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Global Journal of Transformative Education

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Introduction: Volume 1 of the Global Journal of Transformative Education

Michael T. Ndemanu & Serafín M. Coronel-Molina, Editors in Chief

The *Global Journal of Transformative Education* (*GJTE*) is a newly founded open-source, peer-reviewed journal created to share research and practical applications related to transformative education in the entire spectrum of educational settings around the world. *GJTE* publishes scholarly research manuscripts, articles on teaching strategies, transformative teaching strategies, curriculum frameworks, and reviews of educational resources that support transformative teaching and learning in PK-20 institutions as well as in adult education programs.

The articles published in this inaugural issue of *GJTE* were presented at the World Conference on Transformative Education (WCTE) in Kakamega, Kenya in July 2018 under the theme, "Rethinking Curriculum, Pedagogy, and Research in Africa." All the papers underwent a blind review process prior to be considered for publication. WCTE was organized against the backdrop of outmoded education systems in Africa; that the systems are far removed from its socioeconomic and political realities; that they are the legacies of European colonial rules, thus they are antiquated and are not designed to solve African contemporary problems. Thus, there was a need for scholars, P-12 teachers and policymakers to meet and discuss ways to move away from educating children just for basic literacy and numeracy skills to providing them world-class education for competitive interconnected global economies. Such a bold move required a quasi-volte-face shift in how educators rethink the content of the curriculum, school, teaching, learning, leadership, and research across Africa.

For readers to have an insightful grasp of the articles' contents in this inaugural issue, the editors of GJTE have chosen to provide succinct definitions and explanations of transformative education concept. Transformative education within the framework of this conference is defined as the act of re-conceptualizing the knowledge gained in school and through lived experiences and applying it in both academic and non-academic real-life multifaceted contexts. It entails instilling critical and autonomous thinking in learners in ways that help them to interpret new information independently and collaboratively rather than being mere recipients of knowledge and worldviews of others. According to National Science Foundation, "transformative research involves ideas, discoveries, or tools that radically change our understanding of an important existing scientific or engineering concept or educational practice or leads to the creation of a new paradigm or field of science, engineering, or education. Such research challenges current understanding or provides pathways to new frontiers" (2007, p. v). To transform Africa into a place of great political stability, economic opportunities, harmonious social order, rich in innovative technology and enviable inventions, policy makers and educators must be ready to shun a Victorian-Age education system which is already antiquated, and instead embrace creative, critical, problem-solving, and project-based instructional strategies which are catalysts to groundbreaking

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inventions, sound economic growth, and globally competitive workforce.

To this end, we introduce readers to a variety of articles whose contents are designed to disrupt and upend readers' thinking about education and share its potential for radical transformation of minds if the curriculum and pedagogy are methodically and effectively designed. The first article of this issue addresses the fundamental curriculum question, "What knowledge is worth knowing?" The rest addresses an overarching question dealing with the most effective instructional methods like, "What instructional methods of delivering the content to the content to learners is most effective in achieving transformative outcomes in learners?

Teresia Mbogori and Winnie Mucherah in "Nutrition Transition in Africa: Consequences and Opportunities" discuss the ramifications of nutrition transition in Africa that is stemming from the Westernization of their African diets. In this article, they offer educational solutions through which the phenomenon of nutrition transition can be disrupted and a return to the consumption of whole grain diets and traditional vegetables embraced. In a nutshell, their article offers readers to rethink a food and nutrition curriculum in Africa.

In their second article, "Examining Child Development from an African Cultural Context," Winnie Mucherah and Teresia Mbogori, delve in to the importance of considering child development and his/her culture in an effective learning environment. In their article, they explore issues like indigenous language development, childbirth practices, self-esteem, and self-concept and how they impact African child's self-worth and identity development. All these factors are important in designing a curriculum and pedagogy that optimize learning outcomes.

In connection with optimizing learning outcomes, Tom McConnell, Joyce Parker, and Jan Eberhardt in "Problem-Based Learning for Responsive and Transformative Teacher Professional Development," discuss "a research-tested model of Professional Development (PD) that uses the analytic framework of Problem-Based Learning (PBL) to support professional learning. Evidence suggests that PBL is effective in changing content knowledge and pedagogical practice. To teach content, facilitators engage teachers in learning activities designed using common PBL structures."

Still in line with pedagogy, Brian David Lozenski in "Constructing a dual-subjectivity: Understanding the intersection of Ethnic Studies and YPAR" examines "the outcomes of using participatory action research with youth (YPAR) as an entry point into Africana Studies. The author draws from empirical research and anecdotal narratives to document a program where youth of African descent in the US engage in Ethnic Studies through the lens of action research."

In the article, "Anthropological methods in curriculum instruction for learners in informal education for Abagusii of South Western Kenya," Gilbert Nyakundi Okebiro proposes indigenous instructional strategies for impacting knowledge to children in ways that lead to more transformative and effective education.

Antonette Lorraine McCaster's article, "Adult Education and Dialogue: Utilizing Project-Based Education as a Method to Provide Transformative Change in Both Students and Teachers" argues that both communication and motivation are primary drivers of transformational learning in adult education. She asserts that "combining project-based education with adult dialogue education provides a transformative method of education that encourages student-driven, collaborative project-based learning as well as opportunities for teachers to reflect upon their epistemology and pedagogy."

In "Inclusive Practice and Transformative Leadership Are Entwined: Lessons for Professional Development of School Leaders in Kenya," Rose Opiyo discusses the concept of transformative leadership in inclusive education for Learners with Special Needs as a broad approach to education that seeks to interrogate the inclusive leadership

skills of school leaders as they seek to address human diversity issues in their schools.

Invitation to Prospective Authors

We invite authors keen on transformative education from all walks of life to consider GJTE as an avenue for dissemination of their ideas germane to curriculum and teaching. GJTE accepts submissions for its Open Call, with no deadlines for submissions, and no publishing fees for authors. The journal's website includes Author Guidelines to help prospective authors with formatting specifications, and an online Submissions system to help with the submission, review and editing process. New authors are invited to register in the system. GJTE also invites readers to join our Editorial Board of Reviewers by selecting the "reviewer" role and indicating content expertise.

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The Global Journal for Transformative Education (GJTE) is a singular publication venue. Despite the great amount of time and effort we have invested for its conceptualization, development, implementation, production, and publication of this inaugural volume, we could not have done all this by ourselves. Both the conference and this volume are the results of the hard work and dedication of many people. First of all, our profound gratitude goes to the Global Institute for Transformative Education (GITE) and its Founding Members for their sustained sponsorship to make this volume happen. We are deeply thankful to Tom J. McConnell who provided us invaluable assistance in his role as Managing Editor taking care of the daily operation of *GJTE*. We are also grateful to our colleagues who serve on the Board of Reviewers for their time and diligence in the review process. We also owe a debt of gratitude to Professor Eng. Frederick Otieno, Vice Chancellor of Masinde Muliro University of Science and Technology (MMUST) not only for his early buy-in to this concept of transformative education but also for funding and hosting the conference. We also thank Fred Bay of The Bay & Paul Foundation and Ball State University for sponsoring our three keynote speakers and for sponsoring some schools to attend and showcase their transformative activities at the conference.

Our profound gratitude goes to all the participants in the World Conference on Transformative Education (WCTE), especially to the following: Dr. Kofi Marfo, Professor and Foundation Director, Institute for Human Development, Aga Khan University (South-Central Asia, East Africa, and United Kingdom); Nkem Khumbah, lecturer and member of the STEM-Africa Initiative at theUniversity of Michigan; Justo Méndez Arámburu, co-founder and former President of Nuestra Escuela in Puerto Rico; and the Hon. Wilson Sossion, Secretary General Kenya National Union of Teachers.

We also owe a special debt of gratitude to Rev. Professor Achoka JSK, PhD, MKNAS Director of Research and Postgraduate Support, MMUST, Kenya and to Dr. Judah Ndiku, Executive Dean School of Education at MMUST for his leadership and commitment to the conference from day one of the conference initiative till the conclusion of the event. Without him and his closed collaborator, Prof. Achoka, the conference would not have recorded a major success.

The successful outcome of the conference was due, in great part, to the careful organization and planning that took place beforehand. Therefore, we are also deeply grateful to the following WCTE conveners: Drs. Michael Takafor Ndemanu, Serafín M. Coronel-Molina, Daniel Baron, Winnie Mucherah, Kennedy Bota, Bryce Smedley, and Teresia Mbogori for playing key roles in the organization of the conference. Our special thanks to all the MMUST faculty, K-12 pupils and their teachers, drivers, custodians, MMUST students, caterers, dance groups, Golf Hotel staff, etc who all served in different capacities as well as played considerable roles that went a long way to enhance the experiences of the conference participants.

Last but not least, we are profoundly grateful to all the contributors to this inaugural volume for choosing *GJTE* to publish their work. Many thanks to the Indiana University Library System and its IUScholarsWorks system for hosting the *GJTE*'s website and to Sarah Hare for helping us with all the details related to the online platform where *GJTE* is located. Without the generous assistance and contribution of all these fine people and institutions, *GJTE* would never have become a reality, and this inaugural volume would never have seen the light of day.

Michael T. Ndemanu & Serafín M. Coronel-Molina

Editors in Chief
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Nutrition Transition in Africa: Consequences and Opportunities

Teresia Mbogori[1] and Winnie Mucherah[2]

Abstract

Nutrition transition, defined as a shift in dietary patterns and energy expenditure, is a major concern worldwide and especially in low- and middle-income countries. Nutrition transition is linked to an increased prevalence of metabolic disorders and non-communicable diseases such as obesity, diabetes and cardiovascular diseases. In regions such as the sub-Saharan Africa, prevalence of overweight and obesity has steadily increased in the recent years despite the high prevalence of hunger and malnutrition. Factors that have contributed to nutrition transition include urbanization, socio-economic developments and technological advancements. Food consumption in some households has shifted to diets rich in fats and oils, calorie-based sweeteners, and animal-based products high in saturated fats (diets commonly referred to as "western diets"), from traditional African diets based on legumes, whole grain products and traditional vegetables. Opportunities to slow down the effects of nutrition transition in Africa may exist through education and policy changes that are culturally sensitive.

Keywords: Nutrition transition, Health and development, Malnutrition, Traditional African diet

Introduction

Malnutrition, a condition that refers to deficiencies, excesses or imbalances in a person's intake of energy and/or nutrients, remains a major hindrance to the social and economic development of a country especially in Sub-Saharan Africa (Bain et al., 2013). Macronutrient and micronutrient malnutrition in women and children increases their vulnerability to infections which increases the levels of childhood and maternal mortality (Stein, 2010). Stunting due to chronic hunger is associated with inadequate cognitive development which reduces the learning abilities and productivity of the child later in life and leads to the vicious cycle of poverty and malnutrition (Vorster, 2010). Similarly, overweight and obesity causes an economic and social burden to the country due to high costs of its management (Allender & Rayner, 2007). Many Sub-Saharan African countries are struggling with both undernutrition and overweight, also known as the double burden of malnutrition. This has been attributed to the rapid nutrition transition being witnessed all over the world and especially in developing countries.

Nutrition transition, defined as a shift in dietary patterns and energy expenditure, is a major concern worldwide and especially in low and middle-income countries (Popkin, 1994; Popkin, Adair, & Ng, 2012). Nutrition transition in the Africa is linked to increased prevalence of metabolic disorders and non-communicable diseases such as obesity, diabetes and cardiovascular diseases (Bosu, 2015). In sub-Saharan Africa, prevalence of overweight and obesity has steadily increased in the recent years despite the high prevalence of hunger and malnutrition (Tzioumis, Kay, Bentley, & Adair, 2016). Consumption of high energy dense foods such as soft drinks and deep fried foods has replaced the traditionally consumed foods that were high in whole grain cereals and vegetables in most African homes. In addition, improvement in infrastructure and economic status has reduced the duration and intensity of physical activity among children and adults (Steyn & McHiza, 2014).

Full listing of authors and contacts can be found at the end of this article.

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Several studies have reported on the extent and consequences of nutrition transition and the double burden of malnutrition in Africa (Abrahams, McHiza, & Steyn, 2011; Steyn & McHiza, 2014; Steyn, Nel, Parker, Ayah, & Mbithe, 2012). Some of the main consequences include development of chronic diseases such as diabetes, high cholesterol levels and high blood pressure and cardiovascular diseases (Albala, Vio, Kain, & Uauy, 2002). These consequences are of great impact especially on the health care systems in African countries as these countries are still struggling with maternal and childhood undernutrition and micronutrient deficiencies.

Childhood is a very critical period in the development of an individual. While nutrition transition affects all stages of development, infancy and childhood stages are more likely to experience a greater impact. Fortunately, it is easier to change or modify behaviors at young ages than it is to change behavior of adults. Most studies done on nutrition status in children in African countries mainly focus on increasing food intake to prevent undernutrition and very few studies investigate the changes in dietary patterns of the children that could lead to overweight and obesity later in life. Therefore, the purpose of this paper is to describe nutrition transition and highlight some of its consequences in children as well as to suggest some opportunities to mitigate the effects of nutrition transition within the African context.

Nutrition Transition

Nutrition transition was first described by Popkin (1994) as shifts in dietary patterns that are reflected through changes in body size and composition. Popkin proposed five patterns of nutrition transition which represent the different stages of dietary changes in a population. First pattern is referred to as *"hunter gatherer"* and it describes the diets consumed in the hunter gatherer period if human evolution. These diets were high in carbohydrate, fiber and low in saturated fat. Also, activity levels were high and obesity rates were very low. The second pattern is referred to as *"famine"* and it describes a period in time where there was food shortage that led to a decrease in dietary diversity and adequacy. Also, towards the end of this period agricultural revolution occurred and societies that were more civilized were able to feed their population. Although this stage mainly occurred in the 18th century in the developed countries, many places in sub-Saharan Africa are still dealing with famine today.

"Receding famine" is the third pattern and it is one where many countries made great progress in reducing chronic hunger and famine and the consumption of fruits, vegetables and animal products increased. However, at this stage, physical activity levels started to decrease which could have been attributed to technological development. The fourth pattern *"overeating and obesity related diseases"* is characterized by diets that are high in fat, cholesterol, refined sugars, accompanied by sedentary lifestyles. This pattern is currently being observed all over the world especially in developing countries. Finally, is the *behavior change* pattern which describes behaviors similar to the first stage where there is increase in intake of fruits and vegetables and reduction in the consumption of refined carbohydrates. These changes are currently being observed mainly in developed countries as a response to increase in chronic diseases. Most of the work in nutrition transition mainly focuses on the fourth and fifth patterns.

For the African population, nutrition transition could be described following patterns three through five with most of the population quickly moving towards stage four (Popkin, 2004). As undernutrition and micronutrient deficiencies persist, overweight and obesity rates in African countries have shown a steady increase that has exceeded the prevalence of underweight since 1980 (Black et al., 2013). Shifts in dietary patterns have been mostly observed within the adult population, however, there are concerns that changes in infant and children feeding practices might soon shift to the young population as has been observed in developed countries.

Traditionally, the main types of food introduced to infants across Africa were plant based cereals made from mainly maize, sorghum, wheat or millet (Gibson, Ferguson, & Lehrfeld, 1998). Although intake of cereal based complementary foods is usually associated with insufficient intakes of iron, calcium and zinc (Gibson et al., 1998), in some communities, amaranths, milk, soy, fish and edible termites are used to enrich cereal based foods (Konyole et al., 2012). With changing diets and improvement of social economic status among African families, infants are now introduced to foods high in fats and sugars as part of complementary foods (Popkin et al., 2012). These foods are energy dense instead of nutrient dense and research has shown that such foods may lead to adulthood diseases such as type 2 diabetes during childhood and later in adult life (Steyn & McHiza, 2014).

Consequences of nutrition transition

In general, nutrition transition affects everyone in the population regardless of age. The most common outcomes are chronic diseases such as diabetes and cardiovascular diseases (Delisle, Agueh, & Fayomi, 2011). While the developed countries have the resources to deal with the rise in these conditions, African countries are still dealing with undernutrition especially in children which in itself exerts a lot of strain to the health care system in Africa (Salam et al., 2015).

Maternal malnutrition during pregnancy, inadequate breastfeeding and poor complementary feeding practices are associated with malnutrition in children. During pregnancy and lactation, nutrient needs increase making these periods nutritionally-vulnerable stages for women of child-bearing age (Khayat, Fanaei, & Ghanbarzehi, 2017). Undernutrition in mothers is a cause for concern due to the impact adequate maternal nutrition has during the critical 1,000-day period from pregnancy to the first two years of the child's life (Woo Baidal et al., 2016). Similarly, obesity during pregnancy has been associated with poor health outcomes of the pregnancy such as increased risk of caesarian delivery, childhood overweight and obesity, diabetes in later life for mothers and obesity in adolescence for the children (Poston, Harthoorn, & van der Beek, 2011; Valsamakis, Kyriazi, Mouslech, Siristatidis, & Mastorakos, 2015).

The immediate effect of poor nutrition during the early years of a child is morbidity and mortality and, delayed cognitive, social-emotional and motor development (da Cunha, Leite, & de Almeida, 2015), While the long-term effects include impairment in, intellectual ability, work capacity, reproductive outcomes and overall health during adolescence and adulthood (da Cunha et al., 2015). Infants born to undernourished mothers are likely to be undernourished as well at birth and if they experience rapid weight gain in childhood, they are much more likely to suffer from diabetes and cardiovascular diseases later in life than children who were not undernourished at birth (Victora et al., 2008). This means that in developing countries such as sub-Saharan Africa, greater efforts should be directed towards minimizing rapid dietary shifts towards consumption of high energy dense foods by children to mitigate possible development of chronic diseases in future life.

Opportunities to slow nutrition transition in Africa

Nutrition transition is inevitable as countries continue to expand their infrastructure and economic development. However, there are ways that the society can be more vigilant in order to slow down the progression. Many countries globally are working towards behavior change so that people can move from consumption of highly processed energy dense foods to increased intake of fruits and vegetables. However, in Africa there are communities, still experiencing famine, consuming diets high in fruits, vegetables and whole grains, and those that have adapted more westernized diets. This means that when planning interventions to slow down nutrition transition, these three levels should be considered. Interventions are needed to improve food production for those experiencing famine, nutrition education on the importance of maintaining traditional African diets are needed for those who are still consuming diets high in fruits, vegetables and whole grains and behavior modification interventions are needed for those who have adopted a more westernized diet.

Education

One avenue that nutrition and health related information is shared is through the formal schooling system. Nutrition and health related programs that are offered through school platforms have been shown to improve the health and nutrition status of the poor and vulnerable children in low and middle income countries (Sarr et al., 2016). For example, school meal programs common among many African countries encourage children to go to school because of the promise of a meal (Alderman, Hoddinott, & Kinsey, 2006). For the most part, foods served in schools are sourced from local farmers and local markets and are therefore more likely than not to include traditional African diets rich in vegetables and whole grains. However, as nutrition transition progresses, there is a possibility that foods offered in schools might change into a more westernized diet that is more convenient and cheaper for the schools.

In a school setting, nutrition education can benefit the children, teachers as well as staff by providing them with the tools for healthy eating. Including nutrition education in the school curriculum is could help slow down the effects of nutrition transition, however, it has to be sensitive to the African context. Nutrition education curricula need to be linked to locally grown foods, cultures and diversity as well as environmental sustainability. This means that examples used in instruction should be based on healthy foods that are locally available and accessible to the children instead of using examples of foods that are

foreign to the community.

Some studies that have evaluated the impact of nutrition education in schools especially and have shown positive outcomes in the nutrition and health status of the students. However, these studies focus more on undernutrition and not overweight and obesity (Walsh, Dannhauser, & Joubert, 2002). It is noteworthy that prevalence of overweight and obesity in children is still low in sub Saharan Africa and therefore could be the reason behind lack of obesity-based interventions. However, this makes it the ideal time to introduce nutrition education in the school curricula to minimize adoption of unhealthy dietary patterns among school going children.

Research and policy

Researchers and policymakers have an opportunity to work with individuals and communities in African countries to try and slow down the negative effects of nutrition transition especially on children. From the documented literature, it is evident that there are a number of intervention activities that focus on mitigating the effects of acute food shortage. These interventions are mainly funded by international donor agencies. The main challenge with donor agency funded interventions is that they tend to focus on the agency's key interests that might not entirely reflect the needs of the society. For instance, many UN agencies work in the dry areas to provide food aid in form of ready to eat formulas for severely malnourished children and food rations for the moderately malnourished children. While this is a noble cause that has been done over the years, the real cause of severe malnutrition, which is poverty and low productivity has not been adequately addressed. Therefore, a cycle develops whereby malnourished children are rehabilitated but when they are out of danger, they fall back into the malnourished state due to the conditions that initially made them malnourished. In addition, most of the international donor agencies are very unlikely to engage in behavior change interventions that are needed for slowing down the effects of nutrition transition.

To effectively address nutrition transition, stakeholders need to work with communities to ensure that the magnitude and severity of adopting a western lifestyle are understood by the community members. To that end, there are a number of questions about people's perception of the changing nutrition status and dietary intake that need to be evaluated. For example, 1) How do individuals in African settings perceive consumption of westernized diets high in refined sugar and fat as compared to consumption of traditional diets high in fruits and vegetables and whole grains? 2) How does the community view overweight and obesity either in a child or an adult? 3) Are community members educated on the dangers of overweight and obesity that result from high calorie intake with sedentary behavior? 4) What are African governments doing to ensure that overweight and obesity do not reach alarming levels as those being witnessed in some of the developed countries? Some of these questions have been explored to some extent. For example in South Africa, a qualitative study among children found that some teenagers perceived being overweight and obese to be desirable especially by parents because it was an indication of happiness (Puoane, Tsolekile, & Steyn, 2010). Another study found that being underweight might be perceived as suffering from HIV or AIDS hence undesirable (Okop, Mukumbang, Mathole, Levitt, & Puoane, 2016). Such feedback indicates that before beginning a behavior modification intervention, education is needed to discount some of those beliefs and come up with mutually acceptable interventions. Also, some countries have developed policy documents that are geared towards curbing the increase in overweight and obesity. However, evaluation of such policies needs to be done.

Conclusion

There is sufficient documentation on nutrition transition in African countries. Consequences of nutrition transition are more severe in African countries than in developed countries as they pose a double burden of undernutrition and obesity to the community, households and individuals. Children in such households end up with developmental challenges and are more likely to develop adult diseases such as type 2 diabetes in childhood. Very few studies investigate the understanding and perception of individuals and communities towards the components of nutrition transition such as increase in energy intakeor increase in adiposity. Such studies are important because it is sometimes perceived that consumption of western diets and being overweight or obese are a sign of improved social economic status. This, therefore, may hinder government and other stakeholders' efforts towards slowing down the effects of nutrition transition. There are opportunities to slow down the effects of nutrition transition through education, policy and research. Food and nutrition topics that emphasize on consumption of traditional African diets and discourage the consumption of

western diets could be introduced into the schools' curriculum. At policy level, national programs aimed at reducing hunger and malnutrition could focus more on ensuring intake of nutritious foods that are culturally appropriate and locally grown where possible.

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Examining Child Development from an African Cultural Context

Winnie Mucherah[1] and Teresia Mbogori[2]

Abstract

Human development is multifaceted and characterized by physical, cognitive, social and emotional aspects. This development is strongly shaped by one's socio-cultural context. It is impossible to separate one's culture when explaining their development fully. The purpose of this paper is to critically examine key issues in child development through the lens of an African context. These key issues include language development, child birth practices, self-esteem, self-concept and identity development. Language is a powerful tool of communication that consists of words used by a community. It enables us to pass down information from one generation to the next and creates a rich cultural heritage. For this reason, this paper examines the languages that are used in African schools and how they impact the development of an African child. Another important issue that needs to be examined within the African context is the birth process. Even though childbirth is considered a natural event, it takes place in different contexts and parents make important choices about conditions surrounding birth. The people who help a mother during birth vary across cultures and these childbirth settings and attendants impact the mother's experience, particularly with regards to how she will interact with her child after birth, which consequently influences child development. Finally, self-esteem, self-concept and identity development are strongly embedded in one's cultural context. A healthy self-esteem and positive self-concept impacts a strong identity development. To gain a better understanding of these key concepts within the African cultural context, the framework of Vygotsky's social-cultural theory will be utilized.

Keywords: Child development, African Culture, Self-esteem, Self-concept, Identity

Introduction

The development of a child is multifaceted and characterized by several dimensions including the physical, cognitive, social and emotional aspects. This development is strongly shaped by one's socio-cultural context. It is impossible to separate one's culture and context in fully explaining their development. For example, constructs like motivation for academic achievement, self-concept, self-esteem, and identity development can only be adequately understood within one's social-cultural contexts and values (Mahn & John-Steiner, 2013). What motivates a student in Kenya to achieve academically may be totally different from what motivates a student in the United States to achieve (Mucherah, 2008; Mucherah & Yoder, 2008).

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Unfortunately, most frames of reference in explaining "optimal" development seem to be based on the Western and European standards (Schwartz et al, 2013). Almost all examples given in textbooks are Western and or European based, hardly any from an African perspective, unless it's explaining "inadequate" development. In addition, research given in support of discussions used to explain development in Africa or other developing countries tend to be conducted by Westerners, with few African first authors. Furthermore, majority of African scholars tend to interpret their research findings within the Western and or European framework. Clearly, there is a need to increase research productivity from Africa and by African scholars. It is paramount that the African scholars interpret their research findings through the African lens. The world is becoming a global village and Africa has to participate in this endeavor by

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actively participating in empirical-based research and share with the world the unique aspects its culture contribute to understanding children's development. Clearly, there is a need for transformation in the education system on the continent of Africa. The ideal place to start cultivating this transformation is through schools, starting from early childhood education. This paper will address five key aspects of child development that needs to be critically examined within the African context. They include language development, child birth approaches, self-esteem, self-concepts, and identity development. In addition, these conecpts will be examined within the framework of Vygotsky's socio-cultural theory.

Social Cultural Theory

The sociocultural theory, developed by Lev Vygotsky, posits that social interaction and culture plays an important role in children's construction of knowledge. According to this theory, culture and social interactions are indispensable to children's interpretations and understanding of cultural expectations (Bodrova & Leong, 2007; Vygotsky, 1962). In Vygotsky's view, knowledge is distributed among people and the environments in which they live. These environments are embedded in the cultural contexts of family, school, media, legal and religious institutions, and community organizations. According to Vygotsky, children's social interaction with more skilled adults and peers is inseparable from their knowledge development. Through this interaction, they learn to use the tools that will help them adapt and be successful in their culture. For example, if you regularly interact with children in their native language, you not only advance their language skills but also communicate to them that their native language is an important aspect of their culture. Therefore, this theoretical approach suggests that the knowledge, perceptions, attitudes and beliefs about language, childbirth practices, beauty, self-concept and identity development among African children is advanced through interaction with others within the sociocultural contexts.

Early Childhood and Language Development

There is a need to engage teachers, scholars and policy makers in discussions on the cultural contexts influencing children's development. For example, an intentional examination of the early childhood curriculum is warranted. How are children introduced to formal education? What aspects in the curriculum promote the African culture? When teaching the alphabet, what examples are given to support each letter of the alphabet? For example, A is for… The colonial education used Western and/or European based examples such as A for Apple. Most children, particularly those in the rural areas have never seen an apple! Unfortunately, this is still being used in early childhood education in Kenya despite gaining independence in the early 60s. What languages are used for instruction in schools? An examination of the school systems in most African countries, particularly in Kenya, reveal foreign languages are the main languages of instruction. How many African languages are encouraged or simultaneously used with the foreign languages such as English or French?

In some countries, children are punished for using their native language at school, and this can have a negative effect on children if they become ashamed of their native language (Mucherah, 2008). Furthermore, punishing children for using their native language sends the message that their language is not important. This is unfortunate because children should be encouraged to maintain their native language while learning a second language as research shows children can pick up many languages simultaneously (Thomas & Johnson, 2008). Furthermore, compared to adolescents and adults, children have the ability to pronounce words with a native-like accent in a second language if it is introduced early (Neville, 2006). Therefore, instead of punishing children for speaking their heritage language at school, teachers should be trained so that they can effectively use both/all languages for instruction. There is a need for more resources to be invested in training teachers to be culturally responsive in their instructional practices, and also to abolish practices such as humiliating or beating students who speak their native language in school. This is a problem because in some cases, parents tend to be happy when these children can not speak their native language. According to Ngugi Wa Thiong'o (1986) these parents may not realize it but they have been programed by the colonial mentality. Africans have to decolonize their mind in order to embrace their native languages (Thiong'o, 1986). Ngugi goes on to say that historically, English came to be seen automatically as the language of intelligence and African languages as peripheral. This was a conscious program enacted by all colonial powers. However, the colonial period is long gone and it is time for African education systems to re-examine their educational mission and practices. African have access to many languages and this is a signifcant resource because

children who are fluent in two or more languages perform better than their single-language counterparts on tests of control of attention, concept formation, analytical reasoning , inhibition, cognitive flexibility, cognitive complexity, and cognitive monitoring (Bialystok, 2001, 2007, 2011; Bialystok & Craik, 2010).

Ironically, in most cases children who speak more than one native language in Africa feel inferior to those who speak only one foreign language such as English or French. It would be in the interest of the children and the African culture in general, to promote and combine both the native and foreign languages for instruction at school. There is some hope in Kenya because the current curriculum is emphasizing the use of Kiswahili, which is the national language. In addition, the Ministry of Education in Kenya has reintroduced African languages which has promoted a publishing house like East African Educational Publishers to issue numerous books on how to learn different mother tongues in Kenya such as Dholuo, Ekegusii and Kiluhya (Ministry of Education, 2015). Despite this glimpse of hope, most Kenyans prefer their children to be fluent in English, even if it is at the expense of the national and heritage language (Mucherah, 2008). Kenji Hakuta (2001, 2005) support the combined heritage and foreign language approach because children have difficulty learning a subject when it is taught in a language they do not understand. Furthermore, when both languages are integrated in the classroom, children learn the foreign language more readily and participate more actively. Of great significance, children recognize the value of their heritage language and embrace it with pride.

Childbirth within the African Context

Childbirth commences the process of child development. For centuries, the process of childbirth occurred in the homes. In the Kenyan culture, particularly the Luhya culture, there are women who help a mother during childbirth, they are referred to as birth attendants. These women are experts in customary midwifery and are known and respected in the community. This practice minimizes the stress of a pregnant woman since the midwife is usually familiar with the women whom she assists in the childbirth. Less stress during child birth promotes relaxation in the mother and enhances the childbirth experience. This positive experience enhances the parent-infant interaction after birth, which increases positive social and emotional development of both mother and infant (Kennell, 2006). However, this trend is gradually changing and children are being delivered at the hospital by nurses and doctors. This is all good, if this is done for the sole purpose of hygiene, minimizing infections, and for the purpose of safety of the infant and the mother. Unfortunately, home deliveries are now frowned upon while hospital births are viewed as progressive because in the Western world like the United States, 99% of births take place in the hospital (Martin et al, 2005). The problem is, not every family in Africa can afford the hospital bill nor the means to get to the hospital in time for a safe delivery. It would therefore be helpful for the traditional mid-wives to work alongside a trained nurse and doctor so that emergences are taken care of if they happen, and the traditional mid-wifery expertise is preserved.

Not surprisingly, and fortunately, in most African cultures, midwives or women who help with child birth are very common and research shows for low-risk women, midwife-led delivery is characterized by a reduction in procedures during labor and increased satisfaction with care (Sutcliffe et al, 2012). This is not unique to Africa because midwifery is practiced in most countries throughout the world (Jesse & Kilpatrick, 2013). This is important because mid-wives are usually community members who can eaily be sort for advice after the baby is born, unlike the hospital birth where the nurses and/or doctors are not easily accessable. In addition, the mid-wives speak the same language as the new mother, therefore, communication is easy and cultural expertise on how to care for the newborn is shared. This is important because this communication of what to do after the baby is born helps the mother to relax and bond with her baby. In some cases, hospital deliveries can be cold and distant especially for mothers from rural and low income families. Sometimes, the language used by doctors is not understood by the mother, which can make the mother feel inept as a parent. Feelings of incompetence can affect parent-infant interacrion after birth. Physicians believe that during the period shortly after birth, the parents and newborn need to form an emotional attachment as a foundation for optimal development in the years to come (Kennell, 2006). In some mother-infant-pairs, including preterm infants and mothers from disadvantaged circumstances, early bonding may establish a climate for improved interaction which promotes optimal child development (Kennell, 2006). It would therefore be beneficial for the medical profession to tap into this expertise by working together with the midwives to reduce the stigma attached to home births and promote safe births for

low-income mothers. This will also preserve the natural and African cultural funds of knowledge. This expertise has been passed on from generation to generation and if the current hospital deliveries continue, Africa will lose this valuable skill. According to the socio-cultural theory, knowledge is learned and shared through social interaction and engagement in culturally valued activities. Therefore, trained medical professionals working alongside traditional mid-wives sends the message that this is a valued expertise in the African culture.

Self-esteem and Self-concept

Another key concept in children's development is self-understanding which includes self-esteem, self-concept and identity. Children's conceptions and understanding of self is their cognitive representation and is the central aspect of their personality and psychological well-being (Harter, 2012; Rochat, 2013). A child's self-understanding is based, in part, on the various roles and membership categories that define who children are, and more importantly, it is deeply embedded in their social-cultural contexts (Harter, 2006; 2012). The large question here is, how do African children define themselves? What attributes are central to their self-understanding? A healthy understanding of Self promotes one's self-esteem, which is associated with positive life outcomes (Harter, 2012). Self-esteem refers to a person's self-worth or self-image, while self- concept refers to a domain-specific evaluations of self (Harter, 2012). Having a high self-esteem and a positive self-concept are important aspects of children's well-being (Baumeister, 2013; Campbell, 2012). For years, beauty has been defined based on the Western and/or European standards. For example, long, straight hair and fair skin for women have been the criteria for judging women's beauty (Mucherah & Frazier, 2013). Rarely are African attributes embraced in the definition of beauty. In the 60's there was a movement in the United States of America, championed by prominent African Americans like James Brown, to promote Black Beauty. This movement promoted wearing natural hair, Afro, and encouraged Black people to embrace darker skin tones. Unfortunately, this movement faded in the 80's and the 90's, but emerged again in the Twenty-first century. There is also hope because in the United States prominent people and celebrities in Hollywood are now wearing natural hair and embracing African names.
If self-esteem refers to a person's self-worth or self-image, and if Western or European standards are used to determine one's perceptions of beauty, this is bound to be problematic for African children. Since the era of Clark and Clark's Doll study which found that African American children preferred lighter skin tone dolls, scholars have grappled with the issue of beauty and skin tone (Mucherah & Frazier, 2013). Mucherah and Frazier's study (2013) found that majority of women of African descent preferred lighter skin tone and this was significantly correlated with their self-esteem. Findings like this present a challenge to Africans who are trying to instill a sense of pride in African children with darker skin tones. Research indicates that variations in self-esteem have been linked with many children's development. For example, children with high self-esteem show greater initiative. They are also prone to prosocial behavior and exhibit more happiness (Baumeister & others, 2003. On the contrary, studies show that individuals with low self-esteem report more feelings of depression and have lower levels of life satisfaction (Birkeland et al, 2012).

Possible Ways to Raise Children's Self-esteem within the African Context

The findings from reviewed studies affirm the importance of increasing children's self-esteem within the African cultural context (Baumeister, 2013; Campbell, 2012; Harter, 2012; Mucherah & Frazier, 2013; Rochat, 2013). This process starts with the educators, guardians and any adult who serves as a role model, that they need to embrace and promote African attributes, values and norms with conviction. One way to raise children's self-esteem is by providing emotional support and social approval (Harter, 1999). Emotional support and social approval can be powerful influences on children's self-esteem. The support and approval can be from teachers, parents and peers through encouragement and praise when children embrace culturally relevant behaviors and activities. For example, wearing cultural dresses/outfits, natural hair/braids, eating and enjoying traditional African foods, and speaking their heritage languages. Some of the current trends on the content are promising. For instance, it's encouraging to see young women and men embrace African attributes such as natural hair/braids and dark skin tone, use of African names only, and use of native languages with pride. This is important because our efforts to understand ourselves and to develop an identity that reflects our cultural heritage is long overdue. However, there is more that can be done to promote children's self-esteem in schools. For example, there is a need to re-examine the textbooks that are used in schools. Who are

the authors? Having many books with African authors is a place to start. Even better, having books that are written in African languages would greatly promote African languages and pride in the African culture. Finally, having books with main characters who are African helps children to see “themselves” in these books and sends a message that African characters are important.

Identity Development

Children start to grapple with identity in middle childhood. They start to have questions such as “Who am I?” “What do I want to be when I grow up?” As they look for answers to these questions, they are paying close attention to their social contexts such as home, neighborhood, school, and community at large. The process of identity development helps children to navigate some of the challenging and awkward social issues as they interact with their peers. This is critical because identity is who a person is and represents a synthesis and integration of self-understanding (Erikson, 1968). Vygotsky would argue that a child’s identity development is significantly influenced by the social cultural contexts including the interactions with more knowledgeable members of society (Vygotsky, 1962). According to Erikson, identity is a self-portrait composed of many pieces including the career a person wants to pursue, country of origin and how intensely the person identifies with his or her cultural heritage, and the kind of things a person likes to do which include sports, music, hobbies and interests (Erikson, 1968; Moshman, 2011). Africa is known for its immense wealth in music, folk songs and dances. These folk songs should not only be performed during special occasions like school and college competitions. Rather, they should be woven into the daily lives of Africans so that children grow-up embracing these African gems. The challenge is, how strongly do African children embrace their African identity with its attributes? The world is becoming small and Africa needs to be represented in this “small” world. As Vygotsky’s socio-cultural theory posits, the social contexts play significant roles in identity. For example, family, culture, and ethnicity are linked to identity development. Unfortunately, most research on identity development has been based on data collected from adolescents and young adults in the United States and Canada (Schwartz et al, 2013). Many of these individuals have grown up with a cultural identity that emphasizes the individual. However, in many countries around the world, adolescents and young adults have grown up influenced by a collectivist emphasis on fitting in with the group and connecting with others. The collectivist emphasis is especially prevalent in African countries such as Kenya. Research has found that African adolescents and young adults develop their identity through identification with and imitation of others in the cultural group (Bosma & Kunnen, 2001). This emphasis on interdependence in African cultures includes an expectation that adolescents and young adults will accept and embrace social and family roles (Berman et al, 2011). Ethnic identity is an enduring aspect of the self that includes a sense of membership in an ethnic group, along with the attitudes and feelings related to that membership (Phinney, 2006).

Identity development becomes a central feature during adolescence. Most young people start to grapple with issues such as “What is my purpose in life?” (Erikson, 1968). Helping African youth navigate the challenges of their ethnic identity by providing opportunities for them to experience strong African values and attributes with pride, is critical. This is because research shows that a positive ethnic identity is related to positive outcomes for ethnic minority adolescents (Umana Taylor et al, 2012). Furthermore, adolescents’ positive ethnic identity is linked to higher self-esteem, school connectedness, and a healthy social functioning (Jones & Galliher, 2007). It is therefore safe to state that it’s imperative to ensure that African adolescents develop a positive ethnic identity as Africans.

Conclusion

A comprehensive understanding of factors that impact the major aspects of child development requires an awareness of the relevant cultural contexts. This understanding begins with institutions of education that promote the values and practices embedded in the African cultural heritage. Educators and policy makers need to start re-examining their curriculum and teacher practices. In addition, scholars need to develop research instruments that are culturally relevant and to intentionally assess the construct validity of the research instruments in order to adapt the current Western and European measures to the African context. One of the challenges facing transformative education is that there are not many writers in African languages on the continent. The continent appears to be captive to European languages and hostile towards African languages. According to Ngugi, Africa has to make an intentional effort to change because losing a language is losing one’s soul

(Thiong'o, 1986). There is clearly a need in Africa to adopt a three-language policy where, in the case of Kenya for example, every child will be grounded in their mother tongue, Kiswahili and then English. The environments in which children in Africa develop should exposure them to strengths and values of the continent. For example, schools should teach the Egyptian civilization, before Western and Greek history. Egyptian civilization is the missing link in most of the African education system, yet the 3,000 years of Egyptian civilization showed that they did incredible things (Thiong'o, 1986). These Egyptian inventors were Black Africans who were leaders in art, sculpture, and astronomy. They also invented writing (Hieroglyphs)! As children in Africa develop, they need to have this knowledge. This goes back to the African native languages, authors, writers, and books because the lack of confidence in ourselves begins with hating our native languages. The history carried by those languages is erased, there is no memory of Africa inventing things when we abandon our native languages (Mucherah, 2008).

This is supported by Vygotsky's theory of socio-cultural development. Culture and social interactions guide children's development. Child development is inseparable from cultural and social activities. The education system in Africa needs to provide relevant competencies for their children, embedded within the cultural contexts, so that they emerge from these institutions and stand on the world stage with pride for their African culture and without an *excuse!*

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Open Access

Problem-Based Learning for Responsive and Transformative Teacher Professional Development

Tom J. McConnell,[1] Joyce M. Parker[2] and Jan Eberhardt[3]

Abstract

Educational reform should include teacher professional development (PD) to help educators learn how to implement new programs. This article shares a research-tested model of PD that uses the analytic framework of Problem-Based Learning (PBL) to support professional learning. Evidence suggests that PBL is effective in changing content knowledge and pedagogical practice. To teach content, facilitators engage teachers in learning activities designed using common PBL structures. Stories about authentic phenomena present problems associated with specific concepts. Learners work in groups to analyze problems, seek additional information, and construct plausible solutions. This same approach can support Professional Learning Communities (PLCs) to help teachers examine and revise their own teaching. In this model, teachers collaborate to identify "problems of teaching." The group uses PBL to analyze information and solutions. Teachers research teaching strategies, test a proposed strategy, and analyze evidence to build new understandings of teaching.

Keywords: Teacher PD, Problem-Based Learning, Professional Learning Community, Action Research

As we think about the need to create models for transformative education, education leaders need to consider how teachers will be educated in whatever new programs we develop and implement. If we truly value transformative teaching strategies, we should also think about how to best provide professional development (PD) for teachers that is as transformative as we aim to create for students. This paper presents NSF-funded research about effective PD that employs Problem-Based Learning as a pedagogical strategy. The model was developed and tested with K-12 teachers over a four-year project.

Professional development is an important element of any education system. Any professional, including teachers, enters the workplace as a novice, so continued learning is necessary. Changes in student needs, diversity, new technology, revised standards and new curriculum, and many other variables also create a need for continued learning for even the most experienced teachers. But especially as we explore ways to identify and adopt new strategies that create a more transformative education system, teacher PD needs to be an intentional and well-planned component of any reform.

For the PD planner, this presents a challenge very similar to those facing the teachers we serve. Teachers who participate in any professional development (PD) program are sure to be a diverse group of individuals. Some enter the program with years of teaching experience while others are new teachers. Participants may come together from different disciplines, grade levels, school cultures, and communities. They also have different educational backgrounds and probably very different personal experiences in their own lives. One of the key challenges in planning effective PD is ensuring that all participants benefit.

But in any discussion of "transformative education," we must also think about how to help this diverse array of teachers learn to implement educational strategies in a way that empowers them to address problems in their own particular settings. If we wish to develop a

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body of students that has the capacity to face new problems in a culturally relevant way as they develop critical thinking and problem-solving schools that lead to innovation and meaningful change, we should also apply the same goals to the ways we teach teachers. The design of the PD program also needs to be one that not only permits but encourages teachers' leadership in identifying, investigating and implementing changes in curriculum, in classroom practices, and pedagogical strategies (Yaron 2017).

The PBL Project for Teachers

The *Problem-Based Learning Project for Teachers* was an NSF-funded research project that developed a comprehensive PD program for science teachers in grades K-12. Participants enrolled in the program were asked to identify content standards for which they felt they needed to improve their teaching. Planners designed content learning activities to be offered in the first part of a summer workshop. The content of the activities was based on teachers' selection of content topics or strands. In the second part the summer workshop, teachers learned to apply PBL to teaching practice, and formed Professional Learning Communities ((PLCs; Hord 1997) that would meet in the next school year. The PLC groups then met monthly to facilitate a PBL-based inquiry into problems of teaching practice each participant had identified. This PBL inquiry process resulted in lasting and meaningful changes to the way participants presented content, assessed student learning, managed classroom behavior, or designed entire curricula.

The information shared in this paper reflects the research conducted over four years of the project, as well as continued refinement of the model through continued practice and reflection by the author and other principles in the *PBL Project for Teachers*. While the reader will find mention of content learning, most of the discussion will focus on using PBL to examine pedagogy.

Problem-Based Learning

Problem-Based Learning was first developed in the field of medical education as a response to a need to improve students' ability to diagnose illnesses in a clinical setting (Barrows 1980). Instructors had noticed that first-year medical students were very good at memorizing facts, but they were not very successful in translating that knowledge to the type of clinical practice they face in diagnosing the condition of real patients in authentic situations. This is largely because the patients do not often present as cases that neatly fit the textbook examples. Patients sometimes presented information that was not directly relevant or failed to show symptoms that would help in the diagnosis.

PBL model developed for medical schools has since been adopted in other content areas (Hung, Jonassen, and Liu 2008) in which students need to learn critical thinking skills that resemble clinical practice in a medical setting. One of these areas is education.

Teachers may be thought of as clinicians. Like a physician, a teacher must apply the critical thinking skills of diagnosing a problem and developing an action plan to address a need. Each day, teachers assess students' actions and ideas, make judgements about what ideas students are developing or have constructed, and devise strategies for helping students achieve the objectives not yet mastered. For nearly two decades initiatives to improve the quality of teaching have pointed to the clinical practice view of teaching as a structure for teacher education and professional development. The Carnegie Corporation of New York helped shape teacher education through a clinical practice model (CCNY, 2001), and the latest CAEP standards for accreditation of teacher preparation programs (Council for Accreditation of Education Preparation 2013) call for clinical practice as a part of teacher education in the United States based on studies from the preceding accreditation organization (Zimpher et al 2010). In both of these initiatives, teachers need to learn to think like master teachers, just as medical students need to learn to think like doctors. Those skills require both content knowledge and an understanding of pedagogical approaches that meet the needs of diverse students.

The model included in this paper is described in more detail in a book to be published in 2020, *Problem-Based Learning for Responsive and Transformative Teacher Professional Development* (McConnell, Parker, & Eberhardt, in preparation) as part of the *Problem-Based Learning for the Science Classroom* series (McConnell, Parker, & Eberhardt, 2016-2018) of books from National Science Teachers Association Press.

PBL Problem Structure

Problem-Based Learning features a real-world problem presented in the form of a story divided into two pages. The problem in the story is authentic in that it needs to be either a real event or a fictional one that reflects real phenomena. The problem story is also ill-defined – readers are not given all the facts needed

to solve the problem and may be given information that is not needed to solve the problem. This messy nature of the problem helps learners to think about what information is relevant and identify information they need to find from other sources. This feature of the problem more closely resembles the real world than traditional textbook story problems in which students need all the given information, and nothing more.

Learners in a PBL lesson then use an analytical framework to facilitate a collaborative discussion that helps learners identify known and unknown information, and begin proposing hypotheses, the possible solutions they think may help answer the challenge presented in the problem. A graphical representation of this process can be seen in Figure 1.

Learners begin by reading Page 1 of the story, then generate a list of three main types of information:

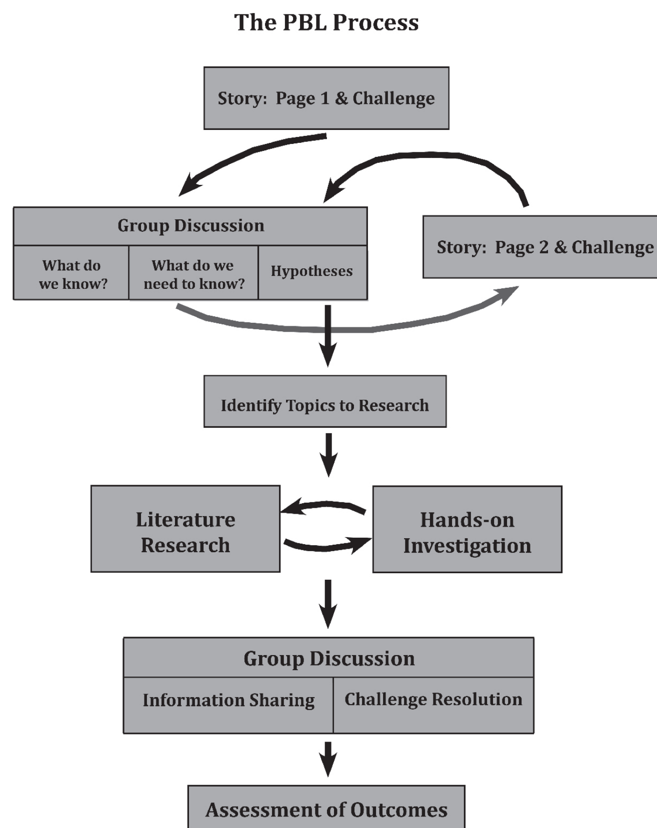
- What do we know?
- What do we need to know?
- Hypotheses.

A facilitator (the teacher) helps monitor the discussion and record ideas on the whiteboard or papers posted where the class can see them. When the class has exhausted their analysis of Page 1, the facilitator gives the learners Page 2, and the process is repeated. After analyzing Page 2, the class identifies the "What do we need to know?" items they feel are most relevant as "learning issues." They then search for more information from the internet, library, textbooks, and other resources provided by the facilitator or through investigations. At the end of the discussion, students or groups present their findings and propose a solution to the problem. Students are expected to use evidence to support their proposals. The discussion of alternative solutions may lead to selection of a final solution for the problem, or students may be asked to write about the solution they feel is best.

In the *PBL Project for Teachers*, this structure was used to help participants learn about the science content standards they had identified when they enrolled in the program. The PBL Problems created by project planners were the basis of problems included in the first three volumes of the *PBL in the Science Classroom* series.

Research on teachers' learning with these content PBL problems revealed that about 83% of teachers gained significant amounts of content knowledge during the activity, including knowledge that persisted

Figure 1: PBL Analysis Framework. (From McConnell, Parker, & Eberhardt 2016, p. 4)



for at least 8 months (McConnell, Parker & Eberhardt 2013). The data revealed that teachers with varying degrees of prior education and content knowledge were all able to gain new ideas about the science topics through the PBL lessons.

Our research also suggested several key elements in designing effective PBL-based professional development for content learning. In order to be most effective, teacher PD programs need to include…

- Teacher participation selection of content topic
- A close link between content taught and standards (or curriculum)
- A mix of text-based and hands-on activities to support learning
- Time for individual teachers to process ideas
- Multiple forms of assessment of teachers' understanding, with an emphasis on open-response items

Applying the PBL Structure to Pedagogical Learning

Designing PBL professional development activities for content learning is very similar to writing lesson plans for K-12 students. The structure of the lesson and the way it is facilitated are nearly the same. But if we apply the structure of PBL to professional learning about teaching practice, the structure needs to change in several ways. The following section describes the design of a "Focus on Practice" component of the PBL Project for Teachers.

The structure of a PBL problem for the "Focus on Practice" (FoP) is very different from a content problem. One key difference is that the central focus of the problem is identified by the participant, not the facilitator. Each teacher developed a unique problem that was very specific to his or her personal teaching situation. The problems were also resolved over the course of at least two months during the formal presentation of the teacher's research into the "problem of practice." In some cases, teachers spend most of the school year examining their question and trying various solutions. The extended time frame is very different from most content PBL lessons. Figure 2 provides a comparison of the two different structures for a PBL problem.

Another change was the source of information upon which the group builds a solution to each problem. When applied to pedagogy, teachers were encouraged to use text-based resources, but they were also asked to collect evidence from their own classroom. This evidence included samples of student work, the teachers' reflective journal, and videotaped records of a lesson when possible.

The roles of group members also shifted. Each teacher had primary responsibility for collecting information (research and evidence from the classroom). An initial analysis of that data was done individually by the "owner" of the problem before the evidence was brought to the group to be shared. Group members then helped analyze the evidence, but most of the responsibility for a final solution fell on the problem's owner.

The "Focus on Practice" (FoP) was the final part of the summer workshop and focused on pedagogy. PD planners led sessions on how to use PBL as a way to structure teacher-led inquiry and reflective practice within the context of a Professional Learning Community (Hord 1997). The summer session included sample PLC meetings to model the process we encouraged teachers to employ for the following school year. Teachers also formed their new PLCs and began developing a schedule for a meeting each month through the school year. Those groups met to discuss potential teaching problems that would guide each participants' inquiry. Other workshops included practice in videotaping their own classroom and the process of analyzing videos of teaching practice.

The PLC groups were first created by facilitators to generate groups with similar grade bands (Grades 6-8 or 3-6 for example), geographic location to help facilitate meetings, or common subject areas (Earth science, physical science). The ideal group had some similarities, but we also found some value for including a more heterogeneous group. Teachers sometimes negotiated different groupings, usually based on geographic location when a teacher lived closer to one group but taught closer to a different group.

To help teachers focus on a problem of practice they could use as their PBL problem, teachers were asked to write a "Day in the Life" journal entry. This writing asks the teacher to write about a typical day in their classroom that reflects a problem they wish to resolve or improve. The problems could focus on a science concept they struggled to explain accurately, a classroom management issue, or a particular lesson that does not seem to be effective in achieving the learning goals. In a sense, the "Day in the Life" writing served as Page 1 of that teachers' problem.

Just as in a content problem, the next step was group analysis. Teachers shared their "Day in the Life" writings

Figure 2: Comparison of PBL Structure

Content PBL Problems	FoP PBL Problems
Page 1 - The Story (Generated by facilitator)	Page 1- Problem of Practice (Generated by teacher)
	Teacher collects evidence from practice, presents to group
Group PBL Analysis	Group PBL Analysis
Page 2 - More Information Generated by facilitator	Page 2 - Proposed Solutions
Group PBL Analysis	Teacher and FOP group research and test possible solutions
Search for more information	
Construct solutions	
Group discussion of solutions	FoP Group discussion of solutions

with members of their PLC and discussed what they knew or needed to know about the problem. Groups used the same three-topic lists as in the earlier example:

"What do we know?"
"What do we need to know?"
"Hypotheses."

A "hypothesis" in this case was a possible strategy to test out in the classroom. In some cases, group members would send the problem's owner a book or journal article that might support or explain the proposed solution. Figure 3 lists some samples of the problems of practice generated by participating teachers, along with the hypotheses they developed to be tested during the academic year.

This "Page 1" analysis took place during the summer workshop. Each member shared the ideas they generated for a problem and talked about possible solutions. Teachers then planned when in the school year they would test their solutions and schedule meetings to be led by each member of the group. Each teacher was expected to teach the at least one lesson in which they would test their proposed solution before the assigned meeting. Some participants extended their research to span an entire unit or most of the school year. Teachers selected a one-month period that would be the focus of the problems they presented to the FoP group. Teachers shared entries from a reflective journal written before and after the lesson, collected at least three samples of student work showing a range of achievement, and recorded a videotape of the lesson. That teacher was also expected to view the video and select a segment of about 10 minutes that represents the problem being examined. Each meeting was monitored and led by a facilitator, usually one of the PD program planners.

When each teacher's assigned month to present arrived, the group would listen to a summary of the problem and a review of the lesson taught. They also viewed the videotape and samples of student work.

During this discussion, the group commented only on observations they made during the video. Teachers were reminded not to make inferences or judgements or to propose solutions as they watched. This is similar to helping learners in a content problem to focus on "What do we know." Their observations were recorded on the "What do we know?" list in accordance with the PBL process. This process parallels the Page 2 analysis shown in Figure 1. There are also elements of the research phase of the PBL structure in that teachers were "investigating" and collecting evidence from the lesson they observed.

After viewing the video, the group shared questions they had about the video and student samples. The questions generated are part of the "What do we need to know?" list during the analysis process. Some of the questions may be answered by the teacher presenting the video and might focus on questions about the context of the lesson such as previous lessons, plans for the next day, or the teacher's directions for the students. When the questioning step is done, the group can begin generating a list of solutions. This may focus more on drawing conclusions about the strategy tested by the teacher presenting the problem, or it may lead to new suggested strategies. The conclusion of this presentation comes when the teacher has feedback from the group that can be useful in shaping pedagogical choices for future classes. If the meeting led to a list of topics the teacher wanted to by the teacher presenting the problem, or it may lead to new suggested strategies.

The conclusion of this presentation comes when the teacher has feedback from the group that can be useful in shaping pedagogical choices for future classes. If the group created a list of topics for further research or classroom trials, the presenter would use then the next month as an opportunity for further research. In some cases, more questions arise, or the teacher may wish to test another solution, either alone or with help from the group.

Figure 3: Sample hypotheses about problems of practice

Problem of Practice	Hypothesis
Implementing my new chemistry unit which is not related to other topics I am required to teach.	*If I use observing and careers as themes across my unrelated units, then some students will become better observers and more aware of reasonable careers, because we will be able to work on these isdeas througout the school year in multiple contexts.*
My students are poor writers who use vague language and give incomplete explanations.	*If I require an explicit structure when students write explanations and have them practice editing their own and each others' explanations, students' writing will become more precise and complete because they will internalize the structure through extensive practice.*

The process is flexible enough to permit multiple iterations of the cycle of reflective practice represented in the PLC's process. This would be followed by another discussion in the next PLC meeting to share what the teacher found. This presentation was usually more informal and briefer but gives a chance for the group to extend their learning beyond the initial month.

Teachers who participated in the PLC groups to analyze their own problem of practice were invited to attend a year-end meeting to share their work and celebrate each other's successes. Before the year-end meeting was convened, participants were asked to communicate their inquiry in a formal written summary. The document included the original problem statement and hypothesis, a description of the lesson or unit in which the hypothesis was tested, and a review of the evidence shared with the teacher's PLC. The summary also included a final "solution" statement and a reflection on what the teacher learned in the process. Some of the teachers chose to also write about a "next problem" they would investigate.

The process led to changes not only in the way participants taught the lesson they identified, but the changes transferred into many other aspects of the teachers' practice. Many of the teachers reported sharing the process with other teachers in their buildings and adopting the model for their school's improvement plan. Teachers' lesson plans developed during the workshops also reflected changing ideas that suggest meaningful learning. The researchers also reviewed evidence of effective PBL implementation in PLC groups and developed recommendations for PD planners:

- PLCs function best when teachers feel a sense of belonging and ownership of the group.
- PLCs are most effective when teachers lead by identifying problems of importance to them.
- Analysis and discussion must focus on teaching practice, not the teacher.
- Shared leadership leads to a sense of accountability to peers – a strong motivator.

Discussion

The recommendations above are based on research on variations in the design of the PLC groups and the structure of the PBL problems. This section includes-discussion of some of the key lessons learned and the variations that may make PBL an effective design for teacher PD in a variety of contexts.

One of the most important findings is that the PLC groups can be very effective in influencing teacher practice, but the changes are more likely if the members have a sense of belonging in the group. Salinas (2005) refers to this as a sense of "presence," the feeling that the group is sharing not a physical place but a common goal. To promote the sense of presence, planners worked with each group in the summer workshop to discuss goals and guidelines for discussion. Making the guidelines explicit helps members focus on teaching practice rather than talking about the teacher as the cause of a problem. For groups in which members felt like equal members, they quickly internalized the guidelines and became nearly self-facilitating. An experiment with one group suggested that teachers with experience in the PLC format and with the PBL framework are capable of functioning as a group without an external facilitator.

Other experiments found that PLCs that met in a virtual environment could be just as effective as those who met face-to-face. The virtual PLC groups (McConnell, Parker, Eberhardt, Koehler, & Lundeberg 2013) met via webcams using a videoconference application that permits screen sharing, video, audio, and conference recording. The virtual groups were created to address the challenge of convening a group when teachers cannot easily meet face-to-face because of distance or difficulties in traveling to a meeting. Teachers who had a natural connection because of subjects and grades taught were located at distances that made a face-to-face meeting each month impractical. The groups, consisting mostly of teachers with prior experience in a face-to-face PLC, reported the same "sense of presence" as the in-person groups.

The research also suggests that giving teachers the task of selecting the focus of the PLC's inquiry is extremely important. This is a feature not of PBL, but of collaborative teacher inquiry into practice. PLCs are a very popular format for in-school PD right now in the United States. But administrators have chosen their own definition of a PLC to mean any group of teachers who meet for "PD." In many cases, the focus of the group's research and discussion is assigned by teachers who meet for "PD." In many cases, the focus of the group's research and discussion is assigned by a building or district administrator. A popular use of so-called "PLCs" is to create groups to identify trends and problems in standardized test scores or to review a problem identified by administrators as an area of need. While groups like these are necessary in some cases, they do not give teachers a sense of autonomy or professional respect (Talbert 2010). We found that groups who are

assigned a task devote less effort to their tasks between meetings. More importantly, the changes in their practice are far more superficial and short-lived when the topics are assigned by others.

In order to make lasting changes in practice, PD planners need to honor the professionalism of participants by structuring the groups in ways that let teachers turn their attention to issues, problems and topics they find important and relevant. This recommendation can inform the make-up of groups to ensure that members of a group share a common goal. This finding aligns well with the goal of democratizing education – and in this case, teacher education – that is so prevalent in the research about transformative education.

Another important finding is the role of peer-to-peer accountability in motivating teachers to persist in their PD efforts. Data supporting this finding came from surveys and interviews with participants after the year-long program. One of the themes that emerged in these sources of data is that teachers felt it was important to complete the tasks they were assigned by the group because of the shared leadership within the PLC group. The shared leadership was created by avoiding having a "group leader" who ran meetings. The facilitator served as a resource person and an aide in recording ideas. While the facilitator helped monitor time and redirect the group if discussion veered off topic, the leadership of the meetings was given to whichever teacher was sharing his or her own problem and evidence – the one referred to above as the problem's "owner."

A recurring comment from teachers each year was they felt "accountable to the group" each month. This was identified as a factor that helped encourage completion of tasks even when they considered avoiding the work they were doing for the PLC. Most teachers said this was true in a month when they presented their work, but that they also felt a sense of purpose when helping their colleague analyze their videos and review student work. One teacher wrote that she felt she "would be letting my group down" if she didn't bring resources to help others with their PBL problems.

Conclusions

Problem-Based Learning has been shown to be an effective structure for teacher professional development. When teachers use a systematic analytical approach to problems of pedagogy, they can more easily base their clinical decisions on evidence. PBL offers a structure that draws evidence both from research literature and from teacher-led inquiry in the classroom. Both of these are powerful sources of ideas that lead to long-term learning and changes in practice.

PBL, when used as described above, is adaptable to nearly any context. Teachers from different countries can use the PBL framework as a structure for PLCs to conduct their work. The culture of the PLC, because it is led by its members, will naturally fit the school community in which it is formed, and can focus on the specific needs of that group of teachers. The PLCs can address whatever problems are prevalent in their own community or school, whether it be related to effective education, meeting the social needs of a diverse and changing group of students, or create a school that is more responsive to the needs of the students and community it serves.

But for the purposes of our current discussion, PBL also represents a tool that is well adapted for creating a transformative learning environment. If we want teachers to make the kind of deep changes in consciousness, they need to be empowered to make the changes where and how they find them to be most appropriate. Democratizing schools often means allowing learners to take leadership roles and make important choices.

Teacher professional development should be viewed through the same lens – teachers are the learners. If we hope to democratize their professional learning, we must move away from the one-size-fits-all PD programs selected and designed by administrators. PBL serves as a process for turning over the control of much of the professional learning to the professionals and focus on change that will be sustainable while meeting the real needs of the community.

In order to bring about a shift toward this more teacher-centered approach to teacher professional development, we suggest a need to train teachers, administrators and PD leaders in the PBL process and the structure of effective Professional Learning Communities. With adequate training, those stakeholders will be more likely to plan time for the PLCs to meet, and more capable of creating and supporting effective and reflective teacher PLCs.

It is our hope that *Problem-Based Learning for Responsive and Transformative Teacher Professional Development* will serve as a resource that PD planners around the world can use to help them design, facilitate and implement such teacher centered professional learning experiences.

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Constructing a Dual-Subjectivity: Understanding the Intersection of Ethnic Studies and YPAR

Brian David Lozenski[1]

Abstract

This article explores the outcomes of using Youth Participatory Action Research (YPAR) as an entry point into Africana Studies. The author draws from empirical research and anecdotal narratives to document a program where youth of African descent in the United States engage in Ethnic Studies through the lens of action research. Beginning with a tracing of the development of Ethnic Studies in the United States, the author shows how combining Ethnic Studies and YPAR builds a dual-subjectivity within youth where they are subjects of their own curricular exploration and simultaneously developing a subjectivity as researchers and knowledge producers. The article highlights three major implications of this dual-subjectivity for the political agency of youth of African descent living in a midsized U.S. city.

Keywords: Dual-subjectivity, Ethnic studies, YPAR

Philosophers have long conceded, however, that every man has two educations: 'that which is given to him, and the other that which he gives himself. Of the two kinds the latter is by far the more desirable. Indeed all that is worthy in man he must work out and conquer for himself. It is that which constitutes our real and best nourishment. What we are merely taught seldom nourishes the mind like that which we teach ourselves.'

– Carter G. Woodson, *The Mis-education of the Negro*

With his explanatory assertion, Carter G. Woodson, who many recognize as the founder of the field of African American Studies (Grant, Brown & Brown, 2016), refuses to allow for the conflation of education and schooling. Through a Woodsonian framing, education is about cultural sustenance, survivance, and human liberation. It is a vehicle that pumps the historical lifeblood of a people to their collective hearts and minds. Any educational endeavor, whether taking place inside of a school or not, must foreground the self-determining capacities of the people who constitute it and participate in its function. As an ideal, educational self-determination is conceptually sound, yet, it becomes infinitely more complex in application.

This task of educational self-determination is even more fraught for communities who have been historically marginalized and dispossessed of their educational rights (Espinoza & Vossoughi, 2014; Lozenski, 2017a). In exploring the construct of dignity in relation to education and schooling, Espinoza and Vossoughi argue that despite systems of schooling that have come into existence through the denial of educational rights to negatively racialized groups, communities faced with an attack on their humanity have found ways to assert their human dignity through manifestations of self-education. For instance, the authors explore how despite anti-literacy legislation and state-sanctioned violence (Williams, 2005), enslaved Africans in the United States found ways to teach themselves to write their own humanity into existence for others to know through the genre of (en)slave(d)[1] narratives.

[1] I use the term "(en)slave(d)" rather than "slave" to assert that African people were never slaves in an ontological sense. The shift in terminology focuses on the action of the enslavement rather than constructing the people who were acted upon as less than human.

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> *Cradled—sometimes buried—within these bodies of information (narratives) are brief, luminous first-person accounts of intellectual activity in the shadow of sanction, vigorous endeavors to learn that were suppressed, and fertile brushes with the acquisition of knowledge that, on occasion, resulted in harrowing forms of punishment. These reports are the remnants of learning—evidence of its cultivation, proof of its liquidation, and enduring witness regarding what participation in educational endeavors meant to the people involved* (Espinoza & Vossoughi, 2014, p. 287).

Although no longer legally denied access to formal education, the African American descendants of these enslaved African authors continue to face forms of educational dispossession. The State has traded in its anti-literacy laws for a compulsory form of education designed to adhere the descendants of enslaved Africans to its settler colonial logics based in white supremacy through a Eurocentric curricular standard. While "multicultural education" is a common buzzword in contemporary K-12 education systems in the U.S., a myriad of scholars (Casey, 2010; Royal & Gibson, 2017; Spring, 2016) have documented how classrooms remain centered on the subjectivity of those who have been socially constructed as "white". Often, implementations of "multicultural education" continue to place all other communities of color in relation to the white settler subject. Thus, African American history often begins with enslavement, Native American history begins with European contact, etc.

Ethnic Studies as a discipline constituted by subfields (e.g. Africana Studies, Chicanx Studies) seeks to decenter the non-ethnic white subject[2] from the educational imagination. By constructing educational space and curriculum around the subjectivity of historically constructed ethnic groups, youth are able to come to understandings of themselves and their communities on their own terms, and not as background actors in a human history of those who have come to be called "white". This article explores an instance of the praxis of Ethnic Studies with youth of African descent in a midsized city in the Midwestern United States. The article describes an approach to Ethnic Studies that further seeks to build on the subjectivity of youth of African descent by positioning them not only as learners, but as researchers and community documentarians (Kinloch, 2010; Stovall & Delgado, 2009). The youth described in this article worked to grapple with their own lived experiences by historicizing themselves (Lozenski, 2017b) within an intellectual tradition, and by becoming producers of knowledge using participatory action research (Cammarota & Fine, 2008; Caraballo, Lozenski, Lyiscott, & Morrell, 2017). The article outlines the context and curriculum of a program called the Uhuru Youth Scholars (Lozenski, 2017b), and demonstrates outcomes of the intersection of Ethnic Studies and Youth Participatory Action Research (YPAR). I argue this intersection constructs a dual-subjectivity where youth of African descent are simultaneously subjects of their own curricular explorations and of their own research practices. I suggest this dual-subjectivity constructs an agentive identity for engaging with Ethnic Studies.

Tracing the Development of Ethnic Studies in the United States

It is hard to know where to begin when trying to define the contours of Ethnic Studies as an academic field in the United States. Here I am exploring Ethnic Studies as an umbrella term for multiple sub-fields that explore the histories and cultural practices of peoples, foregrounding ethnic heritage as the emphasis of study. Ethnic Studies are interdisciplinary and although they are typically focused on the Social Sciences and Humanities, they can be applied to the Fine Arts, and Natural Sciences (Cuauhtin, Zavala, Sleeter, & Au, 2019). There has been plenty of recent scholarship about the application and role of Ethnic Studies in K-12 schools (de los Ríos, López, & Morrell, 2015; Sleeter, 2011; Tintiangco-Cubales et al, 2015), and we know that Ethnic Studies in these institutions has had to be fought for in political battles and even court cases, such as the recent trials in the state of Arizona[3] (Zehr, 2010; Palos, 2011). In its current manifestation, Ethnic Studies stands as a direct challenge to the historical project of

[2] I use the phrase "non-ethnic white" to underscore the notion that "white" does not refer to a specific ethnic heritage; rather, multiple ethnic groups, typically of European origin have become "white" in the United States (Painter, 2010). There are myriad instances of European ethnic groups in the US creating educational environments around their own ethnic subjectivity. For instance, there is a long history of bilingual German, Polish, and Finnish schools (Iyengar, 2014); Hebrew schools; and Irish/Catholic parochial schools.

[3] In 2010 the State Legislature of Arizona passed House Bill 2281, effectively banning Ethnic Studies courses throughout the state. The bill targeted popular Chicanx/Latinx Studies courses being taught in Tucson, AZ. The bill was overturned in 2018 because it was found to have been "motivated by racial animus".

U.S. schooling, which has been designed to culturally castrate youth of color, and inculcate their thinking with Eurocentric ideation, and rationalizations for race, gender, and class hierarchy in order to subsume the potential for social unrest. As Woodson asserted, "If you can control a man's thinking you do not have to worry about his action" (Woodson, 1990, p. 60). So it is no wonder why State-mandated education does not want Ethnic Studies to become a prevalent feature in its schools. Conceptually, Ethnic Studies is bigger than schooling, and school has never been the primary location for this work. Ethnic studies, perhaps, suffers from its own nomenclature. The difficulty in framing the field stems from the fact that Ethnic Studies has always been here. All peoples have found ways to educate generations and socialize them into a worldview that centers their own historical subjectivity. As Simpson (2017) describes in *As We Have Always Done*, referring to Nishnaabeg tribal knowledge systems, "These stories relied upon a return to self-determination and change from within rather than recognition from the outside" (p. 22). In this way, even the idea that people should be contextualized in these "ethnic" categorizations can be problematic. However, in a vulgar attempt to trace the modern manifestation of the field in the United States, I look to African Americans, who were at the forefront of broad-based movements to reaffirm their subjectivity through education.

The descendants of enslaved Africans in the U.S. have always had a precarious relationship to State-mandated, State-administered schooling, and thus, have been forced to deconstruct and reconstruct what notions of education mean. In the aftermath of legalized slavery and its adherence to educational dispossession through white terror and *de jure* anti-literacy laws, African Americans fought intently for access to print literacy by any means. Williams (2005) documents the attempts of the formerly enslaved to build schools, reading collectives, intergenerational knowledge sharing communities, and even militarized educational spaces. The desire for print literacy, that had been denied to so many, was palpable. An early connection made along with print literacy was the importance of the content of texts. For many, religious motivations to read the Bible drove desires for literacy. Yet, leaders like Martin Delaney and David Walker argued that literacy should primarily be used to know the histories of African people. In other words, print literacy was only a tool for reclaiming educational subjectivity. Literacy was not education in and of itself. These ideas continued to build as public schooling in the U.S. was developed. Early proponents of educational self-determination in public education were people like Anna Julia Cooper and W.E.B. DuBois, who argued that black youth should not only be taught classical European history, which was the central focus of elite education in U.S. schools.

Still, much of the focus on the education of black youth was about print literacy, rote memorization, and vocational skills. Ironically, this approach was not much different than what occurred for working class white communities as public education was still being formed to indoctrinate ethnically diverse European immigrants into a culturally homogenous "American" ideal, which included the notion of becoming "white" (Painter, 2010; Spring, 2016). Yet, for people of color who had little to no access to whiteness, this technical approach to education was part of the process of cultural erasure, and relegation to the bottom of the social strata. It was not until the liberatory transnationalist movement led by Marcus Garvey (Blaisdell, 2012; Chapman, 2004) that educational subjectivity gained more traction within black communities. Garvey's organization, the Universal Negro Improvement Association , argued in its "Declaration of Rights" that the education of black people should center their history and fundamental humanity: "We demand that instructions given Negro children in schools include the subject of 'Negro History' to their benefit" (Vincent, 1977, p. 261-265).

Absent the black nationalist fervor of Garvey and the Universal Negro Improvement Association[4], Carter G. Woodson was developing curriculum and a network for the dissemination of African American history across the country to black educators through his organization, The Association for the Study of Negro Life and History (Grant, Brown & Brown, 2016). Building his theory of "mis-education", Woodson argued that traditional education models were rendering "educated" black people useless to the liberation of their communities. In his classic text, *The Mis-education of the Negro*, Woodson wrote, "From literature the African was excluded altogether. He was not supposed to have expressed any thought worth knowing. The philosophy in the African proverbs and in the rich folklore of that continent was ignored to give preference to that developed on the distant shores of the Mediterranean (p. 18).

[4] The Universal Negro Improvement Association (UNIA) came to prominence in the 1920s and was one of the largest Pan-African, Black Nationalist organizations in history, spanning several countries in North America, South America, and the Caribbean.

Like Garvey, Woodson's hope was that black youth, largely, would become the subjects of their own educational thinking and learning.

Yet, this conception of education, which has come to be the core of Africana Studies, did not gain mainstream appeal. With the passing of the Brown v. Board of Education Supreme Court decision[5], a lackluster process of racial desegregation began, where black youth were slowly phased into formerly all white schools, often facing violent resistance and hostility. Black teachers were fired en mass, further reducing the chances that black youth would be at the center of their own educational endeavors (Bell, 2004; Siddle Walker, 2009).

It was not until the movements on desegregated college campuses for Ethnic Studies departments toward the end of the Civil Rights Movement, that these desires for subjectivity became popular again (Kelley, 2016). Campuses like San Francisco State, Berkeley, Cornell[6], and the University of Minnesota, among numerous others, saw massive protests and occupations demanding Africana Studies, Chicano Studies, Asian American Studies, and Indigenous Studies departments. Combined with postcolonial nationalist movements and calls for Third World Solidarity (Olesen, 2004), a global movement to displace colonial rule paralleled a movement for decolonial education. On college campuses today, it is not unusual to see Ethnic Studies programs, concentrations, majors, departments, and even some academic centers. In the 1970s a number of community-based and independent schools (Rickford, 2016) began, which focused on specific communities of color. Freedom Schools and political organizations like the Black Panthers and Nation of Islam modeled African-centered education (Perlstein, 2011). Still, as mentioned earlier, Ethnic Studies has not gained traction in the State-sanctioned elementary and secondary classrooms in across the US, despite perpetually growing numbers of youth of color in US Schools (Sleeter, 2011).

[5] The Brown v. Board of Education of Topeka Kansas was a Supreme Court decision in 1954 making racial segregation in US schools illegal. The decision spurred a wave of policies outlawing racial segregation in all public accommodations.

[6] In 1969 the Willard Straight Hall takeover by African American students at Cornell University was the impetus for the development of the first ever Africana Studies and Research Center. The protest gained notoriety as the first armed building takeover when students procured weapons after being attacked by a white fraternity.

A Community Context for Ethnic Studies

Community-based educational spaces have attempted to mitigate the resistance to Ethnic Studies in traditional schools. It is common to find community-based organizations that provide Ethnic Studies programming across communities. The context for this article comes from one such organization called the Network for the Development of Children of African Descent (NdCAD) (Lozenski & Ford, 2014). NdCAD is located three blocks from one of the city's main thoroughfares, yet it is unassuming as it sits tucked away from heavily trafficked areas. Upon entering the organization, visitors are immediately drawn to the shelves of books on the left and the couches on the right. African art adorns the walls, and most people seeing NdCAD for the first time spend several minutes silently walking and looking at the art and posters filled with information about the global histories of peoples of African descent. In the main corridor, past the couches, is a meeting area with chairs seated around large tables pushed together. Beyond the large main room is a hallway connected to smaller rooms. The family resource room, which is reminiscent of a combined living and dining room with a fireplace, sofas, and large china cabinet, is filled with African ceramics made by Susan Martin, the assistant director of NdCAD. Large portraits of influential elders in the local African American community sit directly over the dining table, giving the room a homey feel, as though pictures of relatives were hanging on the wall. Down the hallway, around a corner, sits the Sankofa reading room, with a small table, child-size chairs, and books with a rainbow of black faces on the covers. There is also the Elder Kwame McDonald[7] Memorial Library, which has several bookcases filled with the personal library of the distinguished activist, writer, and elder who left his accumulated lifetime collection to NdCAD, after his passing in 2011. The collection contains volumes of rare materials from the past half-century, such as originals of local black newspapers, journals, and magazines collected during the Civil Rights era.

NdCAD itself is the manifestation of a community vision developed from a series of community conversations in the mid-1990s called "Cultural Beginnings." The idea of Cultural Beginnings was to engage in a systematic inquiry of the assets that local people and communities of African descent could draw from to promote

[7] Elder Kwame McDonald was a local educator and journalist, influential in founding NdCAD.

social change. This asset-based framework of collective inquiry was already a departure from the deficit-based approaches that have become predictable in attempts to "fix" black communities, absent of any discussion of structural white supremacy. NdCAD's vision and mission statements are displayed prominently at the entrance of the organization.

Our Vision
We envision a place where the African spirit is nurtured and renewed
We envision a place where African people come together to learn of and from ourselves
We envision a place where we come to learn from our elders and our children
We envision a place where we affirm our global family
We envision a place where we take care of family business

Our Mission
We exist to strengthen the cultural connections within communities of African descent that promote, sustain, and enhance the healthy development of our children.

NdCAD uses several programmatic strategies to achieve this vision and mission within its community. Among these strategies is the Sankofa Reading Program, which is an 8-week reading intervention for children in grades K–8 that uses a sociocultural approach to learning connecting literacy with African identity. Parent Power is 4- to 8-week series of workshops that recognizes that parents have the ultimate power to help their children become lifelong independent readers. Parent Power helps parents mobilize this power to work with their children to build literacy skills and become literacy advocates for their children when working with educators. Through its Think Different, Do Different affiliate network, NdCAD facilitates professional development for educators, helping teachers, youth workers, administrators, and others gain a deeper understanding of how culture is implicit in how children learn. The Uhuru Youth Scholars program is the fourth programmatic strategy developed by NdCAD.

The Uhuru Youth Scholars

Caraballo et al. (2017) describe Youth Participatory Action Research (YPAR) in their comprehensive review as:

> *a critical research methodology that carries specific epistemological commitments toward reframing who is "allowed" to conduct and disseminate education research with/about youth in actionable ways. Its origins in critical pedagogy inform its role as a pedagogical approach based on a conception of teaching and learning through collaborative and transformative inquiry* (p. 313).

Situated in critical theory, YPAR positions youth as researchers and documentarians of their own lived contexts. Caraballo et al suggest that there are four major entry points for youth into this work including, academic learning and literacy, youth development and leadership, youth organizing and civic engagement, and cultural and critical epistemologies. The Uhuru Youth Scholars (Uhuru) program emerges from the last of these entry points. Uhuru was imagined, designed, and implemented by a collective of high school youth, parents, faculty from a local university, and staff from NdCAD. Uhuru is a year-long course where high school-aged youth gain high school and college credit through an Ethnic Studies course. The hybrid course combines exploration of classical and contemporary Africana studies with research methods in YPAR. Uhuru holds steadfast to its goals of positioning youth as researchers who use historical constructions of African thought to make sense of contemporary issues related to their lives.

The constant features of Uhuru are an initial scaffolding of critical educational theory connected to their schooling experiences, practice in traditional qualitative research methods, and exposure to community educators and elders (Lozenski, 2017b). For instance, Uhuru youth read excerpts from critical texts like *Pedagogy of the Oppressed* (Freire, 1970), The *Mis-education of the Negro* (Woodson, 1990), and *The Souls of Black Folk* (DuBois, 1986). They explore the educational lives of the youth from a macro level and ask them to interpret the purpose, curricular breadth (or lack thereof), teaching techniques, and learning outcomes of their time in school. This is often the first time these youth have had the opportunity to openly discuss the "why's" and "how's" of school. They make connections between disparate pedagogies. They describe specific teachers as culturally relevant, and specific types of pedagogy as

"banking" (Freire, 1970). This allows the educators to situate the pedagogical philosophy of Uhuru in "problem-posing" and collective inquiry (Freire, 1970). Uhuru's work is metacognitive and transparent. The youth are informed by the political goals of black liberation and use African American scholars to construct themselves alongside black intellectual traditions, situating research as a form of literacy.

Another staple of the Uhuru Youth Scholars program is to spend time connecting African knowledge systems to African language systems. Pedagogically, language provides a unique avenue to make tangible connections between Diasporic and continental African peoples. Using the writings of raciolinguists like Smith (1998) and Smitherman and Smitherman-Donaldson (1986), the youth explore how language contains something like the DNA of a people and can be helpful in tracing movement and transformation over time. Typically, the short stint with African language systems is one of the more eye-opening periods for the youth researchers who have usually been told since they were of school age that their and their families' black linguistic codes were deficient and "broken." The youth often return with stories of how they showed the readings to their parents and grandparents who would respond with reserved interest, or their English teachers who would skeptically look at the readings and then commence with their narrow curriculum.

As Uhuru youth connect the pieces of their deep dive into the construction of their own belief systems, the educators help them organize their thinking by exploring how African knowledge systems are defined by interconnectedness rather than distinct disciplines of thought (Lozenski & Ford, 2014). Through this framing black language is connected to spirituality, which is connected with aesthetics, which is connected with science and math, which is connected to photography, which is connected to history, and so on.

As the youth circle a research topic, they develop what is known as an "issue tree". The issue tree is made up of leaves (research questions about issues/topics that interest the youth), branches (categories connecting each of the leaves by topic), limbs (underlying structures that connect multiple categories), and finally the trunk and roots (final research questions that explore the most pertinent limbs and go "below the surface"). Not only is the tree a way to help excavate the underlying ideas that connect many of our interests, it is a teaching tool that helps them learn how to design researchable questions, provoke dialogue that requires depth of thought, and acts as a visual for presentations of the research design process. At this point the work of Uhuru becomes largely unique from cohort to cohort as their research questions dictate their modes of inquiry, methods of data generation, and action-oriented activities. In the remainder of this article I highlight three important implications for pedagogy in Ethnic Studies work when mediated by YPAR.

A Critical Research Methodology

I have studied Uhuru for several years as a participant ethnographer (Madison, 2005), facilitator, and co-researcher with the youth in the program. Each of these positions impacts my understandings of the pedagogical and methodological implications in nuanced ways, as does my social location and racial construction as an African American, cisgender, man. Yet, as I explored in previous writing specifically focusing on methodology (Lozenski, 2016), it is impossible for me to disaggregate these positionalities into distinct identities. I have described my role as being engaged in an "irreversible methodology", which I liken to an irreversible chemical reaction, such as baking a cake. When baking a cake, the constituent parts (e.g. flour, eggs, sugar, milk) cannot be retrieved once the chemical reaction takes place. In similar ways, being an ethnographer, an educator, and a co-researcher cannot be easily disjoined. I explored how my research was impacted by my teaching, which was impacted by my collaborative relationship with the youth in Uhuru.

Methodologically, I situate my work amidst previous critical ethnographers engaged with youth in PAR (Morrell, 2004; Kinloch,2010). Drawing from this critical research tradition, I see my role as both critical pedagogue and critical researcher as an attempt to enact what Kincheloe, McLaren, and Steinberg (2011) have referred to as "bricolage". Kincheloe (2008) writes, "Appreciating research as a power-driven act, the critical researcher-as-bricoleur abandons the quest for some naïve concept of realism, focusing instead on the clarification of his or her position in the web of reality and the social locations of other researchers and how they shape the production and interpretation of knowledge" (p. 131). Bricolage refers to the hyper-awareness of social location amidst a field of power such that researchers are forced to imagine new ways of making interdisciplinary meaning about their social world. My theorization of my own "irreversible methodology" is an attempt to describe the complexity of educating and being educated within a context of inquiry. More

importantly, the Uhuru youth, as described below, enacted this conceptualization of research more proficiently because they were unbounded by years of disciplinary limitations.

The findings explored in this article come from both empirical and anecdotal evidence. Uhuru has been in existence since 2012, and I completed an empirical study of the 2012-13 academic year. I then co-facilitated the program until 2017. Some of my empirical findings have become more nuanced in the subsequent years of teaching and co-researching with Uhuru youth. The methods that inform these findings are both formal and informal. My ethnographic study of the 2012-13 cohort consisted of six high school seniors of African descent (ages 17-20), including youth who had recently immigrated to the US from Liberia, African American youth, and youth who identified as having mixed ethnic and racial heritage. All of the youth who participated in Uhuru agreed to take part in the ethnography as research participants. Empirically, I conducted multiple semi-structured interviews with participants, video-recorded class sessions, took ethnographic field notes, and collected cultural documents such as data from the youths' research (Lozenski, 2014; 2016; 2017b). These data consisted of the youths' metacognitive research journals, semi-structured interviews and focus groups they conducted with community members, iterative concept maps of their findings, and video recordings of the youth disseminating their research in multiple forums. Analytically, I engaged in mediated discourse analysis (Lozenski, 2014) of the Uhuru program, including iterative qualitative coding (Strauss & Corbin, 1998).

Informally, I have engaged in discussions with individuals and groups about their experience, analyzed video resulting from their community-based research, video-recorded disseminations of their research at local and national academic conferences, video-recorded artistic performances based on their research, and collected cultural documents from their work together (Lozenski, 2016). The findings here come from years of contemplating this work from multiple perspectives and positions. The entirety of the Uhuru program, including its implementation, operation, and the research described in this analysis are embedded in critical theory, which is inherently attuned to the flows of power. Uhuru was constructed out of a space of resistance to the dominant educational power structures. This analysis assumes these asymmetrical power dynamics are always in place and seeks to serve as a disruptive force, refusing notions of objectivity and neutrality that uphold the status quo of educational research.

Findings

Black youth in the United States embody particular explanatory forms of contradiction. They stand as testaments of survivance—sheer and utter determination of generations to simply resist erasure. They inhabit a liminal space between rhetoric and practice, enslavement and emancipation, and colonial subjectivity and citizenship. Their construction as youth situates them uniquely within their communities as well. They experience the world differently, inhabit underground spaces, and fight to maintain some semblance of innocence, though that often dissipates early in their lives. The precarious positionality of black youth situates them powerfully as community researchers and documentarians (Payne, Starks, & Gibson, 2009; Stovall & Delgado, 2009). Understanding this positionality has important implications for enacting critical forms of research, developing curriculum, and rethinking teaching practices and the functions of schooling. Positioning black youth as community researchers builds a Deweyan (Dewey, 2011, 2013; Kurth-Schai, 2014) sense of educative meaning, and "psychologizes the curriculum" of their lived environment.

In our current historical moment of videotaped police brutality and murder, the reification of colonial curricula in schools (Calderon, 2014), mass media demonization of black youth, and the continuance of mass incarceration, positioning black youth as community documentarians is a radical act. Yet, this is precisely the goal of the Uhuru. Through their use of YPAR, I saw how Uhuru's constructions as both black and youth produced important researcher dispositions such as skepticism, cultural hybridity (Gonzalez, 2005), and historicity. Although Dewey was, at best, passive and, at worst, complicit (Fallace, 2015) with regard to racism and structural white supremacy in the United States, the youth in my study inadvertently buttressed his treatment of democracy as an ongoing practice, which is constantly threatened by the status quo.

Kurth-Schai (2014) writes, "For Dewey, democracy, as a radical process of living in dynamic relationship, is always vulnerable. Among democracy's greatest threats is complacency—an unreflective passivity that renders processes of communal decision-making and civic action irrelevant and ineffective" (p. 428). This re-envisioning of democratic practice that moves away from an adherence to State-governmentality, realized only

through participation in electoral politics and voting, prioritizes the agency of community-based processes of self-governance and active citizenship. In this framing, citizenship is less about membership to a nation-state and more about local efforts to draw from community cultural wealth (Yosso, 2005) to impact the lived realities of families and close-knit communities. Drawing on this notion of “democracy as a radical process of living”, black youth are situated as researchers in three important ways:

1. The precarious nature of citizenship for black youth provides a healthy skepticism of ubiquitous claims of the United States being an egalitarian, democratic society. The distance between rhetoric and reality can push black youth toward a Deweyan construction of radical lived democracy.
2. Due to the constant threat of state-enacted and state-sanctioned violence against black youth, often through schooling, they are more apt to resist the complacency that Dewey suggests is a constant threat to lived democratic practice. Thus, these youth should be positioned as holders of particularly insightful capacities (e.g. oppositional consciousness) (Sandoval, 2000) for action-oriented research.
3. Critical participatory action research with youth provides the conditions for radical democracy to be practiced and allows curriculum to be “psychologized”, or have intrinsic meaning within the lived experiences of youth.

Enacting Democratic Praxis

Typically, democratic participation in the US is narrowly conceived around electoral politics. Voting stands as the epitome of what it means to be a participatory democratic citizen. Historically, the right to vote has been denied to most subgroups in the United States at one time, including women, people who did not own property, people of color, felons, the disabled, and youth. Today in most states, people convicted of a felony still face some form of disenfranchisement, even if they have served their sentence (Fortin, 2018). Youth under eighteen have always been disenfranchised, limiting their capacity to practice the perceived mechanisms of democratic practice. Black youth are particularly vulnerable as pseudo citizens because they experience the historical accumulation of civic discrimination, and do not have access to the levers of power that many tell them are the only legitimate way to change their circumstance. As Vaught (2017) writes, “Children have no vested rights. They do not own property. They are not enfranchised. Attached to White propertied guardians, youth are private citizens-in-the-making or citizens-in-waiting. If they are not, they are a threat… They are foremost a threat to the exclusivity and authority of… the state” (p. 113). Faced with this limited notion of democratic practice, all youth, and particularly black youth must conceive of democracy in alternative ways. They must either completely depend on the adults in their life to be their vicarious democratic conduits, or they need to find ways to assemble this practice using the means available to them. In this way, similar to the methodological bricolage (Kincheloe, McLaren, Steinberg, 2011) described above, these youth become bricoleurs of democracy, thus enacting this Deweyan approach.

Across each of the Uhuru cohorts, they have found creative and critical ways of engaging in an active democratic process to influence the political contexts that impact their lives. This is due to a combination of the developing political agency that attracts youth to a program like Uhuru, and the pedagogy mediated by YPAR and its active approach to influencing the social worlds of the youth. From this perspective, the political realm need not be reduced to electoral politics. Elected officials are not the only policymakers in the lives of these youth. Often, Uhuru youth are impacted by more intimate policies happening at the school level, or by contact with local law enforcement. For instance, Uhuru youth in the 2015-16 cohort engaged in research exploring the role of “school resource officers” (SROs) in their high school. SROs are police officers designated to public schools based on a contract between the police department and the school district (Boarini, 2017). The youth surveyed their peers about contact with SROs, engaged in a discourse analysis of district policy regarding the presence and role of SROs, presented their findings at school board meetings, and engaged in protest around the presence of SROs, and the disproportionate contact they have with students of color in the district.

Uhuru’s interest in this issue came after one of their classmates was assaulted by an SRO, which came on the heels of several similar incidents. Interestingly, the youth organized themselves outside of the context of Uhuru, but used many of the methodologies they adopted through the program to inform their activism. They recognized that in order to challenge the power structure of the district that they would need to employ

multiple methods beyond the franchise. Understanding the practices of these youth as democratic broadens how we conceive of democracy in action. Once youth see themselves as political agents, the methodological bricolage of democratic practice opens up to them, only being limited by their imagination.

The Praxis of Ethnic Studies in Understanding State-violence

The 2014-15 cohort of the Uhuru Youth Scholars consisted of twelve high school youth from across St. Paul. This particular year of Uhuru was rife with emotion and frustration as the non-indictments of police in the slayings of Michael Brown (Ferguson, Missouri) and Eric Garner (Staten Island, New York) seemed to pile on top of each other each week. Much of our early class time was spent giving the youth space to vent, yell, question, and voice desires for what justice could look like. Our role as pedagogues was to help our youth develop the practice of historicity (Lozenski, 2017b), by exploring how these seemingly modern instances of injustice were cyclical manifestations of white supremacy. We examined past accounts of police injustice and asked the youth to draw parallels between the relationship between police and black communities over time. We examined the role that research could play in documenting police brutality (Eisen, 2014) and how, as researchers, we could develop a skill set to more effectively mobilize the resistance that was palpable in our community.

Some Uhuru Youth Scholars became part of outside organized efforts to protest and resist through participation in the Minnesota contingent of #BlackLivesMatter and the local National Association for the Advancement of Colored People's (NAACP) efforts to bring awareness to disparities in the criminal justice system. We were careful to make distinctions, however, between our roles as researchers and our participation in direct action, which allowed us to explore the multifaceted aspects of historical social movements that required the intellectual renderings of historical moments combined with the willingness to place bodies on the line in the face of oppression. Martin Luther King's *Letter from a Birmingham Jail* (1963/1992), enabled us to engage with dualism between thought and action, exploring how they constitute each other.

Still, our work was not only about being immersed in the current events of our time, although they provided us with usable evidence that we had much to learn and do as scholars and activists. Thus we took a step back and began to explore media accounts of how current events were being covered using critical media studies (Morrell, Duenas, Garcia, Lopez, 2013). We investigated language, bias, media production, consumption, and ownership, asking "who benefits from this coverage and who suffers?" Simultaneously, we explored methods of qualitative and mixed-methods data generation such as field observations, semi-structured interviewing, survey development, and photography. Youth saw the process of research from multiple angles and perspectives, generating and deconstructing data simultaneously. They were exploring their own purposes for conducting research while contemplating why other researchers and journalists were not being transparent about their relationship to the issue. They were questioning why what they were observing was being defended as "objective" while they could see obvious bias in the study. All the while they were immersed in classical African epistemologies (Martin, 2008; McDougal, 2014), which stood in stark contrast to the ways in which they were used to thinking about social inquiry. The resulting framework of their own research illuminated how all of these elements came together to provide a powerful lens through which to begin their own inquiry.

YPAR as Bricolage

An undertheorized aspect of youth research is creativity and improvisation in the research process. Like other collectives of youth researchers, the Uhuru Scholars were unafraid to explore alternative methods of data generation. For instance, one Uhuru cohort was interested in researching perceptions of beauty among black youth. They hypothesized that black youths' understandings of beauty were tied to anti-black marketing and exposure to demands for hyper-consumption from the beauty industry. On a larger level, they were also attempting to historicize their work within the context of European colonization and the psychological impacts of domination on black communities. After doing interviews at a local beauty salon, the team found out that a group of people got together each week to watch the popular TV show *Empire* at the salon. The group called up members of a different cohort exploring media conditioning to join them for the gathering to interview attendees. After the show finished members of each team held an impromptu focus group with everyone in the salon, which they video recorded, to get their perspectives about how media impacted the ways in which they saw the world and also defined beauty.

Whether it was due to the youths' boldness, intuition, or naiveté, they generated some of the most rich, insightful data of their project.

The focus group allowed for generative discussions about data analysis, coding, and alternative methods of collective meaning making. At the same time, it allowed us to discuss more abstract ideas like research ethics and the responsibility of collecting sacred stories from our community that we may not want to share with everyone. The notion of collecting sacred stories became an idea that the Uhuru scholars continued to develop and presented at a national conference over the summer. It is experiences like these that give substance to the Uhuru Youth Scholars program. The combination of the structured and the unscripted, the jazz-like flow of a solid foundation infused with improvisation provided a rhythmic heartbeat to our work, which allowed them to live out their heritage.

Conclusion

As educators, researchers, and activists continue to demand Ethnic Studies in K-12 contexts, it becomes more imperative to be vigilant about how Ethnic Studies are implemented. Just as important as the existence of spaces for the exploration of the ethnicized subject are the curricular, instructional, and monetary structures that constitute its capacity. In this article, I used a particular context for Africana Studies to illustrate how the capacity of black youth to engage in this work requires our expansive methodological and spatial imaginations. The intersection of YPAR and Ethnic Studies positions youth to be subjects of their own analysis at the curricular level, and it positions them to be subjects of their own instructional practice at the research level. This dual subjectivity has important implications with regard to how the Uhuru youth were able to understand the work of Africana Studies. Ethnic studies are larger than the container of school. They require contexts that are not about technical approaches to teaching and learning. Understanding the Ethnic Studies student-as-bricoleur enables educators to see that youth in these contexts are working to cobble together their freedom through self-determination.

Through this framing, the purpose of Ethnic Studies becomes entirely different. As Kelley (2016) describes, referring to institutions of higher education.

> *Black studies was conceived not just outside the university but in opposition to a Eurocentric university culture with ties to corporate and military power. Having emerged from mass revolt, insurgent black studies scholars developed institutional models based in, but largely independent of, the academy. In later decades, these institutions were—with varying degrees of eagerness—incorporated into the university proper in response to pressure to embrace multiculturalism* (p. 157).

If we are true to the inception of these educational spaces, as Kelley describes, then their purpose cannot purely be academic, or for some credential. Rather, we should understand Ethnic Studies spaces as preparation for, and an attempt to engage in liberatory praxis. Thus, Kelley argues, we cannot separate our activist and intellectual capacities. Ethnic Studies is activism. The two cannot be disaggregated.

As explored in the examples from the Uhuru Youth Scholars program, if we see Africana Studies as an active space for liberation of the ethnicized subject, then there needs to be a concomitant pedagogy. YPAR holds this capacity. YPAR, as a pedagogical and methodological practice, provides the necessary fluidity for both the intellectual and action-based entities needed to engage in this work. I am not arguing that Ethnic Studies cannot be conceived of absent YPAR. I am suggesting that the merging of the two creates a dynamic environment where the reciprocation of their ideals live in tact. Ethnic Studies cannot simply be taught using disconnected, technical, and mainstream methods in similar ways that YPAR cannot take up issues absent of critical theory. The Uhuru Youth Scholars demonstrate that liberatory democratic praxis needs a diverse theoretical and methodological environment. Kincheloe (2008) writes, "The bricolage exists out of respect for the complexity of the lived world.... The task of the bricoleur is to attack this multicultural complexity, uncovering both the visible and invisible artifacts of multiple forms of power, and documenting the nature of its influence on not only their own but on scholarship and knowledge production in general" (p. 131-132). The ethnic subject is within this bricolage. The Ethnic Studies student must become bricoleur to describe the complexity of this experience in order to know the ethnicized subject's liberated pathways.

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Anthropological methods in curriculum instruction for learners in informal education for Abagusii of south western Kenya

Gilbert Nyakundi Okebiro

Abstract

Abagusii used methods known as anthropological for transformative education. Anthropological methods refer to indigenous ways for impacting knowledge and skills to children in the society. The methods differed in content and technique, but transformative education was moral, progressive, gradual and practical. The problem learners are ignoring anthropological methods because are indigenous and suppress transformative education for instance in acquiring university education, cannot adjust in the society. The objective is to examine the best approach to integrate, anthropological methods in curriculum development in educational system. The research employed survey method and data collected through questionnaire technique. Results indicates Abagusii have discarded anthropological methods for transformative education. The research paper concludes anthropological methods were transformative, effective and efficient in education since content was retained for long period by the learners. It recommends curriculum developers to incorporate them in the teaching-learning process in schools.

Keywords: Anthropological methods, Curriculum development, Transformative education

Introduction

The success of any education system depends not only on the nature of its aims, but also on its content (Sifuna & Otiende 2009, p.151), therefore, the curriculum of the informal education among the Abagusii grew out of the immediate environment, real and imaginary, through the use of anthropological methods, which lead to transformative education. In this sense, Farrant (2009, p. 19) has defined informal education, as there is no attempt at structuring it and was transformative from one skill to another. Much of the learning goes on is almost unconscious, as with those things the child learns from his/her family, friends, experience and environment (Farrant 2009, p. 19).This is applicable in the modern educational system but the teachers and learners forget and do not apply them because the anthropological methods are transformative in nature which are not applied in curriculum instruction in modern educational systems.

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Methods used in curriculum development instruction in Gusiiland were varied and diversified in age sets or groups, which were practical and demonstrative in the curriculum. In the contemporary society, curriculum is a syllabus followed in educational system. In Gusiiland, education was imparted to the young beginning from birth until the end of life (death).In the modern society there are two types of basic education such as formal and informal. The former refers to education which is systematically planned in schools, colleges and universities. The latter is hidden learning that students undergo consciously or unconsciously within a school setting, for example assimilation desirable habits like punctuality, cleanliness, fairness, courtesy and so on which are portrayed by the staff and students in educational institutions globally (Farrant 2009, p. 19). This research refers to the latter where students were instructed informally using formal methods among the Abagusii. The curriculum instruction in Gusiiland was/is done by dominated mountains (*Ebitunwa*), valleys, plains, rivers, grasslands and forests which were used asvenues for instruction (Bogonko 1994, p. 2). In the

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modern schools, children should be introduced and made aware of natural features in the neighborhood such as rivers, hills, dams, mountains, lakes and water falls (Ochieng 2015, p. 25). This features are seen and are within their experiences and children should learner about their uses for transformative education in Kenya. Therefore, according to Bogonko (1994, p. 2), some specialty was needed in making musical instruments-drums,flutes,harps,horns,and trumpets-from the animal remains, reeds and other grasses. These were some of the areas where formal instruction and training were undertaken (Bogonko 1994, p. 2). Studies of transfer training, however, indicated that student was much more likely to apply his learning when he recognized the similarity between the situations encountered in life and situations in which the learning took place (Tyler 2000, p. 18). In this aspect, the student was more likely to perceive the similarity between the life situations when two conditions were met: (1) the life situations and the learning situations were obviously alike in many respects, and (2) the students given practice in seeking illustrations in his life outside of school for the application of the things learned in school (Tyler 2000, p. 18).

Abagusii developed different systems of education to transmit their particular knowledge and skills to the learners, which they used as methods known as anthropological. Anthropological methods refer to the indigenous ways or devices for impacting knowledge and skills to the children in the society. The methods differed in content and technique, but the African indigenous education was moral, progressive, gradual and practical. The learners were taught how to cope with environment, how to farm, hunt or fish and prepare food or build a house and how to run a home. The methods were part of the culture among the Abagusii and learners were taught orally by their parents and community members.

The anthropological methods for curriculum instruction among the Abagusii, were classified into: Formal and informal. The informal methods included. First, learning to play-children engaged in many activities and the play activities were described as initiatory, imaginative and symbolic. Children also enjoyed imitating their parents or other grownups through play. A popular form of play was wrestling (*E'nyameni*) through the age mates and fostered physical strength. Other play activities includedswinging (*Oborundarundi*), chasing one another aimlessly, striding and dancing aimlessly. The second method was use of oral literature which included myths-which were tales effectively, described or accounted for natural phenomenon. Elderly people used to explain to the young children things they did not understand. Also legends were applied as methods of instruction. Legends were tales fabricated to account for real events that took place time immemorial. The Abagusii children also were instructed through folk-tales. Folk tales were used to teaching ethics and some of these had an exciting ending or sorrowful or frightening ending. Children also learned through dance and folksongs because a style of dance and folk song signified a type of rites, ceremonies, feasts and festival were performed through accompanying of melodious music and dancing. Ceremonies, feasts and festivals were important sources of teaching. Proverbs were used widely in ordinary conversation. Uses of proverbs (*Emebayeno*) were seen as a sign of wit/intelligence by the user, proverbs were a condensed wisdom of the Abagusii ancestors.

The third anthropological method of instruction among the Abagusii was traditional learning by use of deterrence or inculcating fear method. Children were taught morals and good behavior as they were born into the clan as a sign of transformative education taught in the stages of child growth and development. According to Sifuna et al, (2006, p. 64), verbal warnings were used and more often followed by punishment for the offenders. Children who committed offences were rebuked, smacked or assigned some piece of work, which expected to be completed before being allowed to eat. Serious offenses resulted into severe beating and leading to reformatory. Deception was another deterrent method especially used with the young.

The fourth method was involving children in productive work. (*Ogosoma/Chisemi*) Learning through medium of work enabled children acquires right type of masculinity and feminist roles. Children learnt by being useful, by doing and working hand-in-hand with adults-this prepared children to become capable future husbands and wives. Training of the children was done according to age and sex.such that the work that a child did usually increased in amount and complexity as s/he grew up. Also the physical ability of the child was taken into consideration; a child was not assigned a task beyond his/her physical fitness (Sifuna et al 2006, p. 64).

In the formal methods, it involved theoretical and practical inculcation of skills. Learning through apprenticeship was formal and direct method. Children were instructed and trained as craftsmen such as potters, blacksmiths and basket makers/weavers by teaching

them formally. Formal instructions were also given in constant corrections and warning to children, in domestic work, in herding, in cultivation and tending to certain crops, in fishing and so on. According to Sifuna and Otiende (2009, p. 154) formal education took the form of succeeding stages of initiation from status. The most prominent of initiation practices was the form of circumcisition.Circumcision (*Okwaroka*) was normally accompanied with formal lessons (Sifuna & Otiende 2009, p. 154), which were done through the anthropological methods of instruction and were transformative in nature. The instructors used to test whether or not the initiate understood the lessons, by use of songs. The questions were asked in a form of riddles (*Chimbachero*) for the initiate to interpret their meaning. Such questions dealt with issues pertaining to the protection of homestead (*Enka y'omugusii*) against enemies committing adultery and many others (Sifuna & Otiende 2009, p. 154).

The statement of the problem

The problem nowadays children are ignoring the anthropological methods of instruction because they are indigenous and cannot adjust in the society after acquiring formal in university education girls for example are not able to prepare food and depend on maids and boys cannot run a home, as they depend on services from servants.

The objective of the study

The objective is to examine the best approach in integrating the anthropological methods in curriculum development in educational system in Kenya.

Hypotheses

H1- There is no significant relationship between the anthropological methods to students in school for transformative education in Kenya.

H0 - There is significant relationship between the anthropological methods to students in schools for transformative education in Kenya.

Literature Review

The term curriculum is derived from a Latin word "Curere" which implies a racecourse or track followed by racing horses. As time went by, the racecourse came to be likened to course of study followed by learners in educational institutions. This thereafter, led to emergence of the term curriculum, which its initial meaning implies curriculum is a process or set of activities that has a beginning and an end. Curriculum simply is the syllabus, but in much more complex terms "curriculum" is much more than the syllabus or course outline. This means the anthropological methods were infused in the informal curriculum of education among the Abagusii leading transformative education. Kerr (1969) defines curriculum as "all the learning which is planned or guided by the school whether it is carried out in groups or individuals inside or outside the school." According to Mbithi (2009, p. 54), curriculum refers to what is taught at any given level of the school system. It refers to all the learning experiences that a learner goes through within a specified period in order to attain certain set objectives.

Curriculum development is understood to include a repeating process of planning based on national policies, production of instructional material, and implementation of the programme through the allocation of resources and evaluation (Peiris 1976, p. 1).In this aspect, a comprehensive meaning od curriculum development include all of the following aspects of the curriculum: (a) The content or subject matter of the instructional programme, in this case of the Abagusii for example circumcision was done openly for transformative education in the society. (b)Instructional materials for instance teaching/learning aids or resources such as horns,skins,and so on were used. (c) Instructional methods or strategies to achieve stated objectives, in this sense Abagusii used the anthropological methods for transformative education.(d) The methods of evaluating the degree to which the intended objectives have been achieved.

Children were highly valued in African communities, because they played a very important role in the family and the community (Kabiru & Njenga 2009, p. 14).According to Kabiru and Njenga (2009, p. 19), ancient Romans began to educate children as soon as they could speak, *probably they used the anthropological methods which are discussed in this paper.* The Tabula rasa view emerged during the 17th century from teaching of John Locke. To him, children were born as "Clean slates" ready to be moulded through experiences and he advised parents to spend a lot of time with their children and guide them through instructions, examples and rewards such as praise and approval. *This was also done through the anthropological methods applied in classical Gusiiland, but in the contemporary modern society they are no* longer applicable. Education grew out of the immediate environment, real and imaginary. From the physical environment, children had to learn

about the weather, type of landscapes, animals and plants. Above knowledge the children had to be acquainted with the problems and possibilities of the environment by being equipped with skills of overcoming and exploiting them-by use of axe, hoe, the spear and other tools of the past in the Stone Age period.

Children were taught how to cope with the environment, how to farm, how to hunt, how to fish or prepare food or build a house and how to run or manage a home. Individual was to live and serve other people in accordance with accepted manners, laws, avoidance of taboos and a rigorous code of morality. Every person in the homestead and its environment, parents and old relatives were responsible for the training in economic responsibilities. Learning by imitation played a big role, for young boys and old men, were building, herding and hunting, for girls and women, sweeping, carrying wood from the forest, carrying water from the river/fetching water and cooking. Indigenous education inculcated a religious attitude of life because religion was concerned morality and rules of conduct such as courtesy, generosity and honesty.

Methodology

The research employed survey method and data collected through questionnaire technique. The study used a survey research design on the primary and secondary schools in Kisii county. Mugenda & Mugenda (2003) noted that surveys are the excellent vehicles for the measurement of characteristics of large population. The design was appropriate because it helped the researcher to obtain information that describes phenomenon by asking individual students about their perceptions, attitudes, behavior or values related to the anthropological methods of curriculum instruction among the Abagusii.

Data collection procedure

A structured questionnaire was used as the main instrument of data collection from respondents/students. A total of 400 questions were distributed in ten schools in Kisii through stratified random sampling and 380 were returned to the researcher having an aggregate of 95% of the total questionnaires distributed. The data collected were analyzed, summarized and interpreted using simple percentage and chi-square method to measure inconsistency between the observed and expected frequencies and to prove the significance in the stated hypothesis. The responses from the questionnaires were measured using Likert scale five-point scale namely: Strongly agree (5 points), disagree (4 points), Undecided (3 points), disagree (2 points) and strongly disagree (1 point).This is used to register and know to what extent of agreement or disagreement with a particular statement of and attitude, belief or judgments in concept of anthropological methods in curriculum instruction for transformative education.

Results

The following summary describes the data collected from the field survey (2018) applied in the test subject classrooms. (n=380).

Table 1 indicates that 220 or 57.8 percent of the respondents were males and 160 or 42.2 percent were females. This shows that most of the respondents were males.

Table 1. Gender of respondents

Gender	Frequency	Percentages
Male	220	57.8
Female	160	42.2
Total	380	100

Table 2 indicates that 180 or 47.4 percent were between the ages of 10-13 while 200 or 52.6 percent of the respondents were between the ages of 14-17 years. This means that the majority of the respondents were over 13 years of age and in secondary schools.

Table 2. Age of respondents

Age	Frequency	Percentage
10-13	180	47.4
14-17	200	52.6
18 and above	-	-

Table 3 shows that 150 or 39.5 percent of the respondents were in primary schools while 239 or 60.5 were in the secondary level of education. This revealed that most of the respondents were in secondary schools.

Table 3. Student level in education system

Level	Frequency	Percentage
Primary	150	39.5
Secondary	230	60.5

Table 4. The anthropological methods applied for corrections or warning

Scale	Frequency	Percentage
Strongly agree	280	73.7
Agree	74	19.5
Undecided	6	1.6
Disagree	12	3.2
Strongly disagree	8	2.1

Table 4 shows that 280 or 73.7 percent of the respondents strongly agree that the anthropological methods are applied for corrections or warning students/children, while 74 or 19.5 percent of the respondents are the similar views and agree;6 or 1.6 percent were undecided;12 or 3.2 percent disagree and 9 or 2.1 strongly disagree. Obviously, the majority of the respondents believed that anthropological methods in curriculum development have an impact on the student's transformative education.

Table 5. Learners acquire skills through apprenticeship

Scale	Frequency	Percentage
Strongly agree	280	73.7
Agree	100	26.3
Undecided	-	-
Disagree	-	-
Strongly disagree	-	-

Table 5 indicates learners attached to teacher to acquire skills through apprenticeship, thus 280 or 73.7 percent of the respondents strongly agree while 100 or 26.3 percent of the respondents agree.

Table 6. Anthropological methods focused on socio-economic and environmental locale

Scale	Frequency	Percentage
Strongly agree	280	73.7
Agree	100	26.3
Undecided	-	-
Disagree	-	-
Strongly disagree	-	-

In Table 6 Anthropological methods were focused on socio-economic and environmental locale, 280 or 73.7 percent of the respondents strongly agree and 100 or 26.3 percent of the respondents agree. This depicts that the locale was the major area used for transformative education when applying anthropological methods in curriculum development in informal education.

Table 7. Anthropological methods applied in natural and human resources for transformation

Scale	Frequency	Percentage
Strongly Agree	230	60.53
Agree	144	37.89
Undecided	6	1.58
Disagree	-	-
Strongly disagree	-	-

Table 7 shows the Anthropological methods applied in natural and human resources for transformation and this aspect 230 or 60.53 percent strongly agree,144 or 37.89 percent agree and 6 or 1.58 undecided. This indicates that the environment was the field of study where natural and human resources were available.

Table 8 illustrates Knowledge transfer and knowledge applicable in real life, therefore 280 or 73.7 percent respondents strongly agree;74 or 19.5 percent respondents agree;6 or 1.6 respondents undecided;12 or 3.2 percent respondents agree and 8 or 2.1 percent of the respondents strongly disagree.

Table 8. Knowledge transfer and knowledge applicable in real life

Scale	Frequency	Percentage
Strongly Agree	280	73.7
Agree	74	19.5
Undecided	6	1.6
Disagree	12	3.2
Strongly disagree	8	2.1

Test of the hypothesis

Chi-square (X^2) tool was used, with an alternative hypothesis stating that there is no significant relationship between the anthropological methods to students in school for transformative education in Kenya. The test suggests that the alternative hypothesis should be accepted ($p < 0.001$, $X^2 = 411,342$, $df=16$).

Discussion

The study has an enduring transformative change in education system, because the anthropological methods were used in every child and existed for the purpose of strengthening the community and should be used in the modern school for transformative education. The formal instructions were given in the constant corrections and warning the children, in some aspects of domestic work such as herding animals and tending

certain crops, which a transformative agriculture projects done in the formal education.

The study challenged the status quo of the traditional ways of teaching and learning where anthropological methods are not applicable. The economic role of the children featured prominently in their training and parents saw their new born babies in economic terms. All this descriptions of early African life make this a close link between education and economics, because within the homesteads and its environments, the parents and older relatives were responsible for the training in economic responsibilities (Kabiru & Njenga 2009, p. 14).

The paper elevates the youth and adult voice and democratic practices in schools and in the society, as Sifuna and Otiende (2009, p. 151) supports the idea that "a child was expected to learn largely by seeing (observation) and imitating". In this sense a child was given a formal teaching usually after had made a mistake and when the outcome of the work was found unsatisfactory.

The paper serves to create a more equitable and sustainable future because, technical skills were learned on the apprenticeship principle. The learners were attached to the teachers in order to acquire skills. Even the teacher-student ratios were small and in some cases it was one teacher to one learner. This should be applicable in the modern schools for transformative education in Kenya.

The paper focuses on the natural and human resources that are available in the locale or area as the resource such as mountains (*Ebitunwa*), valleys, plains, rivers, grasslands and forests which were used as venues for instruction for the student engagement, which are not applicable nowadays because students are confined in classrooms and go out on breakfast breaks and lunch breaks

The paper elicits knowledge transfer and knowledge applicability in real-life contexts since traditional education (informal education) used well-tried anthropological methods for teaching such as games, riddles, legends and acting - all related to culture and traditions of the Abagusii ethnic group. Also Sifuna and Otiende (2009, p. 151), argue that the informal methods of instruction included involving children in productive work. The learning trough medium of work enabled children to acquire the right type of their masculine and feminine roles in the real-life.

The paper encourage student-driven, collaborative project-based learning as the anthropological methods had its structure of responsibility for who taught what was well defined, and the need for different teachers as the children matured were recognized. The children were taught how to cope the environment, how to farm, how to hunt and so on, which was part of focusing on social, environmental and economic problems in the locale or area.

methods were used in communalism, collective activity, cooperation and social responsibility were valued and emphasized in traditional education among the Abagusii. In this sense, the individuals were to live and serve other people in accordance with the accepted manners, customs, laws, avoidance of taboos and a rigorous code of morality.

The paper nurture youth and parent/adult with partnership strategies for effective service learning as the family was recognized as the cornerstone of traditional life and a lot of learning took place at home under the guidance of parents and the extended family members.

The paper promotes authentic indigenous knowledge systems and indigenous ways of knowing and doing as the anthropological methods were remarkably comprehensive and holistic, because its main aim was to integrate the child fully into the life of the community.

Results indicate Abagusii have discarded the use of some of anthropological methods in instructing children in the family systems. The commonwealth secretariat of 1993 gives the meaning of the curriculum as a combination of the following perspectives and dimensions. The first perspective is *official curriculum*: this is a planned curriculum laid out in official documents such as syllabuses, catalogues, and prospectus and so on. Official curriculum consists of numerous courses or subject and course or subject combinations.

The second perspective is *actual* or *real curriculum*. This is the received curriculum or reality of the student experiences for example to say what is actually taught in the educational institutions. The actual curriculum can also be viewed in terms of what individual student study as shown in the transcripts or certificates.

The third perspective is *hidden curriculum*. It is a powerful perspective of the curriculum in institutions of learning. It respects the unplanned experiences and un intended outcomes in the area which students go through and develop as a result of the process of specialization in the institution for example music, athletics, football, drama and so on.

The fourth perspective is *ideal curriculum*. This is a

curriculum that a society aspires to have for it to realize its cherished dreams and ambitions. This forms the basis and directions and provides the guiding framework for the design of the curriculum. The ideal curriculum states the standard by the society's contexts or what the society would like to have.

There are three dimensions on focus as follows: one *formal dimension* - in or out activities that are part of the planned experiences for example syllabus contents, laboratory experiments, field work, agricultural projects, home science projects, computer science projects and so on.Two, n*on-formal dimension* - planned and guided activities which may be outside the formal syllabuses. It also refers to as co-curricular activities or sometimes in the past it used to be called extra-curricular (not worthwhile planned) examples including games, music, drama and so on. The third dimension is i*nformal*. It refers to socialization process through which students acquire certain habits as a result of interacting to the total environmental and the culture of educational institution for the manner of self-dressing, style of speech, styles of movements, self-image, cleanliness, leadership styles and so on. The process of socialization affects students attitudes, growth and behavior, some of which may not be desired.

Conclusion

It is concluded curriculum is viewed as an explicitly and implicitly intentional set of interactions or activities designed to facilitate learning and development and impose meaning on experience. In this sense, the anthropological methods have the *explicit intention* usually are expressed in written documents denoting (expressing) courses of study for instance syllabuses, course outlines the anthropological included for transformative education. The implicit intentions for anthropological methods are found in hidden curriculum which refer to unplanned learning which takes place as a result of interaction between students and fellow students, between students and the staff of the school and between students and subject matter and finally between students and school facilities.

The research paper concludes anthropological methods of instruction were effective and efficient as they are both informal and formal and were practical in nature and the objectives; content is retained for long period in the lifetime of the learners. The anthropological methods were effective in transmissions and preservation of culture, skills, knowledge of the family, clan among the Abagusii from one generation to another. The anthropological methods were adapting children into their physical and human environment where they were, in Gusiiland. In this sense, the anthropological methods instilled the accepted standards, norms, beliefs and traditions governing the correct behaviors among the children and adults in the society. This created unity and cooperation in the Omogusii society, the methods emphasized on collective responsibility, for instance children could be disciplined by any member not only parents particularly. Through the anthropological methods, the children acquired practical skills and knowledge which would be useful to the individual child and the omogusii society. Intellectual skills such as observation, problem and decision making are quite relevant in the transformative education in the world today.

Recommendation

Basing on the conclusion, the paper recommends curriculum developers in the education system, Kenya Institute of Curriculum Development (KICD) to incorporate anthropological methods in the curriculum for the teaching-learning process in schools. It recommends for transformative education to be effective and efficient, the integrated approach to curriculum development is required in primary, secondary, tertiary and university levels, therefore, the stakeholders should take action of implementation.

It is recommended, in the modern schools, learners should be introduced and made aware of natural features in the neighborhood such as rivers, hills, dams, mountains, lakes and water falls, through the use of anthropological methods, because the features are seen and are within their experiences and learners should learner about their uses for transformative education in Kenya.

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Appendix 1
Questionnaire

Anthropological methods in curriculum instruction for learners in informal education for Abagusii of south western Kenya

Kindly fill in the appropriate or correct answer to questions using:
Strongly agree(SA)=5points; Agree(A)=4 Points; Undecided(U) 3 Points; Agree(A)=2 points; Strongly disagree(1 point)

1. Gender:

Male	
Female	

2. Age of the respondents

10-13	
14-17	
18 and above	

3. Level of education/status

Primary	
Secondary	

4 .The relevance of anthropological methods in curriculum development for transformative education

Factor	Strongly agree	Agree	Undecided	Disagree	Strongly disagree
The anthropological methods applied for corrections warning students/ children					
Learners attached to teacher to acquire skills through apprenticeship					
Anthropological methods applied in natural and human resources for transformative					
Knowledge transfer and knowledge applicable in real life					
Anthropological methods focused on socio-economic and environmental locale					

Thank for your cooperation for filling the questionnare. God bless you

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Adult Education and Dialogue: Utilizing Project-Based Education as a Method to Provide Transformative Change in Both Students and Teachers

Antonette L. McCaster

Abstract

Knowledge is built upon personal experiences and the information to which we have access. My area of research is in communicating the language of business (accounting) to non-business learners. I have found that both communication and motivation are primary factors in transformational learning. To this end, research has shown that project-based education improves student skills, and transforms the traditional classroom for both teachers and students. Combining project-based education with adult dialogue education provides a transformative method of education that encourages student-driven, collaborative project-based learning as well as opportunities for teachers to reflect upon their epistemology and pedagogy.

Keywords: Instructional technology, Adult dialogue education, Project-based education, STEM, Transformative instructional approaches

Introduction

In order to have an understanding of my theory of learning, I must discuss my epistemology and beliefs about intelligence. I believe that knowledge is relative and it should be evaluated based upon personal experiences and the available information. I define intelligence as the ability to relate new knowledge to existing knowledge in a variety of situations. I believe that intelligence is not fixed and knowledge is not discrete or constant. Consequently, I subscribe to the incremental theory that intelligence is changeable and can be improved.

My philosophy of education is grounded in my personal beliefs about the nature of people and learning. I recognize that operant conditioning is beneficial for learning basic facts and principles. This is an area in which the use of various methods of instructional technology utilizing authentic activities can accomplish much. Liberal education provides practice for our mind to explore connections, which satisfies the social, esteem, and self-actualization needs.

Learning is a personal experience and knowledge is based upon personal experiences and the information to which we have access. To this end, project-based education allows for authentic learning activities. A liberal education provides new areas from which we can draw valuable insight for problem solving. Humanistic education places value in the whole person and underscores how relationships are critical to our development. Radical theory wants us to question the existing constructs, dismantle the status quo, and reshape our perceptions of reality. The radical ideas about communication (adult dialogue education) is an area that I continuously analyze in my current practice and have utilized in face-to-face courses. This study looks at prior research on project-based education and its intersection with technology for providing a transformative change in both teachers and students.

Full listing of authors and contacts can be found at the end of this article.

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What is Learning?

According to Kirschner et al. (2006), Learning is defined as "a change in long-term memory" (p. 75). This is in contrast to Hmelo-Silver et al. (2007), where they indicate the goal of education is to learn content and soft skills; such as epistemic practices, self-directed learning, and collaboration. A broader definition can be gleaned from Gagne's Events of Instruction; where learning is the process of "getting the student from one state of mind to another" (p.178). The importance of collaboration is supported in Merrill (2009) during the application principal. Specifically, when learners "actively engage in interaction with one another rather than passively observing the demonstration" (p. 47).

A broader definition is needed than what was proposed by Kirschner et al. (2006). According to Gagne's Events of Instruction; learning is the process of "getting the student from one state of mind to another" (p.178). Further, the importance of collaboration is supported in Merrill (2009) during the application principal. Specifically, when learners "actively engage in interaction with one another rather than passively observing the demonstration" (p. 47). This definition supported the Hmelo-Silver proposed definition for the purpose of education.

I define a good learning experience as one in which any of the following activities occurred:

- I obtained valuable information that helped me to understand a situation or experience I have encountered in the past either personally, academically, or professionally.
- The experience provided tools to better resolve existing issues or presented alternatives of which I was not aware.
- The experience created a springboard for learning growth.

I define a bad learning experience as one in which:

- I received no benefit (including knowledge acquisition of skill development) during the process or afterwards.
- That I didn't understand the purpose of the experience.
- The experience did not meet the objectives stated for the experience.

What is Project-Based Learning?

Thomas (2000) conducted a review of the research on project based learning and outlined five components that he felt were necessary in a project for it to fit under the umbrella of project based learning. These elements included: centrality, diving question, constructive investigations, autonomy, and realism. Further, Brundiers and Wiek (2013) reviewed several articles to posit key features of problem and project based learning. The intersection of these two strategies included six elements; engaging students in real-world tasks, student-centered/small group work, simulate professional situations, use of multiple sources of information, teachers as facilitators and a resource, formative and performance-based peer evaluations.

Taylor (2017) defined project-based learning in his abstract as "a teaching technique in which authentic, real-world projects are used as the primary vehicle to drive the student's learning experience" (p.1). Nilsson (2012) outlined a method for implementing project-based education called the "working seminar." It is based on the assumption that groups with a common base of knowledge increase both the group results and the individual learning.

The Buck institute for education (2015) similarly provided seven design factors that should be utilized for a successful implementation of project based education (see Fig.1).

Teacher Transformation

Even now, the field of accounting and finance is dominated by white males over the age of fifty. As such, aspects of a liberal education such as collaboration, interpersonal skills, and the skill of discernment are integral. I have used the Socratic Method when students ask questions in the past. Especially, when it involves an authentic issue and the group is more than capable of formulating a response and sharing it. A transformation I have made through the use liberal education and adult dialogue included the incorporation of the liberal education model by having several students who have briefly discussed an issue with peers (think, pair, and share) to pull pieces of their understanding and write them with bullets upon the board. Then I will call on several other students to sum up what they heard their fellow students say, and add to what's been bulleted or question further. In the end, I will call for a "vote" using clicker devices to poll all students based on the shared discussion. This represents liberal education in two ways. First, it allows the students to hear stories firsthand and draw their own conclusions about possible scenarios and their implications. Second, it lets the learner know that not all knowledge is central but but dispersed throughout a group and can be understood differently.

Figure 1. PBL design factors (Buck Institute 2015).

ATTENTION	RELEVANCE	CONFIDENCE	SATISFACTION
Gain Attention • employ splash page or other graphics	**Establish Objectives** • clarify why lesson is important • provide a lesson overview • assign preliminary readings	**Provide Learning Guidance** • offer opportunities for guided and independent practice • ensure a gradual progression from more easy to more difficult material • consider scenario-based exercises • assign projects	**Provide Feedback** • offer immediate feedback • offer consistent feedback
	Stimulate Prior Recall • illustrate the learning • relate the learning to something they already know	**Elicit Performance** • allow learner to expound on learning • utilize recall strategies • allow learner to "use" new learning	**Assess Performance** • ensure that assessment is equitable • ensure that assessment is based in higher-order thinking skills
	Present Lesson Content • distribute lecture notes • provide definitions • provide examples • offer synopses		**Enhance Retention** • focus on application

Kirschner et al. (2006) take the position that epistemology or how an expert does something is not equivalent to pedagogy or how to learn the field. To support this, they offer DeGroot's chess results where it is concluded that it is the extensive experience of professionals stored in long-term memory that enables them to be good at what they do. They conclude by indicating that the shortcoming is due to the differences between behaviors and methods knowns to experts as compared to novices with no foundation to draw from.

In examining my assumptions on adult learning, I would like to highlight four that have been discussed extensively in the literature. The first is that adult learners have experiences from which to draw on to support their learning. The second is that adult learners need to understand how the information they acquire relates to what they already know. This allows them to see relevance and improves motivation. Third, adult learners have positive and negative self-efficacy in various domains that affect how they approach learning. Finally, a "readiness" to learn arises from an experience in which the individual realizes that they don't have the skill, knowledge, or information to address it.

Theories that address these assumptions include Malcolm Knowles theory of Androgyny (2012), which posits that there are particular characteristics of adult learners that differ from the way children learn. These assumptions included self-concept, experience, readiness/orientation to learning, motivation to learn and relevance. Some critics point out that the perspective of andragogy supports "white middle-class values" and does not include the "relationship between self and society" (Sandlin, 2005, p. 27).

In contrast, Hmelo-Silver et al. (2007) indicate that the shift in importance stems from sweeping reforms in education based upon the idea that the purpose of education is to prepare students for the workplace. As such, "content and practice" should be central learning goals. Furthermore, the relationship to long-term memory storage is emphasized because there is a direct correlation of the "influence of the learning context on the accessibility of the knowledge for future use" (p. 105).

In forming my response to rather project based education should be supported, I considered the results of these issues. Project Based Education should not be categorized like "discovery" and other "experiential" forms of instruction. Additionally, the definition of learning used by Kirschner et al. (2006) is too narrow and does not fully encompass learning as does the definition of the purpose of education put forward by Hmelo-Silver et al. (2007). This means I discount that minimally guided instruction is ineffective for student learning,

due to evidence presented that demonstrates the conditions that it is effective.

The decision to use project based education in a course should be based upon the broader definition of learning. Kirschner et al. (2006) present compelling evidence as to why the content and timing of the guidance in inquiry based instruction must be scaffolded to be successful. That is to say, in order to reducing working memory overload, scaffolding will keep learning with the proximal development zone. Without scaffolding, I would not recommend the use of inquiry-based instruction under any circumstances.

Student Transformation

Blumenfeld, Soloway, Marx, Krajcik, Guzdial and Palinscsar (1991) published a study from the University of Michigan with the intent of exploring projects and examining difficulties that students and teachers encounter, and describing how technology supports both teachers and students for projects. In summary Blumenfeld et al. (1991) posit that projects allow for the integration of both thinking and motivation for students. Historically, tasks utilized a programmed instruction approach which has resulted in some students having "poor attitudes toward learning and schooling." (p. 371). An area of weakness for many students is group work and collaboration. In essence learning to work effectively in groups. Bell (2010) discusses how projects provide intrinsic motivation because students can present their best selves through the use of individual learning styles and preferences.

Hmleo-Silver et al. (2007) states that PBL "supports the development of reasoning skills, problem-solving skills and self-directed learning skills" (p. 103). This statement implies that these are skills that can be carried over to other areas. According to Vygotsky (1978), article entitled "Interaction Between Learning and Development," learning in one general area will not carry over to another. It referenced the study of adults whereby training on discovering the length of short lines did not improve the participants' ability to determine the length of long lines. This points to the importance of learning in context. It concluded that "special training affects overall development only whenits elements, material, and processes are similar across specific domains" (p. 83).

Technology

Taylor (2017) completed a study to answer several questions regarding the use of technology with project-based learning. Their study used two web-based surveys to obtain data from participants at Georgia Tech. One survey was to teachers the other for students; the survey garnered 23 responses from teachers with prior PBL experience and 52 responses from students. Although the response rate is low, there were some interesting findings that I used to triangulate with information from other research. Of primary interest to this study, was the findings about PBL-specific teaching practices that technology provided the greatest support and overall how integral technology was to the delivery of project-based learning. "Nearly 74% of teachers and 63% of students thought that technology tools were either very important or extremely important relative to their successful delivery of Project-Based Learning" (Taylor, 2017, p. 7).

The results of Taylor (2017) suggest that while technology can help support all PBL Teaching Practices, it is most impactful in three areas: (1) Helping teachers to design and plan for the successful execution of their projects, (2) Providing teachers with the ability remain in close contact with students throughout the project, as well as providing students the ability to collaborate with each other regardless of location. (3) Giving students the creative freedom to explore the topics underlying their projects in ways that are meaningful to them, while simultaneously ensuring they are equipped with the core knowledge needed to stay focused.

The need for minimal guidance is also supported by Gagne's Events of Instruction (as step 5; "Providing learning guidance" (p. 162). The authors stated how too much guidance is considered "condescending to the quick learner" (p. 188). The importance of scaffolding is supported in Merrill (2009) "First principals of Instruction," with the application principle where the author states that learning is improved when "coaching is gradually withdrawn for each subsequent task" (p. 47). This supported the need for scaffolding in minimally guided instruction.

Challenges

Kirschner et al. (2006) refer to PBL and IL as having no guidance, they cited these teaching strategies as "unguided" when discussing "Research Comparing Guided to Unguided," the "Knowing Less After Instruction" and the "Empirical Evidence about Science Learning from Unguided Instruction" sections of the article. Consequently, the authors use examples of "unguided" research as a basis for their knowledge claim that PBL and IL are ineffective for learners.

In contrast, Hmelo-Silver et al (2007), demonstrate numerous examples that PBL is a guided form of instruction even if minimal; through the use of "scaffolding and guidance to facilitate student learning" (p. 99). The authors included the Geier et al research to support this. This research was particularly strong due to the longevity of the study and "observed gains up to a year and a half after participation in inquiry-based instruction" (p. 104).

The need for minimal guidance is also supported by Gagne's Events of Instruction (as step 5; "Providing learning guidance" (p. 162). The authors, stated how too much guidance is considered "condescending to the quick learner" (p. 188). Further, the importance of scaffolding is supported in Merrill (2009), "First principals of Instruction," with the application principle where the author states that learning is improved when "coaching is gradually withdrawn for each subsequent task" (p. 47).

Discussion

In forming my position as to rather or not inquiry based instructional strategies should be supported, I considered the results of the following issues:

- How does project-based education improve learning?
- How does the role and beliefs of the teacher change with Project Based education?
- How are students' roles changed as a result of project based education?
- What role does technology play in project-based education?

Project based education improves intrinsic motivation by working with a variety of learning styles and student preferences. The level of autonomy provides a sense of ownership for the results. Using project-based instructional strategies requires a transformation in teachers. They must rethink their role in the classroom from dictator to facilitator. The projects selected will not have a right or wrong answer. Additionally, teachers must be willing to accept an element of unscripted learning.

Project based learning requires that students change their approach to the classroom. They must go from the "baby bird" method of receiving knowledge to assuming an active role. Many students will need assistance in how to actively listen to others and engage in dialogue that requires negotiation. Finally, the ability to synthesis multiple ideas of sources of information into a cohesive thought pattern must be achieved. Technology supports learning through the variety of sources and means of gathering information, increased volume of information, and multiple means of delivering artifacts. In conclusion, teacher and student transformations benefit from readily available resources, such as technology, to support them through challenges.

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Inclusive Practice and Transformative Leadership Are Entwined: Lessons for Professional Development of School Leaders in Kenya

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Abstract

Inclusive Education (IE) is arguably a popular discourse in education systems as, not merely a concept that addresses concerns of Learners with Special Needs (LSNs) but rather a relatively broad approach looking into how to transform learning environments to respond to diversity.At the heart of human rights movement, Education for All (EFA) and social equity agenda, IE has lots of educational, social and economic premiums attached to it. Increasingly, what slows down the progress towards IE in Kenya is documented, but still, less is known about leadership acumen of school leaders yet, the art and science of transformation of the school into an effective inclusive environment squarely lies in the province of school leaders. Anchored on the Social Model of Disability , this paper presents results based on an extensive secondary data review . It provides evidence that IE and transformative leadership are closely knit. It urges that all initiatives geared towards supporting effective implementation of IE must interrogate leadership ability of school leaders and develop them as critical ingredients in turning around schools into effective inclusive learning environments.

Keywords: Inclusive Education, School Leaders, Transformative Leadership, Professional Development

Introduction and Background

International commitment to human rights has not only changed our views about individual's "disability" but it has also reduced emphasis on deficits in any social context. According to Ouane (2008), Inclusive Education moves beyond understanding, overcoming or tolerating disability but rather, accepting, valuing and demonstrating a broad concern on gender, ethnicity, social class conditions, health and human rights, to encompass universal involvement, access, participation and achievement.

Arnesen, Mietola & Lahelma, (2009), pinpoint that IE is not just adding on to existing structures, but perhaps a broad outlook that entailes transformation of societies, communities and institutions such as schools to become diversity-sensitive. IE represents a belief that all students belong and are valued members of their classroom and school communities (Council of Ministers of Education in Canada {CMEC}, 2008); Specht & Young, 2010). Specifically, Black- Hawkins, Florian and Rouse (2007,p. 15) look at it as a process of increasing numbers of students attending mainstream schools, who in the past would have been prevented from doing so because of identified special educational needs.In their recommendations , Black and colleagues expressed that promotion of inclusion in regular schools must begin with designing buildings and facilities suitable for LSN. This stance is supported by Jill Black More (2006) who argues that diversity among learners, whether in linguistic, cultural or disability, is a positive force in educational work.

With the above difinitions in mind, inclusion means different things to different groups in different contexts. In disability conversations, Inclusive Educational Practice (IEP) addresses the current discourses and dilemma between special education and integration. Broadly, the concept suggests a practice where (a) enrolment practice do not discriminate between learners with or without disability (b) school services and facilities are equally accessible to students with or without disability (c) curriculum programs are designed in such a way that learning needs are catered for (d) assessment and

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certification procedures are responsive to the learning targets, goals, and outcomes (e) special services and equipment are supplied for learners to experience success in learning and, (f) school environment is friendly to both teachers and learners.

Generally, there is convergence of thought that IE is either, a process, an approach or a programme. As an ongoing process, Ainscow et al (2006) describes IE as that which has not reached a perfect state but rather is on the move. As a program and an approach, Odom (2000) looks at it as setting in which disabled and non-disabled peers benefit from common support services, an approach that entails addressing and responding to the diversity of needs of all learners through increasing participation in learning, cultures and communities, and reducing exclusion within and from education. Odom (2000) also adds that as an approach, it looks at teaching strategies or approaches that address the needs of students with a variety of backgrounds, learning styles, and abilities.To the aforementioned authors, IE is such a multiplex concept , basically, all that can contribute to an overall inclusive learning environment, in which students feel equally valued.

Timmons and Wagner (2008) looks beyond the education environments by seeing it as a foundation to an inclusive society since it provides opportunity for all students to be part of school communities to learn and grow alongside their peers. For these two authors, IE encompasses both academic and social life of a school. Corbett and Slee, (2000) supports inclusion as a philosophy of acceptance:

> *It is about providing a framework within which all children- regardless of ability, gender, language, ethnic or cultural origin- can be valued equally, treated with respect and provided with equal opportunities at school…. is an unabashed announcement, a public and political declaration and celebration of difference which requires continual proactive responsiveness to foster an inclusive educational culture? (p. 134)*

Features and Benefits of Inclusive Education

IE is not a marginal issue on how some learners can be integrated in mainstream education, but rather an approach that looks into how to transform education systems and other learning environments in order to respond to the diversity and improving quality of education for all learners. It addresses and responds to diversity by providing appropriate responses to the broad spectrum of learning needs, welcomes diversity reforms not only for special education but rather, reform of both the formal and non-formal education system benefiting all learners (Kalambouka, Farrell, Dyson, & Kaplan, (2007). Authors holding this view advance the debate on additional support to students within the regular school system, equal access to education or making certain provisions for certain categories of children. Suffice to say, it is a never-ending search to find better ways of responding to diversity, living with difference and learning from difference. This way it fits as a more positive stimulus for fostering learning, amongst children and adults (Kalambouka, et al (2007).

Despite potential barriers to inclusion (such as teacher workload issues, a shortage of adequate supports, incomplete training for teachers and principals or legal questions) inclusive classrooms have been shown to benefit all students both socially and academically (Canadian Council on Learning, 2009; Cole, Waldron, & Majd, 2004; Crisman, 2008; Katz & Mirenda, 2002). Convincing evidence exists affirming that it provides positive experience for all students .For instance, Timmons and Wagner (2008) identifies IE as a foundation to an inclusive society as it provides opportunity for all students to be part of school communities to learn and grow alongside their peers.

In lieu of the above premiums, authors have continued to express that it should be further broadened to encompass both academic and social life of a school. Specifically, Timmons and Wagner's study (2008) noted that children who are educated in inclusive settings are healthier, do better in school, enjoy going there more, and interact more positively with peers compared to students taught in less inclusive settings. Significant of all, LSNs from the study were more exposed to real environment situations with regards to diversity, and their non -disabled peers adopted to positive attitudes and actions towards them as a result of studying together in an inclusive classroom.

In determining whether education systems are inclusive three concepts emerge: Presence, Participation and Achievement of all students. "Presence" is concerned with whether children are being educated and how reliably and punctually they attend. "Participation" relates to the quality of their experiences whilst they are inschool. To determine this, views of the learners must be incorporated. Finally, "Achievement" is about the outcomes of learning across the curriculum, not merely test or examination results. Definitely, this gives

it the most broad view which urges modifications in content, approaches, structures and strategies, with a common vision to cover all children of the appropriate age range remain a critical responsibility of the regular system as they seek to realization EFA goals (Kalambouka, et al.2007)

In an effort to determine presence, participation and achievement, identification and removal of barriers is critical. This encompasses collecting, collating and evaluating information from a wide variety of sources in order to plan for improvement in policy and practice or using such evidence to stimulate creativity and problem-solving (Leithwood & Jantzi, 2006). Understanding of these barriers enables teachers and school leaders to be alert and to consider the impact the differences can cause. This is because it recognizes and serves many different categories of children who may be excluded from the education for instance : LSN, children of immigrants, child domestic workers, poverty stricken children, children of ethnic, language minorities, street children, children in conflict zones, child soldiers, children of prisoners or imprisoned, and children affected or infected with HIV/AIDS (Department for Education and Skills {DfES}, 2004)

In the ensuing definitions we also appreciate that IE shifts away from integration. While the former views learners as the root cause of difficulties in the school, the latter shares in tenets highlighted in the social model of disability which continues to challenge systems to examine the barriers within the educational system and look for ways in which to promote participation and positive learning outcomes of all learner. Terzi points out this in her writing:

> *Special needs are not needs that arise in a child with disabilities with regard to a system that is fixed. Rather they are needs that arise between the child and the educational system as a whole when the system fails to adopt itself to the characteristics of the child. (Terzi 2005, p. 448)*

Primarily, IE aims to (a) bring out the best in the child, without alienating him/her, (b) provide the child with a warm and enriched environment, (c) assist the child in developing basic skills to cope with day to day challenges, (d) enable a child develop life skills for self-reliance, (e) help a child develop a desirable attitude towards society. For effective assimilation of IE, three key aspects – policies, practices and culture – are important. Full presence, participation and achievement of children with disabilitie as well as, respect to childrens social, civil and education rights can be realized by exploring some factors that are always left unexplored in less inclusive setting such as transformative leadership.

Inclusion and Education For All

By welcoming every child, inclusion is an essential element of the whole Education For All (EFA) movement. It is framed within the context of wider international discussions around the United Nations Organizations' agenda ,stimulated by the 1990 Jomtien Declaration. The Salamanca Statement on principles, policy and practice guiding education of LSNs (UNESCO 1994) not only provides a Framework for leveraging policy and practice forward, but is arguably the most significant international document that has ever appeared in IE conversations. In principle, this concept aligns with EFA goals as it seeks to provide universal access to basic education of good quality and compels states to create environments in schools or basic education programs in which children are both able and enabled to learn. Such an environment must be inclusive of children, effective with children, friendly and welcoming to children, healthy and protective for children and gender sensitive.

The development of such child-friendly learning environments has increasingly been an essential part of the overall efforts by countries around the world to increase access to, and improve the quality of, their schools. Sharing at a meeting , held in June 2009 at Oslo on the results of the work of the OECD on equity in education, a Norwegian Minister of Education (Bård Vegar Solhjell) in an opening speech described IE as a new compelling law on quality and equity for all by stating:

> *Inclusion and equity in education is the best long term instrument we have in order to secure economic progress, as well as democracy and social stability…regular schools with an inclusive orientation are the most effective means of combating discriminatory attitudes, building an inclusive society and achieving education for all.*

IE development movement is anchored on human rights, equity and diversity (Riehl, 2000; Winzer and Mazurek, 2012) and around the right of every individual to education, as stated in the 1948 Universal Declaration of Human Rights. In Article 26 , IE is not simply taken as a technical or organizational change but as movement with a clear philosophy that speaks to human right to education. It is a dynamic approach that looks at diversity and individual differences not as

problems, but as opportunities for enriching learning. At the core of this conversation is the pronouncement of UDHR, 1948 , Article 26 which states:

> *Everyone has the right to education... Education shall be free, at least in the elementary and fundamental stages and shall be directed to the full development of human personality, strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities for the maintenance of peace.*

Equally, Article 2 and Article 23 of United Nations Convention on the Rights of the Child (UNCRC, 1989) support this stance. In part, Article 23 stipulates:

> *Children with disabilities should have effective access to and receive education, training, health care services, rehabilitation services, preparation for employment and recreation opportunities in a manner conducive to the child's and to enable him /her achieve the fullest possible social integration and individual development, including his or her cultural and spiritual development.*

In the same document (UNCRC, 1989) Article 29, articulates central aims of education in the development and nurturing all children to reach their fullest potential in terms of cognitive, emotional and creative capacities. Addressing this also is the UNESCO Convention Against Discrimination in Education (1960) and the Convention on the Elimination of All Forms of Discrimination against Women (1979) as the other key international human rights treaties that not only emphasize the prohibition but also the active elimination of discrimination.

A logical consequence of these rights is that all children have the right to receive the kind of education that does not discriminate on any grounds such as caste, ethnicity, religion, economic status, refugee status, language, gender, disability etc. These conventions not only provide measures be taken by the state to implement these rights in all learning environments but demands a rights-based approach to education which is founded upon three principles (a) access to free and compulsory education, (b) equality inclusion and non-discrimination, and (c) the right to quality education, content and processes.

Guided by the above conventions, United Nations members at the World Conference on Special Needs Education adopted a guiding principle that schools should accommodate all children regardless of their diverse physical, intellectual, social, emotional and linguistic needs (UNESCO, 1994). The resulting Salamanca Statement recognized the necessity and urgency of providing education for children, youth and adults with special educational needs within the regular education systems (UNESCO, 1994). IE puts emphasis on all groups of learners who may be at risk of marginalization, exclusion or underachievement and gives a moral responsibility to families communities and states to ensure that those groups that are statistically most "at risk" are carefully monitored and that, where necessary, steps are taken to ensure their presence, participation and achievement in the education system. Based on the above declarations countries of the world inclusing Kenya are on the path towards addressing diversity in education environments and realization of inclusive schools.

Inclusive Education in the Kenyan Context

Kenya places education as top agenda in both policy and investment by regarding education as one of the inputs to ensure the quality of life of its citizens. Every child has the right to education irrespective of age, gender, background, socio-economic status, race, caste, creed, religion and ability. The Constitution of Kenya (Republic of Kenya, 2010), section 43 (1), affirms the right of every person to education. Further, section 53 (1) (b) states that every child has the right to free and compulsory basic education. The Sessional Paper No. 1 (Republic of Kenya, 2005a) provides a policy framework for the education sector in Kenya, including the requisite legal context, within which to design, develop and implement inclusive education programs. The constitution outlines policy recommendations for enhancing education access, quality, relevance, equity and efficiency, which are important factors in the overall success of inclusive education.

Specifically, two Special Needs Education Policy Frameworks (Republic of Kenya, 2009; 2012) address a wide range of critical issues impacting on special needs education and provides a comprehensive policy framework that seeks to harmonize education service delivery for LSNs and diverse needs in all education subsectors. The polices recognize that our classrooms have children with different experiences, skills, knowledge, values and abilities which are all invaluable ingredients in classroom and takes due consideration in the wake of increasing diversity in the society, success can only be guaranteed to those children who will live

cooperatively with others.

All these frameworks advocate for including all children with diverse background and abilities and all those usually excluded from school and classroom participation and learning for instance children of remote or nomadic population, children from linguistic, ethnic or cultural minorities, girl child, street and working children, children with disabilities, children affected by HIV/AIDS. The aim is geared towards (a) providing an understanding of the conditions for success for children with diverse needs, (b) achieving equalization of educational opportunity, (c) removing barriers, and (d) attending to the specific needs of those who had been denied so far.

In order to ensure that this happens, the Kenyan Government believes that all learners are entitled to an excellent education that provide them with a genuine opportunity to succeed in inclusive classrooms in inclusive schools. In responding to this vison, mainstream schools and special schools in Kenya are adopting policies and practices that are driven by the desire to be providers of high quality education services to all learners regard less of their learning needs.

The above framework outlines an explicit IE policy and the role of key stakeholders such as school-heads and general education teachers in the realization of this policy in creating of inclusive and child-friendly schools, while simultaneously focusing on a requisite legal framework to ensure that schools respect diversity and ensure equality of learning for all children.This is because schools leaders are recognized as important ingredients in supporting and setting a higher standard for inclusive practice in schools and in communities. They can do this through Strategic Resourcing Ensuring an Orderly and Supportive Environment Promoting and Participating in Teacher Learning and Development Planning, and Coordinating teaching and Evaluating Curriculum.

Who Supports Inclusive Education in Kenya?

It is the responsibility of the Ministry of Education to ensure that school-accessible and child-centered programs are elaborated, implemented and evaluated. However, teachers, parents, communities, school authorities, curriculum planners, training institutes and entrepreneurs in the business of education are among education actors that serve as valuable resources in support of inclusion in Kenya . However, some stakeholders are more than just a valuable resource. They are not only key to supporting all aspects of the inclusion process but they can also provide the right atmosphere for effective implementation of IE both in school and in society at large.

According to Fullan (2004), progress towards an effective inclusive school culture depends on the willingness and attitude of a number of educational stakeholders in accepting to promote diversity and to take an active role in the lives of students, both in and out of school. Acceptance promotes optimal learning environment for IE and depends largely upon the relationship among teachers, parents, other students and society and more specifically the role of school leaders

Likewise, Lindqvist & Nilholm (2011) affirms that school leaders' belief about inclusion, its process and their view about children's capacity to change and be changed can be reflected in: (a) the way they encourage teacher learning through collaboration, (b) philosophy, inclusive beliefs and practices, (c) the extent to which they collaborate with staff to develop an inclusive philosophy relevant to the schools needs, and (d) the manner in which they actively and personally get involved in developing intervention strategies for at-risk students as they dialogue with parents. As put by Clark, (2010) constant collaboration and training has a possibility of changing ideologies and perceptions of school leaders on inclusion and can simultaneous lead to reconstruction of beliefs tow diversity.

Sergiovanni (2009) believes that school leader's attitude change influences how we organize school to accommodate diverse needs and acknowledge that all children, irrespective of their race, socio-economic status, gender or disability, deserve quality education. Manisfestly, this can be detected in a shift in their value system and support for school based inclusion policy and procedures that ensure sustainability (Ainscow & Sandill, 2010). Conversely, negative attitudes towards inclusion is likely to result into exclusivity .It is associated with lack of planning, lack of resources, lack of knowledge of better practices and limited experiences with special needs students (Bobb & Early, 2009; Sergiovanni, 2009).

Fortunately, negative attitudes can be minimized when school leaders learn and acquire the knowledge they need to build inclusive schools, more so, in facilitating teacher learning that will produce inclusive classrooms. Adequate knowledge will enable school leaders transform school into effective inclusive environment (Leithwood & Jantzi 2006). This then calls for preparation of school leaders who can (a) stimulate change in the follower's attitudes and behavior through

empowerment, (b) those who can create a global vision (Bobb & Early, 2009) and (c) reshape corporate culture and works along with the vision towards IE.

For this reason, this paper believes that there are complex and interrelated factors undergird the success of schools with effective inclusive education models and that moving towards more inclusive schools and education systems involves a series of leadership conditions both at the macro and the school level, as well as at the level of pedagogical practices (instructional leadership). Although the Ministry of Education in Kenya , holds the key responsibility of ensuring inclusion in school, school leaders who are ministry representations and infact 'the eyes' of ministry have a huge responsibility in causing this change based on their transformative leadership acumen.

Transformative Leadership that Promotes Inclusion

Transformational leadership model is used to meet the current demand for innovation in education systems . Indeed current trend in the literature (Cristina and Ann, 2010) supports the idea that (a) school innovations, such as inclusion, do not occur on their own (b) works when it is thoughtfully developed and (c) can only take place when the school leader who is a transformational leader, in consort with the community and faculty uses collaborative decision-making to develop a full inclusion program.

According to Precey, (2008), transformational leaders strive (a) build a compelling vision of a better future with others underpinned by high moral confidence (b) inspire others to follow them and offers individualized support (c) articulate a vision and passion can achieve great things and gets things done by injecting enthusiasm and energy(d) establish shared organizational goals and models best practices and important organizational values (e) display high levels of interpersonal engagement with a deep understanding of personal, team and organizational learning (f) demonstrate expectations of high performance (g) provide intellectual stimulation for others and seek best practices (h) create a productive culture with a commitment to community (i) develop structures to foster participation in decision-making and distribute leadership throughout the organization and do have great personal resilience.

They are leaders who are motivated by the importance of individualized support that promotes student learning., intellectual stimulation, and personal vision. They support others through competence building to create inclusive classrooms , encourage collaboration to stimulate thinking and are grounded in understanding the needs of individual teachers rather than controlling them to meet desired outcomes (Halliger, 2005). As they seek to influence people by building from the bottom-up rather than from the top down , they become overly concerned with modeling best practices and important organizational values, continuous professional development of teachers, shared decision making and leadership, experimentation, teacher reflection and building relationships with the school community. These are key ingredients for inclusivity. Transformative school leaders are also known to hold firmly to key values of democracy, equity, justice, emphasize social justice and equity and are able to live with tension as they display moral courage and activism.

Based on the above arguments transformative leadership is therefore more likely where schools take on the role of making profound social change where there is great inequality for example in relation to sexism, racism or other forms of profound exclusion. As Christiansen, Heggen and Karseth (2004) share, the job of leaders is to maximize the collective talent and efforts of all those involved in the education enterprise to promote and sustain inclusive cultures, meaning that for sustainability of IE transformative leadership should be our focus.

School leaders are the key to the success or failure of educational reform. They have to develop leadership style that meets the demands of educational change which is seen in the manner in which they (a) provide moral direction which gives meaning and significance to the goals of the school, (b) raise awareness, heighten interest of followers and provide support for the group to carry out the full inclusion project, (c) develop projects and assist in overcoming challenges; provides vision and resources necessary to help teachers accomplish change, and (d) provide encouragement and energy to help make the innovation successful and the implementation of full inclusion.

Significantly, four themes emerge in relation to transformative leadership in effective schools: fostering shared vision, planning and decision-making processes, creating collaborative structures and processes using data to make decisions about curriculum and instruction, and understanding and utilizing policy to create comprehensive school and district wide systems. These themes mirror those identified by Waldron, McLeskey, and Redd (2014) in their case study of a highly effective, inclusive school. For this research, the themes are crucial because each point to potential areas of

implications not only for practice but also for focus of and approaches to school leadership development.

Salisbury and McGregor (2002) assert that inclusive education has emerged as a school wide improvement approach sharing characteristics of innovativeness, commitment to diversity, and a strong emphasis on school improvement. So school leaders must share common personal attributes such as sharing decision-making power with their staff, leading their school by example, extending the core values around inclusiveness and quality initiatives throughout the school, and actively promoting learning communities.

Waldron, McLeskey, and Redd (2011) acknowledge that strong school leadership is pivotal to effective implementation of inclusive education. Their description of the characteristics of effective inclusive schools and the personal attributes of school leader of such schools are consistent with those articulated by Corbett and Slee (2000). Hehir and Kartzman (2012) affirm that inclusive schools are dynamic, problem solving organizations.

Strong school leaders to them is one who creates both a sense of common purpose and internal accountability as well as conditions for high-quality teaching and learning to take place. Their stance is that complex and interrelated factors undergird the success of schools with effective inclusive education models. Successful inclusive schools embrace comprehensive school-wide approaches, including a clear vision of high expectations and universally designed instructional practices that address both academic and behavioral components of schooling.

In order to develop effective inclusive schools, there is need for school leaders to establish collaborative frameworks, collegiality, and a commitment to support diversity among students (Kugelmass, 2004). Though not explicit to inclusive education implementation,Fullan (2014) articulates what he terms the three keys that maximizing a leader's impact. He suggests that a leader can achieve this by (a) ensuring intense instructional focus and continuous learning are the core work at the school. (b) working with district and system player in order to access the wide range of resources within the system to leverage leadership and inclusion success, and (c) be a change agent to foster school effectiveness and improved student learning and achievement. The conceptualization of the school leaders as a change agent is critical to inclusive implementation and its sustainability.

Based on seven critical competencies suggested by Kirtman (2013), Fullan (2014) asserts that as the change agent, the school leaders requires these competencies to facilitate the building of personal and organizational capacity for greater leadership success. With these competencies, school leaders are able to (a) challenge the status quo by interrogating common practices, takes risks, and explores innovations with the aim of improving the learning of all students, (b) build trust through clear communication and expectation to ensure improved performance and organizational effectiveness, (c) creates commonly owned plan for success by working to ensure ownership of the plan, monitoring implementation, and making adjustments as appropriate, (d) focus on the team over self by supporting the professional growth of all staff and seeking critical feedback, (e) create a sense of urgency for sustainable by mobilizing people to tackle core issues while matching passion and urgency with requisite skills, (f) commits to continuous improvement for self by seeking learning opportunities and innovative ideas to ensure sustained improvements, and (g) build external networks and partnerships to adequate and sustainable support that makes a positive difference to the organization (Fullan, 2014).

This paper believes in the sentiments of Fullan (2014) who expressed that efficient leadership remains an important indicator of successful inclusive education implementation. He established that most of the leadership issues effecting inclusive education implementation are known but not sufficiently addressed in practice.

School Leadership and Inclusive Education

School leaders play a critical role in improving learning through four sets of leadership practices. First, they are expected to : set directions by building a shared vision, foster acceptance of group goals, create high performance expectations, and communicate direction. Second, they shoud develop staff by: providing individualized support and consideration, offering intellectual stimulation, and modelling appropriate values and practices. Thirdly, effective leaders must always seek to: refine and align their organizations when they build collaborative cultures, restructure the organization to support collaboration, build productive relationships with families and connect the school to the wider community.Finally, they are expected to improve the instructional program through practices that influence the nature and quality of instruction in classrooms (Leithwood & Jantzi, 2006). Leithwood and colleague

stress that school leaders can no longer function simply as school managers but also double up as instructional leaders (Ainscow & Sandill, 2010)

To be successful, they are also expected to distribute leadership effectively for sustainable educational change and improvement that translates into improved learning outcomes (Harris, 2014). This can be achieved through what Dufour and Marzano (2011) advocate; a shift in focus to efforts aimed at building the collective capacity of educators. The functions of the school leaders discussed above, do not directly address inclusive education but it can be assumed that leadership skills in the critical areas are helpful in leading inclusive schools. According Guzman (1997) the core mandate of every school leader is to diagnose his or her particular school's needs and to meet these needs by utilizing the resources and talents available.

Purpose of The Study

The Special Needs Education Policy Frameworks (Republic of Kenya, 2009; 2012) embraces inclusive education as the viable option in enhancing education access, equity, quality, and relevance for all children in Kenya. The policy documents provide a comprehensive approach, including ways of providing an inclusive education of quality to all children, highlighting the need for teachers to be sensitive to each child's unique requirements, provide child-centred, socially relevant and equitable teaching/learning and understand the diversity in their social and cultural contexts. Based on these frameworks, huge resources (Republic of Kenya 2005a, 2005c, 2009, 2010, 2012) are channeled in enhancing capacities and developing training of school leaders and teachers.

Nonetheless, there seems to be insufficient specifics and less clarity on service delivery models. and the roles of stakeholders, including those of school leaders within the inclusive education framework .Policies acknowledge monumental challenges in the provision of inclusive education including; high pupil-teacher ratios, overcrowded classrooms, absenteeism, high drop-out rates, high repetition rates, increased number of orphans due to HIV and AIDS, inadequate infrastructural development, weak governance and financial management, inequitable deployment and weak management of teachers, and gender and regional disparities. However, concerns raised by stakeholders on what shouldbe the unique competencies of school leaders in creating change within inclusive environment has not been given due attention.

Therefore, this theoretically review presents perspectives of different authors on the potential of transformative leadership ability of school leaders in offering a more inclusive, equitable, and deeply democratic conception of education. Specifically, the paper highlights transformative leadership practices of school leaders that are crucial for the implementation of this inclusive practice.

Theoretical Framework

This theoretical review is underpinned in the social model of disability which is a way of viewing the world, based on perspectives of disabled people. This approach sees disability as a concept that provides us with an opportunity for raising serious questions about the nature of the existing society we live in and the kind of society we desire or hope for.This is where the critical analysis has to focus and the changes have to take place.It recognizes the centrality of institutional, ideological, structural and material disabling barriers within society that is , systemic barriers, negative attitudes and exclusion by society (purposely or inadvertently) as the main contributory factor in disabling people.

The model says that people are disabled by barriers in society, not by their impairment or difference. They believe that unadaptive, unfriendly and hostile set of material conditions and social relations cumulatively contribute to the marginalisation, disempowerment and exclusion of disabled people .Barriers can be physical, like buildings not having accessible toilets or they can be caused by people's attitudes to difference, like assuming disabled people can't do certain things. The social model helps us recognize barriers that make life harder for disabled people and urges removal of these barriers to create equality and offer disabled people more independence, choice and control

Such an inclusive outlook permits stakeholders, especially school leaders - change makers , to give a holistic view of the education system by embracing inclusive philosophies and ideals of inclusion.This when they are likely to enable teachers and learners to feel comfortable with diversity, see it as a challenge and enrichment of the learning environment, rather than a problem , and significant of all, to take into consideration the concepts of least restrictive environment, home school, and education with peers as important aspects of special education. Figure 1 illustrates the social model of disability.

Figure 1. Social model of disability (Oliver, 2013).

Methodology

A search of the published literature for this review included several steps. First, personal inquiries and consultations were made with professionals with relevant research and practice interests that is transformative leadership and inclusive education. Second, articles, journals and government policy documents and scholarly research reports were reviewed, focusing transformative leadership and inclusive education. Third, relevant texts were searched for applicable information.

Finally, a site search was conducted on the World Wide Web of organizations, databases, references, and on-line publications. Data was collected and synthesized from these secondary sources pertaining to transformative leadership and inclusive education. Discussion of issues was bound within the social model of disability which sees an inclusive approach as one that permits a holistic review of the education system having a broader view of diversity as a challenge and enrichment of the learning environment, rather than a problem and takes into consideration the concepts of least restrictive environment, home school, and education with peers as important aspects of special education. The presentation was done thematically focusing on the key transformative leadership indicators that promotes inclusive education as dicussed in subsequent chapters.

Discussions

Inclusion is a principle that is increasingly gaining attention in conversations about transformative education systems as one that cater for the diversity of students' learning needs and their individual characteristics such as learning motivations, abilities, styles and rhythm. The key element of inclusion is not individualization but the diversification of the educational provision and the personalization of common learning experiences in order to achieve the highest degree of participation of all students, taking into account their individual needs.

This implies advancing towards universal design, where the teaching-learning process and the curriculum consider from the very beginning the diversity of needs of all students, instead of planning on the basis of an "average" student and then carry out individualized actions to respond to the needs of specific students or groups who were not taken into consideration by an education proposal based on a logic of homogeneity instead of diversity. The response to diversity , an essential condition to achieve high quality education , is probably the main challenge currently faced by schools and teachers, as it involves substantive changes in the existing conceptions, attitudes, curricula, pedagogical practices, teacher training, evaluation systems and school organization.

The role of the school leader is becoming critical in promoting the delivery of equitable education by teachers in an inclusive school classroom setting . First and foremost, it is imperative that the school leader: believes that outcomes can be equitable, whatever the individual starting points of their students, enthuses the staff and students to raise achievement in all students and measures the success of students by more than their academic achievement, School leaders should also be aware of the United Nations Charter on the Rights of the Child (1989), a significant driver for embracing diversity that legislates for every member state to provide education for all its children. It is the responsibility of a school leader to lead , promote and nurture inclusive attitudes and behaviours in your school community.This is possible by the school leaders with specific transformative skills.

School Leaders' Transformative Leadership Skills

Regardless of school type, schools need leadership in seven critical areas. One of these is in the area of instructional leadership, which entails assuring quality of instruction, modelling teaching practice, supervising curriculum, and assuring quality of teaching resources .The second area entails cultural leadership which is about tending to the symbolic resources of the school, for example, its traditions, climate, and history .

The third area is managerial leadership encompassing tending to the operations of the school such as, its budget, schedule, facilities, safety and security. The other area is human resource leadership which is concerned with recruiting, hiring, firing, inducting, mentoring teachers and administrators; developing leadership capacity and professional development opportunities. The fourth one is strategic leadership which deals with promoting a vision, mission, goals, and developing a means to reach them

External development is the fifth domain of representing the school in the community, developing capital, public relations, recruiting students, buffering and mediating external interests, and advocating for the school's interests and The last area is micro-political –leadership which entails suffering and mediating internal interests; maximizing financial and human resources (Leithwood, Harris & Hopkins, 2008).

It is therefore, encouraging that a review of leadership literature indicates that the issue of inclusion is increasingly seen as a key challenge (West, Ainscow & Notman, 2003). It is argued, for example, that with increasingly diverse populations schools need to thrive on uncertainty, have a greater capacity for collective problem-solving, and be able to respond to a wider range of learners.This is only possible with school leaders with transformation outlook.

The most helpful theoretical and empirical leads, however, are provided by Riehl (2000) who concludes that school leaders need to attend to three broad types of task of fostering new meanings about diversity, promoting inclusive practices within schools and building connections between schools and communities . Riehl (2000) goes on to consider how these tasks can be accomplished, exploring how the concept of practice, especially discursive practice, can contribute to a fuller understanding of the work of school leaders . In her analysis she offers a positive view of the potential for leaders to engage in inclusive, transformative developments. She concludes:

> *When wedded to a relentless commitment to equity, voice, and social justice, administrators' efforts in the tasks of sensemaking, promoting inclusive cultures and practices in schools, and building positive relationships outside of the school may indeed foster a new form of practice. (Riehl, 2000, p. 71).*

In support, Copland (2003) suggests, that enquiry can be the engine to enable the determination of leadership that is needed in order to foster participation in learning, and the glue that can bind a community together around a common purpose. From literature sources such as Leithwood, Harris and Hopkins (2008), the ensuing discussion identifies special abilities of school leaders that are associated with the success of schools in fostering the achievement of all their students, that is ability to : create inclusive cultures and ethos, develop strong desire for change, strive to build instructional teams and inclusive communities, appeciate active mentorship, embrace a clear philosophy and positive beliefs about inclusive education, nurture better instructional leadership and transformed school leaders and promote teachers learning and staff development as discussed below.

Create Inclusive Cultures and Ethos

School leaders set the ethos that either welcomes or sidelines disabled children and children with SEN; and they create a culture where parents are either confident to engage with the school or feel they are a nuisance (Lamb inquiry, 2009). Suffice to say, transformed school leaders who foster a sense of common purpose and are driven by a strong personal commitment to equal opportunities, seem to be remarkably successful in leading the whole school community – staff, students and parents – in ways that lead to a wholehearted commitment to the principle of educational inclusion. The strong sense of common purpose that provides the basis for the development of practices that take account of the learning of every student and manifested in visible efforts in establishing culture and ethos that emphasises the importance of respecting and responding positively to diversity in all senses.

Effective school leaders also go ahead to improve student learning by focusing on getting relationships right between themselves, their teachers, students and parents. They are culture builders (Halliger, 2010) who

influence the school community in embracing inclusive attitudes and mindsets. Precey (2008) assert that real and sustained change is achieved by changing the culture of the school, rather than by simply changing the structures of the way the school operates. This means school leaders must seek an understanding of schools' culture before leading.

They have to Instructional leaders are viewed as culture builders who foster high expectations and standards for students, as well as for teachers (Precey,2008). They must also directly get involved in the teaching culture of the school, work directly with children and classroom teachers and base decisions on educational principles and values .

Develop Strong Desire for Change

Implementation of inclusive practices demand school leaders to take critical roles in providing a vision, leadership and administrative authority (Sergiovanni, 2009; Day & Leithwood, 2007) and challenge the norm of traditional approach to teaching, inspire a clear mutual vision of what the school should and could be and simultaneously, empower staff through cooperative team work (Ainscow & Sandill, 2010). This means the school leaders will first and foremost need to buy in to the philosophy of inclusion, followed by influencing the formation of a school vision that will direct the school towards embracing inclusive goals. They must also seek to reconstruct the school system and commit to the implementation of inclusive processes.

Build and Support Instructional or Inclusive Communities

School leaders can no longer function simply as school managers or as instructional leaders .To be successful in this front, they are expected to distribute leadership effectively for sustainable educational change and improvement that translates into improved learning outcomes (Rice, 2006). This can be achieved through what Dufour and Marzano (2011) advocate; a shift in focus to efforts aimed at building the collective capacity of educators.

Transformational leadership demands social skills of team building and inspiration without dominion. This can be evident in the way he/ she places lots of responsibilities on teams and team leaders. As for Halliger (2005) transformational leaders must not provide leadership alone but shares it with teachers. This model is grounded in understanding the needs of individual staff rather than coordinating and controlling them towards the organizations desired ends.

As summarized by Kugelmass (2004), effective inclusive schools are characterized by coherent school cultures in which teachers and school leaders demonstrate high levels of personal responsibility and collective commitments that place students at the center of educational decision making. As a result, school leaders need to be committed to inclusive values and to a leadership style which encourages individuals to participate in leadership functions (Dyson, Polat, Hutcheson & Gallannaugh, 2004).

Practice Active Mentorship

Sugai, O'Keeffe, Horner & Lewis (2012), defines a mentor as a single person, whose basic function is to help a new leaders or subordinates. On one hand, Moir (2005), stresses that in promoting new innovation like inclusive, education mentors are important in decreasing the isolation of new teachers. When they guide them through their first year of teaching they can quickly get acquainted with their new environment. They do this by providing practical answers, 'posing important questions to prompt reflection, modelling teaching techniques, observing and offering feedback.

Have a Clear Philosophy and Positive Beliefs about Inclusive Education

One of the foundations for building an inclusive school is to believe that ALL children, regardless of their social, economic, emotional, physical or cognitive background have the ability to learn. In addition, adequate knowledge of inclusion and its processes can influence school leader's attitude and will determine the extent of the school's inclusive practices, regardless of the school context, the emphasis they place on teachers learning and the emphasis they place on the importance of a flexible curriculum.

The way a school leader constructs and employs certain leadership characteristics will depend on the changes that are taking place at the school at a given time, the school leaders knowledge regarding the change that needs to be implemented compared to his/her teachers, and the school leader's ability to co-operate with others and build teaching teams. Moreover, strategies that can effectively facilitate teachers learning include school based collaboration, in-service training and mentorship. However, the strategies that school leaders will use to promote teachers learning will depend on the school's vision and its inclusive education context.

Demonstrate Strong Instructional Leadership

As instructional leaders, schools where leaders are expected to bring change (Webb, 2005). For this reason, instructional leadership would be appropriate in schools that need to accommodate inclusive changes as they promote instructional time, promote professional development; provide incentives for teachers as well as for learning (Halliger, 2000). At the same time, instructional leaders are considered to be 'strong directive leaders' (Halliger 2005) who act as the day to day manager of the school building, are responsible for timetabling teachers and evaluating them accordingly . This implies that when promoting inclusive practices, changes will be based on school and teacher evaluation. They must be well versed with curriculum and instruction, role models and who are not only familiar with the curriculum but also one who practice inclusion for LSN. Halliger, 2000) refers to instructional shool leadership as an ability to be hands on, well versed with the curriculum instructions and standards set in the national curricular, knowledgeable about what is happening at the school, and one that evaluates teachers accordingly by providing feedback during meetings. It means that instructional leaders must work with their staff in formulating clear and measurable goals that are focused on the academic progress of students

Work To Transform Other School Leaders

The transformational leadership model enables meeting the current demand for innovation by empowering others through a distribution of leadership (Sergiovanni, 2009). They do not provide leadership alone (Halliger, 2010), instead they share their leadership responsibility with other teacher, providing leadership for inclusive change, uses the transformational leadership model to share leadership responsibilities with other teachers through delegation of responsibilities to team leaders.

They must be grounded in understanding the needs of individual teachers rather than controlling them to meet desired outcomes (Halliger, 2010) as they seek to influence people by building from the bottom-up rather than from the top down In addition, they are motivated by the importance of individualized support, intellectual stimulation, and personal vision by supporting teachers through competence building that will enable them to create inclusive classrooms.

They are keen in encouraging collaboration to stimulate thinking and promote student learning, demands social skills of team building and inspiration without dominion, concerned with modeling best practices and important organizational values, continuous professional development of teachers, shared decision making and leadership, experimentation, teacher reflection and building relationships with the school community .This is apparent as part of the responsibility to ensure that teaches are doing 'a good job' that will promote teaching and learning. Her managerial role is also reflected in the way she is involved in different teacher meetings to ensure that she is aware of what is happening in the school (Halliger, 2000).

Promote Teacher Learning and Staff Development

Promotion of teacher learning is important to the inclusion process as it will equip teachers in facilitating inclusive classrooms . Deppler (2010) reinforcded the importance of teachers learning when he argued that improvement of schools will depend on the quality of teachers to meet inclusive challenges. It means then that transformative leaders must put more effort and resources to promote teachers learning.A numbers of strategies that can be used to motivate teachers may range from school based collaboration, working with the school community, training and mentorship.

Bubb & Early (2009) affirm that staff development which involves discussing, coaching, mentoring, observing and developing others is highly effective on matters inclusion. Therefore transformational leaders must always value teachers learning, but they show it in different ways. For instance, by making suggestions, giving feedback, providing modeling, using inquiry and solicit advice and opinions, and giving praise.

A similar study noted other six teacher development strategies that is, emphasizing the study of teaching and learning, supporting collaboration efforts among educators, developing coaching relationships among educators; encouraging and supporting redesign of programs; applying the principles of adult learning, growth and development to all phases of staff development; and implementing action research to inform instructional decision making.

Significant of all is that, is the development of intellectual, academic and professional capital (Sergiovanni, 2006) while empowering and supporting teachers as partners in decision making (Leithwood & Jantzi, 2006) because there is a thin line between what happens to teachers and what happens to students is direct (Sergiovanni, 2006). For example, little collaboration among teachers will result in little collaboration among students. Leithwood (2005) states that transformational

leaders help staff development by maintaining a collaborative professional school culture and involving staff in collaborative goal setting (Sergiovanni, 2009)

Conclusions

Inclusive education is a process of addressing and responding to the diversity of needs of all learners through increasing participation in learning, cultures, and communities, and reducing exclusion within and from education. In spite of the dilemmas that are currently faced in inclusive schools, in many countries like Kenya, school leaders have a responsibility in ensuring that that they provide a school for ALL children. School leaders will need to have inclusive attitudes which will entail an inclusive school vision.

Part of providing a school for ALL will also require school leaders to provide school leadership that will bring about inclusive changes; which will in turn affect the practices of classroom teachers. School leaders play an important role in motivating teachers to build inclusive classrooms and will need to influence and challenge teachers thinking by promoting inclusive cultures, in-service training, and enquiry and evidence based collaboration that will go beyond a mere transfer of knowledge to the acquisition of skills that will encourage, nurture and facilitate learning for ALLTransformative leadership skills of school leadership is critical aspect to the successful implementation of inclusive education. This is particularly imperative considering that the overarching principle of inclusive education is that every child counts.

Recommendations

Inclusive education demands new skills and knowledge, not only for an individual teacher, but for the whole staff, as the whole school will need to be competent in order to make inclusion work. As a result, continuous staff development of teachers and all school leaders is crucial.

a. A coordinated and multi-pronged action plan to spur requisite policy reforms, system alignments, and funding strategies in order reframe school leadership development.
b. Specifically, the Teachers' Service Commission and Ministry of Education, Science and Technology should collaboratively develop leadership standards for school leaders in order to spur improvements in leadership programmes' quality and effectiveness in inclusive setting's.
c. The County Education Committees should develop inclusive education indicators to be utilized when designing and implementing school development plans.
d. Moreover, in order to model effective inclusive programmes and practices at least five model inclusive schools should be established in each Subcounty through a well-resourced programme implemented by respective Subcounty Education Commmittees. This may act as centers of excellence and models for what leadership models works for inclusive education.

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