

***Address by***

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***to the***

***Australian Primary Principals Association National***

***Conference 2001 Workshop***

***How child-friendly is your school?***

***at***

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***on***

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## **Title: How child-friendly is your school?**

Where can one make?  
 Where can one sit?  
 Where can one say something?  
 Where can something be written,  
 Whispered or thought?  
 Where do they play ball?  
 Where does one play tag?  
 Where can one practice?  
 Where can one fight?  
 Where could I hide?  
 Where do they argue?  
 Where does one long?  
 Where could we touch?  
 Where do we see flowers?  
 Where do we hear the silence?  
 Where does one eat lunch?  
 Where do we smell the sea?  
 Am I at home?  
 Why do I live here?  
 Could I explain it?  
 Could someone else?

(Quoted in, Robertson, M. & Gerber, R. (2000). *The child's world: Triggers for learning*. p. 87).

### **SECTION 1: Child-Friendly Communities. (20 minutes)**

This morning I spoke of the various interpretations of childhood and what it might mean to be a child in today's society.

I challenged you, as I must consistently challenge myself, to reflect on the way in which we perceive, interact with, and endeavour to truly understand the younger generation.

I would like to take this further now and discuss ways in which you, as educators and as leaders, engage with children and young people in your care and how you structure school environments that cater for all aspects of their development and well-being.

In other words, how do you ensure your school community is 'child-friendly'?

In this workshop we will be looking firstly at what constitutes a child-friendly environment in the context of school and community.

Secondly, I ask you to reconsider how you hear and value the voice of the child and whether children in your school are active participants and involved in decision-making processes.

Finally, concepts of leadership are reviewed in terms of their potential to influence and support community capacity building and child-friendly environments.

The Child-Friendly Schools' Initiative' states that "all schools have the capacity to become child-friendly...[and that]...the child-friendly status of a school will depend upon its policies and the attitudes of the staff."<sup>i</sup>

Establishing and maintaining a child-friendly environment may also depend on what Sergiovanni refers to as 'mindscapes', mental images that "...function as practical theories [and] influence what we see, what we believe, what issues we consider important, and ultimately what we do."<sup>ii</sup>

These mindscapes directly implicate, frame and underpin, the way we operate in society and in schools and the governing systems that are set in place.

In Africa the old saying goes...*It takes a village to raise a child*. Our village is our community and as can be seen in the model the health and well being of our children, young people and their families are inextricably linked to the systems and values of local communities thus the responsibility for nurturing should be shared.

The suggestion that we need to develop child-friendly communities highlights my belief that the child can be the initial and natural focus of interest and thus become the agent of change for reconnecting communities in ways that improve the quality of life for all.

This model is based on the supposition that children are the most significant and valuable resource in the development of social capital, or social networks, and in the advancement of community wellbeing.

We could therefore, invert the old African saying and observe that *it takes a child to raise a village*.

A child can raise a village where there was not one before, and a village, or community, can enhance the school's capacity to nurture and guide the child.

The school is now, perhaps more than ever, the main locus of the child. In fact, not only is it central to the daily life of the child but it draws in a community of interest. People come together with the common goal to enhance education opportunities and the general well-being of the child.

As such, the school is in a prime position to create stronger links with family and the wider society and build greater awareness about what constitutes a child-friendly community.

It can also provide parents and citizens opportunities to be proactively involved for, as Scott argues, "the extent to which a society values its children will be reflected in the degree to which it collectively cares for their well-being."<sup>iii</sup>

Involving the families and community groups is already being done in a variety of ways however the key is in creating 'caring' communities.

It is not only about having school fetes and family fun days, and parents running the tuckshop or organising book fairs, it is about establishing and maintaining open lines of communication. It involves stimulating a discourse that can lead to empowerment for all.

Social capital is vital to this discourse and involves “specific processes among people and organisations, working collaboratively in an atmosphere of trust, that leads to accomplishing a goal of mutual social benefit.”<sup>iv</sup>

It is a way to develop inter-dependency and a sense of belonging so that the community can maximise:

- Skill
- Knowledge
- Expertise
- Productivity
- Opportunities for all to participate in meaningful ways

Combined energies can propel the community experience through “a unifying focus that is stronger than the sum of parts.”<sup>v</sup>

In recognising a community’s resources rather than perceiving the community in terms of its deficiencies, it is possible to strike “a healthy balance between formal structure, informal networks, and individual responsibility.”<sup>vi</sup>

In addition, it allows for shared accountability and asset-building.

It means generating and maintaining strong, functional connections with industry in governmental, corporate and voluntary organisations.

It means thinking broadly as to how children will benefit in their interactions with the ‘outside world’.

It means being open and welcoming to newcomers. This may involve rethinking mindscapes in order to accept others if points of view and life experiences differ, but it promotes greater inclusivity and supports the fundamentals of community life.

Torjman claims “creating supportive social environments that encourage healthy development may offset the adverse effects of economic disadvantage and other social problems.

This type of action may also lead us toward a more sustainable society...[However] building community capacity is about far more than addressing social problems. It is about both social intervention and social investment. Its purpose is to improve the quality of life for all.”<sup>vii</sup>

Child-friendly communities - at both societal and school levels - depend on similar mindscapes to visualise an environment that,

“...values and respects children and caters for the diversity of their cultural backgrounds and circumstances.

It recognises the impact of political, social and economic decisions on children and their caregivers.

It acknowledges the rights, needs and interests of children and builds these into its decision making processes.”<sup>viii</sup>

Child-friendly communities are based on several principles, including:

- creating safe environments for children;
- providing a sense of social responsibility;
- strengthening relationships between families, schools and communities; and
- facilitating a voice for children and supporting their participation in the community.

The World Health Organization Mental Health Programme<sup>ix</sup> has outlined nine steps in the establishment of a child-friendly environment:

Step 1: The school promotes tolerance and equality between boys and girls and between children of different ethnic, religious and social groups.

Step 2: The learning environment is based, at least to some extent, on active involvement and cooperation.

Step 3: There is no physical punishment of children.

Step 4: Bullying is not tolerated.

Step 5: The school is a supportive and nurturing environment.

Step 6: The education provided corresponds to the reality of the children's lives.

Step 7: The school helps children, parents and teachers to establish connections between school and family life.

Step 8: The school supports and values the development of children's creativity as well as their academic abilities.

Step 9: The school promotes the self-esteem and self-confidence of children.

School infrastructure at physical and internal political levels, also determine the extent of child-friendly communities. Children can be essential players in guiding such infrastructure.

This was recently evidenced in one Queensland school where staff called on the student body to create new possibilities for the redesign of their school.

Student proposals included:

- “[revamping] colour schemes and [introducing] special surface textures...to enhance dynamism and provide easy recognition of building use and school level;
- [designing] “time niches” in existing and new building facades to house student art which would be added to over the years;
- [creating]...decking with seating and table spaces in and around a steep treed embankment to increase student recreation space; and [creating] colour coded pathways to key locations [within the school grounds].”<sup>x</sup>

This is just one example of how child-friendly environments may begin to emerge. It may prompt you to consider the set-up of your school – do playing areas suit age levels of children so they feel safe and enjoy equal opportunities?

Do policies and practices reflect pedagogies that engage with multiple forms of intelligence?

Are children actively learning and dealing with content that is relevant to their life experiences?

How much time do you take, as principals, to slow down and listen to children?

Are there structures in place that allow children to really have a say?

Are they encouraged to actively contribute in the running of their school?

These questions raise both simple and complex issues highlighting what I mentioned this morning about Nel Noddings' view on the culture of caring in schools.

Noddings<sup>xi</sup> talks of caring through specific activities such as students, teachers, and the greater community *eating together*.

The dinnertime conversation, once part of many family environments in the past, may no longer be a ritualised event at home. If the school is now the hub of today's children how can the school setting become more family-like and more family-oriented?

For the next fifteen minutes, I would like to invite you to ask yourselves, and each other, some significant questions, so as to begin to reflect on what policies and practices you have in place; how they operate; for what purpose; and whether you feel you are facilitating a child-friendly environment.

These questions have been supplied to you on pages 2 to 8 in your booklet.

I ask that you read them silently, and then discuss their implications with either the person beside you, or the rest of your group.

You will have ten minutes for this and then, when I indicate that the time is up, you quickly finish your conversation so that we can continue on our journey...

### **ROUND-TABLE ACTIVITY 1: (15 minutes)**

**'How child-friendly is your school?'**  
(CCYP Worksheet).

### ***SECTION 2: Student participation (20 minutes).***

In this section I would like to focus on children's level of participation in schools. It is a fundamental factor in child-friendly environments that children and young people's views are acknowledged and encouraged.

This is strongly advocated in the United Nations Convention on the Rights of the Child. Articles 12 and 13 state that,

*“...the child who is capable of forming his or her own views [has] the right to express those views freely in all matters affecting the child”<sup>xii</sup>*

and,

*“the child shall have the right to freedom of expression; this right shall include freedom to seek, receive and impart information and ideas of all kinds, regardless of frontiers, either orally, in writing or in print, in the form of art, or through any other media of the child's choice.”<sup>xiii</sup>*

In fact, as Nairn argues, many children and young people “believe they should be allowed to express their opinion about things that affect them at school and for these opinions to be taken seriously.”<sup>xiv</sup>

As a group, children and young people are more educated, more assertive, and, through television and the Internet, have much greater exposure to information, as well as a wider range of people, philosophies, lifestyles and issues than young people have had at any other time in history.

Yet many still doubt the degree to which children and young people are capable of participating.

In the Queensland SOSE curriculum rationale, two of the four key values are ‘democratic process’ and ‘social justice’.

Within the prescribed outcomes in the key learning areas are ‘participation in decision making’, ‘citizenship and government’ and ‘access to power’.

These are designed to be implemented through a learner-centered approach that presupposes participation. However, the execution of this curriculum is still grounded at the classroom level and relies on a teacher’s time, values, knowledge and enthusiasm.

“Deep” participation requires more effort and is more time consuming than didactic teaching methods. Teachers can be reticent to implement ‘deep’ participation because students will have to open up ‘real’ questions which may disturb the status quo.<sup>xv</sup> It can also seem threatening for the community at large.

Roger Smith contends that,

*“If the experience of growing up is continually being reconstructed for and by young people themselves, what are the implications for their future experience and behaviour, and equally importantly, against what criteria should we judge their actions? Can we make sense of the changing world, as it is inhabited and experienced by children?”<sup>xvi</sup>*

Encouraging the young generation to speak out often involves establishing formalised structures through which to do so. This can then provide children and young people with a recognised platform and an operational form of power.

But structures, of course, achieve nothing without an accompanying culture that ensures they work well to enact their underlying values.

According to Wilson “the condition of *student voice* embodies a number of elements:

- Students must have the opportunity to form ideas and to test and discuss these among themselves.
- They must then have the opportunity for these ideas to be heard by teachers and school leaders.
- Student ideas should be accorded status and taken seriously, and if rebutted, should be done so on the basis of counter-arguments that have validity through reason rather than through the status or power of adults.
- Student voice also requires of students those skills and courtesies of listening and rebuttal that are extended to them.”<sup>xvii</sup>

It is also necessary that students not only have the opportunity to contribute verbally but that their ideas are followed through and that “appropriate action”<sup>xviii</sup> takes place.

If we are serious about democratic schooling and building child-friendly communities we need to tackle the notion of citizenship. The construction of individual identity is dependent to a large degree on the form of social interaction with the varying institutions of society.

If we are to develop with children a sense of civic identity and an appreciation of what it means to be Australian we need to promote effective and meaningful community engagement and participation.<sup>xix</sup>

This can be through school-based or community-driven projects with the goal to generate greater social-consciousness. Research suggests that,

“Service allows youth to see society as a construction of human actors with political and moral goals rather than as a distant, performed object... Instead of thinking of society as determined by impersonal forces, youth recognize that their agency gives them responsibility for the way society is and for the well-being of its members.”<sup>xx</sup>

Arnold and Cloke insist that “only if children and young people are listened to and understood can we begin to build communities which are sensitive to their needs.

Children should be consulted on all issues which affect them and in which they have an interest, including school, community development, service provision, leisure and recreation, and perhaps most challenging, family life.”<sup>xxi</sup>

In a UNICEF publication on ‘Children’s Participation’, Roger Hart<sup>xxii</sup> has adapted a model of citizen participation to apply to children and young people. The model is in the form of a ladder.

The bottom three levels are considered non-participatory and Hart argues that they are there to serve the adult purposes of being seen to consult or involve children and young people although in reality they afford them no real participation.

The top five levels represent increasing levels of participation as can be seen in the table:

8. Child-initiated, shared decisions with adults 7. Child-initiated and directed 6. Adult-initiated, shared decisions with children 5. Consulted and informed 4. Assigned but informed	of Degrees participation
3. Tokenism 2. Decoration 1. Manipulation	Non- Participation

Hart's Ladder of Participation

### 1. Manipulation

Children:

- do or say what adults suggest, but have no real understanding of the issues;
- are asked what they think with adults using some of the ideas but are not told of the influence they have had or the final decision/s;
- are consciously used to carry adult messages. For example, involving them in a demonstration when they have no understanding of the issues.

### 2. Decoration

Children:

- take part in an event such as singing, dancing or wearing t-shirts with logos, but have limited understanding of the issues.

### 3. Tokenism

This is the most common form of use of children by adults. It occurs where adults are keen to give children or young people a voice but do not consider the implications. For example:

- children are involved in adult organised conferences or sit on panels or committees but the proceedings are not adapted to enable meaningful participation, consultation or representation.

In these instances the presence of children or young people is only symbolic and serves merely to reassure adults that they can 'tick the box' with regard to hearing children's views.

#### 4. Assigned but informed

This is an essentially 'top down' approach where agenda setting and control rests with adults, but where children:

- are given information and encouraged to understand and consent to their roles.

#### 5. Consulted and informed

This occurs when situations are designed and run by adults but involve enhanced participation as children,

- understand the process, are consulted, and have their opinions treated seriously.

#### 6. Adult initiated, shared decisions with youth

Adults have the initial idea but children:

- are involved in every step of the planning and implementation process. Not only are their views considered, but they are also involved in making the decisions.

#### 7. Child initiated and directed

In these situations,

- children have the initial idea and decide how the project is to be carried out. Adults are available but do not take charge.

#### 8. Child initiated, shared decisions with adults

Children

- have the ideas, set up the project and come to adults for advice, discussion and support. The adults do not direct but offer their expertise for children and young people to consider.

How do schools identify these levels? I put this question to you. In your workbook on page 14 is a copy of Hart's model, and a worksheet based on levels 5 to 8 is on page 15.

During the next 15 minutes I invite you to think carefully about how children participate and identify local examples of how each of these levels of participation might be present in your school environments.

### **ROUND-TABLE ACTIVITY 2:**

(20 minutes)

**Worksheet based on Hart's 'Ladder of Participation'.**

**Table discussions.**

(After 10 minutes):

I am interested in examples where children initiate activities. Would anyone like to share one with the whole group?

**SECTION 3: Effective School Leadership (10 minutes):**

Having reflected on the importance of child-friendly communities at a functional level both in terms of overarching school structures and practices and of student participation, I would like to invite you to return to your mindscapes, those mental images that shape your beliefs.

I challenge you to once again review your role as leaders.

Sergiovanni's<sup>xxiii</sup> view of leadership argues for change from a commonly perceived transactive model to one that is transformative. In order to reach this level Sergiovanni outlines progressive stages of leadership that can be initiated:

1. *Leadership by Bartering:*

Leader and led strike a bargain within which leader gives to led something they want in exchange for something the leader wants.

2. *Leadership by Building:*

Leader provides the climate and interpersonal support that enhances led's opportunities for fulfillment of needs for achievement, responsibility, competence, and esteem.

3. *Leadership by Bonding:*

Leader and led develop a shared set of values and commitments that bond them together in a common cause.

3. *Binding:*

Leader and led commit themselves to a set of shared ideas that ties them together morally as a "we" and that morally obliges them to be self-managing.

Bartering is based on negotiating and building engages with students' intrinsic drive. However at the bonding stage a different level of meaning is established.

It "focuses on arousing awareness and consciousness that elevates school goals and purposes to the level of a shared covenant that bonds together leader and follower in a moral commitment."<sup>xxiv</sup>

In terms of mindscapes it is also apparent that combined participation is more likely to be successful when the activities are challenging, stimulating and enjoyable. Sergiovanni reminds us that,

"Beyond intrinsic factors, what counts most to people is what they believe, how they feel, and the shared norms and cultural messages that emerge from the groups and communities with which they identify."<sup>xxv</sup>

He outlines the following rules of motivation:

The Rules	Why People Behave	How They Are Involved
What gets rewarded gets done.	Extrinsic reasons.	Calculated Involvement (they stay involved as long as they like the deal).
What is rewarding gets done.	Intrinsic reasons.	Intrinsic Involvement (they stay involved without supervision).
What is thought to be good gets done.	Felt duties and obligations.	Moral Involvement (they stay involved without supervision and even when rewards are not available).

**Table 2. Rules of Motivation.**

The leader's role then is not only to manage and protect the school's shared values but "to serve others so they are better able to perform their responsibilities."<sup>xxvi</sup>

In establishing and maintaining such democracy, school structures must be re-visualised, as must the relationships among and between staff, students, families and the whole school and broader community. It becomes part of the struggle for, and celebration of, a child-friendly environment.

Raising consciousness through these stages of leadership also means identifying what Paulo Freire<sup>xxvii</sup> labels 'limit-situations', structures that can limit through definition and circumstance and thus ultimately disempower those involved, whether they are students, teachers, or the greater community.

In order to avoid destructive experiences, Freire contends that those involved "perceive their state not as fated and unalterable, but merely as limiting – and therefore challenging."<sup>xxviii</sup>

Limit-situations increase the need for negotiation and collaborative action, they can incite critical thinking and 'limit-acts', (what Freire signifies as alternative ways of operating), that create new themes, and new possibilities.

As part of a democratic approach it is necessary to constantly re-evaluate ways in which we communicate, the verbal and non-verbal language used that can depict, or be interpreted by others as depicting, a form of institutional power that again limits levels of interaction and possibilities for open, community-building, dialogue.

Honest self-reflection demands that we accept the vulnerabilities of working in new realities, for as Freire argues, "How can I dialogue if I am closed to – and even offended by - the contribution of others? How can I dialogue if I am afraid of being displaced..?"<sup>xxix</sup>

This level of reflection can frequently remind us that in schools, and in our everyday life, our knowledges of each other are always partial and potentially oppressive.<sup>xxx</sup>

McLaren claims that, “As educators we need to be exceedingly cautious about our attempts to speak for others, questioning how our discourses as *events* position us as authoritative and empowered speakers in ways that unwittingly constitute a reinscription of the discourse of colonization [and]...of conquest.”<sup>xxxix</sup>

Let us call, collectively, for a flexible culture of change so that community members both within and outside the school can self-manage and combine their human resources to build social capital, social consciousness and child-friendly beliefs and practices.

It is not only about community capacity building but establishing a ‘caring’ community of interest. One that identifies and works towards creating shared mindscapes of common goals, with the well-being of the child as the focal point.

“Changing schools is about changing cultures...changing cultures is never easy. To understand change differently, we have to decide whether we will continue to struggle to invent new principles of change and new strategies for change that fit our present...images [or mindscapes] of schools, or whether we will struggle to settle the issue once and for all by working to deinstitutionalise change.”<sup>xxxix</sup>

Michael Durrant from the Brief Therapy Institute in Sydney speaking recently at a Child Protection Symposium said that a culture of flexible and effective change is realised when participants, or community members, feel valued and competent. Firstly, to do this, a sense of community needs to be restored.

We are in a time of change and development, which social researcher Hugh Mackay (1993) calls the ‘Age of Redefinition’.

He says:

“When I look forward to the next 25 years, I suspect that the core issue will be the preservation of our sense of being a community. The past 25 years have often been about fragmentation, disconnection and alienation. Many of us are wisely deciding that it’s time for a renewed emphasis on *reconnection*.”<sup>xxxix</sup>

And where better to initiate this task than through schools, the central location where children and community meet.

So, I leave you with the challenge to ‘go forth’, reflect, review, re-engage with the children in your school, think of possible ways to encourage their participation and embrace social networks.

On page 17 of your workbook, I have listed two final questions for your reflection.:

- 1 How do you envisage a ‘community of interest’ in your school?

- 2 As a principal, how can you become more involved in providing an effective integrated service delivery to ensure your school is child-friendly?

Above all believe in,

“Leadership for meaning, leadership for problem-solving, collegial leadership, leadership as shared responsibility, leadership that serves school purposes, leadership that is tough enough to demand a great deal from everyone, and leadership that is tender enough to encourage the heart – [for] these are the images of leadership we need for schools...”<sup>xxxiv</sup>

And these, in turn, shape the mindscapes for child-friendly communities.

<sup>i</sup> Child-Friendly Schools' Initiative (nd), p.1.

<sup>ii</sup> Sergiovanni, T. (1996). *Leadership in the schoolhouse: How is it different? Why is it important?* San Francisco: Jossey Press, p.157.

<sup>iii</sup> Scott, D. (2000). Embracing what works: Building communities that strengthen families. *Children Australia*, 29(2), p.5.

<sup>iv</sup> Kreuter, M., Lezin, N., & Koplan, A. (1997). *National level of assessment of community health promotion using social indicators of social capital*. Paper prepared for WHO/EURO Working Group on Evaluating Health Promotion Approaches and Division of Adult and Community Health, Atlanta, Georgia.

<sup>v</sup> White, J. (1997). Five capacities that build communities, and ten things that funders can do to support them. [Online]: <http://www.trilliumfoundation.org> [Accessed 21/12/00].

<sup>vi</sup> *ibid.*

<sup>vii</sup> Torjman, S. (1997). Strategies for a caring society. [Online]: <http://www.trilliumfoundation.org> [Accessed 21/12/00].

<sup>viii</sup> NSW Child Protection Council (1997). *A Framework for Building a Child-Friendly Society*, Sydney, p. 3.

<sup>ix</sup> Child-Friendly Schools' Initiative (nd). P.3.

<sup>x</sup> Lancaster, H. (2001). *Re. Vision decisions*. The Courier Mail, 31 July, p. 3.

<sup>xi</sup> Noddings, N. (1992). *The challenge to care in schools*. NY: Teachers' College Press.

<sup>xii</sup> United Nations Convention on the Rights of the Child. Article 12.

<sup>xiii</sup> United Nations Convention on the Rights of the Child. Article 13.

<sup>xiv</sup> Nairn, K. (2000). Young people's participation in their school environments, paper presented to *The University of Oslo Symposium on Research on Children's Participation in Community Life*, 26-28 June, p.11.

<sup>xv</sup> Goldman, J. & Russell, N. (1990). Participatory citizenship education: A continuing challenge for teacher educators, *The Citizenship Educator*, November, 1(1), pp. 27-38.

<sup>xvi</sup> Smith, R. (2000). Order and disorder: The contradictions of childhood. *Children & Society*, 14, p.5

<sup>xvii</sup> Wilson, S. (2000). Issues on student participation: Schooling for democracy. *Youth Studies Australia*. 19 (2), p.27.

<sup>xviii</sup> *ibid.*

<sup>xix</sup> Edgar, D. (2001). *The patchwork nation: Re-thinking government – re-building community*. Sydney: Harper Collins Publishers.

<sup>xx</sup> Youniss, J., McLellan, J., & Yates, M. (1997). What we know about engendering civic identity. *American Behavioural Scientist*, Vol. 40 No. 5, March/April, p. 625.

<sup>xxi</sup> Arnold, E., & Cloke, C. (1998). Society keeps abuse hidden – the biggest cause of all: The case for child friendly communities, *Child Abuse Review*, 7, pp.310-311.

<sup>xxii</sup> Hart, R. (1992). Children's participation: From tokenism to citizenship, *Innocenti Essays No. 4*, Florence: UNICEF.

<sup>xxiii</sup> Sergiovanni, T. (1999). *Rethinking leadership: A collection of articles*. USA: Skylight Training and Publishing,

<sup>xxiv</sup> *ibid.*, p.75.

<sup>xxv</sup> Sergiovanni, T. (1996). *Leadership in the schoolhouse: How is it different? Why is it important?* San Francisco: Jossey Press, p. 164.

<sup>xxvi</sup> Sergiovanni, T. (1999). *Rethinking leadership: A collection of articles*. USA: Skylight Training and Publishing, p. 76.

<sup>xxvii</sup> Freire, P. (1970). *Pedagogy of the oppressed*. NY: Continuum Publishing.

<sup>xxviii</sup> *ibid.*, p.61.

<sup>xxix</sup> *ibid.*, p.71.

<sup>xxx</sup> Ellsworth, E. (1992). Why doesn't this feel empowering? Working through the repressive myths of critical pedagogy. In C. Luke & J. Gore. *Feminisms and critical pedagogy*. NY: Routledge.

<sup>xxxi</sup> McLaren, P. (1994). Multiculturalism and the postmodern critique: Toward a pedagogy of resistance and transformation. In H. Giroux & P. McLaren, *Between borders: Pedagogy and the politics of cultural studies*, p.215.

<sup>xxxii</sup> Sergiovanni, T. (1996). *Leadership in the schoolhouse: How is it different? Why is it important?* San Francisco: Jossey Press, p.171

<sup>xxxiii</sup> Mackay, H., 'Vision 21' in *The Age*, <http://www.theage.com.au/daily/990312/mackay.html>, extracted 16 April 1999, p. 2.

<sup>xxxiv</sup> Sergiovanni, T. (1996). *Leadership in the schoolhouse: How is it different? Why is it important?* San Francisco: Jossey Press, pp. 184-185.