

# AIELOC

Association of International Educators and Leaders of Color

## NEWSLETTER

### MAY

### 2022



# WELCOME

The AIELOC Team would like to thank everyone who contributed to this newsletter. Our goal is to amplify the voices of historically marginalized educators and foster a space where the silenced can freely express themselves and share their goals on how to best contribute to the liberation for all. The AIELOC Team strives to create a newsletter where authors and other contributors can share their authentic experiences, seek help and receive genuine support from the community.

## NOVEMBER CONFERENCE WRITE-UP

**What does it look like when a coalition of anti-racist educators take on the task to end racism, discrimination, and inequities in the international school ecosystem?**

The Women of Color in English Language Teaching (WOC in ELT) and the Association of International Educators and Leaders of Color (AIELOC) organized their second annual two-day November conference on Saturday, November 13, and Sunday, November 14, 2021. Every session focused on representation, justice, anti-racism, and equity in international schools. The following was the agenda:

Saturday, November 13, 2021 (Eastern Time)	
9:00-9:15am	Rama Ndiaye and Nayoung Weaver, Opening
9:15-10:15am	Darnell Fine, "Day of Absence": A Retreat for Communities of Color to Unpack Internalized Racism
10:20-11:00am	Ceci Gomez-Galvez, Language Equity: Redefining our Language Learning Practices to Empower Multilinguals
11:05-11:35am	Tiwana Merritt and Constance Collins, Countering Savior Mentality: Critical Engagement in Our Local Communities
11:40-12:10pm	Xoai David, Persistence - ODIS Collective and the IB, One Year Later
12:35-1:05pm	Fernanda Caetano, Fostering Belonging in the classroom through rapport and decolonial perspectives
1:05-1:50pm	Sherri Spelic, At Home and Away: Building Connections That Allow You to Thrive Year Round
1:55-2:25pm	Dominique Dalais, Conversations with an International Teacher of Colour - Discussions on Diversity, Equity, Inclusion and Anti-Racism
2:30pm	Fandy Diney, Closing

Sunday, November 14, 2021 (Eastern Time)	
9:00am-9:10am	Abha Kelkar, Aiko Yamakita, Baya Khodja, Constance Leung, Justin Garcia, Kristina Pennell-Götze, Nayoung Weaver, Rama Ndiaye, Tulika Bathija, Opening by the Radical Dreamers
9:10-10:00am	Margaret Park and Jessica Huang, Leadership and Intersectionality: How Gender and Race Impact Women in Leadership
10:05-10:50am	Joel Llaban, Nurturing the Courage to Lead
11:00-11:45am	Leadership Panel moderated by Grace Wilson, Kam Chohan, Dr. Megel Barker, Dr. Erin Robinson
11:50-12:35pm	Dr. Fernanda Marinho Kray and Dr. Christine Montecillo Leider, Creating a Space of Our Own: Enraizando Social Justice as Resistencia in Neoliberal Contexts of Education
1:00-1:30pm	Ann Marie Christian, Identity, Well Being and Safeguarding our Children
1:35-2:25pm	Giancarlo Picasso, Our Purple Couch: The Learning Hub for Gender and Sexuality at International Schools
2:30-2:50pm	Mehar Suri, EmoEmpathy: A New Lens of Teaching Anti-Discrimination, Sexuality and Consent
2:50pm	Mona Fairley-Nelson, Closing

Joel Llaban Jr's quote: "Listen to the silence, the silent, and the silenced," strongly resonated in this conference. The conference was successful in giving voice to those who are often marginalized and de-centered from the mainstream narrative. By empowering and amplifying the experiences of historically marginalized folks, the sessions provided us with ways to stay in our truth in order to do the work authentically. Below is some feedback from the conference participants explaining how they have been inspired to make changes within their ecosystem:

- I've learned so much in this conference, I think that the critical service learning is something I will apply now by bringing it intentionally to my units.
- There was so much learned over this past weekend. I shared information from Xoai David on decolonizing the IB curriculum as well as the information and Padlet from the lady who presented on languages.
- Affirmed that silence is not an option. I don't have to burn stuff down, but it serves no one to allow harm to go unchecked.
- I continue to hear a lot of resistance to CRT, anti-racism, anti diversity training here in the states. The more I know, it provides me knowledge to help feel empowered to counter their misconceptions.

- As the language department chair I'd like to bring the discussion about how we, as language teachers, can offer support for faculty in translanguaging and multilingual strategies.
- I want to review some of the sessions that I missed first and then take some golden nuggets from each one and begin to build my ELT toolbox.
- My student who attended is keen on a day of absence which would be really interesting.
- The "Day of Absence" was mind blowing for me.
- The time together was affirming and uplifting.
- Healing experiences for teachers, as we cannot serve from an empty plate.
- The best parts: exchanging with so many diverse people, having a platform to talk about important issues

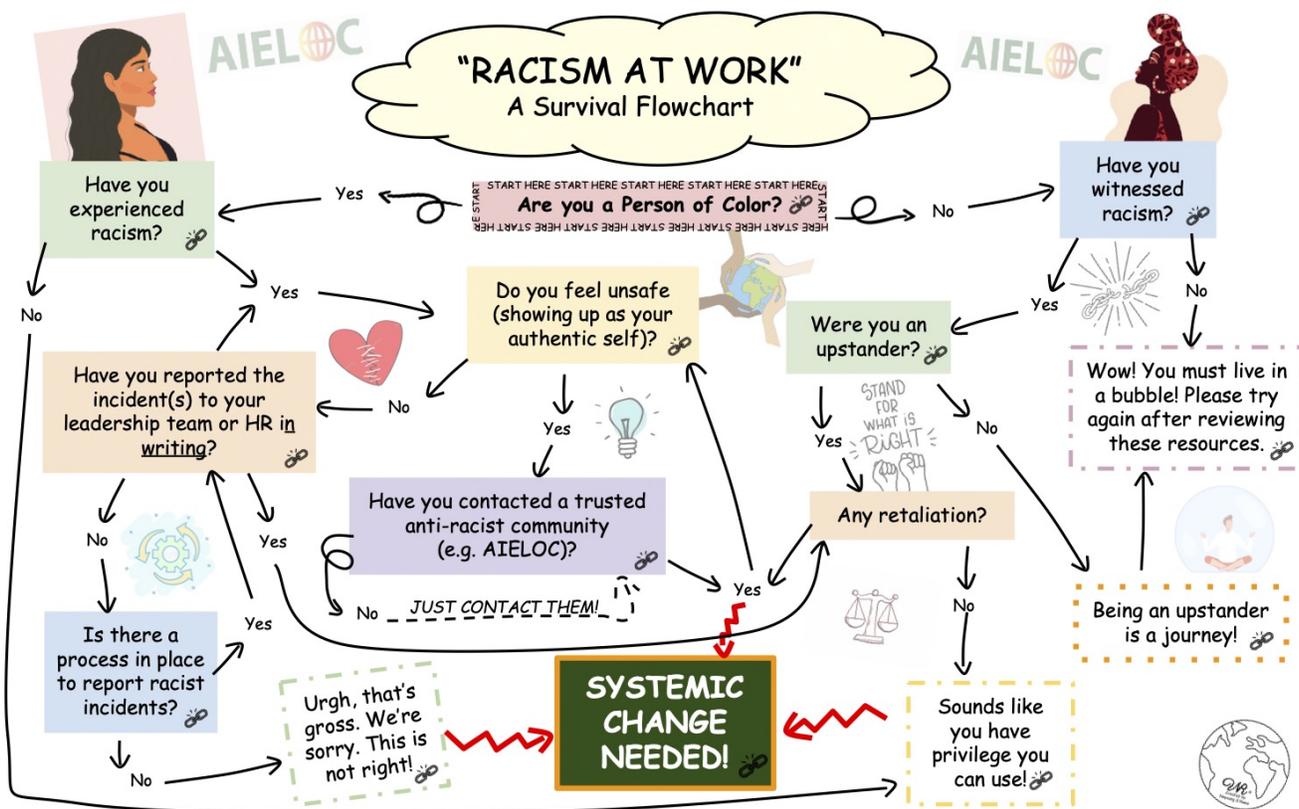
During this professional learning weekend, facilitators helped participants understand the anti-bias/anti-racist framework authentically. The gathering was a platform for educators to reflect, learn and discuss ideas focused on lived experiences of justice, equity, diversity, and inclusion within international education. The powerful weekend of teaching and learning instilled that, as members of the international school ecosystem, it is our profound duty to create a more sustainable world rooted in love, compassion, and restorative justice. Educators collected the tools necessary to confront and actively participate in dismantling deeply rooted systems of oppression to liberate future generations.

We offer our deepest gratitude to our presenters, moderators, partners, and attendees. To find out more about WOC in ELT, please go to <https://womenofcolorinelt.wordpress.com/>. To find out more about AIELOC, please go to <http://aieloc.org/>.

# 1. BIPOC WELLNESS: HOW ARE YOU REALLY DOING?

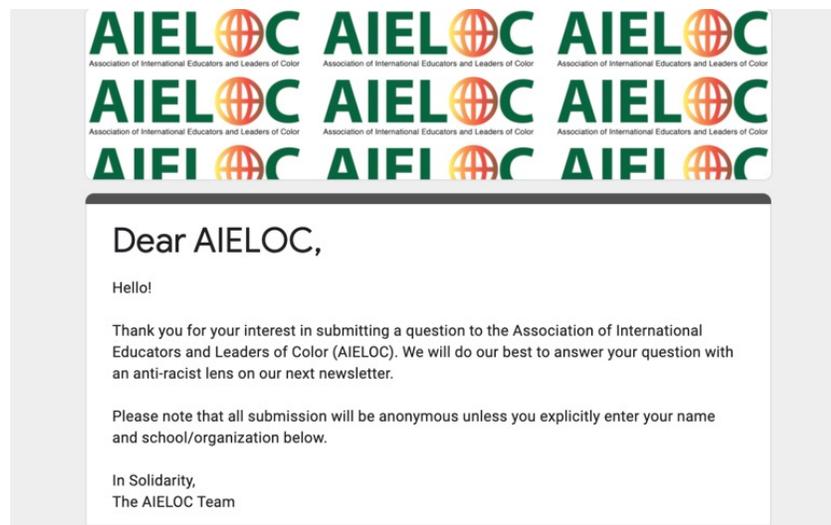
**RACISM AT WORK: HOW ARE YOU COPING WITH YOUR INSTITUTION'S RACISM?  
HERE ARE A FEW RESOURCES TO SUPPORT YOU.**

## RACISM FLOWCHART

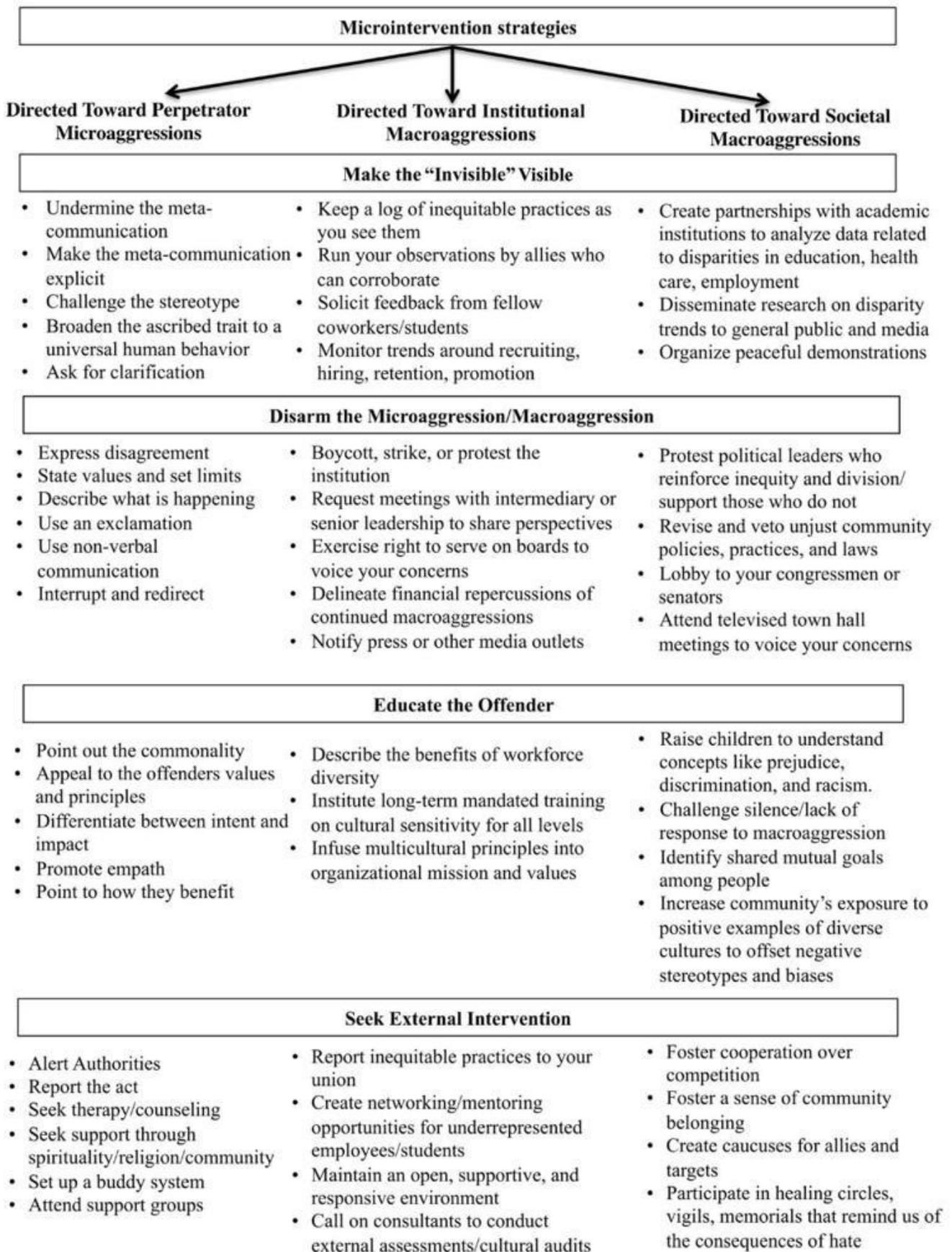


## ADVICE COLUMN: "DEAR AIELOC"?

We will do our best to answer your question with an anti-racist lens in our next newsletter.



# MICROINTERVENTION STRATEGIES



Source: American Psychological Association

## FROM OUR BLOG: THE OPEN LETTER

### WE JUST WANT TO BE TEACHERS: AN OPEN LETTER TO THE INTERNATIONAL SCHOOL ECOSYSTEM

By Nayoung Weaver & Rama Ndiaye - AIELOC Fellows

*“Education [...] helps people to understand the character of the oppressions, exploitations, exclusions, and destructions committed against humanity.”* - excerpt from the AIELOC Equity Statement

**We just want to be teachers.** We entered this profession to give hope to our future generation. One of our biggest desires is to help our learners discover that critical thinking skills along with well-rounded knowledge are tools that can improve humanity as a whole. As the AIELOC equity statement highlights, students need these tools to understand the permanent oppression and exploitation present in the world in order to dismantle them.

**We just want to be teachers** because empowering learners with global, historical, and cultural contexts and understanding is one of the best ways to improve our society.

**We just want to be teachers** because one of the most rewarding aspects of our profession is witnessing learners flourish as they discover the different ways in which their humanity is valued and that they, too, can have a positive impact on our world.

**We just want to be teachers** because we know that fostering our students’ global-mindedness can help them cultivate progress and cherish, with love, the importance of our interconnectedness and our shared humanity.

**We just want to be teachers.** Yet, since Diversity, Equity, Inclusion, and Justice (DEIJ) became more globally mainstream, marginalized international educators spend more time and precious energy towards dismantling racist systems that have taken centuries to build.

**We just want to be teachers.** Unfortunately, the burden of a meaningful, well-established, and culture-wide anti-racist school environment continues to fall on BIPOC and other historically marginalized educators and leaders. This oppressive practice can no longer be the norm.

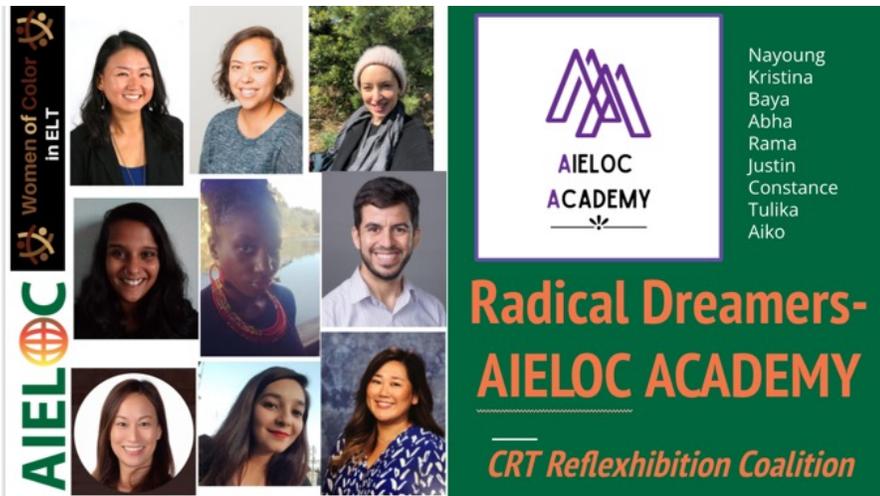
This open letter is a call to action to all members of the international school ecosystem:

1. To white educators and leaders:
  - a. Turn to each other and reflect on your prejudices;
  - b. List your privileges and meaningfully use them every day to support educators, students and families of color;
  - c. Be humble when marginalized educators and leaders share their stories. Take it for the love that it is and attentively listen to their lived experience;
  - d. Be aware and self-reflect on your fragility when marginalized groups need their own space;
  - e. Fight for hazard pay for marginalized individuals;
  - f. Support humans over institutions.
  - g. Seek out and learn BIPOC stories and intentionally de-center dominant narratives.
  - h. Work to dismantle the racist system not serving all
2. To BIPOC educators and leaders:
  - a. Understand and reflect on your internalized oppression;
  - b. Fight the impulse to continue laboring under the white gaze;
  - c. Find safe and brave spaces to keep telling your stories;
  - d. Reach out to marginalized students;
  - e. Heal: invest in your self care;
  - f. Create solidarity with each other;
  - g. Amplify and uphold each other;
  - h. Disrupt discriminatory practices as a team.
3. To white DEIJ consultants:
  - a. Educate every client about your privilege;
  - b. Give up your platform to BIPOC consultants;
  - c. Amplify the voices of anti-racist BIPOC;
  - d. Consistently and continuously educate yourself about your role in this white supremacist world.
4. To accrediting organizations:
  - a. Hire BIPOC-vetted and anti-racist accreditation peer evaluators (such as consultants from AIELOC);
  - b. Seek out the voices of BIPOC international educators at every school you accredit;
  - c. Require all international school human resources (HR) offices to be trained in and comply with anti-racist philosophies;
  - d. Officialize community voices - especially those from marginalized communities - as part of the accreditation assessment;
  - e. Tie accreditation with meaningful anti-racist work (if you do not know what that is, return to self-reflection and come back to it);
  - f. Hold institutions accountable by providing conditional accreditation or by taking it away;
  - g. Recommend boards of schools to dismiss leaders who continue to be performative in their anti-racism work.
5. To international recruitment agencies:
  - a. Advocate for qualified, racially, and ethnically diverse educators. If they cannot meet these needs, provide support to allow candidates to seek alternative organizations;

- b. Seek out and listen to marginalized voices regarding fairs, recruitment processes, retention, etc.;
  - c. Be transparent about recommendation letters;
  - d. Hold schools accountable that are not hiring or retaining diverse educators/leaders;
  - e. Maintain an ongoing database of educators/leaders' evaluations to prevent retaliation from leaders towards educators leaving a hostile environment.
6. To journalists, editors, investigators, and other media:
    - a. Collect the stories of BIPOC international educators;
    - b. Find the patterns of racism and the covert silencing that continue to be cultivated in international education;
    - c. Expose the mediocre leaders and the harmful practices they inflict on their communities;
    - d. Expose the web of the "old boys' club" and "white affinity groups" that continue to uphold each other and maintain a racist system to keep marginalized people in the margins.
  7. To lawyers:
    - a. Find a way to fight for marginalized educators who remain in the "grey land" of not working in their passport country but not quite in their host country;
    - b. Lobby for international laws that will protect populations that remain in neo-colonial pockets of international schools;
    - c. Create legal precedence to protect international school populations from continued abuse from perpetrators who manipulate the system.
  8. To law enforcement:
    - a. Recognize the systemic oppression against marginalized populations;
    - b. Investigate hate crimes for what they are;
    - c. Avoid putting the burden of proof on the victims;
    - d. Hold hate crime perpetrators accountable.
  9. To the United Nations, Human Rights Watch, Amnesty International, and other international human rights organizations:
    - a. Include international school education in investigative reports;
    - b. Oversee child protection policies at international schools;
    - c. Maintain a database of human rights violations at international schools;
    - d. Collaborate with international law enforcement to create a system of accountability.
  10. To ALL of our educators: Do, rinse, repeat each day:
    - a. Self-care
    - b. Self-awareness
    - c. Self-love
    - d. Community

To our beloved students: We see you, we hear you, we want to be here for you. The international school ecosystem should be proud of the courage you demonstrated when you shared your painful stories and how the oppressive systems in place stifled your identity and your humanity. We hope this open letter will be a wake-up call for those who have the power to make meaningful change.

## AIELOC ACADEMY: A RADICAL DREAM SCHOOL



We can't just be teachers in our schools because of all the oppressive systems we have to fight. Just being able to be teachers and serve our learners is in itself a radical dream. But, what if we were able to create a dream school that would take us exactly as we are as human beings? AIELOC Academy is our radical dream school.

### **AIELOC ACADEMY**

What if we could just be teachers? What if we could design a school that is radical where everyone's humanity is valued? What if all these tenets we have been conversing and dreaming about can become a reality?

### ***Humanizing Pedagogy & Revolutionary Leadership***

What if we created an institution where humanizing pedagogy and revolutionary leadership were at the forefront of our values? What if such an approach empowered students to change their environment and lead the world closer to achieving true liberation?

### ***Restorative Human Resources***

What if the office Human Resources operationalized justice and centered the humanity of members of the global majority? What if we accelerated structured opportunities to divest in whiteness? What if equitable systems allowed restorative justice for members of the global majority and an accountability system for members of dominant groups?

### ***Revisoning Service Learning***

What if service learning became community based engagement? What if it became a reflective practice instead of just a trip? What if service opportunities created agency and not just 'help'? What if community based engagement resulted in us examining our power, privilege and position? What if it created spaces for students and educators to be uncomfortable and grow?

### ***Reimagining Language Policies***

What if our language policy reflected the multilingual students in our school? What if we embraced translanguaging as both pedagogy and practice? What if we supported and encouraged our students' use of their full linguistic repertoire and viewed their multilingualism as an asset?

### ***Representation & Multilingualism in the Curriculum***

What if the question of representation was central to everything we do? What if this was a main criteria informing all parts of our institutions from hiring at accreditation agencies and schools (including leadership) to curriculum design? What if school accreditation depended on representation?

### ***Collaborative Teaching Model***

What if collaboration can be grounded in anti racism practices? What if we created a space where everyone can ask questions, contribute ideas, and have their full selves celebrated? What if the way we worked with students, parents, and communities centered liberation?

### ***The Arts as a Form of Resistance & Healing***

What if The Arts was used as a form of resistance and a space for healing for members of the global majority and for marginalised folks? What if, in a world fueled by capitalism and consumerism, The Arts centered our joy and our resilience on our terms?

### ***An Inclusive Culture that Provides Access, Care & Love to All***

What if chronically ill staff and students, and staff and students with disabilities created structures, policies, and systems built to sustain and nurture on-going accessibility and community care through love and acts of kindness? A place where teacher friends cook for each other, wash each others' dishes, take care of each others' kids and parents, or create a crowdsourced list of trauma-informed, and queer affirmative doctors and mental health practitioners. Love is in the everyday. Revolution is in the everyday. Showing up with love everyday for our colleagues and students is how we might truly nurture and sustain diverse ways of being in our school communities.

# OPEN LETTER TO HISTORICALLY MARGINALIZED EDUCATORS AND CO-CONSPIRATORS: BE THE REVOLUTIONARY EDUCATORS YOUR COMMUNITY NEEDS.

By Kevin Simpson, Nayoung Weaver & Rama Ndiaye

*We believe that many international educators are already having conversations and taking action on these important issues. We also believe that far too few people are doing just these things. Waiting is a privilege that educators of color do not have. We are hopeful that the tide is turning, and urge that our eyes be fixed on international educator equity."*

*- Association of International Educators and Leaders of Color, International Educator Equity Statement, 2019 <http://aieloc.org/international-educator-equity-statement/>*

## **Be a revolutionary educator.**

"Trust is contingent on the evidence which one party provides the others of his true, concrete intentions; it cannot exist if that party's words do not coincide with their actions. To say one thing and do another—to take one's own word lightly—cannot inspire trust. To glorify democracy and to silence the people is a farce; to discourse on humanism and to negate people is a lie." - Paulo Freire (1970)

In his work *Pedagogy of the Oppressed*, Freire (1970) states that education must be a revolutionary process within which revolutionary leadership is practiced. Revolutionary leadership stems from a culture of "co-intentional education," (p. 69) wherein all members of an institution have a collective awareness of the reality within which they live and critically understand and discover that reality as a community. Once that reality is acknowledged, members have an opportunity to co-construct understanding and use that knowledge as a tool for societal transformation. This process, however, must be embodied within a culture Freire calls "humanizing pedagogy," (p. 56) a culture of dialogue where generosity, vulnerability, trust, and cooperation are fostered in lieu of inequities and individualism.

The qualitative data and anecdotes from our AIELOC community show that many international schools are still not genuinely (or financially) invested in diversity, equity, inclusion, and justice (DEIJ) work. Community-wide change seems to have been summarized into a checklist completion task, which keeps the inequities and individualistic culture in place.

For change to genuinely and meaningfully happen in the international school ecosystem, historically marginalized educators must become the hopeful revolutionary educators. We must recognize the leadership skills in ourselves that stem from our lived experience surviving a capitalistic, white supremacist world. We have witnessed many schools fluctuate from individual and overt racism to systemic and covert racism (Gardner-McTaggart, 2020). In order to survive a system that was not created for the global majority, many of us found ways to develop self-reflection skills, collaborative skills, relationship skills, adaptability, vulnerability, and shame resilience. Since we have acquired these attributes through our lived experiences, many of us have an (almost) "automatic understanding of oppression" and thus, capable of fostering - with the help of our antiracist communities - our own ability to lead the teaching of "criticality" (Muhammad, 2020) towards change and liberation

(Gardner-McTaggart, 2020).

As marginalized educators, our first step towards revolutionary leadership is to acquire a revolutionary consciousness (Freire, 1970) to dismantle the western-centric, Anglophone-centric, and colonialist legacies of our educational environments. Deeply understanding our roles, our disadvantages, and our privileges - in systems filled with inequities and harmful hierarchies - is one of the most influential ways we can affect community-wide change as revolutionary educators.

Additionally, revolutionary educators must foster authentic dialogue among every single member of the school community to ensure that cooperation becomes the lynchpin of the institution. For this kind of culture to become liberating, revolutionary educators must strive for a relationship among all to be "human[e], empathetic, loving, communicative and humble" (Freire, 1970, p.171). Revolutionary educators must also be committed to creating a non-restrictive and more open-minded school culture where they actively question the status quo and inspire other educators/stakeholders to see, unveil and denounce various forms of what Freire coined the "dehumanizing aggression" (Freire, 1970, p. 88) that consistently takes place in the international school ecosystem.

International schools could benefit immensely from revolutionary educators whose values are entrenched in humanized pedagogy and the democratization of schools. Such a systemic shift would empower students and their families and also provide a space for the silenced to be centered, rather than manipulated into the oblivion of oppression.

### **Advocate for racism as a child protection issue.**

"There is such adulation of the Western world across the Global South; international schools need a conspicuous number of Western teachers to be deemed desirable by the local elite. Parents dream of sending their children to Ivy League schools, to Oxford and Cambridge. They want their kids to internalise Whiteness as a standard. The denigration of our own cultures has been going on for so long, and enforces the narrative of Western superiority."

-Xoài David, an international school alumnus (2020)

As international educators of color, we have witnessed the systemic inequities within the classroom and the institution at large. These inequities (economical, racial, or otherwise) stem from colonial remnants and further create widely accepted hierarchies within international schools. From our experience, and based on the experiences of many of our AIELOC members, these inequities/hierarchies end up becoming harmful to all members of the international school community. Keeping international schools the way they are - as a colonizer's tool to systematically elevate and render superior the culture of the dominant minority - will continue to produce generations of traumatized students.

The Council of International Schools (CIS) clearly states on its International Taskforce on Child protection mandate that, "The International Taskforce on Child Protection (ITFCP) was formed in 2014, after its members recognized that in order to affect any real change, organizations needed to work together and not in isolation, to set new standards and raise awareness about abuse within international school communities". We are beyond awareness when it comes to global and institutionalized racism. This phenomenon is a child protection issue because the legacies of its implementation continue to dehumanize students as they internalize the oppression they observe around them.

Historically marginalized educators and co-conspirators must implement an antiracist curriculum that

can empower students to understand the reality within which they live and provide them the tools to navigate, name, understand, and co-construct knowledge around the power structures that surround them. Students bear the right to acquire an education for liberation and therefore should be provided the space to freely speak about the context within which they reside.

We are observing a clear trend of international school leaders trying to adapt to the global multicultural paradigm shifts by wasting energy on learning to use antiracist education as a tool for domination. This confirms that “they are not interested in the liberation of marginalized people [but rather] (t)hey are [solely] interested in the development of white people” (Perreras, 2021). They utilize Diversity, Equity, Inclusion, and Justice (DEIJ) work as a new way to dominate the voiceless, diversify the elite and disempower learners from fully understanding and expressing their consciousness. DEIJ, at its core, should be perceived as a “quest for mutual humanization” (Freire, 1970, p. 75) and thus used as an instrument to build the path to liberation.

As historically marginalized educators, we enter the antiracist space with personal and often traumatic experiences. Our lenses and abilities start from the margins, and we work our way to expand the “norms” of each space we inhabit. As a result of our culturally expansive lens, we are capable of embracing a wider array of identities that often foster empathy. So when schools actively decenter students and tacitly endorse the status quo in the international school ecosystem - to personally benefit from its capitalist nature - our antiracist lens sees right through the performance. As committed educators, we see “education as the practice of freedom [rather than a tool] that merely strives to reinforce domination” (hooks, 1994 p. 5). For these reasons, we see it as an affront to human dignity - and thus take it very personally - when we witness learners and other community members being harmed by the inequities, the abusive hierarchies, and the racism taking place in the international school ecosystem.

Current revolutionary educators have prepared and shared a plethora of resources in the past few years, for committed people who are in different parts of the “DEIJ journey.” A few of the systems that we believe should be urgently implemented are: local school/college counselors in place and/or training for foreign counselors; a safe and brave space for students to discuss DEIJ freely; and an anonymous microaggression/bias reporting tool that will be utilized to help support the person who reported the incident and actively help the perpetrator through restorative justice.

We live in an era when leaders can no longer make excuses to slow down the work for personal gain or hide behind the lack of a legal international system that should hold them accountable for their actions. Instead, we want to welcome courageous educators to be vulnerable and open-minded enough to share their struggle around shifting the cultural paradigm. The privileged educators who authentically embrace this need for change - to benefit learners - will also be the ones willing to create space in their community where people can voice their fears and freely talk about the liberatory work they are doing and why. This culture of permissiveness (Freire, 1970) - where all members of the community feel self-actualized - is another lynchpin that can effect positive, community-wide change.

### **Accountability is your superpower.**

“Those arguing that education should be neutral are really arguing for a version of education in which nobody is accountable.” - Henry Giroux (2019)

Revolutionary educators always hold themselves accountable. It is fundamental for educators to reflect and be deeply aware of how they engage in the transformation of their schools. First,

there should be a permanent culture of dialogue (Freire, 1970) where every single member of the community is perceived as a stakeholder, thus engendering a more democratic organization. By choosing to approach this work from a place of obliviousness, and without an inquiry-based framework, educators continue to perpetuate the cycle of racism.

To gauge how DEIJ initiatives are meaningfully impacting their schools, educators should think about the following:

**1. What differences are we seeing in student learning and action?** Often, an environment that implements authentic DEIJ work should see a difference in the way students advocate for their existence, the existence of others, and their learning. The curricula in both the elementary and the secondary school should prioritize “identity” (the ability to understand who we truly are at the core) and “criticality” (the desire to transform our societal condition for liberation for all). As Gholdy Muhammad (2020) argues in her groundbreaking book *Cultivating Genius*:

When we further consider these four pursuits [skills, knowledge, identity and criticality] we know that we are cultivating children’s quality of life in their post K-12 experiences. When I think of the greatest leaders of our time, they hold identity (or a strong sense of self and others), plus skills, intellect, and criticality. On the other hand, the greatest oppressors of the world lack criticality and knowledge of self and others (p. 61)

**2. How valued and connected is the local community?** In many international schools, most local staff do not feel as valued as their expat counterparts, nor do they feel connected to the community. This circumstance engenders a hierarchy that is perceived and clear to many community members and often internalized by students who in turn emulate the accepted cultural hierarchy. In his piece, *Washing the World of Whiteness: International Schools’ Policy*, Gardner-Mctaggart (2020) explains:

The distinct and privileged position of whiteness [as a power structure] in the world can easily be viewed as being integral to the domination of a particular group, with ongoing, pervasive and neo-colonial overtones. For the ‘dominated’, this is experienced in education as an emotionally draining, never-ending struggle (p. 4).

For example, how are co-teachers, or what the international school culture calls “Teaching Assistants”, thriving as educators or being supported? The “cultural power of whiteness” that Gardner-Mctaggart (2020) describes resonates even more profoundly in the international schools located in the Global South where, often, the “Teaching Assistants” are educators of color. The hierarchy is even more striking, obvious and harmful in elementary classrooms where teachers spend the majority of the day with students.

Revolutionary educators should be aware of these hierarchies forming within their institutions and actively denounce and dismantle the tradition. Such practices not only hinder the opportunity for authentic progressive education but also perpetuate structural oppression. Revolutionary educators understand that the local community is integral to the school. Members of that community bring a cultural capital not often understood (and seldom embraced) by foreign hires but that is highly beneficial to students. To effect community-wide change, leaders should evaluate educators based on the educators’ expertise and commitment to education, rather than merely and solely base the teachers’ perceived efficacy on the acquisition of “western credentials”. Leaders should ask through a humane and critical lens: How is curiosity fostered in this classroom? How are critical thinking and inquiry implemented? How does the commitment to social justice manifest within the curriculum?

Revolutionary educators understand that the local community is essential in providing the other half of a holistically, internationally-minded curriculum. Such a commitment is also an opportunity to educate and to demonstrate to prospective and current families that the school is a justice-oriented organization where learners are at the center of the curriculum.

3. Does your school truly understand the meaning of being internationally-minded?

A way to ensure the community's understanding of a global citizen is for educators to co-construct that understanding with the members who serve different roles in the institutions. International schools place western culture, whiteness, and the English language at the top of the hierarchy. Equating western culture and westerners as internationally-minded merely for teaching in a foreign country is leading schools to conform to the theory of cultural hegemony where the dominant culture maintains power in hierarchical societies:

[Antonio Gramsci characterizes cultural hegemony as] the 'spontaneous' consent given by the great masses of the population to the general direction imposed on social life by the dominant fundamental group. This consent is 'historically' caused by the prestige (and consequent confidence) that the dominant group enjoys because of its position and function in the world of production.[...] (R)uling groups impose a direction on social life; subordinates are manipulatively persuaded to board the "dominant fundamental" express. (Lears, 1985, p. 568)

Revolutionary educators understand that in order for a school to reach the status of an internationally-minded community, this intercultural value must be embedded in the curriculum, and thus explored by students. International-mindedness must also be clearly situated and genuinely felt within the school culture by all stakeholders.

As a (future or current) revolutionary educator, what will you do to ensure that transparency and accountability become an intrinsic part of your values? How will you guarantee that all community members feel humanized, seen and valued? How will you fight for students' right to discover themselves and be provided the adequate tools to understand their reality so that they do not simply feed into the cycle of oppression?

### **Join AIELOC**

At AIELOC, the norms of all of our Community Visioning meetings are to stay engaged, experience discomfort, speak your truth, and expect and accept non-closure. We listen to our students, families, parents, alumni, and teachers. The most influential way of effecting community-wide change within international schools is to engage in challenging and uncomfortable conversations. All educators need to be committed to their own learning and not rely on colleagues to bring forth summarized realizations of antiracism. Every educator needs to become an active, transformational member of their communities. Silence and neutrality are not options when it comes to racism and discrimination. Culturally sustainable pedagogy means that all are seen, heard, valued, and feel truly connected. This does not mean "all identities matter" - it means acknowledging the systemic inequities and specifically (and genuinely) listening to the global majority and those who have been historically marginalized.

At our association, we vet our educators and continuously hold them accountable. There are plenty of AIELOC BIPOC educators who are doing the work daily and willing to give out consultation advice. Their wisdom will keep the antiracist work moving forward. Leaders should actively listen and amplify these voices.

The interest convergence of DEIJ and future generations of identity-centered awareness is impossible

to stop. Becoming a revolutionary educator who holds a humanistic understanding of education is one of the many ways to begin creating a more just world. Join us in the struggle for social justice, join an antiracist organization, but most importantly be active and be reflective. Meaningful change can happen. We simply must have the courage to work as a collective and in solidarity in order to transform the world into a more justice-oriented place.

Kevin Simpson is the founder of AIELOC and KDSL Global, a leading learning organization focused on empowering educators and education businesses globally.

Nayoung Weaver is an AIELOC Fellow. She has worked as a College Counselor and Secondary School Math teacher at international schools in Asia.

Rama Ndiaye is an AIELOC Fellow and has been teaching in the international school ecosystem for the past few years.

To learn more about AIELOC, visit [www.aieloc.org](http://www.aieloc.org).

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# ASPIRING LEADERS OF COLOR

## APPLICATION FOR THE NEW COHORT IS NOW OPEN!

Visit <http://aieloc.org/aspiring-leaders-of-color/>

### THE LEARNING MODEL

The design and development of the mentor program is through exploratory discussion and workshops that bridge research-based topics with real-time practical application. Through the group and one-on-one discussions, mentors build mentees skills, qualities and competencies. Our flexible path to learning aims to develop your whole self with foundational overview topics as well as a customized approach to topic exploration– to help each of our leaders reach their goals. Actionable feedback will challenge you to stretch your thinking and apply new lenses and frameworks to optimize your daily operations and build confidence to take on initiatives that can have high-impact results on children.

Foundation Core (all required) These topics will set you up with a foundation of leadership giving an overview of team and community building; and strategic, ethical and logical decision making to drive initiatives forward successfully.

- Culturally Responsive Leadership: Anchored on Purpose and Impact
- Leading Effective Teams
- Leading through Challenging Times: Situational Awareness and Crisis Management

Customized Learning Journey: Choose Your Path (Choose 2 Foci)

These elective topics allow you to develop your own path of exploration with your mentor based on your interests and passions. You can choose two areas to deep dive.

- Diversity by Design
- Inclusive Community Building
- Marketing Your Magic
- Strategic Thinking and Decision Making
- Getting the Board on Board

Pathfinding Capstone Project

Using a design thinking framework, develop a project/initiative that targets your professional objectives, fill gaps in knowledge and expertise, and enable you to turn your learnings into action for real-time impact.

## NEWS FROM AIELOC PARTNERS - NEASC

### NEASC WEBINAR -

“In schools throughout the nation and the world, we are reconsidering what stories are being told, what perspectives are represented, and what voices are included. It is a period full of new learning and deep debate. As our schools seek to best support all students in their communities, many are engaged in the ongoing and critical work of auditing and revising their curricula to ensure they are both diverse and inclusive.”

As part of their ongoing Global Forum series, NEASC recently hosted a virtual panel discussion on redesigning curriculum through a diversity, equity, and inclusion lens. More than 300 educators from around the world gathered to engage in dialogue, learn from the panel, and share questions and resources on the critical work of auditing and revising their curricula to be both diverse and inclusive. Panelists included Dominique Dalais, AIELOC member and DEI Lead at ACS International Schools, as well as educators from public and private schools in the United States. The full recording and array of related resources can be accessed here. The conversation continued at the NEASC Annual Conference which will be held virtually December 8-9, 2021 with one of the main conference strands addressing “What if diversity and inclusion were a lens for decision-making?” To learn more about NEASC’s commitment to advancing equity or to get involved directly in the international school improvement process by serving as an accreditation visitor, contact NEASC at [info@neasc.org](mailto:info@neasc.org) or visit [www.neasc.org](http://www.neasc.org).



NEW ENGLAND ASSOCIATION  
OF SCHOOLS AND COLLEGES

## AIELOC SCHOOL MEMBER – SEISEN INTERNATIONAL SCHOOL

Seisen is an international Catholic school that welcomes students from many ethnic groups, cultures and religious traditions into a happy, caring and respect filled atmosphere.

They were the first All Girls school in Japan to offer the IB DP Program back in 1985. As a continuum school we see the effects of the powerful combination of learning in the IB framework in an empowering All-Girls environment.

### DIVERSITY, EQUITY, INCLUSION AND JUSTICE

Our school motto for the 2021 - 2022 school year is

*“Learning to Love and Loving to Learn with Hearts and Minds open to the Whole World”*

Central to our School Mission this year is further planning for addressing DEIJ ( Diversity, Equity, Inclusion and Justice) and the call of Pope Francis to ‘what our common brotherhood requires of us’, as we continue to commit to reaffirming the dignity of every human person created in the image and likeness of God.

Our learning as a school community will certainly be in itself an exercise in differentiation, as we are all at different stages of our understanding of DEIJ. We need to be open to being respectful in the dialogue and debate that will no doubt ensue.

To learn more about the DEIJ Journey at Seisen International School visit <https://www.seisen.com/deij>



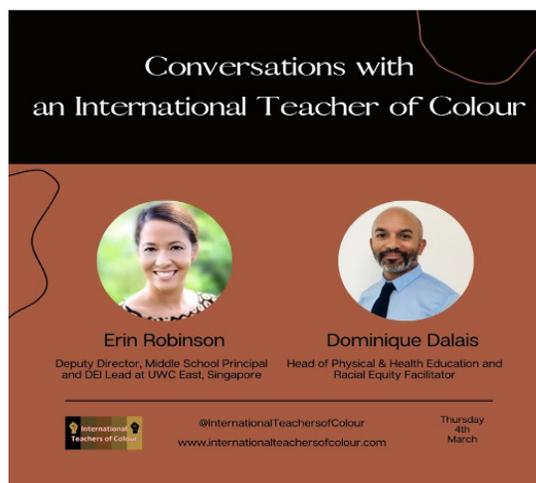
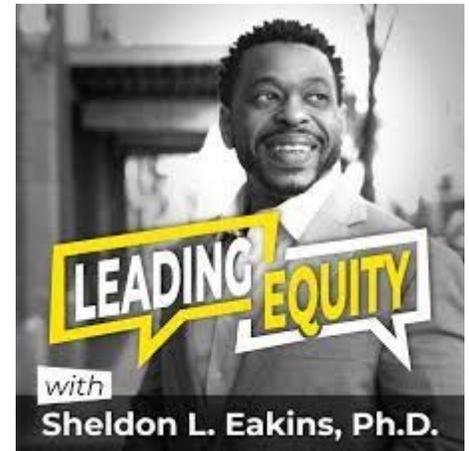
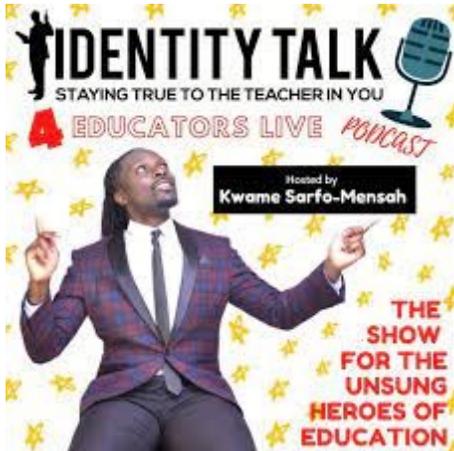


*Meet AIELOC Member:*

# ASHIA PAYNE

Ashia is a first-grade teacher who is entering her seventh year of teaching internationally in China. She is passionate about creating a strong community in her classroom through establishing safe and brave spaces and using all languages. A cause that is dear to her heart is working to disrupt the power distance between local and foreign staff with the end of creating school cultures that are equitable for all. In her spare time, she enjoys cooking and hosting game nights, finding new food spots, and working towards her EAL teacher certification.

# FIND OUT WHO WE FOLLOW AND LISTEN TO



# MEMBERSHIP INVITATION

The Association of International Educators and Leaders of Color (AIELOC) is devoted to amplifying the work of international educators and leaders of color with a focus on advocacy, learning, and research.

## MEMBERSHIP BENEFITS

- Networking and community
- Virtual Membership Card and Certificate
- Access to research and programs
- Advocacy and Support
- AIELOC e-newsletter
- Global Opportunities beyond the classroom
- Contribute to our collection of stories
- Discounts on services from our partnering organizations
- Member-only growth opportunities: consulting, entrepreneurship
- Member-only Professional Learning: Coaching, Webinars, and Conferences