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DEVELOPING TRANSFORMATIVE LEADERS

TO SUPPORT EVERYDAY ANTIRACISM PRACTICES

Patricia Briscoe, *Brock University*

Mr. Frank is the principal of Ridgeview School and is concerned with the increase of racially connected bullying in his school. This case illustrates the importance of transformative leadership in promoting antiracism practices. It focuses on transformative learning that supports a deep change of *self*. The activities are aimed at empowering educators to deconstruct self and "cultures of power" that affect marginalized students and prevent *real* antiracism practices. This supports transformative leadership theory: critical reflection of self *and* society to lead everyday antiracism practices in schools.

Case Narrative: Ridgeview Elementary School

Ridgeview Elementary School is a typical urban school within the Willow Tree School District. It is a publically funded English speaking school that serves a population of approximately 500 students from prekindergarten to Grade 8. The prekindergarten to Grade 6 students make up approximately 50% of the school population and intermediate students the other 50%. Ridgeview has one developmental self-contained class. There are 35 teaching staff members, a principal, a vice principal, and 8 support staff. However, five years ago Ridgeview looked very different.

Consistent with many other schools that are subject to cost cutting, Ridgeview is in its fourth year of an amalgamation. A rezoning of the catchment area four years ago combined intermediate and elementary grades. The amalgamation created new dynamics for Ridgeview: an increased and more diverse school population (cultural, ethnic, and social-economic), an intermediate curriculum agenda, and more staff. The school also saw an increase of English language learners (ELL) and English as second language (ESL) learners from 2% to 25% of the student population. Overall, the ethnicity and diversity composition of the school population increased to 25% after amalgamation. In addition, the community, which at one time was 95% middle to upper socioeconomic status, now constituted a population that was comprised of 25% low socioeconomic status.

Mr. Frank, the principal of Ridgeview, has six years experience as a school principal and 10 years as a classroom teacher. He completed his principal qualification course requirements to become a principal and participated in a 6 month aspiring leadership program offered by his school district. He is in his fourth year as principal at Ridgeview. Within the first 2 years following the amalgamation, Mr. Frank and his staff received much help from the school district to accommodate the changes. At that point, it was important that Mr. Frank focus on building relationships with new staff and a collaborative culture with all his staff. Mr. Frank was cognizant of his staff's steep learning curve and change from the effects of the amalgamation. As a result, the staff was just in the beginning stages of an evolution to a cohesive group. A positive consequence was that Mr. Frank was beginning to build a trusting relationship with his staff and in return his staff respected his efforts.

In the fourth year Mr. Frank was starting to feel that the school was running smoothly again. However, one area continually bothered him: there were more and more racially connected complaints from students, parents, and staff. The amalgamation of the schools and its changing demographics had become a catalyst for a bigger and not always visible problem. He was convinced that a next step for his school was to focus on an antiracism agenda. He was familiar with recent ministry and school board initiatives around diversity and inclusion, culturally relevant curriculum, and anti-bullying programs, but felt it was not enough.

Since the passing of provincial legislation that makes it mandatory for all school staff to report inappropriate student activity, Mr. Frank noticed that over 50% of the reports were related to situations concerning race. Even though these mandated reports are a cumbersome process, it helped Mr. Frank confirm that a different approach was necessary. Traditionally the school offered, as many other schools in the province, anti-bullying initiatives and programs such as "Pink Shirt" day. He concluded that the school's focus on bullying was merely treating symptoms and ignoring a critical, and not so visible, problem: racism. However, he was aware racism is a very contentious and complex issue. This would be a difficult topic with which to approach his still fragile staff.

In his first attempt at bringing up racism with his staff, he noticed that many were uncomfortable talking about racism and diverted the conversation. One teacher stated,

> Mr. Frank don't you understand that we are dealing with an increase in student diversity. It is normal for bullying and racism to increase. We don't need to talk about racism. We have programs in place for anti-bullying, but kids are kids. They are still going to bully each other and racial comments are just what they say to get attention. We should focus on teaching and learning. Many teachers are struggling just to teach these students that are lacking in skills and experience. We don't want our test scores to fall below the provincial standard. We think our time is better spent focusing on academic goals.

Another teacher pointed out,

> We have been performing at the provincial standard for the past ten years, but now we are spending too much time dealing with inappropriate student behavior and the required paper work. These new kids are taking up too much time. They need to learn how to be better students and then I can do my job of teaching.

These statements troubled Mr. Frank. It was obvious that both teachers were denying their role in what was happening as well as the systemic nature of racism. All the same, the staff was comfortable implementing anti-bullying initiatives. It became clear to him that anti-bullying or antiracism initiatives that do not also involve looking critically at racism on a personal and structural level are ineffective. On the other hand, Mr. Frank feels that he does not know enough to deal effectively with racial incidents at his school or lead his staff towards the deep changes needed to implement everyday antiracism practices. Furthermore, since his first attempt at talking with his staff, he feels even more uncomfortable approaching them to talk about racism and the deeper issues that seem to be missing in the school's approach.

Reflecting on his principal training, Mr. Frank realizes that it failed to help him develop skills to be an activist for change, providing him with the critical reflection and transformative learning skills that he needed. He believes what he needs is beyond instructional leadership. Mr. Frank knows from his own reading that some form of transformation is not only necessary, but also critical in order to implement everyday antiracism practices in the school. He must develop skills that help him understand his knowledge frameworks and how his beliefs and values were formed in a system of oppression and power. However, most importantly he must also lead others to do the same. Therefore, Mr. Frank set his actions to seek transformative learning opportunities that challenge self and seek further understandings of the relationship of global and local communities, organizations, and impact of dominant cultures on marginalized students in his school.

How will Mr. Frank become a transformative leader? How will he be an effective transformative leader? How will he encourage, support, and lead his staff toward transformative learning? Specifically, supporting them to deconstruct their beliefs, attitudes about racism that may be (unconsciously) affecting their teaching practices? These are difficult questions to which Mr. Frank must find solid answers.

Before Mr. Frank could lead his staff he decided he must do two things: engage in transformative learning himself to become more aware of racism and have a solid plan to lead his school towards antiracism practices. For his first objective he asked himself the following questions: What constitutes racism and racial acts? What are the dynamics of racism? What is least understood about antiracism education? What do everyday practices of antiracism look like in a school? How would he build a plan to implement antiracism? In his quest to seek answers to these questions Mr. Frank quickly realized that racism is complex. It involves systemic or institutional racism and individual racism; neither is well understood. He learned that he did not understand racism and quickly realized how his reactions were sometimes inappropriate in racial situations. Mr. Frank at this point decided that he would make every effort to be a transformative leader of everyday antiracism in his school. He stood by a vision that he would make every effort to empower others through direction and support and promote the pursuit of excellence in critical self-actualization and transformative learning. The following points helped Mr. Frank to critically challenge his conceptual views:

- understanding the construction of flawed beliefs and false ideologies;
- reasons to resist change;
- superficial implementation;
- the tenets of anti-racism education.

In his second objective of creating a solid plan to lead antiracism practices, he reviewed his school climate survey. He felt that he had identified a specific school goal, yet prior to setting directions and building a shared vision he recognized that he must have a clear, strong plan built on theory, research-based evidence, and practical examples from the field. Only then could he provide his staff with evidence that there is indeed a problem with racism in their school and the solution involved them. However, most importantly he had to understand the conceptual changes necessary in his thinking in order to lead others to move past the *how* and *what* and move towards the *why*. Otherwise he believed that he would not be able to provide his staff with theoretically and empirically solid reasoning needed to increase staff “buy in” to implement everyday antiracism practices.

Mr. Frank has spent the last year dedicated to being a transformative leader to create an antiracist school environment. It has not been easy. His staff was tired from the previous changes from the amalgamation. In addition the staff were reluctant to take ownership and responsibility of the role their racial positioning played in deconstructing racism and implementing effective everyday antiracism practices. Therefore, not all staff participated at the onset, but Mr. Frank worked with those who were interested and they helped others realize the relevance and importance of the initiative. He provided staff members who were willing and interested an opportunity for transformative learning. Just as Mr. Frank engaged in transformative learning to critically reflect on racism, he guided his staff to do the same. The first step, and most difficult, was breaking the silence to speak about racism. Mr. Frank introduced his staff to contentious articles that explicitly addressed underlying issues of identifying and understanding resistance to discussing racism and the connection to understanding one’s beliefs and values. From here, they had courageous conversations, deeply challenged each other, and became critical friends, all of which furthered their understanding of knowledge and power and the effects of marginalized or racialized students. This helped make deep changes in the structure of their school and the reconceptualization of how the staff approached dealing with racism and racial activities among students.

Over the past year more staff joined in the conversation and participated in the transformative learning activities. It has been an extremely difficult process guiding staff to critically assess *themselves* by identify flaws in their ideologies, thinking, beliefs, and values associated with racism. There were many tears and arguments, but Mr. Frank feels it was well worth it.

Mr. Frank continues courageously as a transformative leader. He supports deep and equitable change; he has become better at understanding knowledge frameworks; he focuses on emancipation, democracy, equity, and justice; he addresses the inequitable distribution of power; he emphasis both individual and collective good; and he is passionate about leading others do the same.[*] Ridgeview School has become a much more inclusive antiracist school. However, there is still a long way to go. The transformative learning activities that follow helped Mr. Frank and his staff transform their school to a more antiracism school environment.

The Case

This case acknowledges the lack of understanding and training in antiracism education for school leaders. However, most important is the concept of promoting transformative learners and leaders to critically deconstruct and re-evaluate their social positions, values, and knowledge. This combined with an understanding of systemic or institutional racism that impedes a more holistic view of schooling and education, which includes confronting difficult issues such as racism. Transformative learning attempts to foster an individual's consciousness of himself or herself as situated within larger political and economic forces (Cunningham, 1992). Paulo Freire (1970) called *conscientization* the process of facilitating an understanding and sense of efficacy, that relations of domination and alienation can be changed. The intent of transformative learning is not just personal transformation but societal transformation so that individuals can be creative producers of self and of society and its political and economic relations (Allman &Wallis, 1990).

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[*] These tenets of tranformative leadership were retrieved from Carloyn Shields's (2013) book *Transformative Leadership in Education: Equitable Change in an Uncertain and Complex World* (p. 21).

The purpose of this case is to encourage and provide opportunities for aspiring leaders, practicing principals, and teachers to engage in critical inquiry of everyday antiracism practices by putting *self* at the center and engaging in activities that promote transformative learning. Although many educational leaders acknowledge racism in their schools, they tend to feel conflicted and confused about how to deal with it or reduce it (Shields & Mohan, 2008; Shields, 2012). Others will deny, ignore, or fail to understand that the school and its communities can unconsciously perpetuate cycles of racism if not critically understood by its members (Tierney, 2012). Unfortunately, transformative learning that supports antiracism is nonexistent, underdeveloped, or misdirected. This leads to uncharted territory for educational leaders, particularly when contentious racial situations challenge one's beliefs and values. The teaching notes are intended to encourage, build, and challenge educators' and administrators' views of racism and strategies of antiracism by asking participants to read articles and paragraphs that challenge issues (i.e. social dominance, cultural capital, white privilege) and personal views while asking provoking and challenging questions that lead to group discussions and debates.

This case also explores the issue of self change. Addressing the topic of racism lends itself to being a catalyst to understanding resistance to change. Racism is a contentious, emotional topic that entices a critical exploration of beliefs. Considering there are two overarching strands to racism—systemic and individual—it allows exploring both for change. Without a critical understanding and reflection of both, it is difficult for educational leaders to understand and implement effective practices for everyday antiracism (Ryan, 2003). Studies have indicated that administrators do not understand or critically deconstruct the many ways in which racism works (Young & Laible, 2000), which is crucial in implementing effective strategies for reducing racist practices.

A key in getting educators to understand racism and do something about it is attending to *self*. This case study focuses on transforming self through critically challenging one’s conceptualizations. It is important for educators to understand ideologies that shape and influence them, their communities, and their schools. Changing the self is important because understanding and acting on racism will not endure if individual educators do not critically reconceptualize their thinking. It is the intent of this case to provide new, challenging, alternative information that challenges one’s personal, cultural, and ideological underpinnings and forces one to grapple with seemingly incongruous positions (Levine-Rasky, 2000). Specific ideologies within the activities to be explored are meritocracy, cultural capital, white privilege, social dominance, Eurocentric values, and stereotyping.

Teaching Notes

This case study was developed from literature documenting that principals are experiencing an increase of racial issues, and therefore need to introduce effective everyday racism practices in their schools. The most common barrier to implementing such practices is that racism is not well understood (Dei, 2000) and therefore people are unaware of their role in perpetuating racism. The aim of this case is to provide an opportunity for principals and prospective principals to engage in a transformative learning journey that encourages more awareness of *their* position on racism. This case study can be used in graduate programs in education leadership for developing a critical analysis of self and system for the development and growth of the personal leadership resources (i.e. cognitive, social, and psychological). It can also be used to develop transformative leaders to lead critical self-reflection capabilities in other staff.

Participants in the following activities will review current literature, identify both systemic and individual barriers of antiracist education, and engage in discussions that inspire critical self-reflection on the topic of racism. They may use this to devise plans to mobilize knowledge of everyday racism practices, recognize the resistance that comes with making changes in school climate and culture, reflect on ways school leaders can use policy (legislation) to inform others of their roles and responsibilities, and acquire strategies to engage in transformative learning that facilitate understanding issues of antiracist education.

Below are three activities and suggested follow up readings based on the above case. These activities can be modified to fit particular teaching and leaning context and objectives. The three activities are purposefully constructed and organized to first look inward (helping understand our own thoughts, feelings, biases, stereotypes, prejudices, etc.) and build from there by examining how to change these thoughts, feelings, biases, affects, prejudices. This organization of activities supports building agency to change structure.

Considering the depth at which these ideologies are entrenched, resistance from participants should be expected. To reduce such resistance the instructor may want to scaffold the activities within the three activities (i.e., provide one article, discuss, and then the follow up article). As well, the activities may be better performed with participants with whom the instructor has already built a trusting and supportive learning environment. Otherwise participants may continue to provide functional and superficial responses that are not critical. A practical suggestion in approaching the activities is to evaluate whether participant responses are critically reflective in nature. It may also be natural for participants to default to more traditional frameworks. Instructors may need to redirect participants.

Activity I: Discovering Our Racial Self

This case focuses on the difficulty of unpacking and understanding the unidentifiable forces that form one's self. The first step in engaging people in real conversations about race and antiracism agendas is having them learn about the nature of *self*, including the influences that have shaped and continue to shape self. The inability to know the position of self renders all other initiatives towards breaking racism useless. The understanding of self is a critical component to combating racism and putting *real* everyday antiracism practices in place.

Note to instructor. Ask participants to read the two articles, "The Unexamined Whiteness of Teaching: How White Teachers Maintain and Enact Dominant Racial Ideologies," by Picower (2009), and "The Discourse of denial: How White Teacher Candidates Construct Race, Racism, and 'White Privilege,'" by Solomon, Portelli, Daniel, and Campbell (2009). The articles are intended to promote a "de-centering" of the self and critical views. To promote such disruption of dominant patterns of thinking and in order to facilitate potential alternative abilities, I suggest a technique created by Edward de Bono that is deliberately designed to shift perceptional assumptions for the purpose of generating observations and insights about the subject. This technique is *six thinking hats* (de Bono, 1999). See the Figure for the *reading* *response recording sheet*. During the readings participants record their tensions, thoughts, and ideas using the outline provided in the Figure.

Figure. Student response recordings using six thinking hats (de Bono, 1999)

White Hat – Facts and Figures • • •	Red Hat – Emotions and Feeling • • •
Black Hat – Cautious and Careful • • •	Yellow Hat – Speculative-Positive • • •
Green Hat – Creative Thinking • • •	Blue Hat – Control of Thinking • • •

White hat is about information. It focuses objectively on facts and figures in the article extending to questions such as: What information do we have? What information do we need? What information is missing? What questions do we need to ask? How are we going to get this information we need? Is it a fact or a belief? How true is a fact? *Red hat* is about emotions and feelings. It provides space to express how you feel (emotions, feelings, and intuitions) about a matter without needing to explain or justify it. Expressing this legitimizes the importance of emotions and feeling as a part of thinking. *Black hat* represents cautious and careful. It is to express risks, dangers, obstacles, and potential problems identified. Working through these areas is a process of avoiding difficulties (cautious behavior) now and in the future, accomplished through assessments and evaluation. However, being cautious and careful suggests “fitting,” and therefore becomes the basis of critical thinking as it helps us acknowledge errors in thinking, and question the strength of the evidence and follow-up conclusions. *Yellow hat* is optimism and deliberately seeks to find suggestions and ideas to put into practice within the article. It permits the expression of positive and constructive thinking ranging from logical to practical dreams, visions, and beliefs. *Green hat* is about creativity and growth. It is a place to express new ideas, new concepts, and new perceptions. It allows a space for provocation and alternative ideas to be considered without judgment. *Blue hat* is thinking about thinking. It represents a "controller" to define the thinking and create summaries, overviews, and conclusions to the article (de Bono, 1999).

In class, participants share and discuss their thoughts and reactions expressed in their six thinking hats (de Bono, 1999) response recording sheet and consider their responses. If there is a substantiated, suitable, and safe environment, then instructors may entice students to discuss the possibility of changes in their beliefs and values based on the readings and give examples of when they felt they have exhibited unconsciously racial behaviors and what they have learned about racialized people and the context of racism. Changes in personal beliefs and values are a difficult and time consuming process. Awareness is one of the first steps, which is the reason for these readings. As Swartz (1997) suggests, because our beliefs and attitudes have developed over time and function "below the level of consciousness and language" (p. 105), they are also extremely resistant to change and we must work hard to understand and eliminate any distorted beliefs on which our beliefs of education has been constructed. As Shields (2004) suggests, "the challenge for educators is to recognize how our beliefs restrict this and then to find ways to overcome these constraints. To do this, we must learn to acknowledge and validate difference without reifying it or pathologizing it" (p. 113). This leads into the second activity.

Activity 2: Transformative Learning

The purpose of this activity is to provide a tool to promote a change in consciousness. Egbo (2009) suggests educators are often concerned with structural change such as content of the curriculum, but they hardly ever ask questions of who they are. The processes of transformative self-learning is stimulated by using a two multidimensional tools to initiate praxis and evaluate self, which can be found in Chapter 5 of her book *Teaching for Diversity in Canadian Schools.* These tools, Teacher-Diversity Awareness Compass (TDAC) and Administrator Diversity Awareness Compass (ADAC), are analytical and diagnostic tools to facilitate and "enable school leaders to conduct diversity-related self- and institutional analysis . . . and conduct diversity audits to determine which programs, practices and policies require diversity attention" (p.138).

For this activity, participants are to individually complete a TDAC and an ADAC (Egbo, 2009) if they are school administrators. This activity should be completed prior to class. Participants reflect on the following areas and write answers to the following questions or suggestions in each of the seven areas. In class participants can pair-share and then discuss as a whole group.

TADC

- *Personal history:* My personal history affected my worldview, any privileges, my successfulness or hindrances in Canadian society, my belief about diversity and equity issues.
- *Pedagogical beliefs and approaches:* Approach to teaching. Am I serving students? Am I reinforcing stereotypes? Does my classroom promote democratic practices? Do I reflect on my teaching? What resources do I use?
- *Knowledge of diversity issues:* What are debates about diversity? Am I current with research on diversity? What does the research say? Am I culturally literate and if not how can I be? Do I have cross-cultural competencies? What

do I know about minority groups in Canadian society?

- *Knowledge of students:* How well do I know my students? Do I interact with them and their community? Are there minority languages in my class? How do I support them?
- *Assumptions about learning:* My basic assumptions about learning. My beliefs about learning styles. How is my learning style culturally and socially influenced? Am I meeting the instructional needs of my students? What are my expectations of my students? Do I contribute to their success? How, and to what extent, do my expectations meet their needs and life experiences?
- *Assumptions about knowledge:* My basic beliefs about schooled knowledge. My belief about what Canadian students should learn in school. Who controls knowledge? Whose knowledge do I teach and students learn? Is this knowledge inclusive? Do I question curricular materials?
- *Beliefs about society:* What are my beliefs about society? Who controls power in society? How do I feel about this power and can I share or challenge it? Do I believe equity, social justice, and antiracism education is important in Canadian society and schooling? Who determines educational policies? What are my beliefs about the link between education and society? (Egbo, 2009, p. 129)

ADAC

This provides school leaders with an approach to complete a diversity audit of your school. It is combined with the completion of TADC. Consider the following broad questions to guide a diversity audit:

- How do teachers acknowledge and value the cultural capital their students bring to school?
- What are the core perceptions of diversity in the school? Is it considered a resource or a problem?
- How does the school support students form diverse backgrounds?
- What is the nature of the relationship between the school staff, parents, and the community?
- What structures have been instituted in the school specifically to support diversity?
- What kinds of resources are used in the school?

- Is there any pervasive racism among students and teachers in school? (Egbo, 2009, p. 139)

Activity 3: Moving Deeper Into Transformative Learning Towards Antiracism Practices

The purpose of this activity is to provide alternatives to common and often taken for granted responses to diversity and racism that promote racism. Below are a variety of statements. The statements are purposefully organized in sections to build to a critical point. Section A is a set of general statements to elicit reflections currently guiding practice. Participants discuss in pairs or small groups questions in Section A. Section B includes three statements. Pose the first statement to pairs or small groups for discussion, and then share the responses as a whole group. Following the discussion read the italicized comment and invite comments either as a whole group or in small groups. Repeat this process for the remaining two statements. Section C includes questions to continue critical transformation with a renewed, more critical lens from the discussions in Section B that can help unpack some of these questions using a more critical lens.

Section A

1. Am I building or dismantling racial achievement gaps?
2. Do my everyday acts help promote a more equitable society?
3. What stereotypes and inaccuracies might I have about “race groups”?
4. Do I encourage racial conversations?
5. How am I positively and proactively equalizing opportunities to create an equalitarian society?
6. How do I understand social empowerment?

Section B

1. "I do not see race just people"

   - *Mujawamariya and Mahrouse (2004) suggest to deemphasize difference and focus rather on how we are all the same clearly indicates no awareness of issues of systemic power. As we see the issue, ethnoracial differences are being equated with characteristics and attributes that are as seemingly insignificant to social justice as athletic ability (p.346).*

   - *McIntyre (1997) conveys that a subject's inability to problematise whiteness beyond the naming of racism indicates that revealing racism would effect a change in consciousness in white people. It is assumed that confessing to the inner working of whiteness in their lives would redeem them from their complicity with racism. Thus, the perspective criticizes participants for not perceiving the context of their white privilege while arguing that withdrawal from its context is definitive of white privilege.*

2. "I celebrate all diversities"

   - *Solomon, Porteilli, Daniel and Campbell (2005) suggest that celebrating diversity "locates the problem of racism squarely in the lap of ignorance and lack of knowledge about culture, thereby removing the need for an analysis of issues of power, dominance, historical colonization and oppression fostered primarily by whites against other groups. The contemporary manifestations of the power differentials that are associated with the multicultural celebration of differences are ignored, thereby erasing the focus on the systemic factors that underlie racism" (p.158).*

3. "I tolerate others"

   - *Levine-Rasky (2000) states, "the inclusion of the notion of reverse discrimination, or the maintenance of racism as individual aberrant acts for example, limits their ability to move understanding of an existing situation away from the personal and the individual to effectively examine the underlying systemic and institutional structures that reinforce racism" (p. 155).*

Section C

1. How has your lived experiences affected the way in which you perceive things?
2. Do you feel that you unwittingly perpetuate racially unequal structures? Discuss.

3. When does treating people as racial group members' help them and when does it harm them?
4. Do you think that racial groups have different access to educational resources and opportunities for success in your school? If yes, what do you do to dismantle it and create better equality? If no, why?
5. How can *you* challenge racial inequalities of opportunity and outcomes?
6. How am I and current practices at my school identifying and removing discriminatory biases and systemic barriers in order to support the achievement and well-being of all students? (Consider your Action Plan to the Equity and Inclusive Strategy.)

Activity 4:

The Role of Mr. Frank—Leading Others Towards Transformative Learning on Racism

The purpose of this activity is to provide an opportunity for participants to reflect on and discuss with others their self-transformative learning experiences from the previous three activities. In particular, this exercise is designed to prompt students to think about how they would have responded to staff members' negative comments, had they been in Mr. Frank's place. These comments included the following:

- "It is normal for bullying and racism to increase."
- "We have programs in place for anti-bullying, but kids are kids."
- "Racial comments are just what they [students] say to get attention."
- "Many teachers are struggling just to teach these students that are lacking in skills and experience."
- "We [the staff] think our time is better spent focusing on academic goals."
- "These new kids [culturally and ethnically diverse intermediate students amalgamated in the school] are taking up too much time. They need to learn how to be better students and then I can do my job of teaching."

In this activity, instructors are asked to pose the following questions to students.

1. How would you respond to these statements? Discuss.

2. Do you understand why staff members may have made these statements? Discuss.
3. What action would you take as a transformative leader? Discuss.

Suggested Additional Readings

- Pollock (2008), *Everyday Anti-Racism: Getting Real About Schools*: This book provides succinct readings from a variety of contributors. Each essay of the six sections of the book provides concrete examples, discussion questions and activities to analyze classroom and school interactions of racism. Topics range from race categories, denied opportunities, curriculum, school experience, engaging communities and moving forward. The most appealing feature of this book is the questions that follow each essay, which prompts readers to reflect and discuss everyday issues of race and opportunities that are available, and possibly silent, in their classrooms and schools.
- Singleton and Linton (2006a), *Courageous Conversations About Race*: This is an excellent book for principals or school leaders to use with professional learning communities to initiate and promote *courageous conversations*. The book is aimed specifically to help initiate real, authentic and hard conversations. There are many activities, questions, graphic organizers, poems, etc., and an overall scaffolding process to delve into areas of racism from multiple perspectives. In addition there is also a facilitator's guide available in conjunction with this book (Singleton & Linton, 2006b).
- Egbo (2009), *Teaching for Diversity in Canadian Schools*
- Dei and Calliste (2000), *Power, Knowledge and Anti-Racism Education: A Critical Reader*
- Harper (1997), "Difference and Diversity in Ontario Schooling"
- Jardine-McNicol (2005), *Foucault and Education*
- Ontario Ministry of Education (n.d.), Ontario Leadership Framework
- Ontario Ministry of Education (2009), *Ontario's Equity and Inclusive Education strategy*
- Ryan (1991), "Observing and Normalizing: Foucault, Discipline, and Inequality in Schooling"
- Segeren and Kutsyuruba (2012), "Twenty Years and Counting: An Examination of the Development of Inclusive Education policy in Ontario (1990–2010)"

Additional Follow-Up Activities and Readings

Possible follow up activities to expand leaders transformative self-learning include engaging in conversations that include the following ideologies/issues/concepts in relation to the effect it has on building and supporting a non-racist school. These are possible tensions that students may feel, however not exhaustive in the default modes of feeling out of control in the everyday antiracism initiative:

- Colonialism (see Ryan, 1989)
- Critical Multiculturalism to Critical Antiracism (see Bedard, 2000; Dei, 2000)
- Cultural Capital and Social Capital (see Bourdieu, 1977; Horvat, Weininger, & Lareau, 2003)
- Constructions of Racism: Default, Deny, and Defend (see King, 1991; Levine-Rasky, 2000; Ryan, 2003; Picower, 2009; Solomon, Portelli, Daniel, & Campbell, 2005).
- Deficit Theory (see Flessa, 2007; García & Guerra, 2004).
- Hegemony (see Egbo, 2009)
- Meritocracy (see Egbo, 2009)
- Neoliberal Agendas (see Sattler, 2012)
- White Privilege (see Giroux, 1997)

Resource List

- Bedard (2000), “Deconstructing Whiteness: Pedagogical Implications for Anti-Racism Education”
- Bourdieu (1977), “Cultural Preproduction and Social Reproduction”
- Dei (2000), “Towards an Anti-Racism Discursive Framework”
- Egbo (2009), *Teaching for Diversity in Canadian Schools*
- Flessa (2007), *Poverty and Education Literature Review*
- García and Guerra (2004), “Deconstructing Deficit Thinking: Working With Educators to Create More Equitable Learning Environments”
- Giroux (1997), “Rewriting the discourse of Racial Identity: Towards a Pedagogy and Politics of Whiteness”
- Horvat, Weininger, and Laureau (2003), “From Social Ties to social Capital Differences in the Relations Between Schools and Parent Networks”
- King (1991), “Dysconscious Racism: Ideology, Identity, and the Miseducation of Teachers”

- Levine-Rasky (2000), “Framing Whiteness: Working Through the Tensions in Introducing Whiteness to Educators”
- Picower (2009), “The Unexamined Whiteness of Teaching: How White Teachers Maintain and Enact Dominant Racial Ideologies”
- Ryan (1989), “Disciplining the Innut: Normalization, Characterization, and Schooling”
- Ryan (2003), “Educational Administrators’ Perceptions of Racism in Diverse Schools”
- Sattler (2012), “Education Governance Reform in Ontario: Neoliberalism in Context”
- Solomon, Portelli, Daniel, and Campbell (2005), “The Discourse of Denial: How White Teacher Candidates Construct Race, Racism and ‘White Privilege’”

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