Portelli and Campbell-Stephens have presented an engaging and lively dialogue about pressing issues in educational leadership. Rosemary Campbell-Stephens is one of Britain's fore-most educationalists, for her black leadership is not about the official numbers game of 'just getting them in'. Like the Civil Rights movement that powered Dr. Martin Luther King and Barrack Obama into global leadership, her vision is rooted in a philosophy borne of struggle.

— ***Heidi Safia Mirza , Professor of Equalities Studies in Education, Institute of Education, University of London***

Portelli and Campbell-Stephens treat us to a refreshingly frank conversation about one of the most important educational issues today – diversity. Those who read this interchange will come to understand the necessity of considering the realities of marginalization in our schools and communities, the need for imaginative educational and leadership orientations to address issues of diversity and social justice, and the kinds of leadership development needed for our contemporary leaders.

— ***James Ryan, Professor of Education and Co-director Centre for Leadership and Diversity, OISE, University of Toronto***

JOHN P. PORTELLI is Professor, Co-Director of the Centre for Leadership and Diversity, and Associate Chair of the Department of Theory and Policy Studies at the Ontario Institute for Studies in Education, University of Toronto.

ROSEMARY CAMPBELL-STEPHENS, a former Head teacher and OFSTED inspector, is the Director of RMC UK Ltd, a consultant for the National College for School Leadership, and developer of the Investing in Diversity Programme, for the London Centre for Leadership in Learning, Institute of Education, University of London.

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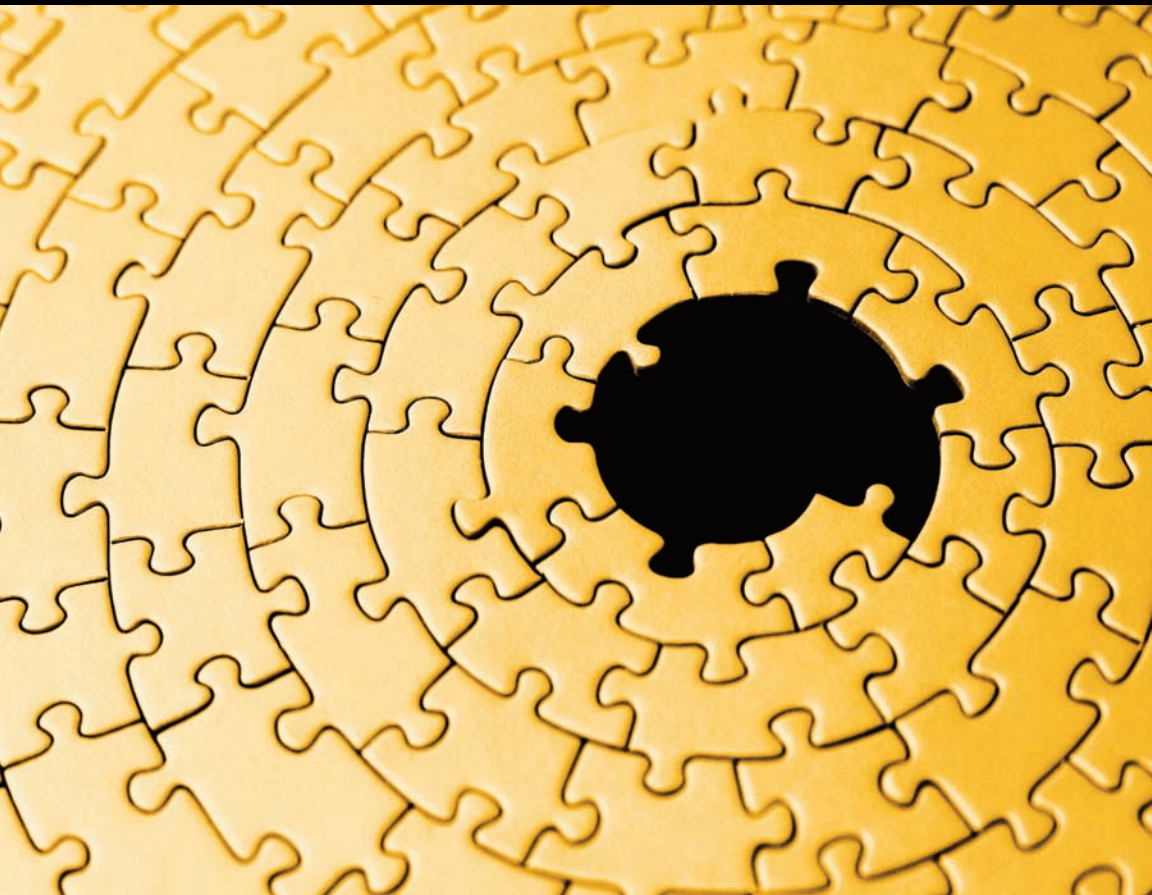
LEADING FOR EQUITY

The Investing in Diversity Approach

John P. Portelli
Rosemary Campbell-Stephens



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To the memory of
Professor Patrick Solomon, 1944 - 2008,
scholar, critical educator and mentor,
who courageously struggled for equity and
social justice in education.

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LEADING FOR EQUITY: The Investing in Diversity Approach
by John P. Portelli and Rosemary Campbell-Stephens (Eds.)

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PREFACE

This dialogue was conducted over a series of meetings we had between December 2007 and March 2008. The original conversations were audio taped, transcribed and edited. Rather than writing a formal academic article, we preferred to investigate the topic at hand through dialogue. Although dialogue has to have a focus and purpose, it nonetheless allows for a freer flow of ideas and a meaningful flexibility, while providing the context for a thorough and genuine inquiry in the give and take of discussion and a variety of issues. We hope that the dialogue flows quite naturally and will engage the readers in the topics we discussed. We also hope that the dialogue will offer a clear understanding of the values and beliefs underlying the Investing in Diversity Programme and how these connect to central issues and authors in the literature on leadership, pedagogy, and equity and social justice in education. Finally, we hope that the dialogue offers a strong justification for equity and social justice in leadership, and will inspire educators to act on the basis of robust democratic values.

We would like to thank Margaret Turner, Herveen Singh and Tracy Choy for their assistance in producing this work. We also would like to thank Professor Gus John for the introduction and his mentorship.

John P. Portelli *and* ***Rosemary Campbell-Stephens***
Toronto and London
August 2009

INTRODUCTION

PROMOTING LEADERS IN GLOBAL EDUCATION AND SCHOOLING FOR EQUITY AND SOCIAL JUSTICE

Gus John[1]

To give voice, to affirm and validate ourselves, was an act of empowerment, for ***it takes consciousness to inform action to change the world.*** *So, for John, the cultural was political, and the political was cultural*[2]

This conversation between John P. Portelli and Rosemary Campbell-Stephens is, thankfully, about much more than the professional development programme with that curious name 'Investing in Diversity'. It redefines the function and purpose of education and schooling and holds up a mirror to the British schooling and education system and its role in perpetuating structural disadvantage and the systemic omission of issues to do with ideology, discrimination, power, equity and the creation and validation of in-groups and out-groups not just in society generally but within the teaching profession itself.

In charting the genesis and growth of the programme and situating it within the experience black and global majority communities and teachers have had of

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[1] Professor Gus John is a former Director of Education and Leisure Services in the London Borough of Hackney and an Honorary Fellow of the Institute of Education, University of London.

[2] Susan Craig (2006) 'Tribute to John La Rose' - The Trinidad Memorial Tribute to John La Rose, publisher and political and cultural activist, organised by the Oilfield Workers Trade Union on 8 April 2006, OWTU, San Fernando, Trinidad.

the schooling system and of the way that system reflects the institutionalised racism in British society, Campbell-Stephens raises critical issues about the mission and purpose of school leadership and the need to grow and develop new leaders and new leadership paradigms. The 'Investing in Diversity' (IiD) programme was designed first and foremost to develop black and global majority school leaders and managers and challenge the notion that their under-representation among the ranks of head teachers and principals in London schools had to do with their lack of capacity to perform at that level of seniority or their failure to put themselves forward as candidates for headship. That desire to have black and global majority leaders in schools was part of a more general drive to promote diversity in senior management in the workforce of other public authorities such as the police, the health service, local government, the prison service and the civil service.

But, to put it crudely, this approach to promoting diversity amounted to little more than being able to point to different colours of wine gums or Smarties in the box. It presupposed that those black and global majority managers would run the same organisations with the same culture, values and cultural assumptions and the same practices that had been experienced by so many black and global majority staff and service users as indifferent to their concerns and needs at best and discriminatory at worst. Investing in Diversity challenged this.

I have had the privilege of making the keynote presentation at the residential weekend at the start of the IiD programme for each cohort. In summary, that presentation encourages course members to examine the values they bring to teaching and to their leadership function and define how, against the background of their and their communities' experience of the schooling system, they would reconfigure the leadership challenge so that they are able to make a difference because of who they are and the journey they have made. Above all, they are encouraged to ask themselves and ask of the managers of their existing schools the following questions:

- What difference does it make to the situation of the majority of the group such black staff are supposed to represent, if the training and professional

socialization those black staff receive, the institutional culture of which they become a part and the systems and processes they operate are identical to that of their white counterparts?
- What in particular are they assumed to bring to the school and especially to their interface with black students and parents **by virtue of being black?**
- How does the school and its governors identify those special qualities, validate and promote them and allow them free expression in developing children's learning and dealing with colleagues?
- How does the school deal with those situations in which the **'additionality' of black identity** translates into decision-making, use of discretion and methods of handling situations with students and their parents, which are diametrically opposed to the regime of the school and the common approach it expects all its staff to apply?

As Dr Susan Craig, the eminent Trinidadian sociologist argues: ***'it takes consciousness to inform action to change the world'.*** But developing that consciousness surely cannot be the task and responsibility of black and global majority leaders alone. For one thing, we would never grow and develop enough of them to counterbalance the oppressive weight of a schooling system which is forever tinkering but in effect carries on with business as usual.

That is why it would have been helpful for Rosemary Campbell-Stephens to respond more fully to John Portelli's comment about 'the possible impact of the programme on teacher education programmes, on Masters leadership programmes, and the literature itself'. The notion of 'distributed leadership' is increasingly gaining popularity in professional development and leadership programmes. Leadership in learning is clearly not the preserve of school leaders and managers alone. It is also the responsibility of classroom teachers and of students. If we are to develop and embed new leadership paradigms and empower both teachers and students to act with 'moral purpose', the onus of responsibility must surely lie with teacher education programmes. They have a duty, I suggest, to examine what the IiD programme and the narratives of its participants and graduates say about the quality, content and relevance of the

teacher education and continuous professional development they received, and about the following:

- Schools' duty to ensure that irrespective of the disposition or beliefs of parents, students and young people are provided with the knowledge, understanding and skills to be at ease with and respect themselves, so that they could respect others, especially people who are not like or are different from themselves.
- Schooling being organised in the best interests of all children **and the needs of every child**
- The fact that schooling is about equipping young people with skills for the labour market no more than it is for enabling them to take control of their own lives and, as active citizens, have regard for their duties and responsibilities, as well as their rights.

The Portelli/Campbell-Stephens conversation is a 'must read' for teacher educators, teachers, schools and their governors, public authorities generally and particularly parents and students. It would assist the latter in their own independent organisation as key stakeholders in the schooling system and in shaping their demands for quality education and for evidence that the practice of school leaders and classroom teachers reflects community aspirations and the perennial struggle within communities for schooling outcomes that promote equity and social justice.

Gus John
London
21 August 2009

PART 1

Context and History of the Investing in Diversity Programme

From Black Minority Ethnic to Black and Global Majority

JPP: What is Investing in Diversity (IiD)?

RCS: IiD is a professional development programme, that I have had the privilege to develop, for aspiring leaders from Black and Global Majority (GM) backgrounds. There has been some discussion about the use of the term 'Black and global majority', there is no objection to its use in speeches or oral presentations, and generally where there is scope to expand on its meaning. However, some reticence remains about its usage in written communication. I need to write a definition of the term 'Black and GM' but I do not wish to be restricted by the limitations of the English language in conveying meaning, particularly in this area.

JPP: Where has it grown from?

RCS: The term Black and Minority Ethnic (BME) has been the way in which people of colour and other 'minorities' are described in the UK. This collective term is contentious, but is widely used and includes a range of ethnic and cultural groups who are deemed to be minorities not only numerically within British society, but are in other ways considered 'subordinate' to the majority. For example John, you would be included in this term similar to other Europeans in the UK context. Put simply, the BME term has outlived its usefulness because Black and GM groups are neither minorities numerically nor are they subordinate on the global stage or, increasingly, within the urban contexts of western countries. Three quarters of the world's population are of Asian and African extraction and our footprint is a large one.

The Investing in Diversity programme (IiD) is a leadership development programme that targets Black and GM groups because they are under-represented in positions of leadership.

JPP: From what you are saying you have identified two foci for the IiD programme.

First the professional development with regard to leadership and secondly who specifically this programme is aimed at. You are arguing that there is a need for professional development in relation to leadership for Black and GM.

RCS: Yes. Generic leadership training does not provide the space, intellectual or otherwise, for Black and GM to define in explicit terms what they bring to leadership from their culture, socialization, educational background and life experiences. So instead of simply attempting to 'diversify' the workforce, we through the programme are seeking to explore the development of different leadership paradigms drawing on the diversity of the leaders, focusing on equity and enabling those leaders to find their authentic voice.

JPP: We need to focus on how IiD is different from mainstream practices and leadership development programmes, and yes, I agree with the distinction between BME (Black and Minority Ethnic) and Black and GM (Black and Global Majority). BME does not take into account the marginalization that is brought about by white privilege while your term, Rosemary, makes us focus on what may create marginalization and privilege.

RCS: I agree with you, the term BME does not take into account how people are marginalized; its very usage is marginalizing these educators as the term "minority" is loaded and negatively so. Using Black and GM is substituting an empowering term that brings us in from the margins and challenges directly those who have the power. It is because of this direct challenge to power that I think so much discussion has been generated at the University and beyond about the official usage.

The fact that culturally literate leadership may not be written about in the great cannons of literature on leadership or be considered a prime area for research doesn't mean that it doesn't exist or isn't practised.

JPP: But statistically they are the majority in these western nations, GM and BME are becoming the majorities.

RCS: The Black and GM student population in most major cities in the UK is the fastest growing group. Black and GM students are already the majority in significant areas of London. It is predicted that Birmingham will be the first majority Black and GM city in the UK by around 2010.

JPP: The issue of the terminology is part and parcel of the power struggle that goes on in education and it takes us to the core of equity issues.

RCS: Indeed, the only point that I would make to help you in the Canadian context is that clearly the ongoing discourse (around terminology) is an important one, as without agreed terminology it is impossible to discuss the concepts and develop new ways of thinking and understanding. But these academic/semantic concerns must not become a distraction from the work that needs to be done. The fact that cultural literacy may not be written about in the great cannons of literature on leadership or be considered a prime area for research doesn't mean that it doesn't exist or isn't practised.

Role of Supplementary Schools and Rosemary Campbell-Stephens' Involvement

JPP: Thank you for that point of clarification and advice. And now let me move to another aspect. How did the IiD come about? What made you develop the programme? What is the historical context?

RCS: How did it emerge? For this we need to go back 25 years. As a young teacher while undergoing my teacher training I worked in a supplementary school. Back then we used to call it Saturday school. We taught from an African worldview and in particular from an African-Caribbean perspective. Through this experience I realized what the UK mainstream schools were not providing for our students and indeed understood why they were not geared up to meeting the needs of these students. Our communities had set up the weekend supplementary schools in various urban areas around the country where we were represented in numbers. In places such as London and Birmingham (where the supplementary school movement started in the 1960s) academics and activists such as Gus John were instrumental to its development. I started teaching in a particular school in my locality, while doing my degree to become a qualified teacher in the mainstream, at the age of 19 and taught in the supplementary school for 10 years. These schools grew, in part, out of the Black Power movement but were driven in the UK by Caribbean nationalists whose parents would have been the immigrants of the "Windrush" generation. We were often linked to Pan African/ Garveyite organizations. The key issues back then were ones of self- determination and maintenance of culture. As we saw it, we needed to take control of our community development through the educational process and minimize the damage that was already being done by labeling our children as educationally subnormal and generally deviant. This was essential in order to be economically, culturally and spiritually conscious, functioning and politically organized communities. The Supplementary School Movement was absolutely key to this and there would have been very few activists who did not have some kind of connection to at least one such school.

The way in which these schools were viewed by mainstream thinking was made very clear to me when graduating from university. I was warned by a professor to strongly consider distancing myself in relation to the particular African organization with which I was involved and of which the supplementary school was a part. This was in the early 1980s. At the time there was significant racial tension in our inner cities, and as far as we were concerned the need for such schools were paramount.

Our supplementary school closed its doors in the early 1990s, the school's history went back to 1968 the same year as the assassination of Martin Luther King). The committed volunteers could not continue indefinitely. While in training I remember wanting to develop my pedagogy in the areas of use of Caribbean Creole or patois in schools but had no support to do so, due to the lack of expertise within British academia. So, from very early on in my teaching career I realised that professional development did not speak to me as an international educator. My role as a teacher was to replicate the status quo, not to bring my diversity into my role and change the way in which the process of education was seen.

JPP: There is a personal, historical connection between your history and your teacher education experiences. What were the problems encountered in schools? You discuss issues of language and the early messages you received about that. What was happening in mainstream schools that triggered the development of the supplementary schools?

RCS: There were a lot of issues, many of which have become structurally embedded in the system, not least the fact that too many teachers in mainstream schools working with black children and particularly our boys had and still have low expectations of them

JPP: Did you experience this as a student?

RCS: Yes and no. I was fortunate in that the primary school that I attended was approximately 98% Black. Where we were located in Handsworth was a strong Jamaican community, significantly from the parish of Hanover, Jamaica. I grew up with my grandparents and parents. Extended family structures were the norm for Black Caribbean families then. When I looked through the front room window of the 5 bedroom house that my father had bought, I could see my uncle's house across the road, he was also an owner-occupier. When you look around now, one see's South Asians living in extended family situations but this was not perceived as the norm for the black families who preceded them when in fact it was. African Caribbeans who had migrated to the UK in the 1950s and were of working class backgrounds were largely by the 1960s property owning,

ing stable, often church going, ambitious, hard working, family orientated people with high levels of personal self-esteem and the accompanying expectations of a British education system.

However, when I got to secondary school my experiences were very different. The catchment area for the Grammar school I attended was very large. So now I was 1 of 7 black girls in my year group. We got a sense that we were a novelty and this was exacerbated by the fact that none of our siblings followed us into the grammar school, when this was the opposite for our white counterparts. There was a colour bar system in operation in Birmingham at that time, no doubt unofficially but admitted to years after by the city officials, so my younger sister and I went to separate schools. I passed the 11 plus and went to one of the country's longest established Grammar schools while my younger sister attended a local comprehensive school. I had what was considered to be a "good" education but there was nothing within the curriculum that affirmed our identity as African people or the contribution our people had made to the world or to society. We were little more than spectators.

JPP: Were the teachers Black in the primary schools?

RCS: The teachers in my primary school were all White, led by an inspirational Head teacher who clearly had a moral purpose to provide for the children in his school the same quality of education he expected for his own children. I remember him making this point in a meeting that he arranged with my mother and me about taking the 11 plus exam and applying to the grammar school that his daughter attended. There wasn't a question in his mind of me failing. My primary school experience therefore was beautifully positive, I was Head Girl with a reading age two years above my chronological age, a love of story telling, considered very bright and well liked by my teachers. What happens for very many black families is that the positive reinforcement of a cultural identity where it existed in the home and the personal self-esteem developed in some primary schools were all too often eroded in the secondary schooling system. That system claimed to be colour blind but was incapable of seeing the masses of black students and most particularly black boys as being capable of high levels of achievement. Clearly we were being 'schooled' for our perceived place in British society.

JPP: What happened and what was the role of the supplementary schools?

RCS: Supplementary schools varied in their subject focus but were principally united in developing a sense of positive cultural identity. Our particular school took students from the age of 3.5 to 18 years. The curriculum varied, but one thing was consistent, Black History. This was standard in all the supplementary or Saturday schools. Some of the supplementary schools had an additional focus on Maths and English. Others focused on other areas such as Science and some schools still exist today, as well as others who came along later, like Ishango in Birmingham. Our school ran on a Saturday afternoon. At its height the school I taught in had 200 students on roll. We couldn't afford to include more students – simply because we couldn't rent any more rooms or get and hold onto any more volunteer teachers, who by their nature were very busy people. Our main issues surrounded funding. The entire school ran on a volunteer basis. Families paid a very modest contribution into a school fund. There were two equally compelling views; some of us argued that we did not want government money to pay for the schooling because of the possible strings that would come with what was likely to be a pittance by way of funding, besides which it was diametrically opposed to our principle of self-determination. Others believed that since African Caribbean parents were tax paying citizens they shouldn't have to essentially pay twice for education. It was decided to go with the first view and have parents pay a very small contribution, and when funding could be obtained from the local authority for volunteers' expenses that did not compromise our vision or practice, we used it.

JPP: Is this the conception of Black/Afrocentric School including history, community involvement of morals and values? You have given me a good review of the connection between the history of the schools and your personal experience… how did this lead to the development of the programme?

RCS: My experience both as a student and a young teacher was hugely influential. I was teaching in Aston, a suburb of Birmingham during the early-mid 1980s that was one of the locations for the "Handsworth riots" (or uprisings as we prefer to call them) and also running Saturday school at the end of the road where the riots began in 1981 and again in 1985. Working on the front

line in mainstream schools and voluntarily in the supplementary sector enabled me to see at firsthand how mainstream schools and authorities such as the police were dealing with the 'riots', its aftermath and the communities concerned. From my perspective it almost seemed as if the schools in the geographical area where the uprising took place colluded willingly with authorities, such as the police and the media, to criminalise whole sections of the young black community. So much went unquestioned and misrepresented.

We were teaching students...about what to do during this period of unrest and what their rights were under the "Stop and Search Laws" when they were stopped...

There were serious uprisings around the country in the 1980s, in London, Birmingham, Liverpool, Manchester, Leeds and Bristol. The uprisings were principally around issues of race and inequality and the way in which the police use of "Stop and Search Laws" was disproportionately focused on young Black and Caribbean people. I vividly remember when I was a young teacher watching the uprising unfold on television and considering the impact for schools in the local area. I was prepared for some fall out in school the following day. When I arrived at school, the police were already there and wanted all teachers of fifth year tutor groups (year 11 in today's parlance) to bring their registers to the Headteacher's office after registration and identify the black students that had not come to school that day, not the Asian or the White, just the Black. I refused to do this. Working within the African Caribbean supplementary school movement I knew the implications for our community. I would not identify our children to the police. This was very difficult since I was one of only 2 Black teachers in the entire school at the time.

While some students were absent from mainstream school during the week, in the supplementary school attendance remained high. We were teaching students among other things about what to do during this period of unrest and what their rights were under the "Stop and Search Laws" when they were stopped and in the event that that they were searched and subsequently arrested.

JPP: You exhibited lots of courage… and you were teaching the curriculum of life…

RCS: Yes. Looking back it seems courageous, at the time it just seemed the absolute right and only thing to do as a conscious educator. Gus John, now Professor Gus John was an instrumental figure during these times; he combined writing about the uprisings and its consequences for all communities with activism, advocacy and challenge to the establishment as well as the communities themselves.

Different Leaders – Leading Differently: Early Forays into Bespoke Professional Development for Black Educators

RCS: Towards the latter end of my 10-year tenure within the supplementary school movement I had become a local authority education advisor in London. I was working in the supplementary school in Birmingham and was also an advisor and Ofsted Inspector miles away in London. My remit as a local authority advisor was for institutional review and professional development.

What I did in defining my role for myself was to develop short management courses for middle leaders, nothing like on the scale of Investing in Diversity, but significant nonetheless in recognizing that existing professional development for school managers was not addressing the needs of those most vulnerable to the worst excesses of the system. Even then I remembered thinking we need more conscious Black educators. I intentionally created a short course for Black and GM middle leaders. These courses drew heavily on educators' understanding how they conceived of themselves, personally, professionally and culturally and explored the psychology of race. This was in the late 1980s. Now, nearly 20 years later some of the IiD tutors, African and Asian, are colleagues who were involved in that work and the professional network it gave birth to.

All of this predates my work at the Institute of Education, University of London by 14-15 years. That is why when I was invited by the London Leadership Centre in 2004 to run a programme for BME teachers, because they were underrepresented in the workforce, I made it clear that I would be happy to do that, but to simply produce more leaders of colour was for me not an option and never had been.

I was especially interested in more diverse leadership radically changing the nature of leadership in mainstream, as so many of us were doing back in the 1980s building on the legacy of activists before us in the 1960s and '70s.

What preceded the development of Investing in Diversity was that the London Leadership Centre carried out research to explore the experiences of BME leaders doing the National Professional Qualification for Headship (NPQH) in London and to also explain what the experiences of those who actually joined but did not complete the programme could teach us

JPP: The Principal Qualification Program (PQP) in Ontario, which is the equivalent of the NPQH in the UK, is a bit of a mystery too, to say the least.

RCS: It is so important to not only demystify the content and process of these leadership development programmes but to question the underlying principles and the extent to which they engage with the terrain that so many black leaders have to navigate themselves through. Not to mention the additional hurdles that aspiring black leaders face within their Institutions, such as grudging or partial support from their managers.

This colour blind approach to leadership, leadership development and leadership paradigms at best air brushes black and global majority leaders and their communities out of the picture.

This colour blind approach to leadership, leadership development and leadership paradigms at best air brushes black and global majority leaders and their communities out of the picture. Issues of social justice and equity were not central to these forms of professional development and are still largely omitted despite the canon of equality legislation that places statutory duties on public authorities, including education providers.

The London Leadership Centre and Funding of IiD

RCS: So when I was an authority advisor, I interpreted from my experience what was required in my role. I was in this role for five years before leaving the advisor/inspector position to return to school as a vice principal. A further five years later I became a Head teacher, after which followed consultancy when I was recruited in 2004 by the London Leadership Centre to further develop their pilot short course (then called SHINE) that was in direct response to the research findings on participants from NPQH. I am indebted to those educators who ran that pilot, it made a difference to black educators' aspirations in London. Under my leadership the pilot SHINE gave way to the programme Investing in Diversity and I initially had three requirements of myself:

1. The programme would be one year in length, enabling learning networks to develop.
2. The programme would not simply focus on increasing the number of diverse people in leadership but would enhance their capacity to bring who they are to leadership, lead authentically and most importantly make the difference that we had been striving for in school structures, practices and cultures for decades.
3. The emphasis would be on actually changing the whole nature of leadership, what we paraphrased as changing the face and heart of leadership in urban contexts.

The London Leadership Centre created the space for the programme to evolve, because in part, I think I personally came with a strong track record, I was

The emphasis would be on actually changing the whole nature of leadership... the face and heart of leadership in urban contexts.

generally well thought of by colleagues and given a relatively free hand to pull together the team of professionals that I needed working on the programme. They came from a range of backgrounds and were nothing short of phenomenal.

JPP: This is very hard and important work. What about the funding for the programme? How does this work?

RCS: The government funded Investing in Diversity through its London Challenge Initiative for the first three years. The under-representation of BME leaders in London schools was seen as a key issue that had to be addressed as part of the overall strategy to raise the bar and narrow the gap between those who achieved and those who did not in London.

JPP: It is excellent that such an initiative and programme are recognized and supported by the highest authorities in the country. It is very telling.

PART 2

Programme Content and Foundations

The Programme

JPP: Now that we have focused on the background and history of the programme we can move to the actual content of the programme. What does the programme consist of?

RCS: Well, the programme consists of 10 taught modules a weekend residential, and an end-of-course day seminar, all of which take place over the course of a year. The mentoring/coaching that runs alongside the programme is a very important component. So we start with an introductory session, followed by the residential. The taught modules are all twilight sessions after school at the Institute of Education.

JPP: It's in the evening?

RCS: Although sessions at the end of a busy working day are not ideal, they are held in the evening, that's right. We find that in London this works best as getting teachers out of school would be both problematic and undesirable. The taught sessions are three-hours and the 10 taught modules are on a range of subjects including moral purpose, data analysis, there's also a finance module. There's a module that looks at building innovative places of learning, so it looks at innovations in pedagogy. We also look at moving on to promotion because we need to remember that the whole purpose of the programme is to get more black and global majority leaders into positions of leadership.

JPP: So how do you prepare the participants for these positions of leadership?

RCS: There are at least two modules that look at moving on to promotion, and explore the practicalities of applications and interviews, but we also do a module on the first year of leadership whether that be first year as a middle manager or first year as a senior manager, and how leaders find their authentic voices and make their values explicit through what they do within that first year and what they need to do to take staff with them at this crucial time. This is because so much of what we are encouraging people to do through the programme is to change the cultures of the organizations that they're in rather than going in and simply maintaining the status quo. That does require a different lens through which to view the education system and your role within it, particularly if you're from a black and global majority community leading in a context where you are actually a minority.

JPP: Is there flexibility in the programme?

RCS: Yes the programme has to adapt to meet the differing needs of a range of cohorts, while remaining true to the fundamental programme's central values. Over the years we have adapted modules depending on the needs of the particular cohort. So, for example, we've had a cohort as we did last year that wanted to look at performance management then we put in a module on performance management specifically for them. They were all middle leaders and all had a role in managing the performance of people within their teams at school and this cohort felt that they wanted that kind of space to explore how best to do that, especially as BGM leaders. At the end of the course we usually allow a month - maybe two – before bringing several cohorts together for the end-of-course day seminar.

JPP: To conclude the programme?

RCS: To conclude the programme and support the continuation of the learning network, there is some revisiting of some of the activities that we did on the residential weekend, and we do vary the end of course seminar day, but most of the cohorts have revisited their learning by doing something creative like

Most of the cohorts have revisited their learning by doing something creative like developing a school from scratch. ... It is the pulling together the strands of what they have done throughout the year, they are asked to give a presentation to a panel and that panel is made up of students.

developing a school from scratch. So they think about the physical building, but more importantly they think about the curriculum, they draw on all of their learning to manage processes such as data analysis and the finances. It is the pulling together of the strands of what they have done throughout the year, they are asked to give a presentation to a panel and that panel is made up of students. We actually bring in students (their customers in the real work) to judge, after all these are their future "clients".

JPP: Secondary and primary students?

RCS: Just secondary students come in and judge the presentations and give the teachers feedback from a student's perspective about what the imaginary schools look like to them. The participants find this very, very useful.

Unpacking Moral Purpose

JPP: So then there is a combination, as I see it, of both practical concerns and issues that need to be taken care of, but dealing with practical issues is hooked to a certain way of looking at the world and education, pedagogy, leadership, and the organizations. There is a connection to "theoretical hooks." And it seems to me some of the major theoretical hooks are the focus on moral purpose and the focus on changing the culture of the organization and different ways of looking at places of learning. Those are three major theoretical components, which, of course, have practical implications. Perhaps I could start with any of

these. What would be your preference? What do you want to converse first about, moral purpose or changing the culture of organization or pedagogy?

RCS: I think perhaps moral purpose would be a good starting point, but before I forget something in relation to the other areas, for example, data and finance. There are moral underpinnings to the way that we look at data, so moral purpose is always the first taught session after the weekend, but it threads its way through all the modules. The other sessions may vary in terms of tutor availability as to where they fall within the programme, but we see it as important that moral purpose is always first because your moral purpose (or lack of it) speaks directly to who you are and what you stand for as an educator. So when we look at data analysis, to take that as an example, and even finance, we start with revisiting the aspiring leaders' moral purpose and how they will use the data that they collect to actually bring their moral purpose into focus.

JPP: So one could say that one of the major philosophical underpinnings of the programme is this focus on moral purpose and how it connects and in a positive way seeps through all the different elements of the programme even some things which can be seen as being, let's say mechanical, for example finance or data analysis?

RCS: Indeed.

JPP: So these are not seen as simply, purely mechanical or simply procedural but there is a different way of doing finance and there's a different way of doing

Moral purpose is always first because your moral purpose (or lack of it) speaks directly to who you are and what you stand for as an educator. So when we look at data analysis, to take that as an example, and even finance, we start with revisiting the aspiring leaders' moral purpose and how they will use the data that they collect to actually bring their moral purpose into focus.

analysis and there's a different way of moving on to promotion. We can be very mechanical when dealing with promotion but then the whole issue of moral purpose arises again and how to survive the first year of leadership. I know new administrators where I work where they find it difficult in the first year of leadership, and part of the difficulty is the conflict or tension they find between their own values of being in the world (which has an impact on their leadership) and other people's leadership and well-being in the world. And then how do you negotiate that? And it becomes not simply a practical issue. It is a practical issue for sure, but it is also a very theoretical issue in itself. So back to moral purpose then, could you tell us a bit more about the substance of the moral purpose? Today who would disagree about the connection between leadership and moral purpose?

RCS: This is true. I suppose my concerns about some kind of consensus around what we mean by moral purpose is that so much of the writing that you see on moral purpose reduces it down to the lowest common denominator in terms of, for example, raising the bar and narrowing the gap. And one of the things that we discuss as black and global majority educators is defining the essence of what your moral purpose as an educator is about. And because we often find that when we open up that discussion especially among leaders or potential leaders who come from those groups that have traditionally been failed by the education system. They have a different take on moral purpose.

Upholding high standards and the raising of standards are taken as a given in most black and global majority communities. It's not something that you strive for, over and above; it is your *modus operandi*, the bread and butter, the core or essence of what you do. Education therefore is so much more than providing young people with a very narrow set of skills for the labour market. I see education as essentially providing young people with an understanding of who they are and releasing their genius to express who they can be. Students should be encouraged to see education as being something that frees people to develop spiritually as well as intellectually and specifically so that they can live at the highest possible level of human existence (Dantley, 2002, 2003a, 2003b, 2008; John, 2007). Education essentially in a context where our communities'

So the issue now becomes not whether we should have moral purpose but the question becomes whose moral purpose and what kind of moral purpose?

progression has been arrested and in truth regressed, has to be conceived of differently; this cannot continue as some kind of macabre 'norm' and certainly not with our collusion. For us as for our communities the purpose of education must be to empower and liberate.

Therefore, given our history, current reality and trajectory for future generations there are a whole set of critical issues that should inform our moral purpose as leaders. These matters should also be fundamental to leadership preparation programmes. Professional development is needed that does not just provide a theoretical framework for analysis, but a road map for reconceptualising the education process from the curriculum to what the structure of the school day would look like: the food that we serve the young people, the images that surround them and their teachers and the physical environment in which all of that takes place would be informed by a moral purpose that configures the purpose of education differently (Dei, Karumanchery & Karumanchery-Luik, 2004).

JPP: Now, I'm going to push this a bit more, Rosemary. You know I agree with you on this point, but I'm going to push it a bit more. One could of course, argue that even today schools have an element of moral purpose. Neo-liberals may say well of course, we have a moral purpose. We agree that there should be equity, although their conception of equity, I think, is different. (DeAngelis et al., 2008). But let's say they agree with equity, they agree with social justice, they agree with human rights. And the way to achieve this is to take a neo-liberal stance where you turn society into a consumer society, you open the market and you do the same with ideas. How do we respond? So the issue now becomes not whether we should have moral purpose but the question becomes whose moral purpose and what kind of moral purpose? I take it what underlies the programme is not simply the broad notion of the moral purpose but a specific notion of moral purpose? Am I misconstruing this?

RCS: No, no I think you're absolutely right, and you are forcing me to define it more clearly. This cannot be done without questioning what the purpose of education is, who benefits and who does not (Apple, 2004; Kincheloe, 2005). When I think about it for myself what I'm talking about is a moral purpose that meets the needs and the aspirations of those who have traditionally been failed by the education system. If I had to encapsulate it in one sentence that is it; it stands up to scrutiny when others talk about all systems having a moral purpose. I think the way that you judge which kind of moral purpose underpins most systems is to view who benefits and who does not, what they choose to measure, what they choose to reward and affirm and what the outcomes are for the masses who go through that process, which research is done and when completed acknowledged and informs practice (Portelli & Vibert, 2001). So that's where I think the moral purpose that is stated is exposed, because if you state that you have, as many of our schools do in the UK, a moral purpose to ensure that every child develops to their fullest potential. and then you have assessments that are focused on very narrowly measuring success, and even within using those measures huge numbers of young people fail as a result of those measures and according to the standards that the system has set, then your outcomes are not delivering what you say you are going to on the tin (Gilborn, 2008). When you disproportionately exclude sections of that school community or you take no responsibility for former students (mostly excluded) "graduating" to the street gangs or being disproportionately represented within the criminal justice system, where is your moral purpose?

JPP: That's right. And I would add to that, that the very contradiction that is created because of the kind of assessment that is used, leads to an exclusion of certain people. It leads to an exclusion of certain moral values and well being in the world, which has been sidelined for a long time, and that in itself is inequitable and unjust.

RCS: I agree with you it entrenches inequalities, and for me anything that is about maintaining the status quo is by definition morally bankrupt because the status quo is that we have an inequitable society, no balance no *ma'at* which is an early Kemetan concept of truth, balance, order, law, morality and justice. We

have huge swathes of talent that are untapped and so much of that is due to historical, social, political positions with regards to the different ethnic groups who now occupy our schools. So yes, you have indeed helped me in sharpening my definition.

Moral Purpose as Informed by Black and Global Majority Perpsectives

JPP: Now, another aspect of the moral purpose, and I think this connects with what we said in the first part of the conversation, this notion of moral purpose that underlies the programme and its practices and aims, is one which is very much connected to a certain legacy. The legacy and the values that are associated with black and global majority educators. Can you tell me a bit more about this legacy and about the qualities and values of this legacy which contrast with traditional or mainstream or what has been taken for granted as being the only way to look at and value the world?

RCS: For myself as an African Caribbean educator I draw heavily on a legacy of struggle and resistance from my African Caribbean heritage and my experience of being born in the UK and seeing where the masses of my people reside within this society. The set of circumstances that have brought us to this place, including enslavement and colonisation and the role of education, amongst other systems including capitalism to objectify, problematise, contain and control us and in doing so maintain a stratified society with black people (except for notable individual exceptions) making up the masses of society's under class is absolutely part of my consciousness as a professional.

There are as you said key concepts or key ideas, ways of both seeing and being that are, even if partially, reflected in other global majority communities. And I see it most clearly when I look at it in terms of connections with Asian and South Asian communities. We heard Herveen Singh (2008) talk about it last night in one of the examples that she gave, and that was about positioning the individual against the collective. From an African perspective, from an Asian perspective when operating in our right minds and speaking with our authentic voices it is

all about the collective, it's all about the "we" as opposed to the "I". In Rastafari, the Rastafarians talk about "I" and "I". "I" the individual is never disconnected from the collective, and that follows through from being part of the family as a child growing up to be part of a community. Without the collective there is no "I," and I am only as good as the contribution I make to the collective. If you are a leader you are a leader that is connected to that community. You are only as good as the contribution that you make to the masses of that community. So that's a key concept, the concept of "we". As black and global majority educators we must therefore ask ourselves the question, what difference do we really make if those that we represent remain disenfranchised?

I think another thing that comes directly out of the African experience is our notion of self–determination; this is essential to our continued existence, as survivors of the most debased and prolific human holocaust so casually referred to as the Trans-Atlantic Slave Trade, nothing less than our survival is dependant on our capacity to be self determining autonomous human beings. This is why, for example, I'm rejecting the term 'Black and Minority Ethnic'. I'm trying to push the boundaries in terms of our thinking around black and global majority, because one of the things that a free people has a right to do is to define themselves. And so a big part of my moral purpose is about being self-determining. I am not preoccupied with fitting in, being affirmed or recognized by the system.

An education process must enable an educated person to be self-determining, that for me is a human right. Another priority is striving for unity within and among communities. That's another essential component. We (Africans) have

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so many words in so many different languages for unity. It's something that we feel has been interrupted prior to and during enslavement, colonization and post colonization, but it's something that is intrinsic to the authentic ancient African nature, that is unity in all kinds of ways. Unity of mind and spirit is important but also unity with your fellow human beings is important, and unity within the community, not withstanding our human frailties

JPP: How does your conception of community connect to the current climate of education?

RCS: For example, at the moment the government is talking about community cohesion as a new and important initiative, particularly within the context of people exploring and coming to terms with their British identity. So many of these initiatives have the potential to resonate with black and global majority leaders at a whole different level, providing that it isn't simply code for Black British people to assimilate to the point of oblivion. For me an African-centered view of living and being such as Ubuntu, which I find aspects of in other global majority communities, has many areas of overlap, and is distinct from Western models of thinking, as is learning that engages the heart (emotional) and mind (intellectual, rational). That is central to my thinking about moral purpose and the importance of balance in all ways of being, for harmonious and optimum living. Yes, the more I think about it these core values have synergy with African, and particularly Africans in the Diaspora, ways of looking at the world.

JPP: This clarifies a lot. And you know that I agree with these principles, but there are two lines of objections or possible critiques that I have encountered in my experience. The first is a concern with losing the "I". A critique may say that it is fine to focus on the collective, but does this mean we are forgetting the "I"? Has the community now completely dominated and indoctrinated everything? That's one objection that I have heard. The other one is this whole issue of essentializing. Have we now essentialized black and global majority people to have these values and therefore, if you're not a black and global majority person then you cannot hold these values? I don't think you are saying that. I think there is a reply to both of these, but these are common critiques or perhaps I should say, misunderstandings.

With regard to the "we" taking over the "I," that I have a little more difficulty with because for me there is no "I" without "we" and there is no conflict within that for me. Being part of a collective defines me as an individual.

RCS: I think, John, that just as there is an acknowledgement that there are certain concepts that are defined as western, yet there will be people outside of the West who equally hold those views or values, I certainly believe that there are certain concepts that we can define as Afro-centric or African-centered. And again, there will be people outside of those communities who also hold those beliefs, and those ideas and those ways of seeing and being in this world. And there's a bit of me that actually says well as humankind began in Africa we're all Africans and all things emanate from the Motherland, anyway but that's another discussion.

JPP: No, but it is a related one.

RCS: It is indeed 'related' that being the key word. With regard to the "we" taking over the "I," that I have a little more difficulty with because for me there is no "I" without "we" and there is no conflict within that for me. Being part of a collective defines me as an individual. I am because of all those to whom I am connected whose ancestral memory I carry, I am who I am because of all those relationships that have socialized, culturalised, educated and hurt me. I am who I am because of everyone, as the concept of Ubuntu states – a person is a person through other persons.

JPP: I agree with that one. The "I" only exists in relation to other "I's" and once you have an "I" in relation to other "I's" you are immediately into the communal so it's not a matter of eliminating the "I". It's a matter of looking at the "I" in a different way that is, conceiving of the individual in relation to others.

RCS: Absolutely. And that's why I love the Rastafarian concept and their term "I" & "I". I and I actually refers first and foremost to the oneness of Jah (God) with every human individual. So God is within all of us and we are one people. The term 'I and I' is often used, interestingly instead of 'we' among Rastafari.

JPP: Would it be fair for me to say that there are similarities between this perspective and in some way . . . well Christian perspectives although there are other religions also which I think adhere to these kinds of values? And also, dare I say an element of Marxist and collectivist thinking?

RCS: Certainly a heavily qualified "yes" to all of the above starting with the Marxist perspective. I certainly remember in my initial teacher training looking at Marxism and that little red book and feeling that there was much that resonates with me the young idealist and where I'm coming from, in a way that other things that we were doing at that time in initial teacher training did not. Its critique of capitalism, the labour theory of value and generally what Marxism had to say about class, BUT the absence of any reference to race was always problematic for me. I can't say that I've revisited that in any kind of theoretical or intellectually detailed way since, but when you ask me, I think yes, it does resonate.

Likewise in terms of Christian values my own personal position with that is that there are some similarities between the idea of Christianity or its values in their purest form. Where Christianity and I have to part company is the way in which it has objectified African people through its heavy involvement in our enslavement. My concern and my ambivalence also lie in the way that Christianity has if you like, been institutionalized and used to colonize African minds and to denigrate our ways of being with God. Christianity has often been used to demonize us through its 'scriptures' and demonize our ways of worship as well as our approach to spirituality, I am sorry but I must resist this. So I have a difficulty with Christianity per se, but I would agree with you that there must be and there is some overlap with "Christian" values and I am sure that many African theologians have found a way to be Christian and African and sane.

JPP: As a Christian I don't deny it. I have to distinguish between that kind of tradition and the beliefs. I mean facts are facts. I was more as you said referring to the values, but I also want to say that, of course, I mentioned Christianity because of my background, but I don't want to exclude other religions. The more I learn about Islam, the more I learn about Sikhism, the more I learn about Buddhism, the more I realize that there are other religions and other spiritual ways of looking at the world not necessarily religious, which would agree with these principles.

So, all of this is the unpacking or some of the unpacking of moral purpose. Having seen some of the programme in operation and spoken to people that have gone through the programme, the claim that moral purpose permeates the programme, is, indeed, the case. This is the first principle you mentioned. The other two central underlying principles are changing the culture of the organization and the way one looks at pedagogy and learning. So then one could ask I suppose—I'm asking what would be the implications of how we look at organizations. Do we need an organization?

RCS: We do.

JPP: But then the question becomes how do we construct and conceive of an organization? So it isn't the case that an organization is an organization, is an organization, full stop.

RCS: Agreed.

Challenging Traditional Conceptions of Organizational Leadership and Teaching: Power with rather than Power over

JPP: There are different ways of looking at organizations. What are these different ways?

RCS: I think first of all there needs to be some kind of consensus amongst the adults in the organization about their *raison d'etre* – why they are there in the

arena of education, beyond schooling, beyond providing pockets of knowledge, packaged in subject areas by subject specialists. So for me developing the organizational culture starts with defining their purpose (the school's purpose), any school working in some of our urban localities, would need to see part of their purpose as I would argue, as a place for healing (Shahjahan, 2005; Dantley, 2008). But I know for sure that there are many teachers and leaders of teachers who would refute this. Schools, they would claim cannot be all things to all men, neither are they 'responsible for all the ills of society'. So that's the first thing - a consensus about the *raison d'etre*. The second thing is to align the processes the organizations need with the *raison d'etre*. So if there is a need for looking after the spiritual welfare of young people then we need people employed within the institution as well as the teachers who are there to teach, to embrace that reality in all they do. At a very practical level you need the spaces for that to happen in the hearts and minds, as well as in the classrooms and corridors in the taught and unscripted curriculum. That can't happen in traditional classrooms constructed in particular ways. That is what I mean about changing the culture of the organization and creating an organization as far as it is possible, because there are always limitations, in terms of how you can do this to reflect in explicit ways what the organization is about.

JPP: Would you offer some examples that have been successful in your experience?

RCS: Let me offer a simple one, I go back to things that I did as a principal myself. One of the very simple but important things that we did because our communities were poor was to buy school uniform directly from the supplier and sell it to parents, without making a profit, over a period of time so people could take a whole year to pay for school uniform if that's what they needed. We provided breakfast at our school in the morning at minimal cost. Why? Because children were coming to school early, many of them without breakfast and it was a communal thing to do that brought the school together in a very natural and human way. But also a very practical thing to do in terms of acknowledging that many of our children may be hungry and some of them didn't have the wherewithal to provide the nourishment needed to enable them to learn. I think we could do with more school counsellors in schools in this country; each school

We changed the structure of the school day, so that there was less but better teaching of subjects and more time devoted to the relationship building.

should have a counsellor. In addition every school should have access to at least two medically qualified school nurses. There should also be quiet places within our places of learning that young people can find peace and occasional solitude. Because of the religious diversity in our schools many larger schools are creating prayer rooms. More and more youngsters and adults within the school want quiet spaces to reflect. So I envision an assembly hall in a school, if I'm ever tempted back into school that is circular. It would be a place to hold counsel. We would have Elders' Council there, we would have young people's councils there and the whole physicality of the place would reflect the schools purpose. We need to teach less and nurture more.

One of the things that I worked towards, during my headship was reconfiguring the school day because so many of my teachers were saying, "you want us to develop these relationships with the young people so that our teaching is more effective and more enjoyable, but look at the structure of the school day." "It doesn't enable that space or time." "It's all about the teaching of subjects or getting through a given syllabus." So we changed the structure of the school day, so that there was less but better teaching of subjects and more time devoted to the relationship building. So each form tutor had proper time at the end of each day. That's time with the tutor group/family, so there are all kinds of structural ways that you can bring your vision into fruition, make your moral purpose explicit and in doing so change the culture of that organization.

JPP: Now a little thing but it is in a way a big one, and I'm with you about the teaching and nurturing. It connects with the concept of the curriculum of life (Portelli & Vibert 2002). But the minute you say less teaching and more something else the conservative critique is that therefore you're lowering the standards.

Good teaching is fundamentally about relationships, the deepening of pedagogy, that is how you raise standards.

RCS: Quite the opposite, that's why I was careful to say less but better teaching. Good teaching is fundamentally about relationships, the deepening of pedagogy, that is how you raise standards. One of the things that we started to do was to use our data analysis to interrogate, instead of making sweeping statements about underachieving groups of children. We were very specific about what they were deemed to be failing in. Even within a subject area there will be particular concepts that particular students are not grasping, and those are generally the areas that prevent them from passing exams or whittle away at their self-esteem. The analysis enables you to focus energies on where it is needed, broadening the repertoire of teaching skills to teach particular key concepts – less on other areas, but a sharper focus, but none of it means anything if the relationship between teacher and pupils is strained. By really drilling down into where the failure was taking place, we could be much more focused in our teaching by teaching essentially less and nurturing more. The other part of that is that even when we're given the amount of time that we had given to core subjects like English, math and science, so much of that time was deemed by the teachers themselves to be spent in managing poor behaviour as a result of poor relationships, that it was sensible to spend more time developing relationships so that teaching time is spent well.

JPP: So underlying this, then, is a different conception of teaching and learning, and the intricate connections between teaching and nurturing rather than the sharp divide between teaching and learning.

RCS: Absolutely.

JPP: Another aspect with regard to organizations that I would like to focus on is, of course, once we speak about organizations even if they're conceived differently, which then would lead to different practical elements we cannot get away from the whole issue of power and authority, and therefore I want to think through with you this whole difficult issue of power and authority. There are

certain notions of power, control and authority in mainstream conceptions of organization, which some deem as being very dangerous (Applebaum, 2003; Ford, 2003). So when we get into these big concepts of power, control and authority, when you reflect on the nature of the organization as you conceive of it, what are the implications as to how we see power, control, and authority? Are you saying for example that the notion of authority is out or are we conceiving authority in a different way? Are you saying it is not a matter of control but it's a matter of understanding, it's not a matter of power *over* people but it is power *with*? Can you lead me a bit more on this?

RCS: You're refining it very well for me, John. It's certainly *not* about power *over* people. It is about empowering, which goes back to the moral purpose which must be about empowerment. You do have an authority but you are really reliant on your moral authority rather than any authority tied up in a title or designation. I think it's very important for example within community settings for schools to have the moral authority that communities wish them to have, as guardians of our youngest and most influencable, vulnerable citizens. Schools cannot be involved in immoral acts and expect to enjoy the support of the students or their parents. I would describe the continued over representation of black boys in exclusion to be a highly immoral act, sustained and escalated over a period of nearly 50 years and linked directly to equally morally bankrupt acts perpetrated by the British system on Black people with impunity. How do Black educators and leaders position themselves in relation to this blatant abuse of power, given its devastating effect on their communities? I think the whole thing about power and empowerment should be made clear right throughout the structures. I remember one time only in my working life having a job description which had the usual extensive list of tasks but at the bottom it stated you have complete autonomy over all of the above. This was real empowerment that released some of my best teaching and leadership. This is emancipatory leadership (Corson, 2000) and I've always strived to replicate that approach. I was a deputy head for five years in this school, and there were many things that made that school a fantastic place to be, not least the autonomy that we had as professionals. As senior leaders it really provided an opportunity to flourish.

JPP: Does that mean that one could do whatever they wanted?

RCS: No, but within the agreed parameters of the school's moral purpose and its *raison d'etre* you had scope. That school's *modus operandi* was unambivalent, provided you had signed up to what the school stood for there was a degree of freedom. We were still working within the system, we were still accountable. The way in which our success was measured was no different to other schools. We were still responsible for what we did, most importantly to each other.

JPP: This is a different notion of accountability than the popular one.

RCS: Absolutely. We are indeed responsible for what we do. But the autonomy that you had within that set of constraints and within that particular school was that you are first and foremost committed to that school's purpose in that community, part and parcel of this was to deliver good exam results and we did — very good exam results, but within a climate and a culture that nurtured fully rounded and loved students (Friere, 1998). The school was called Finham Park and people talked about the "Finham way."

JPP: What happened if people disagreed?

RCS: There were few disagreements about the fundamentals, but clearly some discussion about the varying routes to arriving at an outcome. What we found was that people like myself, selected that school on the basis of its reputation and its ethos, it attracted people who tended to stay – People who didn't agree with the direction of traffic would move on.

JPP: You mean to say people left or were they kicked out?

We were still working within the system, we were still accountable. The way in which our success was measured was no different to other schools. We were still responsible for what we did, most importantly to each other.

RCS: People left. People generally left. There were one or two people who were encouraged or eased out, but more often than not what you found is that people stayed for very long periods of time – very long periods of time. People didn't want to leave.

JPP: Of course, I can hear someone critiquing this. They're saying, there you go you're back into old fashioned authoritarianism - either the way that I have it or none.

RCS: No. It's about attracting people with the same set of values, there was some scope for discussion about the selected route, but not the destination. There were some disagreements, some professional struggles, often with the pace of change or a feeling among some individuals that the Head's expectations were too high, but generally he was highly respected. Whatever label people may wish to give it, the formula overall worked and often beautifully, there was a high level of professional pride and teachers wanted to be associated with that school.

JPP: But you did say within limits, and that gets us back to the difficult question: what are the limits? But we've said earlier equity, social justice, human rights, those are untouchables, right?

RCS: That's right, the non-negotiables. And once the limits are established much can be achieved within them. My catch- phrase was always *limiting the worst excesses of any of the parameters that would prevent us from operating with integrity*. And once you're courageous enough it's surprising how far the boundaries can be stretched, because provided that the young people are well-cared for and that the outcomes including standards are good (or in this school's case excellent) you're very much left up to your own devices actually. You know, scrutiny - that kind of forensic scrutiny, through inspection, only happens once every four years, unless you are in difficulties, which of itself brings its own pressures and constraints, I know.

JPP: But didn't you find the nature of the exams limiting?

RCS: Where we did, we found different exams and exams were not all we had, they were but a part of the educational experience, I believe our exam results were high because we gave priority to other things.

JPP: And you developed different exams within the school?

RCS: We didn't develop different exams, but within the scope of what was out there in terms of syllabi, we found syllabi that fitted our school and our children.

JPP: So those are available?

RCS: They are available. I have always contended that there is much more scope within the prescribed curriculum than some teachers give credit for, and beyond that there are different syllabi in the UK context.

JPP: If one looks outside of the box, so to speak.

RCS: Absolutely.

JPP: So when we come to the GCE's or now they're not called GCE.

RCS: GCSE's.

JPP: Are there GCSE's which would be compatible in terms of their standards and values with the kind of values and standards that you've been talking about?

RCS: Yes. And there were GCSE's that some would consider to be conservative but in the hands of the right teacher, extraordinarily liberating. I used to say to my subject leaders of history, for example at training events, who would bemoan how constrained the teaching of British history was by the syllabus content, that actually they were hugely selective about the aspects of British history that they chose to teach. How could you examine the industrial revolution in Britain in the late 18th and early 19th century without even considering for example where the financing for this period was coming from? When the transatlantic trade of

Africans (or Maafa) had been going on from the 16th-19th century? We don't really need a Black History Month to begin to engage with issues like European wealth since this is, in part, built on the enslavement of African people. So even within that assumed narrow definition of what British history is, there is scope for those who have a mind to, to educate, honestly, but I can see of course why this might be contentious.

We need educational experiences that place us in the picture, instead of airbrushing us out.

JPP: But it comes back again to looking at the world from a different perspective. I was lucky enough in my first year of teaching I was assigned to teaching history to 14-year-old boys who could barely read and understand English, but they had to do history. I worked with that but luckily most of them had parents who were working in the dockyard and there happened to be a strike. And it made the topic of the 1848 revolts in Europe so relevant to their parents' lives, so there are differences. The other aspect is these innovative places of learning. So are you saying here that there are different ways how to look at learning?

Different Conceptions of Learning and Aims of Education

RCS: There are different ways of looking at learning.

JPP: What are these?

RCS: Well, I think there's a lot more to be explored when we look at those groups in particular who have been failed by the system. Whether they be your 14-year-old sons of dockers, the children of miners in the North of England or the great grand sons and daughters of Africans via the Caribbean. We need educational experiences that place us in the picture, instead of airbrushing us out.

So one of the many things that I would really like to explore more are preferred learning styles. And I'm not suggesting that any one child only has one learning style or that they're not capable of acquiring others but I do lean towards the

Howard Gardner's school of thinking (Gardner, 2006) that says that there are preferred learning styles and I am simply suggesting that there may be scope for exploring this further when looking at different cultural groups.

JPP: Preferred by whom?

RCS: The young people. When we look at the experiences of boys, for example, many of them could be categorized as having a learning style that is bodily kinesthetic, always mindful of the limitations of broad generalisations, because I can hear the objections already! I think that if we began to look at this in connection with race and culture we may see that certain groups are predisposed towards bodily kinesthetic ways of learning then we would begin to develop new pedagogies in relation to these groups. But that doesn't happen because we too easily become reactionary to these "labels" while embracing other far more destructive labels for entire communities. The term African Caribbean has almost become synonymous with academic under achievement and exclusion in the British school context, without otherwise thinking intelligent people, blinking an eyelid.

JPP: Whatever academic means, and you know I'm challenging that word, right? I favour the intellectual over the academic. The latter is too constraining (hooks, 1994).

RCS: I agree John. The intervention strategies intended to counter under achievement are so often inadequate in developing academia or intellect, but are much more focused on containing and controlling students as cultural racial beings. In the case of black children what these initiatives are so often about is getting them to conform to an image of "whiteness." It has nothing to do with opening up their intellect. There is no sense of, or interest in, what an African mind might have to offer. No concept of multiple identities. So you sit with a teacher who is talking about a learner who happens to come from a particular group and you quickly find that even the way that student is described, the vocabulary that is used has nothing to do with describing a learner. I have sat with teachers before where they've written reports about a student that could well have been written by a probation officer about an offender, all it does is to describe that young person as a deficit (Valencia, 1997). It purports to describe

that person's behavior and is loaded with the speaker's attitude towards the student rather than the behavior. It doesn't describe their behaviour in educational language that acknowledges that we are talking about children and the process of learning. If you were to transcribe the written narratives about black boys in particular, the stereotypical thought processes and general attitude towards black boys are made clear, not only through what is said and how, but through what is not said (Solomon, 1992).

JPP: That leads us to deficit mentality rather than opening possibilities, which is what democracy should be all about.

RCS: Indeed. It also leads to a moral bankruptcy that for example means that the DNA of one in four black children over 10 years of age is on the UK police DNA database (*The Observer*, August 2009) without their being a national outcry. But then, we come back to what is the purpose of education and what are the historical circumstances that have brought us to this point and set out a template for the nature of relationships between different groups.

JPP: Yes and how we conceive of learning.

RCS: For sure and most frighteningly, if the purpose of education is actually to maintain a stratified society with certain people at the bottom then what we're doing is serving "us" well (Bowles & Gintis, 1976).

JPP: Of course. Yes. This is why we have to say whose purpose has it served? And you cannot ask that question without raising issues of power and privilege and marginalization. This is not a neutral activity (Friere, 1998).

Now what about the possibility of learning as activism, have you considered that? And learning dealing with controversial issues? And the reason why I mention this, Rosemary is that there are several academics who have done work in leadership and in pedagogy, who take leads from Howard Gardener, and then they say okay we have all these different techniques, we have all these different strategies, which we will use. But they are still constrained by a narrow, traditional, mainstream notion of learning. They still buy into the mainstream

conception of learning, rather than looking at learning in different ways – for example focusing on understanding and dealing with substantive controversies in the world. And I've seen so many so-called disengaged students or disobedient students who when you give them the opportunity to do activism and to discuss controversial issues they excel. The technical alone is not enough. And to believe that it is, is very damaging to the students and ultimately society (Portelli, Shields & Vibert, 2007).

RCS: You're absolutely right. And it brings us back to the same question that you asked me earlier: moral purpose for what? Learning for what? For me it is nonsense to suppose that we're educating African, Asian youngsters, children from a range of backgrounds who are living in situations where they are not recognized as citizens with diverse identities and yet their education is not about empowerment, giving them a sense of identity and a sense of their place in this world. Not only should education of the disenfranchised be about activism it should be about liberating them. If education is not about providing options and does not enable students to navigate their way through and, in some cases, rise above their circumstance it is not education, so you're absolutely right to bring me back to the purpose of learning. For me it would be a nonsense that we talk about turning out literate, numerate, I.T. competent students who are not able to navigate their way in the real context that they find themselves, and as a black boy that requires certain skills and a very particular compass. And this is why I say for example that black and global majority leaders need to take the whole notion and concept of *in loco parentis* very seriously. That's not something to be negotiated with your professional associations. That is what our moral purpose has to be in particular relation to those students who are among the most vulnerable yet too often are vilified as the aggressors in our schools, to be punished and excluded (Dei et al., 1997).

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Beyond Standardization and Deficit Thinking

JPP: And then, of course, teaching has to be conceived in a different way. It cannot be conceived in a purely technical way.

RCS: No, it cannot, first reach the heart, the journey to the mind is a much shorter one.

JPP: And, of course, to do teaching in this way we need more support whether it is resources, or other people to support the work in different kinds of organizations and dare I say different conceptions of leadership, which is the next step I want to take this conversation to but I think there are time limitations. Two other questions I have on what we've been talking about: one is with regard to in *loco parentis*. And I have encountered teachers who sincerely believe that, and some of them sincerely raise the question: what if my values as a teacher, as a person ultimately are in conflict with the values of the parents of the child or of the guardians of the child, then what do I do? Any thoughts on this?

RCS: It is a difficult one, but as I said earlier we may debate about the route, but the destination should not be in question.

JPP: It is a difficult one. I don't deny that.

RCS: I think there is much more scope than people give credit for, for bringing together the views of educators and parents but we don't have those kinds of discussions, or we have them far too seldom. I certainly remember as a deputy

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head the feeling, even in the very good school where I held that position, that we as educators were far removed from some of our parents and the values that they had for the rearing of their children. One case in particular being that of Muslim fathers and their aspirations, or not, for their girls to be educated. So I asked, what is the evidence for this? And it was narrowed down to issues like well Mr. so and so (invariably Muslim) doesn't want his daughter to go to swimming lessons, because he doesn't want her to learn how to swim. Well that made no sense to me at all. So I thought what we need to do is to talk to Mr. so and so about what his objections were to swimming lessons. And very quickly we were able to establish that it wasn't a matter of not wanting his daughter to learn to swim, but it was a matter of modesty and how his daughter was dressed while swimming and whether lessons took place in single sex settings. So what had been perceived by the school as a huge gap in terms of where the educators were coming from and the parents were coming from, was in fact a very narrow one.

JPP: A reasonable one.

RCS: Yes reasonable, as well as popular and liberating for other girls as once we made the concession for Muslim girls to dress modestly and cover themselves while swimming all the other girls were clamouring for all kinds of changes in dress which far from restricting them gave them more freedom while conforming at least in part to the cultural and sometimes religious requirements of Muslim students. It led to all kinds of changes that were beneficial to the entire female community.

JPP: Of course, which means we are organizing things substantively different rather than in a standardized way or always looking for "others" to conform instead of seeing what we can learn.

RCS: Yes. That's not to say that there won't be differences, but I think there is much more scope for advances.

JPP: So this is my second set of questions to the objection that we're back into authoritarianism of a narrow kind. I mean having agreement on the moral purpose doesn't mean that there won't be differences, and we have to allow

differences. But the question becomes; where are the boundaries? And you've given us examples where we thought it was beyond the boundaries and then we realized that it's actually within the boundaries or the other way around. But now my question, and this is for myself as well is, I have come to the conclusion, Rosemary, and you may disagree with me, and that is fine, that within mainstream schooling unless we openly say the purpose of these ten schools is to do exactly X, Y & Z, which is different from what is happening at other schools, unless we say this explicitly, unless we're given permission directly to do that we're going to keep on struggling with these things. So what I'm getting into now is the big issue of for example, should we have schools which are funded by the state for let's say based on faith or based on Afro-centricity, or based on certain political views? My view is given the way we're going unless we do this we're going to keep on finding ourselves with those situations where teachers will say I've been ostracized from this school, they don't really like me. They think they're open but they're not open. And someone else will say well but you're sexist, or you're racist. And, of course, the critique to my position is that this leads to ghettoism. I don't know whether you have any views about this.

RCS: Well let's start with the last part. Ghettoism already exists.

JPP: So, in what way does ghettoism already exist in schools?

RCS: John, that really depends on how you define ghettoism. By some people's definition ghettoism exists in schools where there are significant numbers of students who would in the UK be described as "black and minority ethnic." I have never, for example, heard the term used to describe schools where the pupil population is majority white; though in all fairness the term 'ghetto' is no longer widely used in public discourse in the UK. While we are on the subject of terminology, with that 'minority' label comes a form of stigmatization that pathologises those so described. The discourse about those disadvantaged groups is invariably located in a deficit model of them. Indeed many numerical minorities are economically disadvantaged, but they are neither universally genetically inadequate nor impoverished by way of aspiration or in terms of parental support. In fact given half a chance they would be willing to engage with a quality education system that even partially met their needs, or gave them a positive sense of who

they are. But, because they are described by the policy makers as coming from "disadvantaged socio-economically deprived areas" and the implication is that they, as a group, somehow embody those characteristics, that in itself impoverishes the school… it impoverishes the school in terms of the teacher's aspirations for the students that they are serving and to my mind, ghettoizes both teacher, pupil and the communities from which they come.

JPP: So, in a way, then, in the current system, we already have an implicit streaming of schools, right?

RCS: Yes, when I think of the terminology "implicit streaming" it seems harsh, but accurate, the reality is that people live geographically in a particular place primarily because of the housing that they can afford, for many BME people a sense of community, a sense of belonging, a sense of identity is also very important. For some of the so called "ethnic minority communities" in the UK, a whole set of services often community or voluntary sector based have grown up around those communities. So they are geographically located on the one hand because of economic constraints and on the other hand where they can access community support however tenuous. They have access to the right food, to the not quite so wrong healthcare, and they will go to their local school.

JPP: Well, the right models, right?

…because they are described by the policy makers as coming from 'disadvantaged socio-economically deprived areas' the implication is that they, as a group, somehow embody those characteristics, that in itself impoverishes the school… in terms of the teacher's aspirations for the students and ghettoizes both teacher, pupil and the communities from which they come.

RCS: That's right, to the extent that the community can meet the needs of the people that live there. But sadly, the right models do not always extend to the local schools. This is the problem. It is there, then, that, if you like, almost by self-selection, therefore not an imposed streaming as such, people 'choose' to go to their local schools. My issue is how the system views and serves those schools. Communities that have been 'minoritised' by the way in which they are treated, when they remain in their communities are then accused when politically expedient of ghettoising themselves, with all the negative connotations that accompany this way of seeing the world. One of the recurring debates, for example, often played out crudely in the tabloid media (generally more nuanced and coded in the broadsheets) is the discourse around children for whom English may not be their first language. Rather than seeing that as a potential for enrichment, that we have a multicultural, bilingual community, it is more often than not seen as a deficit, 'draining much needed resources.' It is therefore those schools and those with large numbers of 'under-achieving' groups, who by default, become ghettoized.

... part of the hidden curriculum of the current system that we have is the deficit stereotyping that happens of certain communities and the children of those communities.

JPP: I agree. And this is why I referred to it as "implicit"... it's almost like the hidden curriculum of the current system that we have, and part of the hidden curriculum of the current system that we have is the deficit stereotyping that happens of certain communities and the children of those communities.

RCS: Indeed.

JPP: And within our current school system, whether it is in London or elsewhere in the UK or whether it is in Toronto or elsewhere in Canada, this kind of stereotyping happens in the mainstream. And unfortunately, at times, these very deficit constructions are unconsciously internalized by students in these communities. (Bhavnani, Mirza, Meetoo, 2006) Now, it seems that all people

who are sane would agree that this is a problem. The question becomes, how are we going to deal with this problem? The position that seems to be, at the moment, to be reasonable is one that says, well, if mainstream schooling with its structures, its beliefs, its values, its assumptions and its way of being in the world has not worked for certain groups of people, then why should we have a problem of setting 'alternative schools' with a different set of values, beliefs and ways of being in the world, which would be of more benefit to certain people and it would lead to more engagement? And we know from research that we have done that if students feel more connected with what happens in the schools then there will be fewer possibilities for dropouts (Portelli, Shields & Vibert, 2007). And then, really, what we have in the current system is more a push out rather than a drop out (Dei et al., 1997).

RCS: I think you are absolutely right. I think that any sane, dare I say "right" thinking person would not have any problem in saying the current state of play does not support those students or those communities that have been failed by the system. Therefore, it is right and proper that alternatives should be sought, particularly when the kind of alternative models have been promoted by the very groups that have been disadvantaged by the system to date. However, I think there is another question to be asked, and that is, are we all in agreement about what the purpose of education is? Because what I think is implicit within the current situation is a kind of collusion with the system by the educators, wittingly or unwittingly, in maintaining the status quo. There are some as I have said before, if we go back to our sociology and think of Bowles and Gintis (1976), who would say that the whole purpose of education is to maintain a hierarchically organized class society, which stratifies different groups of people. So the cynic in me would say that if you belong to that school of thought, the system is doing exactly what it is supposed to do. We need people at the bottom of capitalist societies to fulfill their role, there is an entire industry built up around deficit in our liberal democratic societies and therefore a predisposition to build more prisons where certain sections of our communities are 'warehoused' and used as cheap labour, as opposed to more schools and investing in high quality transformational training for the educators in these schools. So I think that somewhere deep underlying the resistance to alternative

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models of education is a fundamental difference between what the so called knowledge creators, the policy makers and the gatekeepers of power see the purpose of education as being for the masses and what people like you and I who come from the masses, would wish it to be.

JPP: Yes. And that goes back to a point that we mentioned earlier, that the "mission" or "scope" or "purpose" of IiD is not simply a technically neutral educational one, but it is a value laden one and it is a political one, and this is why I see the great value in IiD, because the programme is very explicit about the values which underlie it and which direct its practices.

PART 3

INVESTING IN DIVERSITY: Substantive Professional Development and Leadership

RCS: John, I think, the explicitness of the underlying values is one of the key differences between IiD and other forms of professional development. Here in the UK, certainly what teachers say of IiD is that there is no other professional development programme that they have undertaken that starts by making explicit its value base and works towards developing practices and processes that make those values explicit (Campbell-Stephens, 2009). So, yes, I would agree with you.

JPP: And the programme, also, and I can say this because I have seen parts of it in action, starts with encouraging the participants themselves to seriously think about their own locations – what they are currently thinking about education, what they value, how do they perceive of the world and so on and so forth, because those are things, which, whether we like it or not, whether we are aware of it or not, will impact our leadership actions in the field.

RCS: Indeed, indeed. We start from a position on IiD that schools are not neutral instructional sites uninfluenced by political, social or cultural realities and neither are those who lead them. You bring who you are to leadership. One of

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the reasons that we feel that so many leaders of whatever background feel disenfranchised from the whole process of leading anymore, is that their essence as leaders – who they are, the sum-total of their experiences, their beliefs and value system – are not echoed in the organizations that they lead. They are reduced to being technocrats. In the very worst case scenarios, black and global majority leaders are not only reduced to being technocrats, but technocrats that are operating in a way that is diametrically opposed to their own interests as a group of people and those that they serve.

JPP: I understand what you are saying, and I have seen and met administrators or prospective administrators in Toronto and elsewhere in Canada who have to face this unfortunate dilemma and in my view, it is a totally unnecessary dilemma. Because if we take democracy, even if it is liberal democracy, seriously, then we should realize that democracy is inconsistent with standardization (Portelli & Vibert, 2001). Liberal democracy values the differences in values that its citizens have. But it seems that in education and in schooling, the authorities seem to fail to understand that what they seem to be pushing for is sometimes an explicit standardization and at other times, an implicit standardization through the processes and through the techniques which they assume to be universal. And this is a big fallacy and contradiction in a liberal democracy. As we said earlier, I am not arguing – neither are you – that anything goes. But where the boundaries are is not that straightforward, and hence, we need to allow for possibilities to arise, and this is the genuine transformative role of a liberal democracy.

Now, connected with all of this, Rosemary, we come back to the issue of leadership because, of course, even an argument for having alternative schools based on Afro-centric values, will then lead us to the next logical question to ask: what conception or what vision of leadership would guide such a school? Or, what conception of leadership or what vision of leadership guides IiD? This is our third major part of this conversation that we agreed to discuss. While you think about this, I want to make a distinction to see what you think about this. I usually distinguish between a "conception of leadership" and "styles of leadership." This is something that has bothered me when I look at mainstream literature on leadership, because mainstream literature seems to focus quite a

bit on styles of leadership. I'm not saying we should not focus on styles of leadership – we definitely have, because from a practical point of view it becomes a very serious question. But, a style of leadership is not always exclusive to one conception of leadership. So, for example, let us take communication as a leadership style, and I know that you and I would agree that communication is needed in leadership. But the fact that we would agree on that leadership style does **not** mean that we may have the same conception of leadership.

RCS: Indeed, could you be an autocratic leader or servant leader, and still agree with communication. But may be these conceptions are incompatible?

JPP: Definitely. Someone may be working from a non-democratic conception of leadership, for example, and still adhere to communication being important. This is why I want to distinguish between styles and conceptions. There is a lot of talk about styles, which I don't deny that it's needed, but, a missing component in the mainstream literature is a serious and thorough discussion on a conception of leadership. In other words, what are the moral values, political views and epistemological beliefs associated with a notion of leadership?

Servant Leadership: Moral Purpose, Community, and Equity

RCS: Well, I agree with you. My position on this is that when we think about the conceptions of leadership that underpin IiD, we have come to the view that we are looking at those conceptions that position themselves toward the "servant-leadership" end of the continuum. Servant leadership (Greenleaf, 2002) as a leadership concept appears to resonate with many black and global majority aspiring leaders. But linking my thinking to the question about styles of leadership, whilst I think it through now, I think that servant leadership lends itself to particular styles of leadership, other styles would be incongruent with servant leadership. It is not easy to get people to open their minds and think about different forms of leadership, particularly when we are very explicitly juxtaposing leadership concepts or styles from different cultural frames of reference. We have found it very difficult to get people thinking about African-

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centered, as opposed to western-models for example. But, I think that people would be more open to thinking about servant leadership, which is in of itself intrinsically African-centered. Needless to say Africans do not have a monopoly on the servant model and neither will all African leaders be servant leaders. I would imagine that the servant model in different contexts operates very similarly.

JPP: What are some of the other characteristics of this conception of leadership?

RCS: To my mind, what distinguishes servant leadership from some of the other concepts of leadership is that the notion of service is put before leadership – the notion of service is prioritized. It prioritizes the people that you serve and their needs. It therefore positions the leader as servant of those that they serve and it leads to a whole different way of thinking about your position within that community – both leader and servant at the same time. Certainly when we've discussed it in the programme, I have found that teachers of African and Asian descent find that the concept has great resonance with them. Sometimes they link it to their religious affiliation. Other people talk about it being in line with how they see themselves as cultural or spiritual beings – that part of their calling or vocation is to serve, part of the way that they live as a higher order human being is to be of service to those that they live among, which is in part why so many of them choose to work in public service and more specifically in situations that are deemed to be challenging (Shahjahan, 2005). But very many, and I know it's a broad generalization, say, at last, somebody has begun to put a possible

theoretical model forward, has begun to explain the constructs of a theoretical model that makes sense to me. What I find in the UK is that there's very little writing around servant leadership – it doesn't feature in the literature on school leadership and therefore because it isn't seen as having a theoretical underpinning that the recognised scholars of leadership paradigms talk or write about – it has no credence or its way down in the hierarchy of leadership models. I even overheard a white South African academic in response to a keynote presentation that I was giving where I mentioned different leadership paradigms, and the idea of looking beyond western constructs, say that Africa is incapable of contributing to the discourse on leadership, and implied that it was audacious if not ridiculous of me to even suggest such a proposition. I was quite taken aback by the depth of his contempt.

JPP: Very unfortunate. And yet this is the kind of systemic racism we encounter in mainstream thinking (Bhavnani, Mirza, & Meetoo, 2005). This is the systemic racism and bias one finds in certain conceptions of knowledge and even science (Battiste, 2005).

RCS: So one of the outcomes that I'm hoping for from IiD is that the practice will lead to a deeper development of the existing theory, from our perspective – that because there isn't a great deal of writing, and I know that there is some writing on servant leadership outside of the UK, but because that writing isn't drawn upon within the universities of the UK, doesn't mean that servant leadership doesn't exist within the UK. If we're truly looking at diversifying the workforce and diversifying the leadership of schools, then we have to create the spaces for people to lead authentically. To my mind, beginning to discuss, practice, refine and write up what servant and other leadership concepts look like from a black and global majority perspective, is a way of giving some authentication to the leadership qualities and styles that, dare I say, many black and global majority communities may be predisposed to.

JPP: This is very clear to me. And, of course, it is very consistent with the kind of values that you mentioned earlier when we spoke about the moral component of leadership and the moral purpose of the programme. It seems to me that this

focus on service is related to two things: first, taking the different and individual needs of people in the community seriously, and second, the focus on the communal aspect that is involved in servant leadership. Am I misreading this?

RCS: No, not at all. I think it's very much centered in the communal capacity to lead and serve. So, this is why it will lend itself to particular kinds of leadership styles and distance itself from others, because the model of the heroic, usually one-man super head, has no place within a servant leadership model which is much more about collegiate ways of working, much more about building capacity, much more about distributive leadership in its true sense, and also much more about seeing yourself as a leader within the community as opposed to a leader in one unit of that community called the school. And so neatly aligns itself with the very real need that we have now to be thinking about the whole process of schooling differently. Extended schools, for example, may for some people, appear to be a very foreign concept, whereas for others they will be wondering how you could run a school in any other way, as community schools have been running 'extended schools', without that particular label, for sometime. For many black and global majority leaders who not only work in mainstream schools but have or have had a role within the community, working within supplementary schools and broadly within supplementary education, already have an extended view of the school and their role as educators. All of those ways of working fit within the servant leadership model, which as you quite rightly say, is communal, is at the heart of leadership in the community.

JPP: So the traditional binaries or dichotomies that we see in certain conceptions of leadership would disintegrate from this conception of leadership.

The model of the heroic, usually one-man super head, has no place within a servant leadership model which is much more about collegiate ways of working, and about seeing yourself as a leader within the community as opposed to a leader in one unit of that community called the school.

The formal boundaries between the school, the family, and the community, would disintegrate. And then, again, that disintegration would have an impact as to how we do things in the school and what we would teach in the school and what becomes prioritized and important for the school, which the traditional conceptions of leadership, one could argue, have not allowed us to fulfill.

RCS: Indeed. Which is why, for example, some schools struggle with the notion of citizenship, beyond a very superficial understanding of it. Yet it is a key area of young people's development in the UK now. There are perceived to be big issues in this country around community cohesion, there is now a requirement for schools to play a role with regard to community cohesion in their locality. Now, schools that are already seeing themselves as central to the community and where, as you quite rightly say, those boundaries have been blurred, have no problem with citizenship running right throughout, not only curriculum but the hidden curriculum of the school, where children actually practice citizenship as opposed to being schooled about what it is in theory. Schools that see themselves as centres of their community understand that their role is about community cohesion and that is part of their *modus operandi*. So, yes, you are quite right – it structurally, as well as culturally, changes our whole notion of what schools are and what is required of the leaders of those schools.

JPP: The example of citizenship is a very good one, I think, because it puts into concrete, an implication of what you've been arguing for, because traditionally, citizenship education has been seen as children learning about how our parliament works, what are the rules that MPs abide by and so on. I'm not saying that they shouldn't be aware of those things, but the action component of citizenship was missing. And that's what the rigid, competitive, excessive individualism associated with a certain kind of liberalism, will hinder us from doing, from achieving the communal, action-oriented aspect of education, citizenship and leadership.

RCS: Or restrict that action-orientated interpretation to some aspects of some communities and to add to that, what I would say to any teacher working in schools today is that before a young person can conceive of themselves as a

citizen, they need to have a clear sense of identity. So to go back to one of your earlier points, one of the things that African-centered schools were crying out for, was that through the schooling system, young people had a sense of themselves, and a sense of their identity first, and then in conjunction with that, the value of their identity within the communities that they come from and the wider community or society. So, for me, the whole notion of citizenship starts with a clearer sense of positive identity for every individual child, every individual student, before they can then conceive of themselves as citizens within a wider community and that's where, as we've been describing it, servant leadership opens up the way for the things that different cultural groups value by way of education, i.e. a sense of self, being one of those values that are legitimized through the schooling process.

JPP: A citizen without a sense of self and a citizen who does not feel engaged and a citizen who keeps on feeling alienated and foreign, is not really a citizen. And that's what mainstream thinking needs to understand – that there are different ways of conceiving a citizen. Or else, by definition, we're going to keep reproducing the traditional marginalizations and alienations.

RCS: Definitely. And that pursuing this concept to the highest level is not at odds with the so called "standards" agenda, because a citizen who cannot feed himself because he cannot read … cannot engage with IT, or his/her fellow human beings, does not have the social skills to hold a relationship or a family together, never mind a job, is not a citizen.

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JPP: This is not an "either/or" as we said earlier… they have to go hand in hand.

RCS: Absolutely, they must go hand in hand.

JPP: But the question becomes: whose standards, whose values are directing the whole process? Obviously, you know through comments I've been making that I concur with the conception of leadership you are proposing. However, there are two possible critiques that I have encountered. One is, when we start talking about a servant or service, some argue, this could lead us to servitude. The other one is that although one may agree with the communal emphasis and with looking at an individual in this organic manner (since it makes more sense than the traditional, competitive excessively individualistic person), however, we may be falling into the trap of romanticizing the communal element. While in fact, we know that there are disputes and disagreements within communities. So, I don't know what you would think about these two possible critiques.

When I speak about servant leadership is to say, service without the servitude, because servant leadership is, for me, both an empowering and ennobling position for both leader and those who are served.

RCS: I think you are right to raise the questions and one caveat that I use when I speak about servant leadership is to say, service without the servitude, because servant leadership is, for me, both an empowering and ennobling position for both leader and those who are served. So, for me it definitely isn't about the servitude, but it is about putting the notion of service first before the notion of leadership. That's the distinction that I would make. You are quite right, communities are in turmoil in many respects… constantly evolving, sometimes regressing, redefining.

So the community, however defined at any given time, in of itself is not all… what we are looking for is a way of operating that is for the greater good of the community. So it's not really pitting one part of a community, one ethnic community's needs above another, one social group above another – it's looking

at what binds us, what is required for harmonious and equitable and just living … what makes for a just society? So when I'm talking about being communal or in the interest of the community, I'm actually thinking about the community in its widest possible sense, including the school community, rather than looking at the distinctions necessarily between different parts of that community.

JPP: So we have to be careful not to fall into the trap of essentializing a community as well, because even within so called black communities or Afro-centered communities or Asian communities, or for that matter, Maltese community, there are differences as well. I mean, I would make a mistake if I assume that you are representing all of the Blacks in the UK.

RCS: Indeed.

JPP: I would fall into a very dangerous trap if I were to do that.

RCS: Yes. But there are some laws of nature at work in terms of how human beings coexist and what we all share in common, which is simply refined somewhat in terms of our cultures. What you want is the best of what these different communities and concepts have to offer…

JPP: I have another question if I may. This is not a critique, it's a question. We spoke earlier about the importance of a robust notion of equity. Where does equity figure out in this conception of servant leadership?

RCS: It should be one of the foundation stones; the reason for servant leadership could and should include the pursuit of equity, to bring about balance, to create the space for human beings and this sounds very aspirational but why shouldn't we be, when we talk about leadership?

JPP: Well, it's a conception – it has to be ideal.

RCS: Absolutely … it is to create the space for us to live at our highest level within the human realm, to actualise Ubuntu. For me, that is what it's about. Therefore, if equity isn't at the basis of it, when inequity has caused so many imbalances in

our world and in our societies and in our communities, then I don't know what is.

JPP: Imbalances such as…?

RCS: Different groups being pathologised, forever residing at the bottom of societies… an imbalance in terms of power, an imbalance in terms of health and wealth and poverty… an imbalance in terms of who has and who has not… an imbalance in terms of where development has been almost strangled, pushed back tens of hundreds of years, if not centuries. Those kinds of imbalances make all of us vulnerable, and so much less than we should be.

The reason for servant leadership should be, among other things, to bring about equity, to bring about balance or ma'at and to create the space for human beings to be human, in the spirit if Ubuntu.

Styles of Leadership: Beyond Skills

JPP: That is very clear to me now. So, if I may now, Rosemary, move to styles of leadership, do you want to comment a bit about styles of leadership or examples of styles of leadership that in your view sort of emanate from or are consistent with the conception of leadership that you have been putting forth?

RCS: I think that we have been talking about collegiate styles of leadership. I think we're talking about styles of leadership that rely on cooperation and trust rather than on fear or leaders who lead through dissonance. I think we're looking at some of the traits coming to the fore that have traditionally in some societies been described as feminine as opposed to masculine – the capacity to empathize, I think it is important, although it is dangerous and overly simplistic to describe it in this way. I think we're looking at leadership styles that are transformative, open to difference, that encourage innovation, that are about activism and change as opposed to containing, controlling and maintaining the status quo and the imbalance of power. I think those are the sort of things that I'm talking about when I think about styles of leadership, I'd want to think some more on it.

JPP: For me these are worthwhile styles. I mean, the other thing that is of a

concern to me in the mainstream discourse about leadership is that it moves at times too hastily to talking about issues of skills. But you seem to be distinguishing between styles and skills. You wouldn't want to argue that leadership preparation does not involve the development of skills. But, in conjunction with the development of skills, one has to develop a set of values and then a set of dispositions and a way of being in the world, which involves certain styles, like the collegiality, the cooperation, the trust, rather than fear and so on and so forth.

RCS: Yes, very much so, and if we were to look at which came first, although I believe that they are parallel journeys in many respects, it's about who you are in your essence – to the extent that it is possible, to develop that, I think there is scope to explore this more within professional development. On IiD, if we look at the programme in terms of which bits of it are about developing your skill set and which bits of it are about nurturing your capacity to be the best leader that you can be, the balance is skewed toward the latter, who you are as a leader, what you bring, essentially, not in terms of skills that can be taught, but in terms of values and principles that cannot – that's the balance. For example, we always start with a paper and presentation from Professor Gus John (2004) on our residential in the UK. He is one of our foremost respected scholars and activists in the area of education for social justice and racial equity. We see it as an essential element of the programme to set the context for aspiring leaders and to particularly ensure that participants appreciate that the spaces that have been created for developing new models of leadership that enable Black leaders to lead authentically have been hard won. It is unusual to be able to have access to people of Gus John's stature and calibre, yet he has given unstinting support to the programme, for which he was the inspiration. Only after the exposition of where we and our communities are in relation to educational policy and practice and where we therefore position ourselves in relation to the equity issues raised, do we then move on to the mechanics of modules on finance, data analysis and so on. Because the skills you need to manage a budget are easily taught to intelligent people. What is more important is how you use the resources available to tackle inequity and in doing so make your values explicit, this is the kind of 'learning' that requires time and practice.

JPP: So then the skills do not become an end in themselves, but the skills

The skills you need to manage a budget are easily taught to intelligent people. What is more important is how you use the resources available to tackle inequity and in doing so make your values explicit, this is the kind of 'learning' that requires time and practice.

become a means of achieving the moral purpose that one would have had envisioned.

RCS: Absolutely and therefore it is ridiculous, in my mind, to focus on the skills before we have defined what those skills would be used to do and why.

Benefits of IiD

JPP: Ok, Rosemary we've been going back and forth between the theoretical and the practical, which is fine. I want to move now more to the practical side and that is to focus a bit on the advantages that you have seen arising from the IiD programme over the last 4-5 years.

RCS: Right, well there have been many advantages, John. One of the main ones has been creating the space for black and global majority leaders to define what they bring to leadership over and above the general competences and skill sets that you would expect from any educational leader. I think one of the great advantages in defining it is that in doing so you affirm it and in affirming it you give them permission to lead authentically. This is one of the things that people say has been the key thing for them, that they have thought about themselves as leaders in a very different way and instead of simply looking at whether their skill set matches that of their white counterparts, they have had the opportunity to identify what it is that makes them black and global majority leaders. Ensuring that they successfully achieve promotion and in contexts where these attributes can be used is vital and much needed because the demographic shifts

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in the UK's cities, suggest that we need much more diverse leadership of our schools, because our school's populations are becoming more diverse. That diversity needs to be reflected in the processes, the behaviours, the aspirations and what the school holds dear, as well as, put crudely, in the skin colour of the people leading those schools. My intention through the IiD programme is to move beyond the simplistic argument of the need for more black and global majority leaders because we need more role models and actually begin to address some of the questions raised in the introduction not least, what is it that these colleagues bring to leadership, what are their values and how would they reconfigure leadership so that they are able to make a difference?

In opening up the discourse about what we mean by diverse ways of leading, inevitably we must ask: What kind of leadership development programmes do we therefore need? So, as well as constantly changing our programme, which is evolving and developing all the time, it's influencing other leadership development programmes. Tutors in IiD are asked to tutor on other leadership development programmes including Masters programmes and the National Professional Qualification for Headship (NPQH). We are beginning, in London at least, to see more culturally literate ways of looking at the competences and skills that future leaders need to lead in diverse and complex contexts, but this remains very much a work in progress.

I think another advantage is that in generally opening up the whole concept of what leadership is and what is required potentially appeals to people who previously wouldn't have considered themselves as leaders and as you know here in the UK we're in the midst of a leadership crisis in that it is estimated that by around 2010 nearly a third of head teachers will have reached retirement age.

I think another advantage is that it generally opens up the whole concept of what leadership is.

That is two years round the corner. So, not only do we need more leaders, but we need more people who previously wouldn't even have considered it, not only considering it but rapidly preparing themselves for it. So to move the discourse away from "these are the kinds of leadership styles," to go back to a previous discussion, what we must create is a space for different leaders to practice leadership in a range of ways. With the experiences of black and global majority leaders being conspicuously absent from the literature on leadership. Leadership preparation programmes such as IiD can lead the way in providing an important and unique opportunity to seek out, hear and include the narratives of Black leaders. At a time of leadership shortage this is a hugely advantageous and a timely way of broadening and deepening the discourse as well as the talent pool.

JPP: So there have been implications for the participants who take the programme, and you are also indicating that there have been some implications with regard to how people conceive of educational leadership, whether they have taken the programme or not. Going back to the participants, have you had feedback from them regarding ways in which the programme has helped them either in making decisions, whether to go into leadership positions or not, or if they have already been in some leadership position, in what way the programme has helped them in their capacity of fulfilling a leadership role?

RCS: Yes, in both of those areas, it's significantly increased their confidence to conceive of themselves as leaders, first and foremost, and then to begin to apply for leadership. It's made them more selective, scrutinizing the kinds of positions that they are going for so that there is a greater fit between the cultures of the organizations that they're going to be going into and the capacity there will be to practice or at least work toward the kind of leadership that they would want to develop. Because we've got to such a critical mass in terms of numbers of teachers in London, that have now been through the IiD programme, we've actually got to the point where teachers are looking for schools where there are other investing colleagues – colleagues who have been through the programme,

because they have a sense that… they will be able to make a difference if they're in an environment where they're not isolated. So it has definitely influenced people in that way. The network is a powerful thing.

Graduates from the programme are seeking one another out after they have done the programme to provide support to one another and to open up spaces for one another.

JPP: So, graduates from the programme are seeking one another out after they have done the programme to provide support to one another and to open up spaces for one another.

RCS: Absolutely.

JPP: I don't know if you have encountered this as you speak with former participants or graduates from the programme. In one of the national studies we have done in Canada with educators (white, black and global majority educators) who claim to be educating with the aim of bringing about social justice and equity, the participants told us that one of the challenges they face is that now that they have become aware of an alternative form of leadership and an alternative and more meaningful way of conceiving of education and doing things in education, they encounter the challenge of possibly being "ostracized" by some of their colleagues and finding themselves in very intense situations where they believe they ought to be doing ABC, but the institutions force them to do XYZ against their will. Have any of your participants raised any of these issues at all?

RCS: Very much so. Very much so, John. Some of the real challenges that they face is that because they're working on a social justice agenda, they will seek out positions where they are most needed. Those are often in very challenging schools, often in Local Authorities with a number of underperforming schools.[3]

JPP: So the schools are…

[3] A Local Education Authority (LEA) was the part of a local council, or Local Authority (LA) in England and Wales that was responsible for education within that council's jurisdiction. This administrative unit of government is now simply referred to as the Local Authority.

RCS: The schools are within local authorities who may have a greater number of schools who are in challenging circumstances so the local authorities are themselves deemed to be failing. So there is a double-whammy.

JPP: And the challenges increase because of the test results…

RCS: Yes. There is a higher level of scrutiny and an understandable level of increased accountability. In those situations where you are a school deemed to be failing the local authority's *modus operandi* will be to intervene and challenge as opposed to develop and support. Both of these things can work against a social justice agenda. In a risk- averse climate innovation or radical shifts in terms of curriculum, pedagogy or even appointments can be seen as inappropriate responses to the school's current predicament. Their moral purpose often leads them to where the need is greatest, but external pressures can if unchecked prevent them from doing what is actually required in those contexts to make a lasting and in some cases radical difference.

JPP: Of course, I want to make myself clear. I'm not referring to these challenges that these educators encounter as a critique of the intent of the programme or the purpose of the programme, but there will be some people who will see it as a critique. There are some people who will see it as a failure of the programme. There are some people unfortunately who will see it as a failure of the social justice and equity vision. I don't see it as a failure of the vision; I see it as a failure of the current system which hinders the social justice and equity vision to be actualized, right? And yet, we need to find ways to support these educators in their leadership roles or else they get burnt out.

RCS: That's right. And that's why we endeavour, both in terms of the tutors that we have teaching on the programme, the content and model of learning we use, to provide a balance between meeting the standards agenda, developing competent as well as confident leaders and delivering social justice.

If the reality of your leadership experience is that you are literally fire-fighting

on a daily basis – I have been in schools where senior people go through periods of having to be preoccupied with the fire bell literally going off every 5 minutes – it becomes a metaphor for the prevailing culture and climate of the school. Lack of engagement, lack of aspiration, inequitable processes, low level efficacy and capacity are generally close relations. Denial and a retreat to that which we feel we can control and contain may be the response of some leaders. If that is the reality and on top of that your exam results are poor and you have low levels of teacher competence, then those basics, the core of the job needs to be attended to as a matter of priority in order for you to create the space to look at the educational experience at a more profound and holistic level and truly address the social justice agenda. In these contexts, attending to these matters is indeed the beginning of the equity vision being actualized.

So we try in the IiD programme to balance the aspiration for equity with the technicalities of how you run a good school wherever that school is on its journey, while keeping your eyes firmly on the horizon in terms of what the schooling process really needs to be about.

I think one of the legitimate critiques of the programme, though, is that we focus, understandably, on our client group – the educators – and have very little impact, again understandably on the context in which those educators will be leading. We do what we can in terms of enabling them to manage the worst excesses of that context and in doing so find their authentic voices as black and global majority leaders. But the criticism remains, and it is my criticism of my programme, that in addressing underrepresentation, simply focusing on one aspect of that under-representation, i.e. the group that is underrepresented, does not in of itself have the necessary impact on the environment that those

If the reality of your leadership experience is that you are literally fire-fighting on a daily basis it becomes a metaphor for the prevailing culture and climate of the school.

people are going into, it runs the danger of simply making the underrepresented group the deficit. So people who haven't experienced the programme could look at it and say that we have "run a little remedial programme for those people to bring them up to scratch or accelerate them into leadership." So we welcome the opportunities that the programme has provided to: (A) interact with other leadership development programmes and influence the thinking and underpinning philosophies as well as the actual practice, and (B) open up the discourse about what kind of leadership is valued and now needed.

JPP: I am not sure that what you refer to as a critique is really a critique of the programme or a misunderstanding about what the programme is all about. It seems to me it is more the latter. At any rate, now this is where it seems to me that ideally the programme could be following the participants and providing more professional development as they are in the field and other people they are working with, but that would go beyond the current purpose of the programme. I'm not saying that wouldn't be worthwhile, but it would be beyond what the programme initially was intended to do. However, it seems to me that there are centers and faculties of education like the one we are in at the moment – The Centre for Leadership and Learning – that have a role in bringing about that bigger change toward equity and social justice in the current mainstream system. We have an entire institute of education that ought to be doing that, and I'm not simply pointing to institutions in England, I would do the same for the Centre for Leadership and Diversity at OISE in Toronto, and so on and so forth.

RCS: And I think, John, that's why I'm glad that we are located here at the Institute of Education within the University of London. At the beginning of the programme four years ago, I had some reticence about the extent to which, as conservative a body as the Institute of Education, and the then emerging school of the London Centre for Leadership and Learning could accommodate me and my thinking. I was never about developing black leaders to fit into models of leadership that stifled the very essence of who they were or could be. We were developing a new kind of leadership paradigm as well as a different cadre of leaders. Four years on I am pleased that we are located here because of the very

reasons that you've just said. Part of their role, part of the London Centre's role, part of the Institute's role, is to challenge the status quo, is to inform policy at a strategic level, is to create a vision for leadership, particularly in urban contexts, but also beyond that, to have us at the heart of that operation. It is as important for us as it is for them in terms of changing the landscape of leadership. The current situation, a narrow set of leadership paradigms for increasingly diverse backgrounds is not sustainable.

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Support for IiD

JPP: This leads to my last set of questions and this is about the kind of support that you got to develop and to run the programme and the challenges that you have encountered while you have been running and developing the programme. In terms of the support … we started this conversation by giving you a chance to identify the qualities of the programme and how you connected that to your own experience as a student, as an educator, and as an administrator at different levels. But of course, as we know, these things don't happen without financial support and without moral support, as well.

RCS: And political support.

JPP: And political support. I think, from what I know, you've managed to get support at all of these levels.

RCS: Yes. And this is one of the things that I will be eternally grateful for – that the programme was very well supported financially for the first three years, to the tune of just under half a million pounds per year through the London Challenge Initiative. This initiative was established to basically explore strategies

for raising levels of attainment in London schools with a specific emphasis on the particular perceived challenges of the urban context– so we are back to the standards agenda.

But within that, at least there was some thinking, however partial, about the role that black and minority ethnic (using their parlance) teachers might have to play in this, especially given the demographic profile of the pupil population. Linked to that was the recognition that there was underrepresentation in the system, irrespective of the standards agenda and so money was found for a course, which I called Investing in Diversity. The question was asked at the university, irrespective of the funding being available, whether there was need for bespoke provision for black and global majority educators, a select few, among them myself were invited to share our thinking. Surprisingly, or perhaps not, the majority said that there wasn't a need for bespoke provision, but accepted that there was underrepresentation and barriers to progression, and that we needed to be influencing the generic leadership courses that were out there to make sure that they were more accommodating of black and global majority needs. I was one of the few that took it a step further and suggested that while there was most definitely a need to influence generic leadership development or preparation programmes one way in which to dismantle barriers to progression was to provide bespoke provision and I had experience of having run such leadership development courses, specifically for black and global majority people over a decade earlier. This was the route to influencing the direction of travel for other generic forms of leadership development. The university said yes, and after further discussions invited me to develop and run the course now known as Investing in Diversity. On reflection to have been given the opportunity, to have had that financial and political backing, has been excellent and we couldn't have got to where we've got to without that.

There was still the danger, and I hope that I'm not being unfair to the university, that in some quarters Investing in Diversity could still have been conceived of if only (slightly) as a deficit model. We haven't got enough black teachers in leadership positions, the unspoken bit of which is that – 'they are incapable or lack motivation or self–esteem' – therefore let's run a course that "gets them up

to scratch." I never came with that concept at all – quite the opposite, black educators at their best are excellent practitioners, without whom the sector would be the poorer. It was an opportunity I couldn't squander.

Black educators at their best are excellent practitioners, without whom the sector would be the poorer.

To have had the space to challenge the notion that teachers from black and global majority backgrounds were underrepresented within the workforce and at leadership levels in London schools because they were inadequate was vitally important. As was the importance of developing a piece of professional development that was cognizant of the very real barriers affecting black and global majority teachers both structural and personal. And to be quite explicit that we needed more black leaders leading differently, what we have gone on to do is **begin** to change both the face and the heart of educational leadership. Creating the space for us to lead radically differently is, I think, a step forward in terms of thinking about diverse leaders and diverse ways of leading. We still have some way to go.

That space was partly afforded to me, but also created by me and those members of the fantastic team who helped develop and deliver the programme, we could have settled for so much less.

I'm sure there are colleagues here at the Institute of Education even now who are not really sure about what IiD is about or whether they actually believe in it, but I would be lying to you if I didn't say that I have had support, but I have had to cultivate it. It required a degree of political astuteness, because one of the things that I was determined to do is to ensure that not only was the money forthcoming, but that ideologically, politicians had some understanding of the underpinning values and principles that informed this. It was also important not to put too fine a point on it, that the Institute of Education and those that held the purse strings, knew that we enjoyed some political support, that is the way these things work. So I took it upon myself to ensure that people like Lord

Andrew Adonis, Schools Minister at the time not only knew of the programme, but understood the principles and our aspirations. It was important to keep him up to speed and briefed about what was happening. I think part of the reason the space has been provided is that there has been that political support from people like Lord Andrew Adonis, Diane Abbot MP, (she is one of our first black MPs in London), as well as the Mayor's office, under Ken Livingstone which was also behind us at the time. You need a broad coalition of political allies, even if you have opposing views on some aspects of policy.

JPP: So this is an excellent example of yet another aspect of the success of the programme, right? It has brought these issues to the attention of politicians, who, I have heard them, in the London Challenge Conference last January, talk about the success and the benefits of such programmes in public, which isn't always easy to do. So obviously, this is a clear indication of the success of the programme. Of course, the other challenge is to move away from the whole issue of numbers – we need more black and global majority educators, and it doesn't mean we don't need, of course we do – but to make mainstream thinking realize and see the moral imperative aspects, so to speak, and the human rights aspect involved in the programme rather than simply the numbers game. This, then, of course leads to the possible impact of the programme on teacher education programmes, on Masters Leadership programmes, and the literature itself. And unfortunately we know that in the literature there is a gap or a lack of literature on leadership that explicitly deals with issues of equity and social justice in a robust way, rather than simply bridging the gap through standardized testing. There is a difference between 'achievement gap' and 'testing gap'.

RCS: And that's why I'm so grateful to you, John, for really forcing me to begin to write the work up – it's so important, people have gained PhDs for less. For me, next year and beyond, documenting the journey will be an absolute priority. and the theoretical underpinnings and realised practice of programmes such as this are written up, and written up by those of us who have created this work in progress.

JPP: It has been a pleasure for me, Rosemary; I've learned a lot, both from you

inviting me to participate in the Investing in Diversity Programme, and also to have this conversation. Before we conclude, then, there are two things I want to ask. Are there any other challenges in the development and in the running of the programme you may want to mention? And then I want to give you a chance to say anything you want to say which I haven't given you the chance to say through this dialogue.

RCS: Yes, there have been challenges and they are certainly challenges that I would want to alert anybody who's thinking of developing similar programmes. We're hoping that IiD will be rolled out nationally in the UK, because at the moment it is only run in London. At a very practical level, the fact that schools or teachers have not incurred costs has opened the way for many more teachers to take advantage of this professional development than might otherwise have been the case. I think it is important in thinking about this initiative to see it as a positive action initiative and therefore we will have to remove as many barriers as possible, finance being one of them.

I think the other thing is that whilst many of the teachers who have come on the programme have been supported by their head teachers – by their principals – to attend the programme, a significant minority have not, and have come on the programme in spite of their head teachers' wishes. In one of our London schools, the expressed wish of the head teacher is that teachers from his school should not come on this programme. The other thing to say about this particular school is that there seems to be a lock down on any kind of professional development, but black and global majority teachers seem to be taking the brunt of that. So, there have indeed been challenges along the way among them an ideological resistance to empowering and politicising black staff.

Let us not forget too that some of the resistance will come from Black and global majority educators themselves who would resist defining themselves in this way seeing this form of development as in some way marginalizing or some kind of special pleading. You will also have to guard against the disappointment that you will feel when such investment has been made in individuals who are not politicized, have no moral purpose or commitment to equity and simply see the

programme as a stepping-stone to promotion. They will all be there, their numbers will be small, but are part of the reality of where we are at.

Because of the kinds of concepts that we are trying to develop, even the use of the term "global majority," is challenged and we are still having ongoing discussions within the University about its usage, but I am heartened by the fact that colleagues here at the Centre and most importantly beyond, seem to be using it liberally and I'm hoping that it will find its way into some of their scholarly writing. It must certainly be a centre-piece for ours, this then changes the mindset. Servant leadership as a model of leadership needs more exploration and more routes for practising it – I had one of the professors here say at the beginning of the Investing course, I have never heard anything about it, don't know anything about it, does it even exist? That same professor came back with glee the other day to say that one of his doctoral students is doing a thesis on servant leadership and it has opened up a whole new world for him as a supervisor of that student and a scholar in leadership. So the challenges and the achievements have been internal and external – more external than internal and I think anybody, any group or university thinking of going down this route need to be cognizant of those very real challenges.

JPP: And as Professor Gus John (2007) has reminded us, of course, there are challenges at the systemic levels.

RCS: Yes, indeed. Some people are still ambivalent here in the UK about bespoke courses for black and global majority teachers, very, very ambivalent about it. Very defensive about creating the space for new knowledge creators – you know, the same academics, authors, the same cannons of literature are referred, refined and regurgitated in these universities and conferences. These very conservative places are often disabled by their custom and practice to be forward looking yet they influence strategy. So to have not only more leaders from diverse backgrounds, but paradigms of leadership that emerge from the cultures of those leaders and to have them amongst the new knowledge creators really does pose challenges for the system, the relevance of academia and the conference circuit. We have to tread carefully but audaciously, and occasionally with a big stick.

JPP: Thank you very much Rosemary. It is these types of conversations which

give me hope as well because I've seen the energy, the inspiration that you bring to people within the field and also your willingness to explain and clarify the values underlying the programme and what is involved in the programme. And also, at times, accepting the possible critiques and objections, and I purposely wanted to do that so we would not be critiqued that we are not thorough and that we are not rigorous. But there are other ways to do thorough and rigorous work. It can be done through dialogue as well.

We have to tread carefully but audaciously, and occasionally with a big stick.

RCS: Thank you very much, John for your patience and understanding, I have truly appreciated the opportunities that this discourse has afforded.

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Karlene Rickard
Rupinder Ahluwalia
Misbah Mann
Tracey Campbell
Barbara Dunn
Remi Atoyebi
Patricia Young

Administrator

Margaret Turner

NOTES ON THE AUTHORS

John P. Portelli is Professor, Co-Director of the Centre for Leadership and Diversity, and Associate Chair of the Department of Theory and Policy Studies at the Ontario Institute for Studies in Education, University of Toronto. He teaches in the graduate programmes in Philosophy of Education and Educational Administration, and the pre-service programme. His research and teaching focus on: issues of democratic theory and educational policy, leadership and pedagogy; student engagement and the curriculum of life; standardization, equity and "students at risk"; analysis and critique of neo-liberalism in education. He has published eight books (including two collections of poetry). He has been involved in three major national projects: *Student Engagement in School Life and Learning* (1996-1999), *Toward an Equitable Education: Poverty, Diversity and 'Students at Risk'* (2004-2007), and *Pedagogies at Risk: Just Schooling and Accountability Discourses* (2005-2009).

Rosemary Campbell-Stephens is the Director of RMC UK Ltd. She is a consultant trainer in leadership and currently one of two consultants leading on the diversity strand of the National College for School Leadership's succession planning strategy. She has combined public speaking and community activism with a professional life supporting organisations at a

strategic and operational level to address issues of equity and diversity. Within the broad field of leadership, race equality, equity and social justice, her particular interests lie in not only diversifying the face of educational leadership, but enabling a new cadre of leaders to lead radically differently.

Rosemary developed Investing in Diversity (IiD), for the London Centre for Leadership in Learning, Institute of Education, University of London. This leadership preparation programme has had 1000 teachers complete it in London, doubling the number of Black Headteachers and other senior leaders in some London boroughs. The programme was rolled out in Leeds in March 2009, and has inspired a sister programme that will be launched in Toronto, Canada, in the autumn of 2009. Investing in Diversity is accredited by the University of London.

Rosemary's expertise is based on her experience, as a teacher, deputy and head teacher in the secondary sector, OFSTED inspector, local authority officer, consultant and public speaker in a career spanning nearly 30 years.