CHAPTER 19

TRANSFORMATIVE TEACHER LEADERSHIP IS INCLUSIVE EDUCATION

A Cross-Cultural Consideration of Teachers' Work in Jamaica and the United States

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How we define and discuss teachers' work is central to a meaningful and sustainable discussion of the ways in which public spaces designed for formal institutionalized educational experiences embrace notions of inclusion in teaching, learning, and leading. These discussions have typically addressed what inclusion means in a range of diverse and challenging situations that focus on students and their families; however, in this chapter, I will consider what inclusion means when it is expanded to include teacher leadership roles and responsibilities.

Inclusion, in its purest sense, is ideological; it requires a rationale and belief structure that makes inclusion important to achieving larger purposes, goals, and objectives. As such, the notion requires a critical examination of the values and beliefs that are intrinsic to the ideals that form the foundation of inclusion efforts and a consideration of how it impacts

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all major stakeholders. With regard to transformative teacher leadership and its relationship to inclusion, I will argue that just as inclusion is a key element of the politics and policy of most educational institutions, the concept of inclusion, if it is to be sustainable, must also be a part of the ideology that informs the work of transformative teacher leaders. Transformative teacher leadership must advocate for inclusion, but inclusion should also be reflected in the roles and responsibilities of teacher leaders. Not only will this kind of role positively impact the work done within educational spaces, but it will also impact the professional status of teachers and teachers' work

Teachers' work in Jamaica and the United States are very different phenomena, and yet, despite the differences, a cross-cultural examination of a profession in transition in two countries highlights the most salient features of teachers' work that both impedes and promotes the growth and development of a school culture where transformative teacher leadership can thrive and the tenets of inclusion permeate all aspects of formal educational endeavors. In both Jamaica and the United States, it is commonly accepted that teachers' work is important, and yet, in both countries, the profession is more similar to a semiprofession than a profession. Lortie (1975) speculated on a beleaguered profession that lacked the most rudimentary characteristics of a profession and was probably best described as a "semiprofession." Forty years later, researchers frequently reference Lortie's ideas since most agree that while teaching is a complex, intellectual task that requires a unique set of skills, it still falls short on the key characteristics associated with professionalization: credentials, professional development, specialization, authority, and compensation (Ingersoll & Merrill, 2011). In addition to the general lack of status of teaching as a profession, there is the fact that teachers have always been limited by the parameters of biased notions associated with gender, social class, and education. In the 20th century, teaching became synonymous with a woman's profession. Accompanying that designation were the lower salaries and lack of status associated with a profession that mirrored the role of women in society; this was particularly relevant to women who came from the working classes and had limited educational training. While educational requirements for entering the profession increased over time, teaching remained a profession that provided only semiprofessional status to women who often entered the profession sporadically depending on marriage and parenthood responsibilities and seldom made long-term commitments to teaching as a career. Historically, teaching was not a profession that nurtured leaders, certainly not transformative leaders. However, the 21st century has offered both new challenges and opportunities for teachers to claim different roles for themselves in schools and communities. Today, teachers are better educated than ever before and posi-

tioned to assume leadership roles that could potentially represent the voices of activism and advocacy that will transform 21st century schools.

TEACHERS' WORK IN JAMAICA AND THE UNITED STATES

Teachers in both Jamaica and the United States face challenges related to the changing tapestry of public education. Student populations are diverse and often require new ways of thinking about the progress and product of educational programs. Additionally, schools are faced with unprecedented growth, limited resources, and increased pressure for accountability. "While teachers increasingly teach to the test, leaders are expected to lead to the test" (Anderson, 2009, p. 2). Tests and accountability are the defining features of 21st century public education. And while inclusion is the popular mantra of school reformers, it will not be allowed to stand as an excuse for low test scores and poor accountability ratings. Inclusion, special education, mainstreaming, and English as a second language programs are all up for negotiation and debate as bottom-line economies guide decision-making in school bureaucracies. Politicians, as well as special interest groups and the public, want educational results that can be measured—results that are immediate, quantifiable, and objective. And yet, many of the aforementioned programs are not amenable to quick measures of success and a lack of patience and steadfastness as we wait for long-term evidence of success.

As public opinion wavers on the efficacy of public schools, efforts to privatize education and marginalize public education gain momentum. Despite fluctuations in public opinion, access to a free and equitable public education is still touted as one of the basic pillars of the democratic ideals espoused by citizens in both Jamaica and the United States. Public schools are important, and so the work of the teachers in these schools is equally important. Despite the negative images of teachers included in scathing critiques of public education, the work of good teachers is regularly acknowledged as the key to high student achievement. It is the hope of the author of this chapter that transformative teacher leadership ultimately leads to changes in school culture and the teaching profession where good teachers are recognized and supported as they articulate a vision of where we need to go as educators and how we will change schools and classrooms to better meet the needs of all students. These changes have the potential to not only lead to an upgrading of the profession, but simultaneously support a surge in school improvement as it is broadly defined. Inherent to these changes would be greater job satisfaction and efficacy among teachers as well as improvements in the school

culture that make a broad focus on inclusion and success a basic tenet of all school reform.

Jamaica

Nowhere is teachers' work more challenging than in Jamaican schools. Teachers in Jamaica are regularly faced with limited resources and students who represent a vast array of diverse and difficult challenges. Hunger, poverty, behavioral issues, lack of parent support, and a lack of authority and compensation are part and parcel of the Jamaican teacher experience. While most of the thrust of school reform over the last two decades has been on upgrading the professional credentials of teachers, in many rural schools, teachers are ill prepared to address the challenges they face on a daily basis. The low academic performance of students at primary and secondary levels is well documented. An article in *The Daily Gleaner* ("Education Performance and Failing Schools," 2011), Jamaica's leading newspaper, noted that

> the stark fact of the matter is that most of the nation's schools are failing schools. If one takes the bare minimum standard of 50 percent of students meeting basic minimum performance requirements, many schools are failing. If one ups this to a far more reasonable 75 percent, the vast majority of primary and secondary schools are failing. (para. 1)

The essay concludes that "Jamaica has one of the worse performing education system in CARICOM (Caribbean Community and Common Market), despite all the money thrown at it" (para. 21). In 2004, The Taskforce on Educational Reform Final Report, *Jamaica, A Transformed Education System* described the situation in the following way: "The education system caters to approximately 800,000 students in public and private institutions at the early childhood, primary, secondary and tertiary levels. Over 22,000 teachers are employed in 1,000 public institutions. Only 20% of teachers are trained university graduates" (p. 9). Unfortunately, they concluded:

> The system's performance is well below acceptable standards, manifested in low student performance. Data from the Ministry of Education Youth and Culture reveal that in 2003, less than one-third of the children entering grade 1 were ready for the primary level, some 30% of primary school leavers were illiterate, and only about 20% of secondary graduates had the requisite qualification for meaningful employment and/or entry to most secondary programmes. (p. 47)

A more recent discussion of education in Jamaica described the status of education in the essay, "Fix Our Broke and Broken Education System" (2016), where it is stated unequivocally that "it is clear to us that Jamaica's education system fails to address the needs of our workforce" (para. 2). The essay argues that schools have been waylaid by a government focus on debt and crime and that the education system is misaligned to the needs of Jamaican students.

Much has been written about the shortcomings of Jamaican teachers and their role in the demise of Jamaican education (Evans, 1993, 2001; Rodgers-Jenkinson & Chapman, 1990; Williams & Staulters, 2010). A recent article in *The Daily Gleaner* (2016) advocating for teachers as the key to these reform measures. In this essay, "Target Teacher Training—Education Needs Top Quality for Transformation," the authors cite recent research noting the need "for a fresh, new template for training teachers" (para. 1). This work emerged "from a group of education thinkers who acknowledge that raising teacher quality is a key factor in student achievement" (para. 1). Furthermore, in this essay, they advocate for teachers and issue the following demands:

> Better-qualified and committed teachers, effective management and accountability, robust school boards and greater parental and community involvement in education…. Various reforms have been undertaken in the name of education over many years, including revamped curriculum, shift system and free education, but the conclusion of Fourth Floor participants was that they all fall short of the impact of having a good teacher in the classroom. (para. 23)

Evans (2001) in her notable exposé on schools in Jamaica, *Inside Jamaican Schools*, also found:

> When teachers are mentioned in the public discourse on education, their shortcomings are often highlighted. Criticism of teachers stems from our high expectations for schools as well as from the memory of our own teachers. Many of us have an idealized image of our former teachers; the behavior, conduct, and performance of contemporary teachers fall short of what we can recall of our own teachers. The fact that teaching appears easy, and does not appear to require any special knowledge, partly explains such criticism. (p. 31)

If teachers are perceived as having limited skills and knowledge, it is not surprising that they are often blamed for the shortcomings of Jamaican schools. The citizens of Jamaica are firmly committed to the notion that every child can learn; every child must learn. However, the reality is that while all children can learn, many children do not learn in this country where the allocation of resources favors the rich and disowns the poor.

Public schools in Jamaica vary tremendously across the 14 parishes. Geography and social class regularly determine both the context and circumstances of teachers' work, and yet discussions of teachers seldom acknowledge the differences.

The United States

Formerly perceived as a leader among first-world countries, public schools in the United States vary tremendously due to social class, geography, and the race/ethnicity of its students and the consequences of a system not responsive to change. Evidence of this fact is seen in its international rankings in education:

> According to the latest international rating of education in 65 countries, American public schools are in a free fall. The overall rank of the U.S. is 29th in the world—behind the Slovak Republic, Russia, and Vietnam. Asia dominates the top 10. Shanghai, China, is the international leader, followed by Singapore, Hong Kong, Taipei, South Korea and Macao. Including Taipei, the capital of Taiwan, four of the top six are Chinese. (Fedewa, 2014, para. 1)

While the accuracy of these findings is regularly debated, the data are evidence of a decline in perceptions regarding the stature of public education in the United States. Of even more concern, if the data are accurate, is the fact that for many children in the United States, public education is the only option; school choice is limited by social class and proximity to alternative school choices: for example, religious schools, charter schools, or private for-profit educational options. Currently, in the United States, a majority of its school-age children are served by public schools. With regard to public schools in the United States, the data are the following:

> Of the projected 50.7 million public school students entering prekindergarten through grade 12 in fall 2017, White students will account for 24.4 million. The remaining 26.3 million will be composed of 8 million Black students, 13.6 million Hispanic students, 2.8 million Asian/Pacific Islander students, 0.5 million American Indian/Alaska Native students, and 1.5 million students of two or more races. The percentage of students enrolled in public schools who are White is projected to continue to decline through at least fall 2026, as the enrollments of Hispanic students and Asian/Pacific Islander students increase. (National Center for Educational Statistics [NCES], 2016, as cited in NCES, 2017, para. 2)

Public schools in the United States enroll 90% of all school age children with approximately 10% attending private or home-based education (Jen-

nings, 2013, para. 2). And yet, among those who show up for public schools in the United States, the completion rates are startling:

> According to the Center for Educational Statistics (U.S. Department of Education), 1.2 million students drop out of high school every year. That is an average of 7,000 students every day, 25 percent of the entire population. Most of these students were in the PISA test range since most states' truancy laws apply only until the age of 16. (Fedewa, 2014, para. 4)

The numbers are grim, and yet school reform efforts focused on school improvement are vigorous and ongoing. Problematic is the fact that most of these efforts are political and/or represent private special interest or entrepreneurial groups that hope to privatize education and deplete the public education coffers of needed funds and resources while simultaneously ignoring the needs of groups that are not represented in the decision making. The purpose of this chapter is to argue that it is more important today than ever before that teachers become loud and articulate defenders of educational initiatives that seek to include rather than exclude myriad voices in the debate and dialogue about the future of 21st century schools.

TRANSFORMATIVE TEACHER LEADERSHIP

Teacher leadership is a common buzzword used throughout the literature on teachers' work; it has even become a thread that runs through most undergraduate and graduate education programs; however, discussions of how teacher leadership might impact the professional status of teachers and make schools more inclusive from the ground up are seldom acknowledged. Silva, Gimbert, and Nolan (2000) discussed the evolution of teacher leadership in terms of three waves: (a) teachers as managers committed to increasing the efficacy of education organizations, (b) teachers as instructional specialists, and (c) teachers as the primary directors of school culture. Now is the time for the emergence of a fourth wave of teacher leaders as transformative inclusive leaders who are ideologically committed to principles of social justice, equity, and access working to revision schools in a new image. The work of Katzenmeyer and Moller (2009) and Anderson (2009) are central to the ideas presented in this chapter. First, Katzenmeyer and Moller discuss teacher leaders as those who "lead within and beyond the classroom; identify with and contribute to a community of teacher leaders and leaders; influence others toward improved educational practice; and accept responsibility for achieving the outcomes of their leadership" (p. 4). They argue that

> within every school there is a *sleeping giant* of teacher leadership that can be a strong catalyst for making changes to improve student learning. By using the energy of teacher leaders as agents of school change, public education will stand a better chance of ensuring that "every child has a high quality teacher." (Wehling, 2007, p. 14, as cited in Katzenmeyer & Moller, 2009, p. 2)

Second, teacher leadership can mean many things to many different people, but teacher leadership that is transformative has the potential to move beyond teacher roles and relationships that are subordinate to the work of other leaders within the school organizations and consider the possibilities for a transformation of these relationships within a broader context of advocacy and authenticity. Anderson provides a broader context for considering the need for a different way of thinking about these roles:

> I use the term *advocacy leadership* because I believe that a more politicized notion of leadership is needed that acknowledges that schools are sites of struggle over material and cultural resources and ideological commitments. Political alliances of leaders may have to be built among superintendents, principals, teacher leaders, union leaders, student leaders, and community leaders in order to defend the democratic goals of public schooling against those who wish to replace political democracy with a logic of the marketplace. (p. 13)

In Anderson's (2009) work, we find the foundation for teacher leadership that is both inclusive and ideological:

> An advocacy leader believes in the basic principles of a high quality and equitable public education for all children and is willing to take risks to make it happen. Advocacy leaders tend to be skilled at getting beneath high-sounding rhetoric to the devil in the details. They are skeptical by nature. They know the difference between the trappings of democracy and the real thing. They refuse to collude in so-called collaborative teams or distributed leadership endeavors that are inauthentic … and yet, they draw an ethical line that cannot be crossed—not to be authoritarian, but to defend against the powerful using their power against the powerless. (pp. 14–15)

Katzenmeyer and Moller (2009) present us with the tools for change—teacher leaders—and Anderson expands that context to discuss the moral imperatives of teacher leadership that is transformative. As such, they provide a blueprint for teacher leaders acting as intellectual *and* moral provocateurs in the educational landscape. If we believe that 21st-century schools are today challenged by unprecedented chaos and uncertainty, it is imperative that our commitment to inclusive practices extend to all

major stakeholders. Indeed, Lambert (2003) has proposed that leadership capacity building—the "broad-based skillful participation in the work of leadership" (p. 4)—requires the skillful participation of all individuals affected by both the process and product of our educational efforts. In Lambert, Zimmerman, and Gardner (2016), the authors argue,

> To foster leadership capacity, the learning community and those who inhabit it need to be liberated from the tyranny of serial edits. The responsibility for such liberation begin with policies that vest teachers as learning leaders…. The development of high leadership capacity lives with self-organizing leadership communities. (p. xiii)

Thus, in both Jamaica and the United States, transformative teacher leadership as a key element of inclusion politics requires the prerequisite recognition of three things: (a) the power of teacher leadership to transform schools, (b) teacher leadership as advocacy leadership, and (c) leadership capacity building as an essential element of change. Educational bureaucracies are resistant to change, but change is the one constant that we must face on this journey towards school improvement and professional resiliency. The beauty of transformative teacher leadership is that change is possible utilizing the resources that we already have in our countries: the teachers. Transformative teacher leadership is fiscally responsible, but potentially volatile and powerful, but change is good if it is initiated for the right purposes by the right people. Teacher leaders can transform schools, but it will require a redistribution of power and realignment of the values and beliefs that guide our work.

Teacher leadership, at its core, is transformative: transformative to the profession and transformative to the school culture and its major stakeholders. Critical discussions of teacher leadership in both Jamaica and the United States must begin with an examination of school cultures that typically exclude teachers' voices in educational planning, process, and progress. Teacher voice is essential to the re-visioning of the teaching profession, and teachers' work. Anderson (2009), Freire (1968), Giroux (2012) and McLaren (2015) laid the groundwork for these discussions within a critical ideological framework. Henry Giroux (1988) first introduced the idea of the teacher as intellectual, but he expanded that notion to argue that the teacher must be a transformative intellectual "if students are to become active, critical individuals" (p. 127). He went on to suggest that "central to the category of transformative intellectual is the necessity of making the pedagogical more political and the political more pedagogical" (p. 127). Within this framework, the notion of transformative teacher leadership as a key component of inclusion policies seems a natural segue. Teacher voice is an essential part of an inclusive school culture. If teachers accept their roles as intellectuals, they must also accept their

roles as activists and advocates for students; roles that will simultaneously highlight the relationship between the political and pedagogical and place teachers in the role of provocateur of change. Shields (2011) helped to clarify what happens when educators embrace transformative roles. Transformative educators as leaders will:

- acknowledge power and privilege;
- articulate both individual and collective purposes (public and private good);
- deconstruct social-cultural knowledge frameworks that generate inequity and reconstruct them in more equitable ways;
- balance critique and promise;
- effect deep and equitable change;
- work towards transformation—liberation, emancipation, democracy, equity, and excellence; and
- demonstrate moral courage and activism (p. 384).

The impact of teachers working in these kinds of roles in both Jamaica and the United States has the power to unleash that "sleeping giant" referred to by Katzenmeyer and Moller (2009); however, there are fundamental changes in the political landscape that are prerequisite to building a culture that fosters hope, optimism, and opportunities for change. Politicians and educational administrators must begin to understand the power of teacher leadership within a context of collaboration, communication and coordination of efforts. Again, a commitment to inclusion must begin from the top down and acknowledge the multiple ways that a philosophy of inclusion shapes interactions; diverse and difficult voices must be solicited, heard, and supported across the myriad roles and positions in educational institutions. Ultimately, this requires changes in the educational hierarchy and infrastructure where transformative leaders are rewarded and recognized and encouraged to develop progressive policies and processes that nurture the emergence of leaders at all levels—leaders willing to ask difficult questions and seek inconvenient truths.

INCLUSION CAPACITY BUILDING

The Taskforce on Educational Reform Final Report, *Jamaica, A Transformed Education System* (2004), described strategies of "achieving the vision through transformation…. The difference between the 'current path' and the 'transformation path' is the transformation gap, which we must close" (p. 65). Teacher leaders play key roles in closing the "transfor-

mation gap." The schools in both Jamaica and the United States provide lessons for examining the ways in which transformative teacher leadership functions as a way to make schools more inclusive across and beyond traditional borders. The transformative component embraces an ideology that defines teacher leadership as facilitating the creation of learning and leading communities that embrace notions of empowerment, voice and advocacy.

A key piece of Linda Lambert's (2003) thinking about teacher leadership is the idea of leadership capacity building. Leadership capacity building is nurtured in school cultures where professional learning communities provide a context for broad-based participation in the work of teachers, learners and leaders. Katzenmeyer and Moller (2009) describe professional learning communities as "healthy contexts for teacher leadership. Within these settings, teachers are learning in social context rather than learning individually.... Teacher leadership develops naturally among professionals who learn, share, and address problems together" (p. 6). Within this framework, it is possible to think about inclusion capacity building as the foundation for a school culture where inclusion is a key facet of the work being done by educational professionals who share a commitment to the values and beliefs associated with inclusion.

School leaders recognize the need to make schools more inclusive and responsive to factors related to gender, race, religion, ethnicity, social class, (dis)ability, and even sexual identity and orientation; however, issues of inclusivity tend to focus solely on student needs rather than creating environments that reflect a culture of inclusivity that extends to all staff and educational professionals as well as students and families. Treating inclusivity as a fragmented concept ignores the myriad ways that inclusive behaviors reflect the values and beliefs of the school culture and the community that it serves. Inclusivity should be a broader way of thinking about diversity and difficulty that, by necessity, should extend across all processes, procedures, and the dialogues that guide our thinking about the how, what, and why of the importance of inclusion. As such, efforts to build inclusion capacity represent a critical analysis of all facets of a school's culture with the intention of identifying myriad points where there is intersectionality and interconnectedness between various social categorizations for race and ethnicity, social class, religion, sexual identity and orientation, (dis)ability, and so on. Attempts to build the inclusion capacity of a public education space must recognize how these categories are overlapping and interdependent, and thus, notions of inclusion are complex and require that an inclusionary culture recognize the ways in which power and status, both formal and informal, creates barriers to

broadly defining inclusion in such a way that diversity and difficulty are concepts that apply to students *and* teachers.

Teacher leadership that seeks to be both transformative and inclusive defines inclusion as both the process and product of broad-based skillful work that makes inclusion a primary purpose of the work done by professional learning communities where collaboration, communication, and connections are facilitated through the work of teachers, learners, and leaders. School reform at its most basic level represents attempts to create overlapping and interdependent systems where aims and purposes are negotiated and translated into policies, processes, and procedures for creating sustainable public educational spaces that serve the needs of 21st century communities that are diverse and present difficult challenges to the status quo.

TRANSFORMATIVE TEACHER LEADERSHIP FOR INCLUSIVE SCHOOL CULTURES

Inclusion is a popular soundbite. It sounds good, but leadership for inclusion in 21st century schools is broader, somewhat radical, and challenges status quo notions of how we think about diversity and difficulty—notions that are student centered and not school centered with a focus on *building the inclusion capacity* of a larger learning community. Adding another dimension to this discussion is a consideration of today's political constituencies that question the relevance of a public commitment to inclusive school cultures that address diversity and difficulty as both a strength and a challenge to the foundations of teaching and learning in democratic nations. Despite traditional rhetoric, the response of schools and educational institutions to learner diversity and difficulty may be open to new negotiations and navigations that reconfigure or (re)form the ways in which we talk about visions of the roles of both teachers and students in teaching and learning communities. Public spaces for dialogue, discussion, and debate regarding the purpose and roles of schools in society are important to this process. Do schools simply respond and attempt to mitigate problems and issues as they occur, or is it possible for schools to be both critical and proactive in designing educational environments that serve the needs of communities of students and educational leaders attempting to create and negotiate renewed visions of schools and classrooms that provide a space for multiple ways to answer questions about relevant teaching and learning experiences?

Transformative teacher leadership is not a panacea, but it is a way of addressing the "transformation gap" while simultaneously facilitating the growth of a profession that is professional and that has the power to not

only transform school cultures, but also give birth to a transformation of teaching where teacher leadership is transformative and inclusive. Transformative teacher leaders seeking to create educational environments with high inclusion capacity inclusive could simultaneously act in the following roles:

- intellectual leaders advocating for best practices;
- advocates and leaders for teachers, students and parents;
- curriculum leaders; and
- school–community partners and liaisons.

Working in these roles, teachers in both Jamaica and the United States could address issues related to mediating school cultures that reflect tradition and status quo arrangements. Inclusion capacity building requires collaboration, communication and coordination of leadership efforts. Transformative teacher leaders have to be both entrepreneurs and provocateurs in the sense that they are taking professional risks to promote their visions and advocate for less popular positions on policies and politics; however, grass-roots efforts to create schools that are responsive to the needs of groups that have been disenfranchised from decision making will gain momentum after the initial success of preliminary efforts. Paulo Freire (2007) argued that "without hope there is no way we can even start thinking about education" (p. 87). Promoting a context for hopefulness is an essential first step for change; envisioning an uncertain future is the next step.

FINAL THOUGHTS

The promotion and nurturing of inclusive school cultures begin with teachers. Nothing significant happens in schools without teacher support. Policies and curricula can be mandated from the top down, but the inconvenient truth is that without the support of teachers, these things will fail. In both Jamaica and the United States, teachers are the most important actors in our public educational spaces. Harnessing the power of transformative teacher leaders has the potential to have an unprecedented impact on both school cultures and the teaching profession; however, it is imperative that the resulting dialogue, reflection, and action be led by teacher leaders committed to an ideology that supports inclusion as a larger set of values and beliefs that are prerequisite to the accommodation and/or modification of teaching/learning communities. In this scenario, it might then be possible for school cultures that are being pummeled by the chal-

lenges of effectively addressing learner diversity and difficulty to begin to successfully do their work in meaningful, substantive, and sustainable ways.

At its core, inclusion is about including all major stakeholders in the educational endeavor from start to end, regardless of the degree of diversity or difficulty. Inclusion includes everyone not just because it is right to do so, but because meaningful, substantive, and sustainable change must include all voices in the rich tapestry that will define the road taken on this journey. How we structure, process and proceed with educational choices that shape the ways that we articulate the major aims and purposes of 21st-century public educational spaces are key to our future ability to serve all students, not just a few. The ability to move forward with this kind of effort will be successful only if we take seriously the challenge to build inclusive school cultures. This would seem simple, but it is not. Change in large bureaucracies is not easy, regardless of geography, but we have to "begin with the end in mind" (Covey, 2013, p. 102). We have a have vision of where we want to be and then map out a way to get there. A top-down commitment to create spaces for meaningful, inclusive dialogue has the potential to lead to the design of schools and communities that are truly responsive to diversity and difficulty and willing to make these challenges a part of the richness and vitality of the inclusive educational environment. In this way, schools in both Jamaica and the United States have the opportunity to become stronger, not weaker, through the emergence of transformative (and inclusive) teacher leadership as an integral part of teachers' work.

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