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These workshop materials were written by Professor Dolana Mogadime, PhD., Faculty of Education, Brock University. This is an edited version of the workshop presented at the Ontario Secondary School Teachers' Federation (OSSTF/FEESO) Human Rights Conference, 2024. Parts of the materials were presented at national and international conferences. Dolana welcomes email correspondence and invitations to present on the workshop featured in this resource to school boards, teachers' associations and in professional learning contexts.

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Dedication

The workshop is dedicated to the elders in Africa and the African Diaspora. They are the beautiful Ones from whom people of African descent have come. This image is of 'A String of Cowrie Shells.' It was adorned by Women in West Africa.



A String of Cowrie Shells

Collection of the Smithsonian National Museum of African American History and Culture (NMAAHC), Gift of the Family of William & Mattye Reed. Dated somewhere between 1800-1968. The necklace's place of origin is West Africa, Africa. The creator is 'unidentified.' It has been catalogued in an exhibition entitled, slavery and freedom. It is classified under slavery and freedom objects, jewelry and adornment, coins and currency. According to Smithsonian NMAAHC, this media is in the public domain and (free of copyright restrictions).

https://nmaahc.si.edu/object/nmaahc_2014.182.59

About the Author

Dolana Mogadime is a Full Professor in the Faculty of Education, Brock University. She has published in international and national academic journals and anthologies on topics such as: Women in leadership; gender-based violence; human rights education; teachers life stories and commitments to equity in the curriculum. She has been appointed as Extra-Ordinary Associate Professor, North West University (2009-2011) and Honorary Professor, University of the Free State (South Africa, 2015-currently).

Her scholarly contributions reflect a deep commitment to Open Access and Teaching. She received university-wide recognition in 2018, as a recipient of the [Brock University Award for Open Access](#). The Open Access Award was a culmination of Professor Mogadime's experiences as an open access equity advocate. Recently she published [Mandela Global Human Rights: Peace, Reconciliation and Responsibility A Teacher Guide and Lessons for Educators \(2023\)](#) Dolana Mogadime (Ed.) Project Lead, licensed under a [Creative Commons Attribution-NonCommercial 4.0 International License](#).

Committed to professional learning along the continuum within the profession of teaching, from teacher education students to teacher educators to in-service teachers, Professor Mogadime has developed open access materials, workshops and webinars for the Elementary Teachers' Federation of Ontario (ETFO), the Ontario Secondary Teachers' Federation (OSSTF/ FEESO), District School Board of Niagara (DSBN), Waterloo District School Board (WRDSB), Toronto District School Board (TDSB) as well as Ontario Superintendents, Directors of Education, School Principals, and Equity Leaders.

Professor Mogadime is the Inaugural Visiting Scholar of the Canadian Museum for Human Rights (2018-2019). More recently, she received the [2023 Faculty of Education Award for Teaching Excellence](#), and contributed as Co-Editor for *Frontiers in Education* on a Special Topic (2023) entitled, [Women in Teacher Education Gendered Stories of Teaching Learning and Teacher Education](#), dedicated to International Women's Day on March 8. Dolana is the daughter of a pioneer social justice educator, [Caroline Goodie Tshabalala Mogadime](#), who was interviewed by the Canadian Museum for Human Rights (CMHR) for her contributions to the antiapartheid movement in Canada.

She is a proud mother of two adult sons, both of whom graduated from Brock University, Bachelor of Science (BSc) in Medical Sciences, and Bachelor of Accounting (BAcc) Goodman School of Business, programs respectively. Professor Mogadime enjoys walks in nature and writing poetry and prose, she is fondly called a 'poetess.'

Acknowledgment

I am grateful to each of the Black women featured in the materials and guidelines for this workshop. Each one has left a compass by which the next generation may be guided. Thank you to OSSTF/ FEESO for the opportunity to share their memories and the fruits of their labour within the contexts of human rights, activism and professional development.

Preface

The 'Reflection Cycle for Professional and Personal Growth' (Mogadime, 2022) featured in this workshop was originally developed for one of my education courses entitled, 'Reflection on Practice' that was held at Brock University. Reflection on practice has been interpreted in many ways (Klob, 1984, Gibbs, 1998, Brookfield, 1995) while Finlay (2008, p. 3) provides an important discussion shedding light on one of the first great thinkers in this arena - philosopher of education John Dewey.

Dewey (1933) was among the first to identify reflection as a specialised form of thinking. He considered reflection to stem from doubt, hesitation or perplexity related to a directly experienced situation. For him, this prompted purposeful inquiry and problem resolution (Sinclair, 1998). Dewey also argued that reflective thinking moved people away from routine thinking/action (guided by tradition or external authority) towards reflective action (involving careful, critical consideration of taken-for-granted knowledge).

Today, we can turn to a range of teaching and learning approaches used such as inquiry, problem-based learning, and project-based learning to discover how beginning an inquiry with a problem and undergoing a process of intentional thinking and reflection toward solving the problem is important for growth and understanding. Once again, Finlay helps us to appreciate Dewey's influence when she states: "Specifically Dewey argued that we 'think the problem out' towards formulating hypotheses in trial and error reflective situations and then use these to plan action, testing out our ideas" (p.3). 'The Reflection Cycle for Professional and Personal Growth' is inspired by theorists who have adapted Dewey's insights. The reflective process I developed here is a learning tool that can be used similarly while educators consider their own contexts.

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Part A: Setting the Context

Acknowledging that teachers are lifelong learners, the goal of the workshop is to support professional learning among attendees. It anticipates that the recent announcement from the Ontario Ministry of Education (2024), that Black History is mandated in Ontario schools, will necessitate a learning journey for many. This material was written as a companion or guide for those individuals who value the insights of Black scholars, in particular Black feminists (Hill Collins, 1991; hooks, 2014; Mogadime, 2021, 2022) who have contributed toward studies about people of African descent. In Part A, I suggest a set of A, B, C principles and guidelines that deepen an appreciation of Black history, acknowledge that Black women play an important role in the teaching and learning process and that their insights support alliance building across differences.

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Including Black Women's History and Contributions: Self-reflective Journey About Making Change From Where We Are Here and Now

Overview:

The world is changing at an unprecedented pace, and human rights issues leading to conflict have left many of us challenged about what steps we might take on personal, professional, and societal levels to participate in meaningful change. We can look to Black Women's leadership in the arts, the environmental movement, and the political arena to gain insights into their roles as change makers amid adversity and challenges. Dr. Dolana Mogadime will facilitate a self-reflective¹ journey for participants towards integrating historical and contemporary studies about Black Women as change agents, that can enrich and enliven everyday teaching and learning practices. "A Reflection Cycle for Professional and Personal Growth" (Mogadime, 2022) will be provided to examine and explore a 7-Phase Inquiry. Inspired by various 'reflection on practice' models (Klob, 1984; Glibbs, 1998), the session will acknowledge the important role of professional learning by tending to our own growth and transformation as peacemakers. These 7-Phases will allow the embracing and embodiment of our own authentic learning process as each phase invites participants to story and document their expanding understanding about human rights issues integrated from the study of Black Women's lives.

"A Reflection Cycle for Professional and Personal Growth" (Mogadime, 2022)

1. Begin with a question that interests you or that you are concerned about.
2. Investigate through finding resources and readings.
3. Theorize on teaching and learning approaches.
4. Expand knowledge and understanding.
5. What conclusions were you able to draw?
6. With renewed knowledge act (e.g. collaborate with colleagues).
7. Personal Reflections on the Process.

¹ Clarification: Reflection – for the purpose of professional development is different from reflection for the purpose of research. The focus of the workshop is on reflection for personal development.

Figure1: A Reflection Cycle for Professional and Personal Growth, 2020
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Mogadime, D. (2022). The importance of oral histories, human rights, and intersectionality: Black women in STEM. Keynote. *A Black People's History of Canada*. Dalhousie University, Halifax. [Video] YouTube. <https://www.youtube.com/watch?v=NRBx5D2ROGc&t=151s>

Starting from Where We Are

Recently the Ontario Ministry of Education (2024) announced that the study of Black history will now be mandatory in all Ontario schools. Including the study of Black women's lives in the Ontario curriculum is a novel approach for many (Mogadime, 2021). What do educators do then when called upon to act in a new arena that is critical for democratic dialogue and understanding across differences? How can educators charged with these new directives embrace Black history, when so many of us have not been adequately taught or prepared? Given we cannot become experts overnight, it's important when studying people's history unknown to us, that we be guided by a set of principles that support alliance building across differences. The following can be considered a set of helpful guidelines:

- A. Telling our own stories and self-representation matters.
- B. Speak with and consult with various Black community members and constituencies to gain an understanding informed by respect for Black people.
- C. Embody and model your own learning and self-transformation as you delve into 'Black history' (e.g., Engage in A Self-Reflective Journey About Making Change).

A. Telling Our Own Stories and Self-Representation Matters.

Canadian history and Black women's experience are indivisible. The historical figures discussed in this presentation/ workshop, provide strong evidence regarding how Black women have changed the cultural and social fabric of Canadian society. Arguably one cannot speak about Canadian history without the acknowledgment of exemplary women leaders, who are Black. The life stories of Carrie Best (McLeod, 2021), Kathleen "Kay" Livingstone (Livingstone, 2018) and Caroline Goodie Tshabalala Mogadime (Mogadime, 2023a) answer with passionate commitment as change agents in their respective social and political arenas. Additionally, it's important not to limit Black women's contributions as change makers to Canada. Readers can gain more insights from those inquires that make connections between Africa and the African Diaspora, especially during the final year to the UN decade for People of African Descent (2015-2024). It is critical to recognize this opportunity to enact a sense of responsibility, to take part in this global campaign to right the wrongs stemming

from the enslavement of African people, that lasted over 400 years and involved “10 and 15 million Africans.” (Rust, 2023)

B. Speak to and Consult with Members of the Black Community

We can be better connected to the rich tapestry that ignites and enlivens our understanding of the complex social, political differences Black women have made on both a local and global scale. Recently, I was asked to present on Black women in STEM (Mogadime, 2022a). As a social scientist this is an area of study that was not familiar to me. However, after utilizing Figure 1: A Reflection Cycle for Professional and Personal Growth, 2020 I found the work of articulating and speaking to my process of delving into this new body of work and contributions came with much for ease than if I had not used the inquiry approach. My experience informed me of the importance of sharing that process with you during this presentation/ workshop.

I featured Dr. Donna Auguste (2022) and Dr. Maydianne Andrade (CBC Radio, 2020), and other trailblazers in STEM. After coming to understand how the Black women stories hold common themes, I suggested an approach that facilitates respect for the intergenerational knowledge that these connected stories provide. That is, because of immersing myself in my own self-reflective inquiry and in listening into stories, in the field of science unknown to me, I came away with a deep appreciation that is impactful. I simply identified or called this experience of learning as one of “AWE” (Mogadime, 2022a):

The Black women’s lives I came to know were:

Awesome: Amazing, Awakened to their true potential no matter the odds stacked up against her – she provides a vision of the possibilities.

Wisdom: She conveys wisdom, a moral inner compass based on justice. Her journey includes surmounting the intersectional challenges of racism, sexism, classism. She arises out of those constraints to better the lives of children, not only located in her own community but also at the national and international levels.

Excitement: She produces a distinctive excitement as an outcome of her excellence. Her actions bring forward her vision, creative insights, and innovation through which she demonstrates rigor, vitality and high energy toward being an agent of change.

C. Embody Your own Learning and Self-Transformation As You Delve into ‘Black history.’

In turning our attention to the uses of Figure 1: A Reflection Cycle for Professional and Personal Growth, 2020 I suggest that by using the reflection cycle, you can begin with a question and curiosity, for example: How is it possible to tap into a deep understanding about Black women lives and activism? How do I listen to their intergenerational voices telling their own stories? Life stories of Black women represent what Patricia Hill Collins (1991) refers to as a “dialectic of oppression and activism.” (p.5) In that in the face of racism and oppression they resist and produce counter narratives. In the face of racism and oppression the life stories of Carrie Best (McLeod, 2021), Kathleen “Kay” Livingstone (Livingstone, 2018) and Caroline Goodie Tshabalala Mogadime (Mogadime, 1991, 2021) answer with passionate commitment as change agents. Critical readings of interviews, newspaper articles and digital archives assisted me in identifying four interconnected themes based on the sensibilities they embody as follows: i). Insurgency in the face of constraints; ii). Passionate commitment to supporting the health and well-being of family and community; iii). The spirit of tenacity and resilience; iv). Leaving an intergenerational legacy that holds transformational possibilities for people in the Black Diaspora (Mogadime, 2022b).

Storytelling is for building community.

The importance of building community and interconnectedness through our common humanizing struggles are clearly and resoundingly heard in the herstories conveyed by Carrie Best, Kay Livingstone and Caroline Goodie Mogadime. Through them we can learn principles of interconnectedness, interdependence, and unity that resonate with ubuntu (Desmond Tutu Peace Foundation, 2012). Herstories include giving space for understanding and supportive relationships.

Herstories

Carrie Best, born in New Glasgow, Nova Scotia in 1903 died in 2001, while one of her contemporaries Kay Livingstone, born in 1918 in London, Ontario, died in Toronto in 1975. The two were humanitarians, Black women of exceptional merit, and trailblazers fighting for the rights of Black,

Indigenous and racialized people (they also held a friendship across provinces). It is quite remarkable and fascinating that the two both used journalism and media to amplify Black community concerns regarding racism and discrimination. In reading their biographies one is overwhelmed with how they both demonstrated the spirit of tenacity as a site for revolutionary praxis.

Testimony of Livingstone's impact is evident in the many organizations that she founded. Furthermore, Kay Livingstone reached across the globe through her work with the International YWCA. Her approach to women-to-women supportive relations also shaped her role as a mentor to my mother, Caroline Goodie. During the early to mid-1970s on International Women's Day, Kay asked Caroline Goodie to speak on women's issues in South Africa. Thereby, she facilitated and amplified my mother's voice and agency in being able to speak about her own reality as a newcomer to Canada and refugee from South Africa. Caroline Goodie was a woman in exile and Kay supported her by giving my mother Caroline the floor to speak on vital issues of social and political concern for South African women during the apartheid period.

When I look to human rights leaders of today such as Pakistani youth education activist and Nobel laureate Malala Yousafzai (2021), amplifying the voices of other women is one of their most important focal points. That approach should not be overlooked as it signals a value for the voice and contributions of racialized women in challenging a Western, tokenistic approach to selecting one person and focusing on that person as a representation for all. In doing so, the process undercuts the presence of other women while sowing discord and competition. Kay intentionally saw the deficits of such an approach, and instead asked to hear the voices of Black women and the concerns they brought from their own communities.

Kay's influences have become immortalized in a myriad of ways. She coined the phrase 'visible minority' that the Canadian government then used to recognize the impacts of racism on 'non-white people.' For example, it was used by the Commission on Equality in Employment and the Employment Equity Act (1986). Moreover, the term was adopted by Statistics Canada in 1986. In 2018, her impact was once again documented by her being featured on a newly released Canadian Stamp. Thus, her images continue to stir up myriad conversations regarding who Livingstone was, and curiosity about what led to her image being featured in this fashion.

The Arts and Life Writing Projects

Black feminist educator bell hooks (2014) wrote at length about the significance of “homeplace” as a site of political *conscientization*. The sculpture, African Academic Mother and Intellectual Deity (ZambeziRiver70, 2022) was gifted to me by my mother, Caroline Goodie Tshabalala Mogadime. It is a sacred artifact within the “homeplace” that effectively brings to life the power of “the arts to both create and communicate life writings projects.” (Mulvihil & Swaminathan, 2017, p.3). The African Academic Mother and Intellectual Deity as a creative image, holds up the dignity of African women’s memories, borne out of a daughter and granddaughter’s desire for African women and the contributions of women of the Diaspora to be more widely known across Canada. Caroline Goodie Tshabalala Mogadime is an extraordinary teacher and educational leader, a published author of three books, an international speaker, and a media personality (Mogadime, 2023b). “African Academic Mother and Intellectual Deity” speaks to the ancestral knowledges that African mothers carry, and its rootedness in community, their generosity of spirit, and their unwavering commitment to children.

Conclusion

In closing, I wish to re-emphasize the sensibilities embodied by the African Intellectual Deity transcend cultural differences and speak directly to the protection of Black women's basic political and cultural rights, and the common desire to be fully human and fully alive. The four interconnected themes about Black women gained from a study of the three leaders discussed are: i). Insurgency in the face of constraints; ii). Passionate commitment to supporting the health and well-being of family and community; iii). The spirit of tenacity and resilience; iv). Leaving an intergenerational legacy that holds transformational possibilities for people in the Black Diaspora. These insights can be heard and broadly celebrated by all of humanity and cannot or should not be confined to the month of February alone when Black history is afforded temporary space and greater legitimacy to be validated in public education and university curricula.

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PART B: Walking Through The Reflection Cycle

In Part B of the workshop, educators spend time in dialogue and discussion on an issue of importance to them, brainstorming how the cycle can be applied toward the questions they raise. Deep learning takes place as educators discuss key concerns and a range of related actions they can take using this inquiry cycle. Authentic professional learning will be derived from educators embarking on the cycle on their own. The workshop setting ignites the initial steps that participants can then follow through in accordance with their own insights and choices. In this section, I integrated the examples that were previously modelled in a keynote talk (Mogadime, 2022). Readers are also encouraged to view the online presentation for further details.

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Begin with a question That Interests You Or That You Are Concerned About

- Thinking from a historical perspective, what influence have women had on STEM?
- Who are they and what impact did they have in their respective fields?



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A series of horizontal dashed lines for writing, consisting of 14 lines.

Investigate Through Finding Resources and Readings

Investigate	Investigate to find out information on the topic / or issue that you are wondering about.
Seek	Seek information from a range of sources.
Seek	Seek information from school boards, national and international professional associations on the topic.



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Theorize On Teaching And Learning Approaches

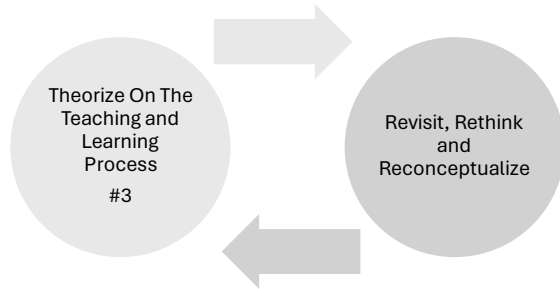
- Critical self-examination, requires humility and the desire to grow.
- What theory or theories can I use?
- Use engaging materials (online exhibitions, biographies, archives, organizations focused on STEM).



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Theorize on teaching and learning approaches

- Critical self-examination (see Herstories) examine the curriculum used in the classroom.
- What theory or theories support the approaches I can use (e.g., Black feminism)?
- Support learners by providing engaging materials (e.g., graphic novels, online biographies) that help explain historical events that impacted on the shero's life and the choices that they made.
- Use historical thinking to inform teaching strategies primary sources and secondary sources (e.g., newspaper articles and film).
- What strategies can I use to combat antiBlack racism an approach that may be new to you find ways to build knowledge about the topic as well as empathy and understanding across differences in the classroom, incorporate the arts (e.g., visual arts and music) to do that.

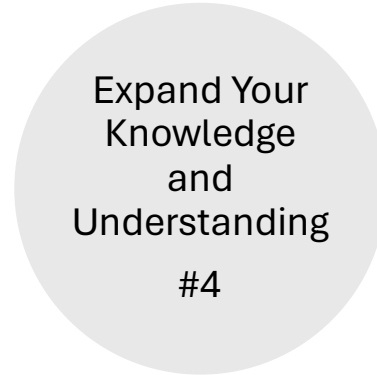


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Expand Your Knowledge and Understanding

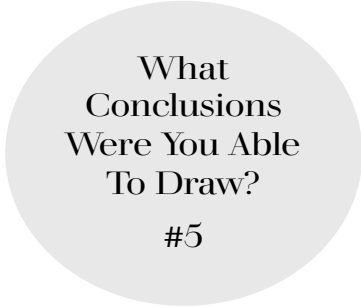
- Make theory to practice connections by revisiting the curriculum.
- Where are the omissions of Black women's contributions, how can these be redressed?
- Examine the relevant curriculum areas that can be used to connect with life stories, life histories and Black women’s contributions to Science, Technology, Engineering and Mathematics (STEM); Science, Technology, Engineering, Arts, and Mathematics (STEAM); or Science, Technology, Engineering, Math, and Medicine (STEMM).

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What Conclusions Were You Able to Draw?

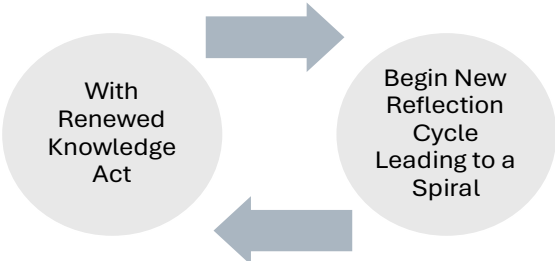
- Delve into the topic further.
- What additional professional associations can you connect with?
- Find the experts, dialogue and invite them into your classroom.
- Have your students do inquiries based on these.



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Begin a New Reflection Cycle Leading to a Spiral

- Because of the new knowledge gained, a new set of questions that may relate to the first set of questions begins a new cycle and inquiry.



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