular one which helps the public administrator make sense of the inevitable imprint on the policies that he administers [Shields, 1996]. A philosophy that is so firmly planted in the nexus of theory and practice is a natural resource for the public administrator who has an office at that nexus.

The public administrator is in the business of harnessing practices (and processes) to implement and manage policies while minding the public interest at every step of the

way[16]. Since practices imply theories (and since policies to be implemented are often only slightly less nebulous than theories themselves), there is much to be organized. As public organizations rely on the ever changing "polis and democratic structures for guidance" and incorporate the ethics of public service, it is also useful that the organizing principle for navigating these rapids has public ethical values and democratic ideals and assumptions inextricably imbedded within it. Those administrators who accept that their role is to leave no imprint while implementing clear, consistent and stable directives of unconflicted policy-makers are administrators who are likely to be not only unsuccessful, but permanently frustrated.

Pragmatism offers the administrator a "method", sweeping enough to be called a mindset, for navigating these waters. Since the administrator does not have the luxury to be eternally distracted, Pragmatism offers him a defensible rationale to recognize and focus on those things that are useful and that work. Since the administrator cannot be paralyzed while waiting for absolute certainty before deciding and proceeding, Pragmatism offers him a justification for reaching a reasonable belief and acting on it[17]. Essential to all of this is for the administrator to consciously cultivate his natural instinct[18] for detecting those things that are likely enough to work to be worth investigating. Proficiency at this "Pragmatic Inquiry" by the administrator is increased along with the honing of sensitivity towards the "irritation of doubt" wherever it may lie. Incidentally, the moral component of Pragmatism is found implied (so obtusely as to have nearly vanished) in the word "meaning" in the primary definition quoted from

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[16] It is as incumbent on the administrator to mind the public interest while selecting or forming the processes of the means as it is for the policy-maker to mind it while creating the mission.

[17] This sentence was inspired by the "Social Inquiry" chapter of Dewey's *Logic: The Theory of Inquiry*

Webster's. The "meaning" of an idea resulting from Pragmatic Inquiry is understood within Pragmatic tomes as being determined by the consequence of the effects of this application on human conduct.

The value of Pragmatism as an organizing principle can be sensed from the picture of a public administrator working without it. Without some operating principle, the job itself would be a bit horrific; the administrator dropped into the job would have no sense of professional ballast or bearing. The job would truly consist of what it appears to be to the naive anyway - a job of reacting to demands and pressures from all directions and dimensions, and guided overall by the in-box and the voice-mail. A job dangerously fertile for the growth of reactionism as modus operandi.

Any professional performance can degenerate into such a series of discontinuous skits aimed at mere daily survival. But as articulated in Dr. Shields article, when professional focus and perspective is threatened by the discord, the businessman can step back and make sense of it by recalling that his organizing principle is to "make a profit". Recalling the bottom-line can clear the air like shaking off a dream from an inopportune siesta. The organizing principle of "power" may work the same effect for the politician. Though the individual statesman may protest at that description, the pursuit and maintenance of power is probably the most constant factor across that profession for making decisions, focusing the mind, and providing cohesion of purpose among otherwise disparate political players. Likewise, perhaps, "efficiency" is the ballast for the economist and "warrior spirit" for the soldier [Shields, 1996, 391]. The medical doctor may find similar solace from the forces of confusion in the Hippocratic Oath. In worst

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[18] or "common sense"

case, the honest public administrator with no chosen organizing principle may default to something ignobly along the lines of "staying out of trouble."[19]

Pragmatism as an organizing principle for the public administrator is likely a necessity. Because it does operate close enough to principles of "common sense", the public administrator does not have to formally recognize and understand the philosophy in order to be a pragmatist. So Pragmatism serves to describe a phenomenon that perhaps arises naturally. But it is also one which likely *can* be captured in a bottle and transferred to others, at least to a greater extent then has so far been attempted. To be transferable, that is to be teachable and learnable, it does need to be identified and recognized. The value of this to the novice public administrator, arriving in the maelstrom, is to train him to not only spot and avoid the random flotsam, but also to salvage the useful jetsam - by latching on to a stabilizing ballast common to the profession. Reliance instead only on assumed "common sense" as an organizing principle is perhaps as wrought with folly as relying on charisma.

Even if a good degree of common sense proved to be inherent among those who find themselves in the role of public administrator, that does not mean, for example, that it would be a sufficient source of professional fortitude against ethical challenges and other forces that may be at cross-purposes to the mission. Public administrators married to their mission may derive the focus and motivation, like Mother Theresa, from the mission itself. Natural born charismatic leaders may also have less need of a professional organizing principle. But both of these statements can be truly said of any profession, including the entrepreneur whose fervor for sharing his product only incidentally

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[19] few experiences are as disheartening for a mission-oriented public professional as that of serving an administrator who's primary interest is self protection.

generates his own financial success. The overarching value of the organizing principle of Pragmatism for most public administrators is that it should serve them regardless of the mission (or agency) where they practice their profession. It should be an organizing principle that cuts across the profession and can travel with the professional.

Pragmatic Oath

So how do we know the Public Administrator? What kinetic clues or pantomimic posture betrays his presence? Or, more usefully, reassures us of the same beyond the displayed credential? What morsel does he offer up to the nonverbal reasoning[20] of his audience to chew on, perchance to gain a nodding endorsement from their collective id? One small service the organizing principle of a profession provides is to identify the

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[20] The role of the body in the mind, especially the role played in sound reasoning, is a theme explored extensively within Pragmatist literature. (Not surprising, considering that even the most obvious course of actions is difficult to undertake sans an accompanying "gut feeling"). The specific concept of "non-verbal thinking" is said to be endorsed and described by Dewey in "ART AS EXPERIENCE". I cannot help but wonder if "non-verbal" thinking is the link between logical analysis (or reasoning) and intuition. Pragmatist literature seems to hint at the idea that reasoning, particularly to the point of *deciding to act*, is on surer footing (or at least is more pragmatic) when supported by the body. In other words when intuition is in line with verbal thought. If this is true, then that opens the door to the possibility of non-verbal reasoning as having an independent quality which can be cultivated and improved. Pragmatism, though, insists that a concept be properly described before its implications explored too deeply:

Peirce scholars Jesper Hoffmeyer & Claus Emmeche examine in detail the value (and existence) of non-verbal thinking (and by extension, *communicating*) in the article *Code-Duality and the Semiotics of Nature* [Hoffmeyer, 1991]. The basic premise is that verbal thinking, although liberating the human species in that it allowed the capture and manipulation of thought, is nonetheless a staccato, digital, and incomplete representation of the richer, "analog" (meaning 'continuous and complete') context of the life which produced it. "Nonverbal thinking" is the analog context for the digital representation. E.g., a compact disk composed of a finite amount of bits is a digital representation of the experience of a live orchestral performance. Not a perfect method of capturing an experience, but its the best we can do at the moment.

As Hoffmeyer and Emmech state it, that when verbal communication is "deprived of its personal or subjective anchoring ... We are led to conclude that the objectivization of the concept of information has been obtained at the cost of depriving the concept of most of its explanatory power concerning real life situations of human communication." They assert that culture may be seen as built on the interaction between the discontinuous signs and stutters of digital language and the analog code of 'reality' and 'behaviour'. "..Needless to say, the concept of a cultural code-duality depends on the acceptance of human 'reality' as just another message, i.e. as a kind of information. This view does not imply that human beings are not of blood and flesh. But it implies, that human bodily action - from the simple rhythm of breathing to complicated affairs like that of playing the Goldberg variations of Johann Sebastian Bach or climbing Mount Everest are always of significance. Life processes are embedded in meaning. They always communicate at least the deep message of the human condition and most of the time they communicate the slightly less deep meaning of the social condition as well." Which to me sounds a lot like intuition.

practitioner. If Pragmatism is the organizing principle of the professional public administrator, then what totem does this provide? More specifically, what is his "mindset" and what are his methods?

The Western man's expectations for an encounter with a doctor of medicine is colored heavily by 2,420 years of experience under the regime of the famous Oath; as preserved, if not formulated, by Hippocrates in his writings. We expect a certain approach to our problems, a certain order (and tone) in thought and procedure, a certain set of motivations, a certain set of methods, a certain style of reaction and analysis, even a certain bedside manner. The specific attributes are so universal that it would be redundant to enumerate them here, and the personification of these combined attributes so familiar that there is no need to describe it[21]. Although familiarity with an actual doctor will not meet this model precisely, we at least take comfort in presuming that the doctor agrees to the archetype. Deviation from that archetype is obvious and invites doubt and even discomfort. All this conformity by the mature medical professional to expectation of mindset and gesture translates into the feeling that we are in the "presence" of a doctor.

An encounter with the archetypal public administrator might reveal a professional whose posture is relaxed enough to denote a contagious self confidence, yet with eyebrow cocked in perpetual inquisitiveness. A slight coiling of the body and tenseness of the extremities reflect a readiness and desire to act on a decision. Public administrators tend to lean forward a lot (in contrast to the image of the more

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[21] The male version of this personification is so familiar that one can't help but suspect that the image of C. Everett Koop is a very deliberate self-construction.

contemplative Professor who tends to lean back a bit and rub her[22] beard in a caressing tug). Public administrators also emit a certain impatience, and just as obvious is their occasional attempt to hide it.

The presence of the public administrator is felt to the extent that the body reveals the unconscious oath made to the organizing principle of Pragmatism. The pragmatic administrator is poised to act in a meaningful[23] manner on decisions derived from the most intelligent analysis available from the broadest and deepest base of information feasible. All of this in an environment of severely defined resources, not the least of which is time. To cope, the effective administrator takes advantage of every bit of leverage offered by the organizing principle of pragmatism. The *scientific* drive to arrive at the right answer is always there, but the need to arrive at the best answer given limited resources differentiates the pragmatist from the pure logical positivist[24]. The pragmatic public administrator does not allow *common sense* to supersede the scientifically valid whenever there is choice. However, keeping that axiom in mind, the public administrator is most effective by making full use of the Pragmatically respected resource *experience* when the basis for the viable options before him "outrun the scope of already determined 'facts' ... and which may not be capable of verification at the time" [Dewey, 1938: 519].

It is no feat to trust one's own experience; rather, the consciously Pragmatic public administrator seeks to tap into the collective and historical experience of his organizational "community" Analogous to the useful efficiency fable of the 90%

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[22] Per turn-of-the-Millennial fashion, the issue of gender-neutrality will be addressed by substitution of an occasional "she" for "he" in this report. Okay, maybe once, to get it over with.

[23] Again, as will be explained in the Lit Review, "meaningful" in Peircian sense of being consequential to human conduct. In this case both the consequence of the policy being administered and the side-effects of the manner of administration.

untapped brain, the effective administrator may be able to extract more from a less seasoned (or knowledgeable) community than the ineffective administrator might from a crack troupe.[25] Further, he seeks to institute, (or improve current) mechanisms for continuously increasing the "intelligence" of the community. He seeks to motivate an inquiring community to listen, learn, share and persuade.

The mind of the mature public administrator is *openly focused*.[26] He is focused on the issues at hand, and tends to avoid disturbing settled ground. Likewise, he is ready to abandon a path that is apparently leading to destinations of no likely practical consequence. However, this tendency of focus is balanced by a subconscious that is ever alert and sensitive to any new irritation of doubt. Although willing to confidently operate on current beliefs, his understanding of the fallibilistic nature of knowledge causes him to treat most of those beliefs as working hypothesis. He courts the useful opinion of others. His internal radar is honed to discover, rather than obscure, any and all evidence that may break down currently fixed beliefs, so that more robust and effective beliefs may arise. In summary, the Pragmatic public administrator holds an orientation to reiterative improvement: fresh inquiry is triggered by new information or the irritation of doubt in order to arrive at the best knowable and relevant solutions. All in all, this Pragmatic veneer augments the administrator's own bodily personality; a veneer that may instill confidence in his team of policy administrators, or serve as armor when the need arises to

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[24] This is characterizing the logical positivist as the scientist who will not proceed to the next step until the previous step is absolutely proven (or in the case of the philosopher, logically bulletproof).

[25] This is the counterpoint to some failed administrators who blame their plight on the calibre of the team with which they are saddled. These (generally untrusting) administrators often have a cynical understanding of the concept of motivation, and are blind to their own acts of shutting down organizational intelligence.

[26] patent pending on this oxymoron.

challenge the makers of the policy. Such is the Oath of the Pragmatic Public Administrator.

The Pragmatic Question

These initial, and admittedly superficial, assertions and impressions of the manner in which Pragmatism may speak to the profession of Public Administration present a case that further exploration is warranted. Indeed, since the success of Public Administration is by definition in the public interest, it is perhaps not unreasonable to assert that a further exploration of a philosophy with this much promise to that effect may be morally incumbent. Specifically, if Pragmatism proves to be the natural organizing principle of the effective, professional public administrator, then it follows that useful results would arise from its conscious identification and application. The challenge called then is to explore the truth of this assertion, its robustness and potential. The capture of the essence of the successful Pragmatic public administrator in a bottle, from whence it can be dispensed, is where this pursuit hopes to ultimately lead. This report searches only for the smallest hint of support for a serious and widespread undertaking of this pursuit.

PURPOSE OF THE REPORT

Meta Purpose

An exploration of the American philosophy of Pragmatism as a potential source of tools, methods, and principles for adding rigor and improving soundness of policy practices by Public Administrators. More generally, it is an exploration of the potential for Pragmatism to speak to the development and implementation of Public Administration policy and practices.

Research Question

An exploration of the potential of the American philosophy of Pragmatism to speak to the Texas Department of Human Services practice of Workforce Diversity Training.

The severely circumscribed purpose of this initial inquiry is to see if any intelligible result can be obtained by assuming a Pragmatic attitude towards a current practice of Public Administration. If so, then this will be taken to satisfy the larger purpose, which is to assess the worth of exploring Pragmatism further for the value it may hold for Public Administration in general.

The practice selected is that of Workforce Diversity Training, which is the major part of the program of Diversity Management. Diversity Management (often referred to only as "Diversity") is a program that, while somewhat common in larger private sector organization, is nearly universally present in government organizations and agencies. The purpose of this present inquiry is circumscribed to the point that it is perhaps best to

first deconstruct the stated purpose of the research in order to make plain what it does *not* attempt to do.

This research does not attempt to identify or isolate the specific means by which the application of Pragmatism can aid the Public Administrator in developing and implementation of policy and practices. To do this, it must first be reasonably established that Pragmatism *does* speak to Public Administration. Such an attempt, in this forum, would be quite the grand chariot to place before a horse - especially a wild horse that has yet to be captured and determined to be something other than a unicorn.[27]

Furthermore, it is not the formal ambition of this research to explore the manner in which Pragmatism speaks to Public Administration, either as an organizing principle, or otherwise. It does not seek to establish particular tools or principles to aid in the practice of Public Administration. It does not even directly seek to establish if there are any such tools, methods or principles.

Rather, this study simply seeks to establish that there is a probability that Pragmatism speaks to Public Administration. If so, then the proposition is perhaps strong enough to warrant further pursuit of the matter. As elaborated in the Conceptual Framework, this probability is sought by applying the lessons of a limited selection of Pragmatic works, as interpreted by a novice Pragmatist (and public administrator), against one instance of a Public Administration situation.

If the results presented here do indeed seem to indicate that this thin slice of Pragmatic thought speaks in a useful manner to this limited situation, then perhaps it is worth investigating whether the broader field of Pragmatism speaks to the broader field

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[27] This reference may not make sense to someone who actually believes in unicorns.

of Public Administration. If further, meticulous and empirical exploration bears this out, then perhaps the American philosophy speaks to the field, at least in America and perhaps beyond, as many are starting to speculate; and perhaps even as an organizing principle, as is suggested by Dr. Shields.

Ultimately, if it is found that Pragmatism does speak to Public Administration as an organizing principle, then Pragmatism should surrender principles for the conduct of the profession. From the principles should arise methods and tools. Pragmatism as a philosophy (or even as a general "method") is likely rich and deep enough to warrant a warning of black lung to those seeking to mine for these useful devices.

ORGANIZATION OF THE REPORT

The Introduction presents, in essay form, the results of the authors familiarization with the philosophy of Pragmatism in the context of Public Administration. This familiarization process also served to produce Pillar Questions to aid in the exploration. The Purpose section of the Introduction also describes the Meta Purpose of this initial exploration and clarifies the limits of the intention of this work.

The Conceptual Framework and Methodology chapter presents a table formalizing the method by which the research explores the potential of Pragmatism to speak to Public Administration. The method informally is that of examining selected Pragmatist writings for direct relevance to a selected Public Administration practice. Insights on Pragmatism and Public Administration which arise from this method are presented throughout the study as deemed appropriate, they are not restricted to the Results and Conclusion chapters.

A description of each component follows the table. Some of the complete components are presented as attachments to the report. The selected Pragmatist writings are described in the section Device Context: Pragmatism. As this report is written from the perspective of an explorer taking initial stock of very rich landscape, the selections are associated with the nascent stages of the philosophy.

The Object Context: Diversity Training section of the Conceptual Framework and Methodology chapter sets the context for the Workplace Diversity "Objects" selected for the study. Diversity Training, described in this section, is the administrative practice selected as the object against which the Pragmatism "Devices" will be applied. This report is not intended to thoroughly present the practice of Diversity Training or the policy behind it.

Diversity Training Tensions describes some of the problematic aspects described by analysts and participants of Diversity Training. These tensions serve as the specific "irritants of doubt" which Pragmatism asserts should instigate inquiry.

The Results section presents the products of the initial round of inquiry. The format is that of a discussion of the Pragmatism "Devices" with reference to the Diversity Training "Objects". Any further iterations of this report should include a transformation of these tables into coherent essays. An empirical component, the survey result, has a strictly singular purpose of backing up the assertion that the Diversity Training presents a problem of conceptual confusion to many of its targeted participants.

CONCEPTUAL FRAMEWORK AND METHODOLOGY

INTRODUCTION

Pragmatic Inquiry

The first step of Pragmatic Inquiry is to establish "what is". Each stage of inquiry involves testing initial ideas against perceived reality until at least a working agreement can be reached between the two. If agreement is reached, this results in a "truth", which can then be fed as an idea into another iteration of inquiry. As a Positivist discipline, Pragmatism must be precise in defining a "truth" and careful in claiming it. In the strictest Positivist sense, truth should be established as objective, absolute and universal. If by this standard very little would seem to be true, then many philosophers would argue that is exactly so (and perhaps even true). But this is not necessarily the most successful approach for gaining meaningful enlightenment, much less immediately useful knowledge. Pragmatism handles this potentially paralyzing obstacle to inquiry by careful attention to the *context* of a truth. An assertion can be held as a "truth" for all practical purposes given its agreement to currently perceived reality and within the limits of a specific context, a context which may itself be composed of pragmatically defined boundaries. This allows further inquiry based on a truth, as long as the "truth" itself is acknowledged to be subject to revision pending further inquiry. That is, it is understood as being *fallible*. Within these parameters, the burden for asserting a truth is no less rigorous.

It is the concepts of fallibilism and context which opens Pragmatism to the charge of relativism. But this erroneous accusation is a confusion of casual observation. Pragmatism does not tolerate a truth being redefined according to the needs of the

observer. It is also not a "softer" or less scientific[28] brand of Positivism, one which allows the fudging of any evidence or ignoring of any results for the sake of convenience. Rather it tolerates the use of a carefully qualified truth so that useful inquiry may proceed. It gives due to that which is true for all practical purpose. This is a defining characteristic of Pragmatism. (Arguably and conversely, some Pragmatist thinkers place less emphasis - give less due - on the value of investing too much in the pursuit of truths which appear from the outset obviously useless or irrelevant.) To modern ears, this may be clearer by the substituting the admittedly less graceful phrase "working hypothesis" in the place of "truth". A modern audience is hard-put to suspend the many powerfully distracting connotations of the word "truth".[29]

Pragmatic inquiry, then, begins as a mental irritant, a nagging doubt. The result of doubt is thought. The goal of thought is to quell this irritant, through inquiry. If the inquiry is successful, the result of thought is "belief". If the belief meets certain standards, it is then accepted as truth. Humanly held "truths" can not be anything other than beliefs of a certain status. Again, as a practical matter, the source of this status can only be other humans.

Pragmatism candidly recognizes that the argument that "truths" are only those things which are really true is a circular one, and thus ultimately both meaningless and useless. The Pragmatist thus concentrates on the standards by which humans determine the bestowment of the status of truth upon beliefs and on the quality of the inquiry by which this status is pursued. Because of the difficulty of the most people to escape the circular definition of truth, John Dewey eventually began using the term "warranted

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[28] or more "metaphysical"

[29] It is likely that the word is rarely actually used much within the conclusion chapters of published scientific works.

assertibility" instead of "truth" to denote the highest confidence in a belief that could honestly be asserted by a human. For establishing both standards of truth and quality of inquiry, Pragmatism relies greatly on the concept of community. One person can initiate inquiry, but it is ultimately meaningless without the eventual involvement of a community.

Lay of the Land

In keeping with this philosophy, this report initiates a quite preliminary exploratory inquiry in the hope that it eventually be enjoined. This report seeks only to Therefore, this effort can claim only to begin the survey of reality, or in a phrase, a **"lay of the land"** upon which serious exploration can proceed. "Lay of the land" as a conceptual framework for exploratory research was first suggested by SWT MPA graduate Jeff Phillips, under the tutelage of Dr. Shields, in his effort to discover the status and depth of a particular public management concern (emergency management) within a particular political jurisdiction (Comal County, Texas) in order to provide a context for further research. He likened this approach as akin to "using a line on a map in order to show the profile or contour of the land."

The reality under current survey is far more amorphous. Indeed, the theoretical framework of this search for context may be more likened to an "outline in the fog". Nevertheless, even a trip through the fog must begin with an initial chart of some sort, if only one built from educated guess. In other words, in lieu of sterner direction, *abduction* (the Pragmatist's equivalent of the educated guess), may suffice as the cartographers tool for creating a navigational guide through this Sargassoian mist. To establish initial bearings for this chart, initial general questions are suggested, based only on preliminary

ruminations and readings. Jeff Phillips refers to these initial questions as "Pillar Questions". By ostensibly seeking for answers to these broad questions, a ripple of further, more useful questions will emanate from which to form a crude outline in the initial fog. Further iterations should ensue, forming an ever more refined lay of the land over which to pursue ever more useful inquiry and results. The initial cluster of questions generated from the first iteration of this inquiry will be one result of this research.

The first outline of the land showing through the fog can be quite deceiving, but one must get to the first outline, create the first stereotype, before inquiry can create a clearer picture and act on it. Although the captain of a ship would be unwise to draw too many conclusions from the first sensing of a presence in the fog ahead, he would be delinquent to simply ignore it.

Although surveying a "lay of the land" is a bit unorthodox as an overt research methodology, one cannot help but think that Jane Addams and Charles Peirce, at least, would approve of the cartographic analogy. Charles Peirce worked for many years on the Coast and Geodetic Survey. He worked on geodesy "but became interested in conformal map projections where he invented a quincuncial map projection using elliptic functions."[Ohio State, 1999]. Jane Addams led the production of the famed Hull-House Maps and Papers in 1895 as an analysis of the effect of industrialization and resulting rapid social change on neighborhood life on the near west side of Chicago. In the spirit of Pragmatic Inquiry, she had a general, exploratory purpose that transcended the immediate aims of the study: namely to demonstrate that social research was relevant for

bettering community and to prove that community was a relevant and vital subject for social research and analysis[30].

Diversity Training: A Policy Practice

The working analogy for this study is that of an illuminating device applied to an object in the hope of testing the efficacy of that device. Workforce Diversity Training is the specific administrative practice chosen for attempted illumination by the device of Pragmatism.

Workforce Diversity Training, generally referred to simply as "Diversity Training", is a practice of the policy of "Diversity Management". The practice of Diversity Training as a policy practice was selected as the object for this initial foray for two practical reasons.

First, it is a practice of a program that has been recognized as a problematic situation by both supporters and opponents of the underlying policy behind this program. Thus it has been heavily critiqued. Some of this critique is aimed at the deconstructivist origins of the impetus behind the creation of these programs. From different quarters comes criticism that the practices have strayed too far from their original purpose. Since critique of a practice is not the primary goal of this study, a program already widely perceived as being problematic has been chosen in order to gain insights on the use of Pragmatism to meet or at least speak to this need.

There exists a tremendous body of academic and popular literature readily available regarding this practice, the program it administers, and the theories and policy behind it. This alleviates somewhat the need of this project to establish that the object

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[30] Thus was born the Chicago School of urban sociology and an approach that intrinsically connected classroom and

practice could have used help from some source to increase the rigor (or at least the perception of rigor) of the practice; rigor in both decision-making process to establish the program and the process of creating the specific form of the practice.

Second, some primary Pragmatism literature, as it so happens, touches on the specific issues that the Diversity Management programs seek to address. One mission of Jane Addams' Hull House settlement home was to extract the benefits of diversity, which ostensibly is the primary mission of Diversity Training.

Using this policy practice as the general object of the research, Table 1 lays out the components of the complete Conceptual Framework

ommunity.

Conceptual Framework

Statement of Purpose: *An exploration of the potential of the American philosophy of Pragmatism to speak to the Texas Department of Human Services practice of Workforce Diversity Training.*

Meta Purpose: *An exploration of the American philosophy of Pragmatism as a potential source of tools, methods, and principles for adding rigor and improving soundness of policy practices by Public Administrators. More generally, an exploration of the potential for Pragmatism to speak to the development and conduct of Public Administration policy and practices*

Method: An initial "lay of the land" will be plotted by exploring how selected Pragmatism literature speaks to the practice of Workforce Diversity Training, and some of the policy and theory underlying that practice. A general discussion of the literature provides a context for the selections. The specific selections comprise Devices from which the initial inquiry will proceed. Similarly, a general discussion of Diversity Training sets up the context for particular Objects against which the Devices are applied. Objects are selected artifacts from the Diversity Management program of the Texas Department of Human Services.

Pillar Questions facilitate the application of the Devices to the Objects. Pillar Questions are derived from a few obvious principles elicited from a preliminary reading of the selected Pragmatism literature. These questions are those that a novice student of Pragmatism might be inspired to ask of a policy practice. The goal is not to answer the questions decisively, but to stimulate further inquiry. Except for the Survey Results, the Products are the results of the application of each Device against one or more of the listed Objects. For this study, this simply means that each Product is a discussion of the Devices with reference to the Objects. Each Object and Device is described in the Methodology chapter. The Survey Results have the limited purpose of assessing the clarity of purpose of the Workforce Diversity Training practice.

Note: This is a set of independent columns; there is no intentional relationship across rows.

Devices	Objects	Pillar Questions	Products
Charles Peirce "Fixation of Belief"	Survey of Diversity alumni	1. Is the Purpose of the practice clear?	Survey Results
Jane Addam's "Twenty Years at Hull House"	Class Experience	2. Does Pragmatism speak to the nature of this practice?	Belief Chapter
	Class Plan and Class background literature	3. Does this practice either assume or encourage a "community of inquiry"?	Hull House Chapter
	Interview with Trainer	4. Does Pragmatism address the tensions induced by this practice?	Summary of Insights and Further Inquiry

DEVICE CONTEXT: PRAGMATISM

A Moral Premise

Pragmatism is that American philosophy damned by the phrase "the end justifies the means". A typical champion of Pragmatism, well aware that humanist tradition is as prominent as the logical one in the philosophy, is bound to be nonplussed enough by this phrase as to slip into a careless denial. However, the phrase is accurate. The reading of it is usually wrong.

Read properly, *justifies* in this phrase means *proves*. The end result is the proof, or the "test", of the means. *For all practical purposes, the effects of a process or procedure is the proof of that process.* This simple dictum is not only the distillation of a major premise of Pragmatism, but is the very definition of common sense. Nonetheless, *justifies* is a more suitable word than is *proves* because *justifies* has the added connotation of *explains*. The end sheds light on the means. The implications of this proper reading are many, both logical and moral.

First, the phrase would by definition apply only to those events which give rise to demonstrable results. Demonstrable results are results which are observable, by whatever credible instrument (in the communitarian parlance of Pragmatism, a genuine source of credibility is that of agreement by the inquiring community, for if fellow inquirers discount the result then it is of no practical consequence.). Since observation is a type of experience, this is consistent with the general emphasis that Pragmatism gives to the role of experience in extracting meaning. The phrase simply does not apply to events or objects outside of this domain. It in no way casts a judgment regarding nature or existence beyond these parameters. Although this seems clear on its face, a

misunderstanding of Pragmatism's statements on the relationship of truth and experience undermines a great number of scholarly writings.[31] The scientific founders of Pragmatism would be appalled (and were appalled) that their attempts at clarifying meaning in a precise domain of those phenomenon which affect human events be crudely misread as a Ptolemaic pronouncement that the perceptions and dreams of man might determine reality.

Morally, the proper reading dispels the notion that Pragmatism approves of any method as long as the result is good (though even an improper reading should fail under its own weight considering the size of the question begged regarding what is "good".). Pragmatism's additional bum rap as the art of expediency and compromise has certainly been encouraged by purposeful misconstruction of its tenets by an anti-humanist political fringe.[32] However, this reputation was unfortunately also encouraged by early misguided popularizers of Pragmatism, to the extent that Charles Peirce himself attempted to send Pragmatism to Coventry by renaming his own body of thought to the purposely inelegant "Pragmaticism" (the motives of these popularizers are discussed in numerous sources, including [Snider, 2000: 334]).

Properly read, this central premise of Pragmatism is a moral one. In the context of Public Administration, this becomes especially clear. It is immoral to continue a

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[31] e.g., [Zanetta, 2000]: Lisa Zanetti and Adrian Carr's attempt at describing their difficulty with Pragmatism begins it's descent, with a few interesting detours, into a description of their difficulty with fitting Pragmatism into a Marxist fantasy (missing completely the irony of this unintended compliment) from the first paragraph when they assert that Pragmatists categorically rejects ideas that cannot be confirmed by experience. Pragmatism does not reject such ideas, it simply doesn't speak to them.

[32] Oddly, a long-time secular source of unrelenting dogmatic attack on Pragmatism are the Objectivists who purportedly follow the teachings of Ayn Rand. They state that Pragmatism is the doctrine that men should do whatever works, and that Pragmatism is incompatible with "objective reality". Ironic, because many of the tenets of Objectivism seem to have been lifted from Pragmatism, e.g. 'Rand's Razor" which states that one must analyze the premises on which a conclusion is based before analyzing the conclusion itself and the reasoning process that generated it.

practice that is falsely presented as contributing to a policy arising from a public mandate. Such a doubtful policy may be imposed at all only in the form of an honest experiment, and then only if the results are honored. But a practice must do more than actually work. If the means are not also validating the ends, then it is immoral if the mandating public is not then informed. At least it would be explicitly immoral for a Public Administration based on democratic Pragmatism. The source of authority, including the moral authority for the ends - meaning the policy, and in turn the mandate from which it arises - is the intelligent public community. Pragmatism also instills a duty unto the officers of Public Administration to properly inform and thus enable the intelligence of that community. In summary, it is immoral within Pragmatism to either continue a policy not proven to achieve its ends, or to disguise the fact that the practice of a policy is not validating that policy. To dutifully implement and administer a policy may be Democratic but it is not democratic, not morally and in accordance with Pragmatism.

In case this seems yet to be begging the question of the morality of the actual ends, consider again the framers of the American Constitution who grappled with that same issue. They required an ultimately moral authority from which to draw a moral legitimacy, otherwise the new nation would be besmirched (and weakened) from the start with the same claims of random amorality as would eventually overtake Pragmatism, it's philosophical progeny. Since they eschewed the options of the previous models offered by history, nearly all of which were variations of the one of sovereignty inherited (divinely or not), and since they knew they could not count on God getting back in the business of providing ongoing revelations, despite the strong nods made in that direction

as the titular, and very ultimate, moral Source, they instead constructed and placed their faith in the difficult concept of democracy. A faith not in Democracy, as they also attributed small credence to mob rule, but in the process of democracy. Simple Democracy would not have taken the entire set of Federalist Papers, on top of the already articulate Declaration of Independence, to justify. They formulated to the best of their ability a system that both protected and relied on democracy, the process sublimely difficult enough to be the subject, still, of dense tomes penned by John Dewey over a century later.

The degree of moral power attributed to democracy to justify ends put forth by that democracy is revealed, for example, by James Madison in Federalist Papers no. 44, in that "wherever the end is required, the means are authorized; wherever a general power to do a thing is given, every particular power necessary for doing it is included." Of course, much of the rest of contemporary Colonial energy was put into schemes for checking that power, but even those balances were part of the democratic construction itself. Alexander Hamilton later toned this fairly absolute argument down just a bit in his difficult[33], but eventually successful petition of George Washington that the new government had the authority to create a central bank: "[the government has] a right to employ all the means requisite, and fairly *applicable* to the attainment of the *ends* of such power; and which are not precluded by restrictions & exceptions specified in the constitution; or not immoral, or not contrary to the essential ends of political society."

With all of this in mind, then one clear result of this project's attempt to draw potential lessons from Pragmatism is for Pubic Administrators to ensure that the ends

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[33] After all, he had to face down Jefferson, one much more suspicious of centralized power regardless of the purity of its source.

justify the means and, in turn, that the means inform the ends. This impression is a result of this research project, and this result does indeed offer only an outline in the fog. The thought offered is that this outline is substantial enough to steer Public Administration towards Pragmatism, and it's moral core of participatory democracy, in the search to recover, or perhaps build really for the first time, a worthy and solid theoretical foundation.

Selected Pioneers

JANE ADDAMS

Jane Addams was well honored in her lifetime for her renowned humanitarian achievements. Justifying her iconic status is a lifetime of successes and campaigns in leadership roles as social reformer, peace worker, settlement founder, suffragist, and pioneer of Social Work, New World style. Now she is being called back into service in her recently recognized capacity as the first Practicing Pragmatist. More so than her more academic colleagues in Pragmatism, this nineteenth century woman may serve as a genuine archetype in efforts to contemplate a twenty-first century identity for the Public Administrator.

Jane Addams was born in 1860 at Cedarville in north central Illinois, the eighth of nine children. Only four of them lived to adulthood. Her father had been granted land in Pennsylvania in the seventeenth century, but he emigrated to Illinois in 1844 shortly after his marriage. There he became a prosperous miller, banker, and community leader. He served eight terms as state senator as a Whig (Republican); his friendship with Abraham Lincoln and his vigorous support of the abolitionist movement had a profound effect on Jane. Her mother died at two, which likely intensified father's influence on her. She

entered the Rockford Female Seminary in 1877, where she became a leader among the students. She was also a favorite among the teachers despite resisting strong pressure to become a Christian missionary. Although refusing that path, nonetheless while at Rockford Addams decided, "It was quite settled in my mind that I should study medicine and 'live with the poor'" [Addams, 1910: p57]. It seems clear from all that has been written about Jane Addams, and from all that she wrote about herself, that she was remarkable in that she seems from childhood to have never doubted her humanitarian mission in life, nor doubted in her own fortitude and ability to accomplish it. What she had less confidence in was the best channel through which to fulfill it. She didn't want to be bogged in down in efforts with small or unproven effect, nor did she want to spend this impulse on eternal contemplation of the metaphysical aspects of either the problems nor the remedies (nor remain entrapped in "the snare of preparation"). These early instincts foreshadow her attraction to the more formal presentations found in Pragmatism of the same inclinations.

Addams graduated at the head of her class in 1881, the same year that her father died, and she spent the next eight years seemingly aimless, but actually absorbing many experiences pivotal in shaping her eventual destiny. In this time she withdrew from the Medical school, had surgery on her spine, and was bedridden for six long, self contemplating months. In1883 she began a two year travel of Europe with her stepmother during which she gained her exposure to urban poverty in London's East End and other European cities. Back in the States, she remained restless and fought depression as she sought guidance in assorted educational, charitable and spiritual forays (and avoided guidance from her matchmaking step-mother). When she returned to Europe

again in 1887, she was still, as she later describes herself, aimless and troubled [*ibid.*, 70]. However, further formative experiences occurred on this trip, her meeting of Frederic Harrison from whom she gained an intense interest in the Positivist philosophy, mainly due to the answers to the human condition that she thought it might reveal[34] and due to her search for a "cathedral of humanity" which should be "capacious enough to house a fellowship of common purpose", a sentiment that was incorporated in her later hopes that Hull House would unite in fellowship "those of widely differing religious belief" [*ibid.*, 71]. She witnessed a match-girls' strike, and other events which added to her "impression of human misery" and awakened her to the shortcomings of the traditional institutions and methods of redressing these miseries. A bout of sciatic rheumatism which confined her to the bed for several weeks coincided with an onset of depression from a sense of loss of direction.

Nonetheless, this prefaced the catalyst for her decision to incarnate and pursue her own direction. A revulsion at a particularly decadent afternoon spent at a bullfight in Madrid caused her to reach an epiphany that it was indeed time for her to escape that "snare of preparation". She decided "that next day" to crystallize and proceed ahead with implementing her vision she had been forming over time and had shared with no one. "I gradually became convinced that it would be a good thing to rent a house in a part of the city where many primitive and actual needs are found, in which young women who have been given over too exclusively to study, might restore a balance of activity along traditional lines and learn of life from life itself; where they might try out some of the

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[34] This motive behind interest in science seems to be common among the founding Pragmatists.

things they had been taught and put truth to 'the ultimate test of the conduct it dictates or inspires'." [*ibid.*,72]

Following research visits to the Toynbee Hall university settlement in London's East End and enlisting the aid of her traveling companion and long time friend Ellen Gates Starr, she set about acquiring and moving into the decaying Hull mansion in the heart of a crowded Nineteenth Ward of Chicago, crowded with 5,000 Greek, Italian, Russian, German and other immigrants. For the rest of Jane Addams long and eventful life, this experiment remained her home and "the reflection of her thought and personality" [source lost]. Although in the beginning the Hull House simply responded to immediate community needs, Jane Addams wrote that "In time, we came to define a settlement as an institution attempting to learn from life itself... " [Addams, 1930: 410]. This led to an evolution in mission that by 1893 made Hull House the center of over forty clubs, functions, and activities, including a day nursery, gymnasium, dispensary, and playground, cooking and sewing courses, and a cooperative boardinghouse for working girls. 2,000 people a week were crossing it's threshold. Jane Addams attracted able people and put them to work. Addams also saw an intimate relationship between art and social justice and opened an art gallery and a little theatre featuring the Hull House players. The Music School gave popular concerts and offered young immigrants an opportunity to develop musical talent.[35] Also very importantly, the Hull House provided a long running, respected, platform for innovative and intellectual political and philosophical thought and argument. Among the intellectuals attracted were the philosophers of Pragmatism.

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[35] this paragraph was patched from various encyclopedic capsule descriptions.

Thus was her life up until the founding of Hull House. It is largely the Jane Addams administration of Hull House, and her own revelations of her thoughts behind the practices there that have given rise to her recent status as a founding Pragmatist. It is also these revelations, as collected in her first major autobiographical work *Twenty Years at Hull-House*, which serves as the primary device of study for this research paper.

Addams' friendship with William James and especially her close friendship with John Dewey during the time when he was working out his own Pragmatic ideas on community and inquiry make it difficult to sort out how much each influenced the other. In Dr. Shields' writings on the Community of Inquiry [Shields, 1999], the example of Jane Addams fills in some of the gaps in Dewey's to address head on the role of the leader in the community of inquiry, and that the example she provides is that of facilitator and mediator. She states that "at the individual level, Dewey and Addams emerge as the two people who best capture the theory/practice synergy ... His primary affiliation was the world of ideas.. [while] .. Jane Addams relative emphasis was practice. She was a philosopher comfortable with developing and using theory." More pointedly, "Addams philosophy is problem centered ... The problem orientation allowed her to envision communities in which cooperation crystallized around a quest to address common problems" [Shields, 1999: 9]. The problem-centered approach encouraged "fundamental rethinking of seemingly settled issues." [Langeman as quoted in Shields, 1999: 9].

Besides being experiment in public administration explicit organized by Pragmatic principle, the Hull House setting also has something to say about the issues of diversity. "The Settlement is also commitment to tolerance, which is a prerequisite for participatory democracy. The settlement residents could not be 'fixated' in a single belief

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system or a single method" [Shields, 1999]. Thus the *Twenty Years at Hull House* are twenty years of commitment not just to racial and cultural diversity, but also to what may be a truer diversity: diversity of thought. These are the very two types of diversity that this paper seeks to find comment on in the literature of Pragmatism.

CHARLES PEIRCE

What grew into a full blown school of philosophy began as a modest attempt by a mathematically minded public servant to calm his own internal dissonance in the midst of the excitements and the assaults of the new born modern scientific era. The tumult of discoveries, theories and "truths" parallels somewhat the scientific and social situation today. The pace of advancements in this new modern age pressed the limits of classically trained critical facilities to sensibly sort them out and consider their merits, in particular, according to Peirce, those logicians who required "clear" and "distinct" premises from which to proceed with their calculations. In this environment, scientific ideas not only competed with each other, but also with pseudo-science which arrived under cover of the crowd. The imperative to make sense and recognize meaning in this torrent consumed scientific philosophers, and the temperature of discourse rose to the point of self-immolation.

This was the context of Peirce's impulse to define meaning via a Pragmatic method with which most could agree, "His concern was to propose a way to heal the widening philosophical split in the late 19th century between empiricism and rationalism, each of which staked a claim to 'truth'" [Snider, 2000: 331]. Peirce recognized that much of the argument was over semantics and credibility of the routes taken to results.

Pragmatism proposed to measure the worth of findings by applying them rather than by emphasizing the route to obtaining them.

As he rather bluntly put his disdain over the grounds of much of the discord, "The essence of belief is the establishment of a habit, and different beliefs are distinguished by the different modes of action to which they give rise. If beliefs do not differ in this respect, if they appease the same doubt by producing the same rule of action then no mere differences in the manner of consciousness of them can make them different beliefs" [Peirce, 1878: CP5.398]. Also from this same article, "How to Make Our Ideas Clear" he describes the argument as pointless, in his example, as that of Baptist and Catholics arguing over the elements of the Sacrament. That is, agreeing completely on the existence of the Sacrament and to "all their sensible effects, here or hereafter.." yet ultimately and passionately falling out because each thinks the other didn't come to its conclusion by the proper route.

This call for Pragmatism of course necessitated the need for Peirce to define his terms. The pursuant examination of such terms, as Peirce used them in his seminal essays, of meaning, truth, belief, agreement, reality, and so on, and the captivating efforts to define and further examine the relationships he claimed to exist between them led to the development by himself and others of the full philosophy of Pragmatism.[36]

JOHN DEWEY

A written piece by this most influential of Pragmatists (most notably in the arena of education), was not chosen for study by this research project. The reason for this is to

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[36] As far as his initial goal, the one of finding agreement on truth so that fruitless efforts could be abandoned more quickly and with resultant cooperative effort on others, this may have been based on a naïve assumption. The assumption in this early scientific era, that showing something as true, even if it could be done, was sufficient in and of itself. The ability of man to operate in spite of a truth in front of his face has been made apparent after a century and a half...

maintain the posture of consciously naïve exploration; a venture onto the first reefs of the shores of Pragmatism in search of relevance for Public Administration. John Dewey is clearly part and parcel of the expanse of solid land behind the reefs. Charles Peirce wrote the first essay. Jane Addams was the first practitioner[37]. John Dewey began building almost immediately on these foundations, in a quick second wave that included William James, but a second wave nonetheless. However, the revelation that is the philosopher John Dewey is profound enough that he cannot be set aside completely, as the explorer cannot dismiss the inland lights that he can see even before reaching the reefs. The overarching perspective of the complex and broad works of John Dewey cannot be summarized here or elsewhere in fifty words or less, except to state that most of them arose in the context of Pragmatism. Nonetheless, it can be safely stated that one of the most important unofficial results of this inquiry is to point the next explorer in the direction of this man. An implicit conclusion of this report is that John Dewey should be the centerpiece of any further consideration of Public Administration under the light of Pragmatism.[38]

At least two Deweyan concepts are critically pertinent even at this distance; the discussion cannot take place without reference to them. One is the aforementioned "warranted assertibility" as a realistically achievable status of truth; a status against which beliefs arising from social grounds can be tested [Shields, 1999:5]. Whatever the merits of this tact in the broader philosophies of science, Public Administration in a democratic society is one arena in which social grounds of belief are by definition a force to be

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[37] Indeed, in keeping with the Founding Father analogy, Peirce would be the Jeffersonian author of the Declaration of Pragmatism, and Jane Addams would be its George Washington. To John Dewey would fall the Madisonian task of actually writing the Constitution (with a bit of more doctrinaire help from James in the role of Hamilton).

reckoned with, and are likely to be fertile in both producing and validating methods and ideas which can lead to progress. In the narrowest sense, it is a socially defined arena in which premises and methods are socially accepted before they can hope to be effective; that is, accepted by the "societies" of the public administrators and by the publics which they serve.

The second is his emphasis and rich elaboration on the concept of "community of inquiry". In "Fixation of Belief", Charles Peirce set forth the initial idea of the standard setting role of the community of inquirers within the scientific method of satisfying doubt and fixing beliefs, and implicitly on the role of this community as a way to leverage experience. He also directly invokes a rhetorical infinitely large community of inquirers in his effort to avoid a non circular meaning of reality and truth: that over time and space, truth is the asymptotic line approached by a large enough community of inquirers. This definition is deemed necessary, regardless of the apparent obviousness of the truth, because an independent verifier of reality does not exist.

John Dewey lifts the concept of "community of inquiry" from Peirce's rhetoric of logic and builds a powerful body of work by applying flesh to the form. He expounded on the possibilities of Pragmatism and real communities and the phenomenon of real experience as an active, social process. Thus his most influential, and "practical", works were those as a theorist of education. Of particular relevance to the public administration is the role of the inquirer's community in his own field. "An inquirer in a given special field appeals to the experiences of the community of his fellow workers for confirmation and correction of his results" (Dewey, as quoted in Shields, 1999).

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[38] Most of the PA and Pragmatism articles examined during this exploration do seem to put such focus on Dewey, for example [Evans, 2000].

DEVICES

"Fixation of Belief"

Charles Peirce wrote this article for *Popular Science Monthly* in 1877. The essay is as much a challenge as anything, a flaming arrow aimed at the increasingly confused and conflicted scientific community with intent to both illuminate the room and to burn away the epistemological cobwebs. It is the essay which presented Pragmatism formally to the world. This piece was selected mainly for that reason. However, it is apropos that Peirce extols on the role of doubt as the catalyst for the process that can to meaningful enlightenment. Even more appropriately, he dwells on the inviting pitfalls of the many unsatisfactory processes or methods of fixing belief fallaciously.

"Twenty Years at Hull House"

Jane Addam's magnum opus on her lifetime experiment of the Hull House Settlement. As previously described, the Settlement as a culturally and intellectually diverse, pragmatically oriented, problem centered "community of inquiry" makes it an obvious selection for study here. However, another potent reason is the fact this source has yet to be over, or even thoroughly, mined by academia, the richness of its material seemingly having been overlooked possibly due to its untraditional presentation by an untraditional practicing philosopher[39].

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[39] As discussed in Shields, 1999, the academic density of the text is overlooked due to it's presentation as autobiographcial narrative, and Jane Addams herself appreciated more easily for her humanitarian roles, perhaps because of her gender. In my opinion I think the presentation may have greater weight in this, due to the countering example of far more traditional scientist and contemporary Marie Curie.

OBJECT CONTEXT: DIVERSITY TRAINING

Multiculturalism

Diversity management incorporate the ideology of Multiculturalism.

Multiculturalism is comprised of three key concepts: proportional representation,

cultural relativism, and identity politics. These core ideas arose from both the civil rights

movement and affirmative action regulation.

A very concise and to the point description of these concepts is provided by

Frederick Lynch in his respected 1997 book "The Diversity Machine". Though quoted

from this one book, they conform to nearly every definition found in the literature:

> "Proportional representation is the based on the presumptions that American society is deeply racist and sexist. Only ethnic and gender proportionalism was proof of such barriers' eradication.
>
> The doctrine of cultural relativism, which held that so-called universalistic standards, such as grades and test scores, were biased, 'Eurocentric' measures that favored white males.
>
> The doctrine of identity politics presumed that individual thought reflected or represented that of the groups in which each person is embedded. (an African American board director thus "represents" the interests and feelings of African American owners or customers; an Asian American manager will be more in tune with Asian American customers and employees; a woman reporter will be more sensitive and have greater insight with regard to women's concerns; and so on.)" [Lynch, 1997: 9]

Diversity Training

If Diversity Management is the "business branch" [Lynch, 1997: 10] of

Multiculturalism, then Diversity Training is the primary practice and tool of this branch.

The specific curricula of Diversity Training programs vary, but they are unified in either

their explicit origins, or implicit embrace, of the concepts of Multiculturalism. As

mentioned in the Introduction, a review of literature reveals an endless river of articles from every corner critical of this practice. One reason for the wide direction of this criticism is related to the troubled evolution of the practice itself. The community of diversity consultants and theorists itself has suffered a large schism between "the moralists, who mirror the emotional civil rights heart of the movement, and the pragmatists, its cooler social engineers.."[Lynch, 1997, 11]. This schism grew along with the prominence of the most influential Diversity guru, the self described pragmatist, R. Roosevelt Thomas, Jr.[40] Thomas has attempted to distance diversity programs from civil rights moralism and mute the political rhetoric and to widen the scope of diversity to other social differences. Thomas is behind much of the movement, as implemented on the ground, away from the mission of overcoming race and sex discrimination and towards the mission of implementing "a corporate culture change required by a wider and deeper range of cultural pluralism in employee and customer bases." [Lynch, 1997: 11]

Although presumably pragmatic, this movement brings it own set of problems. One is the conflict with the moralists, resulting in awkward, therefore muddling, compromises. Another problem is that although the first wave of diversity training has been proven to have generated more conflict than it resolved, with guilt-based sensitivity training and too-close-to-home exhortations to affirmative action, it was easier to explain. The mission of righting a wrong is easy to convey. The roles of the participants in the broader diversity mission are harder to pin down, the premises easier to deny, and progress towards the end-in-view too ambiguous to measure.

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[40] His influence is such that today it is nearly impossible to find a diversity program in a large organization that isn't

Workplace Diversity Tensions

NATURE OF TENSION

The provision of a setting of formal training by a public administration for its public employees implies a number of things. It implies that the training supports a mission or policy of the organization and that the students understand that policy. It implies that the participants are willing to be taught. Finally, it implies that at some point before, during or after the training, it will be clear to the participant as to what exactly they were supposed to have learned.

Training generally proceeds from settled, or at least accepted, premises. (This is in contrast with broader educational endeavors whose purpose may also be to challenge or inquire into those premises). Since the policy of Diversity Management is rendered in the form of Workplace Diversity training, this implies that the underlying policy is accepted well enough that training is an effective tool for implementing the policy. However far removed a specific curricula may be from its ideological origins, unless those foundations have been explicitly replaced they cannot be denied. As stated by organizational theorists "the most seemingly mundane practice presupposes a theoretical framework whether or not consciously articulated." [Demetrion, 1999]. The concepts, propositions or premises that make up the underlying theory, or in this case policy, do not have to be ironclad in order for the authentic inquiry to occur, but they do have to be believed [Pierce, 1877: CP5.376]. In other words, training addresses an irritation of doubt acknowledged and shared among at least the community of a classroom, but if this irritation of doubt is not there then training will not likely occur. Doubt causes a struggle

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based in whole or in part on his programs.

to attain a state of belief; thus a genuine irritation of doubt must exist for inquiry and learning to proceed. In the absence of this, the training will fall flat or perhaps even come across as somewhat irrational.

If a belief in the underlying premise or theory has not been established to the satisfaction of the audience, then the doubts that do exist will be towards the policy and the training itself. These doubts may manifest themselves as feelings of dissonance, or *tensions*, within the participants. When pressed, these students may exhibit conceptual confusion.

LIST OF TENSIONS

Several sources of tensions are frequently mentioned in literature critical of this practice. These tensions can perhaps be understood as the result of dysfunctional inquiry, in which the intended irritants of doubt are not genuine, and the genuine irritants of doubt are suppressed by the trainer[41]. One source of tension is the assumption that the adult participant feels, to often humorous effect, that he not only lacks the experience or fibre to handle this apocalyptically announced changing face of the workforce, but that the superficial one day training would have much effect on correcting such primordial deficiency. However, the most famed source of this tension is The Diversity Paradox. The Diversity Paradox is the "collision of the diversity mantra to talk about differences with the taboo against discussing ethnic stereotypes". [Lynch, 1997, 331].

Though the Diversity Paradox is the starkest tension, it is actually probably the least problematic, conquerable by such experience grounded tools as "humor". More in need of further discussion, perhaps, is the tension which arises from the ideological

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[41] Especially if the trainer is seen as the facilitator of a community of inquirers.

schism of Diversity Training, one that can be described as that of "Groups vs. Individuals"

In short, Diversity Training has not decided how far down to define those units of which we have a diversity. Or, more accurately, it decided but then beat a hasty retreat. The diversity consultants and specialists came to the eventual realization that the target audiences and institutional sponsors were also customers, and that customers become very indifferent very fast, and don't return, if they do not see some benefit for themselves in the wares being pitched. As a result, Workplace Diversity literature now includes definitions that define the diverse down to the level of the individual - i.e. each individual is unique and every effort should be made to value that uniqueness in the workplace. Whereas the first wave of Workplace Diversity clearly set out to address and redress "institutional racism and sexism", this mission now includes addressing all the burning issues related to diversity of "age, language, physical characteristics, disability, sexual orientation, economic status, education, lifestyle.. and *any other difference*" (emphasis *not* added to quote from TDHS Workforce Diversity Class Plan).

As discussed this results in a conflict with the philosophy of Multiculturalism, which unambiguously defines down only to the racial or cultural unit. Accepting the diversity premise in Multiculturalism is to think in racial terms, as those inter-racial power issues are the very raison detre of the movement. Accordingly, the multicultural definition of diversity is still strongly present in the class materials and instruction, it simply exists, almost incongruously, alongside the newer expanded definitions.

OBJECTS

Setting

All the objects in this research are taken from the Workplace Diversity Training provided by the Texas Dept of Human Services (TDHS) for TDHS State Office employees. This training is mandated by State law as a Civil Rights initiative. The course is taught by in-house Civil Rights staff.

Class Experience and Lesson Plan

The researcher attended the Workforce Diversity Training twice in the capacity of observer. This is in addition to one day mandated as active participant. The researcher took extensive notes and also had access to the Lesson Plan. The Lesson Plan revealed some of the purposes of the exercises which were not apparent from the class itself.

Interview with Trainer

Only after all three classroom experiences were completed, the researcher held an extensive conversation with the instructor of the course. This instructor has been the designated agency instructor for all diversity related courses for at least eight years. His background as a career military helped establish a rapport with the researcher who also had extensive military experience. A portion of the conversation resembled a formal interview; it consisted of the researcher directly questioning the instructor for his perspective on aspects of the instruction that seemed most problematic to the researcher. In particular, the instructor was asked about messages in the class that seemed at cross purposes with each other. The instructor was also candid in presenting his understanding of the purposes of the training and his own perception of the reason the policy arose. He

was also candid on his reasoning regarding his very tight steering of the discussions and flow of inquiry within the class.

Survey of Alumni

SURVEY METHOD

> **Pillar Question: "Is the Purpose of the practice clear?"**

The survey of class attendees is a rough tool to consider the abduction that conceptual confusion exists among employees towards the purpose of Workplace Diversity Training.

The Pillar question was inspired by the efforts of Charles Peirce to clarify meaning of ideas, and in the process to make our ideas clear. If the meaning of ideas consists in their practical effects, then this Pillar Question lends itself to hypotheses based on the contemplation by the participants on the practical effects of the ideas presented in the class.

The Pillar Question is represented in the negative by the Working Hypothesis: *Conceptual confusion over the purpose of Workplace Diversity Training is significant among the participants.*

The survey was conducted following attendance of the class by the participants. The class participants were asked for responses to a series of question related either directly or indirectly to the purpose of the training. Some of the questions were designed to categorize the class participants by their self description of their understanding of the purpose of Diversity Training. Additional items were intended to establish their

expectations of the practical effects of this same training. Relationships between these categories can be tested for predictivity and for consistency. Subhypotheses are proposed based on assertions that low conceptual confusion should result in certain agreements and predictive relationships between some of the categories. These relationships and the statistical tests made are described in the Results.

SURVEY WEAKNESS

This survey contains at least two potentially fatal weaknesses. One is that it is too short. Only one question, or at most a pair, are used to represent specific categories. Although this is not uncommon, in this case, since the subject matter can be considered provocative, several questions should have been used for each category, to control somewhat for overly strong reactions to particular questions.

A second weakness is that the halo effect may be overwhelming in this case, again due to the provocative nature of the questions. The participants may not have been completely trusting as to the confidentiality of their responses. Again, a broader and more subtle range of questions might control somewhat for this effect.

SURVEY POPULATION

Target Population: Current Texas Dept of Human Services (TDHS) State Office employees who attended Diversity Training over the previous two fiscal years. New TDHS State Office employees are required to attend Diversity Training within six months of initial as part of their orientation into the agency. Reinforcement training of this topic or others must be selected every two years from a short menu of Civil Rights division courses. Therefore, each class consists of a mix of new employees and a larger group of veteran employees who have been through the training previously.

A short empirical component, the survey of alumni, has a singular purpose of testing the assertion that conceptual confusion regarding the purpose of Workforce Diversity Training exists to a significant degree among the alumni of that training. The survey items serve first to place respondents in broad categories. These categories are actually variables describing the strength of certain value-loaded attributes. From these categories further analysis is performed to test the subhypothesis which contribute to the main Working Hypothesis. Statistical devices will be described as they are used.

Table 1: Operationalization of Hypothesis - initial categorization of class participants

Pillar Question: "Is the Purpose of the practice clear?"		
WH1: *Conceptual confusion over the purpose of Workplace Diversity Training is significant.**		
Variables	Q#	Question
ATTENDEE	1	I have attended the TDHS sponsored course "Workforce Diversity" or "Managing Diversity"
DIVASSET	2	Diversity within my work area is an asset to accomplishing our mission
DIVOBST	3	Diversity within my work area is an obstacle to accomplishing our mission
KNOWDEF	4	If asked by a new employee, I could explain what is meant by the phrase "Diversity is valued in our organization"
DIVVALUD	5	If asked, I could give examples of how diversity is valued in my work area.
DEF1	6	Diversity in the workplace refers to any type of difference between workers.
DEF2	7	Diversity in the workplace refers only to specific types of differences, including race, gender and culture
CENSORC	8	A manager counsels an employee to remove the display of a Confederate Flag from desk
PROTECTC	9	A manager counsels an employee to avoid derogatory comments about Confederate Flag displayed on co-worker's desk.
CENSORL	10	A manager counsels an employee to move gay and lesbian pride literature to a more discrete part of their office.
PROTECTL	11	A manager counsels an employee to avoid critical comments about gay and lesbian pride literature displayed in a co-workers office.
SCEN1	12	(ref to Appendix Two for complete scenario) What participant would do in presented situation.
SCEN2	13	(ref to Appendix Two) What participant thinks Diversity Training recommends in same situation.

*among participants

Additional calculated variable: VALUDIV is derived from (DIVASSET + (6 - DIVOBST))/2

MEASUREMENT

Each participant was assigned a value for each a category variable according to their strength in that category. Strengths in certain categories would be considered predictors of strengths in other categories if conceptual confusion is low. Likewise strength in certain categories would likely show certain non-predictive agreements with other categories.

Table 2: Conceptual Categories

#	Category	Variables
1	Attendee	ATTENDEE
2	Attitude and understanding of Diversity Training (self described)	DIVASSET, DIVOBST, VALUDIV, KNOWDEF, DIVVALUD,
3	Agreement with strict of broad definition of diversity	DEF1, DEF2
4	Agreement that D.T. protects or censures expression of political "left" and "right"	CENSORC, PROTECTC, CENSORL, PROTECTL
5	Understanding of scenario from D.T. and personal willingness to follow that scenario.	SCEN1, SCEN2

The variables for categories 2,3 and 4 were measured using a Likert Scale. The respondent was asked for the strength to which he agreed with certain statements, from a scale of Strongly Disagreed (SD) to strongly agree (SA). This was a five degree scale, coded 1 to 5, plus an additional choice of NA (not enough information, no answer, or not relevant) which was assigned no value and discarded. For category 2, the respondent was asked to give his personal opinion regarding a statement. For categories 3 and 4, the respondent was asked to determine the position that Workplace Diversity Training would take towards a statement. Category 5 is not a scaled value, but rather a selection of a course of action. Category 5 will be particularly used in predictive relationship analysis.

Table 3: Subhypotheses Operationalized

WH1: *Conceptual confusion over the purpose of Workplace Diversity Training is significant among participants.*	
Subhypothesis	**Test**
Responses to items should vary widely	*Analysis One.* Test of Standard Deviation
People who see D.T. as an asset should not see it as an obstacle, and vice versa	*Analysis Two.* Confirmation of analytical tool. If this is shown untrue, then no confidence in tool.
People who value diversity would tend to agree on the appropriateness of either protecting or discouraging (censuring) expressions by the cultural left or right in the workplace.	*Analysis Three.* If conceptual confusion is low, then VALUDIV should be a consistent predictor, one way or another, of category 4 actions
Low conceptual confusion should result in the perception of a consistent stance by D.T. (either protecting or censuring) towards potentially offensive acts from the culturally left or right.	*Analysis Four.* Different method of analysis than three because this looks for a correlation rather than a prediction.

RESULTS

SURVEY - CONCEPTUAL CONFUSION

Note: Refer to Table 4: *Subhypotheses Operationalized* for Subhypothesis being tested by each Analysis.

Analysis One

Standard Deviation calculation.

Values for Q2-Q11: SD=1, D=2,N=3,A=4,SA=5. Questions Q12 and Q13 are special cases in which Data does not lend itself to standard deviation.

Survey#	Q1	Q2	Q3	Q4	Q5	Q6
STDEV:	0	0.953076	1.106441	0.909153	0.907848	1.220596
MEAN:	1	3.942029	2.15942	3.873239	3.661765	3.6

Q7	Q8	Q9	Q10	Q11	Q12	Q13
1.310383	1.323784	1.164257	1.313017	0.999876	N/A	N/A
2.647887	3.461538	3.910448	3.222222	4.015625	3.43662	4.460317

Result: a standard deviation of 1 is a large variance for a five point scale. The variance of 1.22 and 1.31 over the basic definition of diversity is perhaps significant enough to show conceptual confusion. Standard deviations greater than one are shown for five of the questions.
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Analysis Two

Correlation. This is the correlation between people who see diversity in the workplace as an asset and those who see it as an obstacle.

		DIVASSET	DIVOBST
DIVASSET	Pearson Correlation	1.000	-.507
	Sig. (2-tailed)	.	.000
	N	69	69
DIVOBST	Pearson Correlation	-.507	1.000
	Sig. (2-tailed)	.000	.
	N	69	69

** Correlation is significant at the 0.01 level (2-tailed).

Result: People who see it as an asset do not see it as an obstacle and vice versa. This relationship is statistically significant, $r = -.507$, ($df = 69$), $p < .000$. This is a confirmation of analytical tool. If this is shown untrue, then no confidence in tool.

Explanation of terms. Pearson Correlation is a standard test. r means Pearson Correlation.

p means significance. If p < .05, it is significant. Significance is the probability that something will happen by chance, so the smaller the Significance number the higher the significance of the statistic.

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Analysis Three

If conceptual confusion is low, then VALUDIV should be a consistent predictor, one way or another, of category 4 actions. VALUDIV is calculated with the average of the self evaluation of degree of valuing diversity averaged in with a negative of the degree to which the respondent considered diversity an obstacle. $(DIVASSET + (6 - DIVOBST))/2$

Regression
Variables Entered/Removed

Model	Variables Entered	Variables Removed	Method
1	VALUEDIV	.	Enter

a All requested variables entered.
b Dependent Variable: PROTECTL

Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.345	.119	.104	.9464

a Predictors: (Constant), VALUEDIV

ANOVA

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	7.369	1	7.369	8.228	.006
	Residual	54.631	61	.896		
	Total	62.000	62			

a Predictors: (Constant), VALUEDIV
b Dependent Variable: PROTECTL

Coefficients

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
	(Constant)	2.539	.523		4.856	.000
	VALUEDIV	.378	.132	.345	2.868	.006

a Dependent Variable: PROTECTL

Result: Regression test. VALUDIV predicted #11 significantly, but did not predict #8, #9, or #10 category 4 actions. Conclusion: Low conceptual confusion would have resulted in a strong prediction between valuing diversity and all four, yet only one showed. This may demonstrate conceptual confusion. However, this is a cautious assessment, since the Null result cannot be used as a valid assertion.

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Analysis Four

Low conceptual confusion should result in the perception of a consistent stance by Diversity Training (either protecting or censuring) towards potentially offensive acts from the culturally left or right.

Correlations

		CENSORC	PROTECTC	CENSORL	PROTECTL
CENSORC	Pearson Correlation	1.000	-.159	.438	.187
	Sig. (2-tailed)	.	.207	.000	.145
	N	65	65	62	62
PROTECTC	Pearson Correlation	-.159	1.000	.099	.579
	Sig. (2-tailed)	.207	.	.438	.000
	N	65	67	63	64
CENSORL	Pearson Correlation	.438	.099	1.000	.209
	Sig. (2-tailed)	.000	.438	.	.102
	N	62	63	63	62
PROTECTL	Pearson Correlation	.187	.579	.209	1.000
	Sig. (2-tailed)	.145	.000	.102	.
	N	62	64	62	64

** Correlation is significant at the 0.01 level (2-tailed).

Result: CensorC and CensorL are very significantly correlated because $r = 0.438$ where N (degrees of freedom) = 62. ProtectC and ProtectL are correlated in the same way. $r = 0.597$ where N = 64. Therefore, these two of the 12 possible relationships argue against the subhypothesis and therefore argue against the hypothesis. However, none of the other relationships are significant, which seems odd. It is also at least interesting that those who would tend to protect the leftist display tend slightly, though not significantly, towards censuring the display of rightwing sentiment.

Survey Conclusion: Overall slight direct support for the subhypothesis and hypothesis of conceptual confusion. However the dramatic lack of relationships of any kind invites a more careful re-survey. The Null position cannot be used as proof, but it is tempting to attribute the absence of patterns more to confusion than to settled beliefs.

DISCUSSIONS OF OBJECTS WITH REFERENCE TO DEVICES

"Twenty Years at Hull House"

The results of the document analysis of Jane Addams' Twenty Years at Hull House is contained in Appendix Two. The method used was to analyze a primary text of the philosophy of Pragmatism to see if it spoke to Public Administration in general and to the selected PA practice, Workplace Diversity Training, in particular. When the text seemed to either directly speak to these issues, or to forcefully inspire independent thought on these issues, the page number, and occasionally excerpts of the text and the perceived relevance were annotated. The text was read following an intimate familiarization with the Workplace Diversity Training via the objects listed in the Conceptual Framework, namely class experience, study of class plan and class background literature, and discussions with instructor. However, it was conducted before the subsequent study of other works of Pragmatism.

Nonetheless, even being thus half armed, the answer is an abundant, even exhaustive, affirmative to all of the Pillar Questions: Does Pragmatism speak to the nature of this practice? Does this practice either assume or encourage a "community of inquiry"? Does Pragmatism (in this case the Pragmatic thoughts in Hull House) address the tensions induced by this practice? It was more difficult to skip any page than to find relevance in that page.

Although this exercise easily addressed the Pillar Questions of whether more rigorous inquiry should even occur, it is ultimately unsatisfying to delay that more

productive action. The next round of inquiry, to follow this one, should be to peruse the same work with more experienced eyes in order to create a exposition a bit more sublime.

"Fixation of Belief"

Charles Peirce's founding work speaks more to Public Administration than to the particular practice under question. As a result, rather than create a list of notes from this piece, the intellectual results of examining both this article and its understatedly titled companion "How to Make Our Ideas Clear" are presented in the several background essays on Pragmatism and Public Administration in this research. For these sibling pieces hold the Spinxes' riddle which, in the end, had to be solved before meaningful progress down this path could be made.

CONCLUSION

DISCUSSION OF RESULTS FOR WORKFORCE DIVERSITY

This inquiry was structured as a thought experiment. Selected Pragmatist writings were examined with one particular Public Administration activity in mind. This method crystallized from the attempt to operationalize a concept of literature research which would be analogous to that of conducting a test drill in the course of geographic exploration and examining the core sample. Thus, the method, to stretch a metaphor, breaks ground in the initial survey to assess the lay of the land. The land in this case is the area whose topology is formed by an axis of Public Administration and an axis of Pragmatism perpendicular to it. The test drill is an isolated instance of a potential exploration of Pragmatism with all of Public Administration in mind. This method of exploration perhaps befits a philosophy founded by a geologist.

PRAGMATISM AND PA

The Outline in the Fog

The general purpose of this research is to explore the potential for Pragmatism to speak to Public Administration. Several Pragmatic principles which arose in the conduct of this research are offered as evidence in support of further exploration. The most prominent are the *value of process*, the *role of community*, the concept of *continuous inquiry*, and the principle most neglected by Public Administration, the expectation that the *ends do justify the means*. These principles arose through the process of pursuing mental *irritants of doubt*.

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Irritants of Doubt

Some impressions useful for Workforce Diversity were arguably gathered from scrutinization of the core sample drawn by the test drill. However, the process of preparation for the test yielded more insights than the test itself, especially into the larger purpose of the project: to explore whether the philosophy of Pragmatism appears to hold any value for the field of Public Administration. The goal was *not* to describe or weigh this value, simply to posit whether further exploration appeared to be worthwhile.

The process of preparation required discovery of the philosophy of Pragmatism[42] and an acquaintance with its founders and its founding. Furthermore, familiarization with Pragmatism's perceived place within Philosophy and within Public Administration were required. Since Pragmatism arises so much from a focus on the struggle with meaning and the role of inquiry in that struggle, this project attempted to lay bare the process of the inquiry as it occurred. So rather than only repeating summaries of Pragmatism and pointing the reader in the direction of the primers of the philosophy via a standard Literature Review, the research acknowledges that those few in his own community of inquirers[43] who would even need that direction will do that as a matter of course, with little prompting needed. The reality of this experience is pragmatically acknowledged.

Instead, the researcher makes public his struggles with the most problematic aspects of the inquiry. These tracks off the beaten path are done to consciously follow a notion of inquiry set forth by Peirce. He states:

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[42] The field of Pragmatism has proven richer than expected, to the extent that several camps among scholars of Pragmatism have developed over interpretation of even primary material. This is not a criticism, but rather a phenomenon that seems to occur for material of any depth, whether Shakespeare or the King James Bible.

[43] Specifically, the community of those who are interested what Pragmatism may have to offer a field such as Public Administration.

"Some philosophers have imagined that to start an inquiry it was only necessary to utter a question or set it down upon paper ... but the mere putting of a proposition into the interrogative form does not stimulate the mind to any struggle after belief. There must be a real and living doubt, and without this all discussion is idle."

This process of *pragmatic inquiry*, as described further in the Conceptual Framework section, is on display as the irritants of doubt encountered in this process are addressed. Mental irritant followed by thought, towards the end of quelling the irritant by a proposed conclusion or belief. The procedure up to this point is of no meaning, much less utility, for validation is yet to even begin. The process of validation only begins if the offer of these conclusions is taken up by community of inquirers for assessment and action.

Value of Process

The problematic issues addressed by exposition of thought within this research are many. One is the meaning of the emphasis repeatedly found on the American nature of the philosophy; especially on the nature of the early American. What is meant by this? Is there an imprint of the early American posture on the philosophy? Because the defining event of the American personality is the version of self governance set forth by the framers of the Constitution, a personality explicitly and popularly championed during the nationalistic post Civil War era in which Pragmatism arose, the Introduction posits a parallel of thought between the philosophers and the founders. The achievement of a formal articulation of Pragmatism perhaps required the context of this political history, plus a nonsense intolerant frontier experience, which produced a powerful mix of faith in

one's fellows and belief in self reliance. If this parallel withstands scrutiny, it would place the roots of the relationship between Pragmatism and public administration much further back than the civil service of Charles Peirce.

Perhaps the most valuable result drawn from this tangential consideration is the idea of the power of process. The value of democratically inclusive process has been borne out by the American experiment. The belief in this value founded as a result of the original American problematic situation is perhaps meeting the standards of time, community and result, and can be accepted as being, if not a *truth*, then at least a warranted assertion. Thus a potential lesson for Public Administration is attention to process.

Role of Community

The most intriguing, yet most unintuitive from the researcher's viewpoint, aspect of Pragmatism was the running thread of community within the literature, in particular the idea of community of inquiry. This difficulty in understanding comes partly because of the common and vulgar definitions of *pragmatic*, to which community is a stranger, except perhaps for the fact that the pragmatic arts of compromise and cooperation require by definition the participation of more than one. But it also comes in part from the introduction to Pragmatism as a Positivist science of philosophy, one born in the trenches of the new modern scientific age and which mainly sought to improve the analysis of the results of empirical science and rational experiment. What did *community* have to do with these images of the often lone scientist and the solitary thinker? Yet Charles Peirce presents the concept in his very first writings and never leaves it. The concept serves as the foundation of much of John Dewey's body of work. Jane Addams consciously

attempted to realize a flesh and blood incarnation of this community that Peirce initially perhaps intended more as abstract rhetorical device. The community of inquiry is also the only component of Pragmatism for which a direct role has been suggested for Public Administration, namely that of organizing principle by Dr. Shields [Shields, 1996].

This concern is overriding and thus is grappled with through every section. The community of inquiry is in many ways the soul of pragmatism and is discussed as such in the Introduction, with emphasis on what an organizing principle, or imprint, might actually look like for Public Administration. Ultimately, for Pragmatism, community of inquiry serves as the linchpin, as discussed in Pragmatic Inquiry. It is the component that offers a qualitative tool for determining meaningful truth and for seeking it. It is the component that most justifies Pragmatism's designation as a distinct school of philosophy; it lifts scientific inquiry from the trap of the circular definition of truth

Continuous Inquiry

Another problematic in the attempt to gain an introductory, but working, understanding of Pragmatism was the struggle to understand the sublime hold that the concept of inquiry held on the Pragmatists. The essay on *Pragmatic Inquiry* is the result of this struggle. An intelligent community is one in which authentic inquiry is encouraged and facilitated. A state of continuous inquiry is one which would not help but inoculate against all the bureaucratic diseases which afflict the public administration. One cannot be actively inquisitive and agoraphobically fearful at the same time. Since greed is for the most part out of play, fear rises to the top of the root causes of most public administration sins. If the community of Public Administration were ever

convinced of the value of consciously assuming imprint of Pragmatism, fear would be the chief obstacle to actually making it so.

Ends Do Justify the Means

A *Moral Premise* addresses head on the ultimate mental block to consideration of Pragmatism as a source of support for Public Administration. However, as discussed in that section what appears to be the most off-putting aspect of the philosophy possibly holds the most urgent value. The conclusion of the discussions of the selected Pragmatic literature with respect to Workplace Diversity Training can be distilled into this statement that, properly understood, the ends must justify the means. If Public Administration does not make a habit of assessing its practices and policies for their result, then it is in violation of the public trust. Either by mere waste or by actual harm. Indeed, to *Pragmatic Oath*, the initial contemplation of how an administrator might actually wear the imprint of Pragmatism, must certainly be added the explicit oath to acquire just such a habit.

THE CASE FOR FURTHER INQUIRY

So What

Even if the lay of the land drawn so far, not much more than wispy outlines imagined in the mist, is close to accurate, then the natural pragmatic question begged is "*so what*?" Actually, the more preliminary pragmatic question may be "what do we mean by *accurate*?" Since empirical precision is not a possibility, or even a goal, here, then "truthful" is perhaps the connotation of "accurate" more appropriately contemplated. The truthfulness of the lay of the land as observed via the selected instruments may, in the Pragmatic sense, depend less on its completeness and more on its contribution to ultimate

meaning. Observations through a small and dirty window as provided here may not provide a complete picture, but unless the window were stolen from the hall of a funhouse, the view is likely to at least add to that picture.

EPILOGUE

And in this Epilogue I return to the personal. It is in the way of Pragmatism that I prefaced my broach of the Diversity issue with some small disclosure of my own formative experiences regarding the matter. These visceral experiences necessarily effect the intellectual mechanism by which I process further experiences and information and my explicitly shape my own belief system. My own experience during formative years of having to face cultural diversity as a "problematic situation" eventually forced a Pragmatic attitude towards that situation. An attitude I consider successful. It was an attitude that some ways led full circle, for my nomadic upbringing was one in which the occasion to deal with anyone in any way other than on their own individual terms didn't really arise. And that is exactly what eventually worked in the brutal High Schools of Oahu. Not romanticizing, not demonizing, not any formulaic approach. But to face situations with a mind open but willing to absorb the lessons of experience. Even with adversaries who were to remain adversaries, one still had the best possible advantage if one's senses were open to the actual essence, motives, and desires of that particular nemesis.

So as adult I found myself faced with an "education" for dealing with people with whom the educator assumes that I will have a problem. Or maybe it was with people to whom the educator assumed I would be a problem, I was never really clear which. I was clear, though, that the training was tendentious to the point of tedious, and insulting to the intelligence, to boot. Most of all, it was a wasted opportunity, since it at least was a setting which encouraged folks to drop their normal usual workplace masks, and act that by itself opens the mind.

So what could they have done? I cannot blame the institution for not having my own experience and knowledge on the subject. We can also not, as a society, blame each public administrator for not being adept at the many unexpected situations with which they are increasingly faced, and on which so much sometimes rides. But what we can do is inculcate the organizing posture which makes complete expertise not quite as necessary. A Pragmatic posture in this classroom would have attenuated the instructor better to his audience and would have enabled him to tap the experience that may have been there with him, rather than suppress it. It would have been ultimately more productive and more satisfying, for the class itself would have been democratically involved in the outcome of the session.

Perhaps the one qualm of looking to Pragmatism for guiding the conduct of our Public Administrators is that it requires the same leap of faith made by the Pragmatic crafters of the U.S. Constitution - a certain amount of trust in the people. Can people rise to the occasion of being solid citizens in a community of inquiry? The case against it is the apparent satisfaction of humanity with treading in still waters of fixed belief for millennia at a time. Unless prehistory is rampant with repeated catastrophic obliteration on the order of the loss of the Library at Alexandria of evidence of human progress, it is fairly safe to say that for much of Man's existence intellectual inertia has been the norm. A case for the faith in people required by Pragmatism is the continued endurance of that New World pragmatic political experiment initiated in 1776. This experiment of the founding Americans has not required imposition of a homogenous or fixed belief in order to succeed. So can people rise to the occasion of being solid citizens in a community of

inquiry? The only answer offered by Pragmatism is that, well, we've just got to try it and see.

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APPENDICES

APPENDIX ONE - SURVEY INSTRUMENT

Survey of Workforce Diversity

1. I have attended the TDHS sponsored course "Workforce Diversity" or the TDHS sponsored course "Managing Diversity".

☐   ☐

On the following statements, please indicate how strongly you agree or disagree. The strength of your response can range from strongly disagree (SD) to strongly agree (SA). If you do not have enough information about a particular statement indicate that by (NA).

2. Diversity within my work area is an asset to accomplishing our mission.

☐   ☐   ☐   ☐   ☐   ☐

3. Diversity within my work area is an obstacle to accomplishing our mission.

☐   ☐   ☐   ☐   ☐   ☐

4. If asked by a new employee, I could explain what is meant by the phrase "Diversity is valued in our organization"

☐   ☐   ☐   ☐   ☐   ☐

5. If asked, I could give examples of how diversity is valued in my work area.

☐   ☐   ☐   ☐   ☐   ☐

6. Diversity in the workplace refers to any type of difference between workers.

☐ ☐ ☐ ☐ ☐ ☐

7. Diversity in the workplace refers only to specific types of differences, including race, gender and culture.

☐ ☐ ☐ ☐ ☐ ☐

Below are a list of actions taken by a manager to a situation. For each action, please indicate how strongly you agree or disagree that the action is one supported by Workplace Diversity Training. Each action can be assumed to be taken in response to complaint by co-workers.

8. A manager counsels an employee to remove the display of a Confederate Battle Flag from his or her desk.

☐ ☐ ☐ ☐ ☐ ☐

9. A manager counsels an employee to avoid derogatory comments about a Confederate Battle Flag displayed on a co-worker's desk.

☐ ☐ ☐ ☐ ☐ ☐

10. A manager counsels an employee to move gay and lesbian pride literature to a more discreet part of their office.

☐ ☐ ☐ ☐ ☐ ☐

11. A manager counsels an employee to avoid critical comments about gay and lesbian pride literature displayed in a co-worker's office

☐ ☐ ☐ ☐ ☐ ☐

Scenario: You are listening to a Country music radio station and they offer a $1,000 prize to the first caller to identify the Country music artist who performing the current song. In the room are three fellow employees you do not know. One appears to be a female Hispanic, one a male African-American and the third a white female. You have time to ask one and only one of them to help you identify the singer of the Country music song.

12.   What would you do:

☐ Ask the female Hispanic.

☐ Ask the White female

☐ Ask the African-American male.

☐ Choose one of them at random to ask.

☐ I do not know

13.   Diversity Training advocates you do which of the following:

☐ Ask the female Hispanic.

☐ Ask the White female

☐ Ask the African-American male.

☐ Choose one of them at random to ask.

☐ Diversity Training does not advocate any particular action.

☐ I do not know

APPENDIX TWO - HULL HOUSE

Does <u>Twenty Years at Hull-House</u> speak to Workforce Diversity Training? Raw Impressions. Quotes from book are in italics, voluntary and involuntary thoughts inspired in me by these quotes follow in plain font.

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It must have been a little later when I held a conversation with my father upon the doctrine of foreordination, which at one time very much perplexed my childish mind. After setting the difficulty before him and complaining that I could not make it out, although my best friend "understood it perfectly," I settled down to hear his argument, having no doubt that he could make it clear. To my delighted surprise, for any intimation that our minds were on an equality lifted me high indeed, he said <u>that he feared that he and I did not have the kind of mind</u> that would ever understand foreordination very well and advised me not to give too much time to it; but he then proceeded to say other things of which the final impression left upon my mind was that it did not matter much whether one understood foreordination or not, but that it was very important not to pretend to understand what you didn't understand and that you must always be honest with yourself inside, whatever happened. Perhaps on the whole as valuable a lesson as the shorter catechism itself contains.

This lays the foundation for at least two fundamental components of a pragmatic attitude. The first is the low tolerance for logical paradox. A truly pragmatic approach, rather than being evidence of a literal or shallow mind, actually requires a deeper than normal exploration of an idea or prescription. The pragmatic mind is not satisfied with the surface appeal of a platitude, but must experiment with it mentally to test it for robustness. A concept must survive that mental exercise, with emphasis on logical analysis, before the pragmatic mind would consider an actual application, and cautiously even then, perhaps only as a pilot case in order to collect more data. (In the instance of Jane Addams, the Hull House itself is her grand pilot setting for those ideas that have only passed the initial hurdle set by the pragmatic.)

That is the second component of the pragmatic attitude, the importance placed on self-honesty, on not pretending to understand more than one does, nor to assign such an understanding to others merely on faith. Since the pragmatic, nearly by definition, desires that something will actually work, they also desire a testing of the principles underlying their understandings. This is in marked contrast to the ideologue.

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that in the end I obtained that which I have ever regarded as a valuable possession, a sense of the genuine relationship <u>which may exist between men who share large hopes and like desires,</u> even though <u>they differ in nationality, language, and creed</u>; that those things count for absolutely nothing between groups of men who are trying to abolish slavery in America or to throw off Hapsburg oppression in Italy.

Common goals can help override differences. Cultural diversity, or more specifically, Multiculturalism, is the ideological foundation of workforce diversity. Workforce diversity training is an attempt to apply the policy of diversity management that is derived from that sociological idea. This thought by Jane Addams runs somewhat counter to a recurring theme of cultural diversity, the idea that bonds and common cause across various creeds, nationalities and ethnicities cannot occur until these differences are intricately untangled, or at least given their due. This is much like the early Freudian assumption, an assumption now much discredited, that one's early relationship with one's Mother must be remembered and untangled before serious progress can proceed towards solving one's present difficulties, and that this is true regardless of the invisibility of the connection between the two events or even one's emphatic denial of the connection. In other words, the Pragmatic formula for success is one of not being impeded by irrelevancies, whereas cultural diversity in some cases seems to be in the business of manufacturing them.

page 41. *relating his experiences in inducing the farmers of the county to subscribe for stock in the Northwestern Railroad, which was the first to penetrate the country and to make a connection with the Great Lakes at Chicago... Many of the Pennsylvania German farmers doubted the value of "the whole new-fangled business," and had no use for any railroad, much less for one in which they were asked to risk*

their hard-earned saving... which did not give way under his argument, but finally melted under the enthusiasm of a high-spirited German matron who took a share to be paid for "out of butter and egg money."

Human nature must be acknowledged. Understanding a culture is a step towards building a connection, then communicating, and the persuading.

page 41.

Old Settlers' Day: *I remember I was at that time reading with great enthusiasm Carlyle's "Heroes and Hero Worship", but on the evening of "Old-Settler's Day," to my surprise, I found it difficult to go on. Its <u>sonorous</u> sentences and exaltation of the man who "can" suddenly ceased to be convincing. .... In our early effort at Hull-House to hand on to our neighbors whatever of help we had found for ourselves, we made much of Lincoln. ... We were often distressed by the children of immigrant parents who were ashamed of the pit whence they were digged, who <u>repudiated</u> the language and customs of their elders, and counted themselves successful as they were able to ignore the past.*

Instead of "Heroes and Hero Worship" as per her youthful resolution, she instead gave out 25 copies of "Appreciation of Abraham Lincoln" by Carl Shurz, as she grew to appreciate the genuine heroism from unlikely sources, (her epiphany on this reached as she witnessed a bent old woman publicly praised for her heroism by Jane's father).

To some extent Workplace Diversity asks us to put repudiate, at least for our working lives, the "language and customs" of our elders. The rural mores of the South is the most obvious, the sexualized Spanish language, but also the Hispanic and rural Southern manner of interaction between the sexes. I had a recent relevant experience - We ate off the beaten track of the highway in New Mexico on the road from Denver. A small town, a family run restaurant named, simply and quite to the point, "Mexican and American Food". While there a fellow traveler, a white woman of about 50, sat and ordered. As did we, a few of the Mexican-American family struck up a conversation with her as she waited for her order. In the course of the conversation, she mentioned having a tense neck from the road. Without any further invitation, the father and proprietor of the establishment walked over to this stranger and began massaging her neck. It seemed such a natural move that the woman was nonplussed only to the point of mildly exclaiming that the massage was giving her "gooseskin". Only later in the meal did I begin contemplating how natural, indeed pleasant, that scene was in this place, yet how scandalous it would appeared in a more modern setting where "tolerance" is actually taught.

It also brought out in full relief a few of the paradoxes of the Workplace Diversity program: 1. that tolerance is defined as becoming sensitized to certain behaviors in order to reject them. 2. That cultural diversity teaches one to suppress one's culture. 3. Raised the suspicion that workplace Diversity is perhaps a thin veil for teaching not to offend, rather than teaching the workplace to become truly more accommodating to various customs, differences, and behaviors, it is actually rather crass effort to protect the institution from lawsuits.

Question: Should everyone treat everyone the same - i.e. consistently? This would imply prescribed rules of behavior. Or should behavior be contextualized, and mitigated, for example should one's own culture be allowed to influence your behavior - i.e. fair? Is the tension actually between that of consistent or fair?

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Regarding admiration of Lincoln: *"I invariably point out his marvelous power to retain and utilize past experiences,*

A fundamental principle of **Pragmatism.** .

that he never forgot how the plain people in Sangamon county thought and felt when he himself moved to town"

on putting distance between the sophisticated class and the (often rural) unwashed. Those who are the most savvy will prosper, regardless of their true heart. The most social savvy have always prospered, but this somewhat ominously brings in the force of regulation and official sanction.

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TDHS had forgotten - an agency with the special mandate of serving these common people has set itself apart from them - deliberately created social and cultural barrier.

Is the goal to create tolerance for diversity or to encourage conformance to a standard culture, e.g. only one way to address member of opposite sex, to informally chat, to joke, to dress.

[Exercise 8 of class - Ask someone for answers to questions.]

42c.   *An instance of the invigorating and clarifying power of Lincoln's influence came to me many years ago in England. I had spent two days in Oxford ... Toynbee Hall. I was naturally much interested in the beginnings of a movement whose slogan was "Back to the People" and which could doubtless claim the Settlement as one of its manifestations. Nevertheless the processes by which so simple a conclusion as residence among the poor in East London was reached seemed to me very involved and roundabout. However inevitable these processes might be for class-conscious Englishmen, they could not but seem artificial to a western American who had been born in a rural community where the early pioneer life had made social distinctions impossible. Always on the alert lest American Settlements should become mere social echoes and imitations of the English movement, I found myself assenting to what was shown me only with that part of my consciousness which had been formed by reading of English social movements, while at the same time the rustic American inside looked on in detached comment.*

Why should an American be lost in admiration of a group of Oxford students because they went out to mend a disused road, inspired hereto by Ruskin's teaching for the bettering of the common life, when all the country roads in America were mended each spring by self-respecting citizens, who were thus carrying out the simple method devised by a democratic government for providing highways...

An American came upon the idea of helping their fellows as a natural, practical and obvious conclusion, while the Englishman of resources was lead intellectually to that conclusion - in a very involved and roundabout" way.

44.   *The word "settlement," which we have borrowed from London, is apt to grate a little upon American ears. It is not, after all, so long ago that Americans who settled were those who had adventured into a new country, where they were pioneers in the midst of difficult surroundings. The word still implies migrating from one condition of life to another totally unlike it, and against this implication the resident of an American settlement takes alarm.*

We do not like to acknowledge that Americans are divided into two nations, as her prime minister once admitted of England. We are not willing, openly and professedly, to assume that American citizens are broken up into classes, even if we make that assumption the preface to a plea that the superior class has duties to the inferior. Our democracy is still our most precious possession, and we do well to resent any inroads upon it, even though they may be made in the name of philanthropy.

This is strongly related to the dichotomy supposed between the fundamentalist, or doctrinal, and the pragmatist.

48.   Drug Episode!! Inspired to experiment... Experimenting as a philosophy and as a personal habit.

49.   Jane Addams and her college friends ardently *"discussed everything under the sun"* with unabated interest and read and discussed philosophies and poetry and history. However, she takes pains to point out the fact that they *"did not take it all out in talk"* by listing the remarkable humanitarian achievements of the group members. She values *"doing"*.

50.   rebutted efforts to enlist her in missionary work.. her *"little group to which I have referred was much given to a sort of rationalism.."* This speaks to her need to have evidence for action. Pragmatic thought. Doctrine.

51.   had only an occasional faint realization of the *"beauty of holiness"* ... was each Sunday morning between the hours of nine and ten, when I went into the .. neat room of the teacher of Greek and read with

her from a Greek testament ... I was allowed much more freedom in translation than was permitted the next morning when I read Homer; neither did we discuss doctrines.. of again attracted to the practical.

Tended to repel from fundamentalism - religion, socialism - articles based on faith or doctrine. Also as a pioneer, practical sort, disdain on the ideological motivations of the English charity organizers.

54a. *So curious, however, are the paths of moral development that several times during subsequent experiences have I felt that this passive resistance of mine, this passive clinging to an individual conviction, was the best moral training I received at Rockford College*

regarding resistance to religious indoctrination. Need to properly fix beliefs, not from authority. One of Peirce's examples of wrong method.

54b. *During the first decade of Hull-House, it was felt by propagandists of diverse social theories that the new Settlement would be a fine coign of vantage from which to propagate social faiths, and that a mere preliminary step would be the conversion of the founders; hence I have been reasoned with hours at a time, and I recall at least three occasions when this was followed by actual prayer.*

The biggest taboo at community of public administration is against passionate displays of conviction. Diversity training seems to counter the development of Addams' environment.

55. *The early socialists used every method of attack, --a favorite one being the statement, doubtless sometimes honestly made, that I really was a socialist, but "too much of a coward to say so." I remember one socialist who habitually opened a very telling address he was in the habit of giving upon the street corners, by holding me up as an awful example to his fellow socialists, as one of their number "who had been caught in the toils of capitalism." ... when I mildly [inquired] upon what he founded his assertions, he triumphantly replied that I had once admitted to him that I had read Sombart and Loria, and that anyone of sound mind must see the inevitable conclusions of such master reasonings.*

I could multiply these two instances a hundredfold, and possibly nothing aided me to stand on my own two feet and to select what seemed reasonable from this wilderness of dogma, so much as my early encounter with genuine zeal and affectionate solicitude, associated with what I could not accept as the whole truth.

56a. *I do not wish to take callow writing too seriously, but I reproduce from an oratorical contest the following bit of premature pragmatism, doubtless due much more to temperament than perception,...*

..."Those who believe that Justice is but a poetical longing within us, the enthusiast who thinks it will come in the form of a millennium, those who see it established by the strong arm of a hero, are not those who have comprehended the vast truths of life. The actual Justice must come by trained intelligence, by broadened sympathies toward the individual man or woman who crosses our path; one item added to another is the only method by which to build up a conception lofty enough to be of use in the world."

This schoolgirl recipe has been tested in many later experiences,

56b. *The essay then proceeds... with the statement that woman can only "grow accurate and intelligible by the thorough study of at least one branch of physical science, for only with eyes thus accustomed to the search for truth...." [etc]*

This veneration for science portrayed in my final essay was doubtless the result of the statements the textbooks were then making of what was called the theory of evolution, the acceptance of which even thirty years after the publication of Darwin's Origin of Species had about it a touch of intellectual adventure. ... We chafed at the meagerness of the college library in this direction.. [Darwin connection]

58. *As our boarding-school days neared the end, ... we vowed eternal allegiance to our "early ideals", and promised each other we would "never abandon them without conscious justification," and we often warned each other of "the perils of self-tradition".*

We believed, in our sublime self-conceit, that the difficulty of life would lie solely in the direction of losing these precious ideals of ours, of failing to follow the way of martyrdom and high purpose we had marked out for ourselves, and __we had no notion of the obscure paths of tolerance, just allowance, and self-blame wherein, if we held our minds open, we might learn something of the mystery and complexity of life's purposes.__

i.e. Pragmatism's value of the continuous learning and susceptibility to paradigm shifting.

.. it required eight years.. to formulate my convictions even in the least satisfactory manner, __much less to reduce them to a plan of action.__ During most of that time I was absolutely out to sea so far as any moral purpose was concerned, clinging only to the desire to live in a really living world and refusing to be content with a shadowy intellectual or aesthetic reflection of it.

Principles and goals must be clear before a plan of action to accomplish them is developed and set upon.

62.   Here is described the cathartic, and traumatic, experience of viewing the poverty of East London and the children there first hand.   It also spurred to her to strive to find what really worked in resolving such.   "The Vision of Sudden Death".

63.   *No comfort came to me then from any source, -- and the painful impression was increased because at the very moment of looking down the East London street from the top of the omnibus, I had been sharply and painfully reminded of "The Vision of Sudden Death" which had confronted De Quincey one summer's night as he was being driven through rural England on a high mail coach.* [De Quincey is unable to yell a warning cry because his mind is paralyzed with trying to recall a famous cry from literature - so many years immersed in classic learning - *that when suddenly called upon for a quick decision in the world of life and death, he had been able to act only through a literary suggestion.*]

This is what we were all doing, lumbering our minds with literature that only served to cloud the really vital situation spread before our eyes. It seemed to me too preposterous that in my first view of the horror of East London I should have recalled De Quincey's literary description of the literary suggestion which had once paralyzed him. In my disgust it all appeared a hateful, vicious circle which even the apostles of culture themselves admitted, for had not one of the greatest among the moderns plainly said that, "conduct, and not culture is three fourths of human life."

An eloquent indictment of sentiment over substance. A description of the moral imperative of pragmatism.

..the sense of futility of misdirected energy, the belief that the pursuit of cultivation would not in the end bring either solace or relief. I gradually reached a conviction that the first generation of college women had taken their learning too quickly, had departed too suddenly from the active, emotional life led by their grandmothers and great-grandmothers that the contemporary education of young women had developed too exclusively the power of acquiring knowledge and of merely receiving impressions; that somewhere in the process of "being educated" they had lost that simple and almost automatic response to the human appeal,..

From here she formulates a problem being that of the new generations being too isolated from their roots and from the poor - actually of the different classes being too isolated from each other in general. But she also did not want the British style of the higher classes 'visiting and benefacting' the poor. So this eventually led to her formulating the Hull House experiment of folks from all walks of life living and contributing to each other. Not by socialistically reducing them to equal status, or by suppressing their differences, but in allowing each other to fully learn from each other as they were.

73.   *..lulling my conscience by a dreamer's scheme, that a mere paper reform had become a defense for continued idleness, and that I was making it a reaison d'etre for going on indefinitely with study and travel ... "the snare of preparation" ... Tolstoy*

75.   *..collective living was not an essential part of the plan, that we would always scrupulously pay our own expenses, and that at any moment we might decide to scatter through the neighborhood and to live in separate tenements..*

76.   *I think time has also justified our early contention that the mere foothold of a house, easily accessible, ample in space, hospitable and tolerant in spirit, situated in the midst of the large foreign colonies which so easily isolate themselves in American cities, would be in itself a serviceable thing for Chicago. I am not so sure that we succeeded in our endeavors "to make social intercourse express the growing sense of the economic unity of society and to add the social function to democracy"; But Hull-House was soberly opened on the theory that the dependence of classes on each other is reciprocal; ad that as the social relation is essentially a reciprocal relation, it gives a form of expression that has peculiar value.*

But Hull-House was soberly opened <u>on the theory that the dependence of classes on each other is reciprocal</u>; ad that as the social relation is essentially a reciprocal relation, it gives a form of expression that has peculiar value. THIS! could be theory to replace multiculturalism. Honest valuing, not patronizing.

80.   *...and I never addressed a Chicago audience on the subject of the Settlement and its vicinity without inviting a neighbor to go with me, that I might curb any <u>hasty generalization</u> by the consciousness that I had an auditor who knew the conditions more intimately than I could hope to do.*

**Contrast that with stereotype exercise of information seeking - the lesson of the exercise is that it is inherently wrong to go to the person who appears most likely to be of a certain culture to seek information related to that culture. Jane Addams expressly sought that person as a reality check against harmful assumptions. There is a difference laid out between potentially harmful assumptions as those being made in a vacuum with the intent to block contradicting evidence, and assumptions (or 'stereotypes') set out as exploratory statements or postulates that invite acquisition of further evidence. It seems that the option of not beginning with a stereotype (initial postulate) at all is more closely related to know-nothing sentiments of the former.

81.   [Description of various ethnic neighborhoods - including immigrants who arrive from places with little tradition of being empowered to take care of their communal problems]..

The policy of the public authorities of never taking an initiative, and always waiting to be urged to do their duty, is obviously fatal in a neighborhood where there is little initiative among the citizens. The idea underlying our self-government breaks down in such a ward. The streets are inexpressibly dirty..[etc..].. newly arrived immigrants who are densely ignorant of civic duties.

Workforce Diversity discourages us from recognizing unpolitic sources of problems - inductive reasoning from observations is discouraged. Rather it asserts as doctrine the source of problems - even though you may not see it around you, and if you state that you don't see it, or want further proof that it indeed exists in your specific neighborhood, then that defines you as part of the problem. (Some of the exercises seemed aimed at establishing that you are part of the problem through exactly that sequence of reasoning.) Pragmatism states you must recognize a problem before it can be addressed. Contrast this with Jane bringing a neighbor to her lectures.

Were the local neighbors interviewed before establishing the particular Workforce Diversity Program? This is a possible way to turn it from a program based itself on unverified stereotypes, which cause resentment - to a constructive program that is tailored to benefit its audience.

Survey Question - Did program address specific problems or issues of your agency? Was there an information-gathering stage - of inquiry? Were you asked to contribute specific issues that you perceive as problems. Or did you feel that you were being *given a prescription to solve a problem that existed in a different patient?*

Pragmatism -> Inquiry -> Verify problem -> workable solution.

Jane Addams said it 'like it is' but also truly valued diversity. The very mission of the settlement home was to extract the benefits of diversity. And she made no bones about teaching the city's colonies the value of her own dominant American culture, <u>which the Diversity Workplace programs actively discourage.</u>

Two useful themes found throughout the book: valuing diversity and pragmatism.

Differentiate between legitimate and destructive stereotyping. Negative stereotyping does not mean reaching conclusions that are less than flattering, it means to arbitrarily halt the inductive reasoning process and reflecting new evidence. Addams give examples of negative stereotyping on page 77.

Negative stereotype means negative or bad reasoning. It should not refer to the outcome of that reasoning. Workforce Diversity confuses this.

Stereotype paradox - is the program to overcome some assumed trait of certain or most of the employees. Is this not a program based on stereotype? Or is it based on research? What research?

82.   Jane Addams criticizes an Italian immigrant family that gained wealth but remained "sordid and ignorant". That wealth did not bring refinement. In contrast, the Settlement Home also harbored quite learned and refined folks who were down on their luck - and who provide a good influence on the others. Addams is not afraid to call folks as they are.

84.   She is also not shy to be charmed by, or criticize culturally based habits.

Wine soaked bread anecdote. Social worker encounter with Italian mother "ended in seriocomic despair, with the rueful statement that "the impression I probably made upon her darkened mind was that it is the American custom to breakfast children on bread soaked in whisky instead of light Italian wine."

85.   *That first kindergarten was a constant source of education to us. We were much surprised to find social distinctions even among its lambs... the neat formulation made by the superior little Italian boy who refused to sit beside uncouth little Angelina because "we eat our macaroni this way" .... "and she eat her macaroni this way,".. Anelina gravely nodded her little head in approval of this distinction between gentry and peasant.*

89.   *But in spite of some untoward experiences, we were constantly impressed with the uniform kindness and courtesy we received. Perhaps these first days laid the simple human foundations which are certainly essential for continuous living among the poor: first, genuine preference for residence in an industrial quarter... because it is interesting.. and second, **the conviction, ... that the things which make men alike are finer and better than the things that keep them apart, and that these basic likenesses, if they are properly accentuated, easily transcend the less essential differences of race, language, creed, and tradition**.*

Social progress, refinement, challenge them - not complete accommodation to how people are, but to challenge them to improve. Perhaps a Diversity Workplace goal could be in providing a forum to compare values, rather than issuing blanket approvals, encourage a seeking of values that can be discusses and held as examples..

Inquiry: Does Workplace Diversity Training encourage employees to compare and contrast values. If you have a certain value, should you a. share and advocate that value b. Inquire if it could be offensive and consider keeping it in check.

Should they be challenged or not? Challenged or Accommodated??

In Hull House charter: *To provide a center for a higher civic and social life; to institute and maintain educational and philanthropic enterprises, and to investigate and improve the conditions in the industrial districts of Chicago.*

Some challenged and some accommodated - which culture? Hull House chose to challenge South Italian custom of wine-soaked bread, especially to feed their children.

91a.   *It is as if they had discovered that the Settlement was too valuable as a method as a way of approach to the social question to be abandoned, although they had long since discovered that it was not a "social movement" in itself.*

Process, not doctrine. Question: Does Workforce Diversity encourage a process - a way of discovering - or a specific conclusion.

91b. A paper on being directed by genuine desire to effect betterment, not on mere conviction of a belief.

This paper is an attempt to analyze the motives which underlie a movement based, not only upon conviction, but upon genuine emotion, wherever educated young people are seeking an outlet for that sentiment of universal brotherhood, which the best spirit of our times is forcing from an emotion into a motive. These young people accomplish little toward the solution of this social problem, and bear the brunt of being cultivated into unnourished, oversensitive lives. They have been shut off from the common labor by which they live which is a great source of moral and physical health. They feel a fatal want of harmony between their theory and their lives, a lack of coordination between thought and action. I think it is hard for us to realize how ....

The whole speech is good, goes on for several pages. Speech reads like an exhortation to join the Peace Corps... something definite to do, "this young life, so sincere...." The psychological need of putting theory - and altruistic impulses - into action.

We have in America a fast-growing number of cultivated young people who have no recognized outlet for their active faculties. They hear constantly of the great social maladjustment, but no way is provided for them to change it, and their uselessness hangs about them heavily.... Our young people feel nervously the need of putting theory into action, and respond quickly to the Settlement form of activity.

The mechanism for translating the natural desires of many of the young and able to respond to perceived needs is lacking. A pragmatic response is to create those mechanisms. Also, this is Addams being "busy with the old question eternally suggested by the inequalities of the human lot" (Addams, vii) and, being serious about it, takes the pragmatic approach.

95. Same essay, On current renaissance going forward in Christianity:

The impulse to share the lives of the poor, the desire to make social service, irrespective of propaganda, express the spirit of Christ, is a s old as Christianity itself... the early Romans.. considered this 'good news' a religion. Jesus had no set of truths labeled Religious. On the contrary, his doctrine was that all truth is one, that the appropriation of it is freedom. His teaching had no dogma to mark it off from truth and action in general. He himself called it a revelation -- a life. ... the Christians looked for the continuous revelation, but believed what Jesus said, that this revelation, to be retained and made manifest, must be put into terms of action; that action is the only medium man has for receiving and appropriating truth; that the doctrine must be known through the will.

Wow - Jane Addams recasts Jesus Christ as a Pragmatist.

There must be the overmastering belief that all that is noblest in life is common to men as men, in order to accentuate the likenesses and ignore the differences which are found among the people whom the Settlement constantly brings into juxtaposition.

98a. Three trends that led to the opening of the Hull House: *first, the desire to interpret democracy in social terms; secondly, the impulse beating at the very source of our lives urging us to aid in the race progress; and thirdly, the Christian movement toward humanitarianism.*

98b. *it assumes that this overaccumulation and destitution is most sorely felt in the things that pertain to social and educational privileges. From its very nature it can stand for no political or social propaganda.*

98c.   ...*the one thing to be dreaded in the Settlement is that it lose its flexibility, its power of quick adaptation, it readiness to change its methods as its environment may demand.* It must be open to conviction and must have a deep and abiding sense of tolerance. ... It must be hospitable and ready for experiment.   It must be grounded in a philosophy whose foundation is on the solidarity of the human race, a philosophy which will not waver when the race happens to be represented by a drunken woman or an idiot boy... They must be content to live quietly side by side with their neighbors, until they grow into a sense of relationship and mutual interests. Their neighbors are held apart by differences of race and language which the residents can more easily overcome. ... *they are bound to regard the entire of life of their city as organic, to make an effort to unify it, and to protest against its over differentiation.*

ameorilistic, valuing diversity while being against balkanization...

100.   ..*the highest moralists have taught that without the advance and improvement of the whole, no man can hope for any lasting improvement in his own moral or material individual condition;* ..

self-interested necessity, because in a democracy, in particular, **the individual is limited by the society ->
it is in our self-interest to improve society...**

101.   .. *insisting that each new undertaking should be preceded by carefully ascertained facts..*

103.   .. *the experience of the coffeehouse taught us not to hold to preconceived notions of what the neighborhood ought to have, but to keep ourselves in readiness to modify and adapt our undertaking as we discovered those things which the neighborhood was ready to accept.*.

108.   ..tainted money episode - head of a settlement home in NYC was perplexed and upset over his board of trustees requesting funding from an unscrupulous businessman..   meanwhile the daughter of the businessman called Addams asking for her help in convincing her father that the settlement home was worthy - and not irreligious.   Lesson in Pragmatism vs. fundamentalist tendencies...

218.   Tale of little toad eaten by big toad after little girl brought them together expecting them to be friends... *The moral of the tale was clear applied to people who lived "where they did not naturally belong," although I protested that was exactly what we wanted -- to be swallowed and digested, to disappear into the bulk of the people.*

Twenty years later I am willing to testify that something of the sort does take place after years of identification with an industrial community.

Assimilation, not identity politics...

109.   ..*one of the old-time cooperators denounced the modern method ... and declared himself in favor of "principles which may have failed over and over again, but are nevertheless as sound as the law of gravitation." Mr. Lloyd and I agreed that the fiery old man presented as fine a spectacle of devotion to a lost cause as either of us had ever seen, although we both possessed memories well stored with such romantic attachments.*

110.   interesting read - cooperators.

113.   *"show window for candy children"* Pragmatic Jane Addams willing to forgive Sunday School because Hull House had behaved similarly. Reputation was coin not to be sacrificed for a smaller cause.

123.   [Jane Addams, against her better judgement, followed her instructions to encourage a fragile friend, who told her he could not withstand the cold, to exhaust the possibilities of employment before asking for help from the Bureau of Organized Charities - he died a week later from working in the cold for two days. *I have never lost trace of the two little children he left behind him, although I cannot see them without a bitter consciousness that it was at their expense I learned that life cannot be administered by definite rules and regulations; that wisdom to deal with a man's difficulties comes only through some knowledge of his life and habits as a whole; and that to treat an isolated episode is almost sure to invite blundering.*

Again supports diversity purported goal of treating people as individuals but rejects Diversity Management's method of doing so through rules and regulations - and of Diversity Training's tendency to judge the actions (and deal to them consequences) of employees based on a consideration of only a few dimensions of their whole personality - e.g. race, sex, background.

Adherence to regulations. Diversity Training - reducing people to only a few factors - race, sex..

124. *Charles Booth, in his brilliant chapter on the unemployed, expresses regret that the problems of the working class are so often confounded with the problems of the inefficient and the idle, that although working people live in the same street with those in need of charity, to thus confound two problems is to render the solution of both impossible.*

It seems that Diversity Training confuses the several problems..

130. Very interesting and powerful statement against the idea of mother's of young children working. She is not an advocate of the non-judgementalism of people's conditions that Diversity Management seems to advocate.

134. *At any rate, there seemed a further need for smaller clubs, where men who differed widely in their social theories might meet for discussion, where representatives of the various economic schools might modify each other, and at least learn tolerance and the futility of endeavoring to convince all the world of the truth of one position. Fanaticism is engendered only when men, finding no contradiction to their theories at last believe that the very universe lends itself as an exemplification of one point of view.*

135. Wow! Great discussion of confrontation between the Socialist and Individualist. *...in order that each man may be able to work out the problems of his own existence.* Refer back to this!

137. *At that moment in Chicago, the radical of every shade of opinion was vigorous and dogmatic; of the sort that could not resign himself to the slow march of human improvement; of the type who knew exactly "in what part of the world Utopia standeth."*

138. "defense of free speech"

143. *Was the whole decade of discussion an illustration of that striking fact which has been likened to the changing of swords in Hamlet; that the abstract minds at length yield to the inevitable or at least grow less ardent in their propaganda, while the concrete minds, dealing constantly with daily affairs, in the end demonstrate the reality of abstract notions?*

144a. when nothing seemed so important as the right theory..

144b. *At any rate the residents at Hull-House discovered that while their first impact with city poverty allied them to groups given over to discussion of social theories, their sober efforts to heal neighborhood ills allied them to general public movements which were without challenging creeds.* [though ardent theorists likely quickened the sensibilities that led to existence of the more mainstream organizations...] *But while we discovered that we most easily secured the smallest of much-needed improvements by attaching our efforts to those of organized bodies, nevertheless these very organizations would have been impossible, had not the public conscience been aroused and the community sensibility quickened by these same ardent theorists...*

171, 172.   DIVERSITY.. general good stuff. "build a bridge"

197.   dogma to experience

198.   "to him that asketh"

PRAGMATISM only borrowed from Tolstoy -- (e.g. the garbage - dividing of responsibility - landlord and tenant - equal enforcement of law - lady in the alleys

205.   daily living or part of the office holder. resulting euth drop, more valuable than Tolstoy's advice for her to stay on the farm

208. DIVERSITY - picture of true diversity, warts and all - slaughter sheep, baked bread..

214. Pragmatic cooperation of other entities - national, state.

216. alleviating poverty --> eradicating poverty - concrete to abstract.. smaller to larger.

217 DIVERSITY **

218. Digested into the bulk of the people.

227. as a pragmatist she doesn't like idealistic solutions - though fervent in the effort to reform.. install civil service hiring, she characterizes it a s "stiff & unbending"

324. (moderate) PRAGMATISM

235. **read top of page

249. DIVERSITY   value of familiarity "must take pains with them" tid bits - need for attention to give them the will to live

250. A theory on isolation

254. Recreational Hall Center for social clubs is practical - pragmatic function on this page

Networking

255. Jane defends American low degree of social obligation.

somewhere - the # of nationalities, start off with that. also p. 274 an issue of diversity

300. ..the educational efforts of a settlement should not be directed towards reproducing the college type of culture, but to work out a method and an ideal adapted to the immediate situation. [John Dewey lectured at Hull House to neighborhood folk, btw]

306. DIVERSITY - knife slashing Sicily.

308 Accommodating Diversity = Bland!!

Upon my reply to a query of the warden that the residents of Hull-House could not come together for religious worship because there were among us Jews, Roman Catholics, English Churchmen, Dissenters, and a few agnostics, and that we had found unsatisfactory the diluted form of worship which we could carry on together, he replied that it must be most difficult to work with a group so diversified, for he had depended upon the evening service to clear away any difficulties which the day had involved and to bring the residents to a religious consciousness of their common aim. I replied that this diversity of creed was part of the situation in American Settlements, as it was our task to live in a neighborhood of many nationalities and faiths, and that it might be possible that among such diversified people it was better that the Settlement corps should also represent varying religious beliefs. ... more - good stuff in last couple pages of book!