

School leadership and linguistic and cultural diversity

Leadership for inclusive education in multicultural upper secondary schools

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Summary of the study

The purpose of this study is to contribute to improving culturally and linguistically diverse minority students' opportunities to increase their learning outcomes in schools. Its aim is to develop new insight into the complexity involved in leadership in multicultural schools and to shed light on and discuss school leaders' contributions regarding inclusive and equity education for culturally and linguistically diverse minority students. School leaders play a key role in developing for qualifying a linguistically and culturally diverse student population, and how they address and pay attention to equity and inclusion of minority students is crucial. This thesis examines how school leaders may contribute to inclusion and educational equity for culturally and linguistically diverse minority students. The context of the study is two upper secondary schools in one constituency in Norway. The informants consisted of principals, deputy principals, two social advisers, two teachers and one special education coordinator. The study is based on group interviews, individual interviews, and document analysis of Reports to the Storting. In particular, the study examines how school leaders respond to challenges of inclusion. The study also examines how school leaders perceive multilingualism with regard to learning and social integration for linguistic minority students. In addition, the study examines how the Norwegian Government's expectations pertaining to new demands on leadership are expressed in policy documents with regard to a multicultural society. A combination of theoretical lenses from inclusive leadership and transformative leadership, and perspectives from multicultural education, are chosen as a point of departure for creating an analytical framework for the study. Important implications of the study for school leaders, are to pay attention to knowledge, skills, and commitment to facilitate teaching and learning in linguistically and culturally diverse school contexts, show dedication to raising questions regarding laying the foundation for a transformation of existing learning conditions for minority students, and adjusting and further developing school leadership education programs and designing opportunities for school leaders to develop their competence.

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1 Introduction

The increasing immigration of people from other countries rocks the modern image of the homogeneous and sovereign national state, family, gender and social class as a primary frame of reference. Increased international mobility - human movements across borders – is part of the more general globalization or internationalization processes. Although globalization is not a new phenomenon, recent decades of political and technological developments have led to a faster exchange of commodities, goods, services, information, ideas and people across the world. One of the most important aspects of globalization is that countries are more interdependent - economically and politically (Giddens, 2002), and that people who move contribute to more complex connections across borders and cultures (Kjelstadli, 2003). Another crucial aspect is the immigration from countries due to war and crisis. Norway, as most other countries in Europe, has since the 1970s increasingly been affected by the international mobility, which in turn has included several challenges in different areas. One such area is education.

Several educational reforms have been implemented in recent decades in Norway. In 2006, the reform called “Knowledge Promotion” (UFD, 2006). The reform seeks to improve learning outcomes by changing the contents, organization and structure of education programs in the compulsory and upper secondary education and training. It places increased focus on basic skills and knowledge through outcome-based learning. Hence, it aims to offer differentiated teaching that supports both individual adaptation and inclusion. It further emphasizes that Norway is a multicultural society, and a main objective is that development of knowledge in school shall enhance social justice for all students. This thesis examines how school leaders may contribute to inclusion and educational equity for culturally and linguistically diverse minority students. Leadership is considered important when implementing reforms, and school leadership is considered vital for school improvement and student outcomes. For example, leading through promoting and participating in teacher learning and development is documented as having a strong effect on student results (Robinson, Lloyd, & Rowe, 2008). This is supported by The Organization for Economic Co-operation and Development (OECD), which proposes several measures for improvements of the education sector. For example, OECD suggests that Norway needs to create an academic professional leadership environment for minority students (OECD, 2010). In Scandinavia

school leaders are increasingly held accountable for school development and students' outcomes, and they play a key role in developing for qualifying a linguistically and culturally diverse student population (Møller, 2009). Hence, an important point of departure for the rationale for conducting this study is due to the fact that school leaders' role with regard to equity and inclusion of minority students is crucial. In the next section, I outline the rationale for the study in more detail.

1.1 The rationale of the research

The tradition of striving for equity through centralized welfare state governance is changing. Norway, Scandinavia, and many other countries around the globe are striving toward a school policy based on choice, deregulation, evaluation and managerialism (Ogawa & Bossert, 1995). Internationally there is a growing body of literature on how schools can more inclusively serve diverse student populations. Several studies have investigated school leadership in a linguistically and culturally diverse context. For example, focusing on principals, studies (Johnson, 2007; Johnson, Møller, Pashiardis, Vedøy, & Savvides, 2011) have explored efforts with involving parents and community members, and how successful leadership for diversity is defined, negotiated, and addressed, through selected policy documents and from interviews from culturally diverse schools across Norway, the USA (New York State) and Cyprus. Likewise, studies demonstrate that principals occupy positions that carry unique responsibilities and opportunities (Riehl, 2000). Several authors (e.g. Ryan, 1998, 2003d, 2006, 2007a, 2010, 2012) have also pointed to inclusive leadership practice as ingrained in principles of equity and social justice. In the same manner, drawing on current scholarship about leadership for social justice, several develop framework intended to assist school leaders leading for social justice (e.g. Theoharis, 2007) and transformative leadership (e.g. Shields, 2011b).

Research on school leadership has also addressed questions related to perceptions and sense making regarding linguistic and cultural diversity (e.g. Evans, 2004, 2007; Rallis, 1990; Weick, 1995; 2005). Within a Scandinavian context, in Norway, Vedøy (2008) pays attention to how leadership is practiced in multicultural schools at the compulsory levels, and how this practice may be understood in light of a democratic perspective on leadership.

Citing the studies above, in essence I have briefly explored some of the core literature that has brought me to investigate leadership in a linguistically and culturally diverse school context in Norway. In chapter 2, I will give a more comprehensive review. Nevertheless, I will attend to significant findings from research on upper secondary school that may further illustrate the importance of conducting this particular study on school leadership. In fact, there are several aspects of leading, teaching and learning in a linguistically and culturally diverse upper secondary school which may be crucially important to attend to in terms of research on school leadership.

Although studies display that many minority students are doing very well through upper secondary education, there exist significant differences in the achievement between minority students and majority students (Støren, Helland, & Grøgaard, 2007) . Likewise, Lødding (2009b) refers to the fact that compared with the majority students, there are higher proportions of minority students who have not completed upper secondary school after five years. Moreover, research also reports that there are clear signs to indicate that young people with a non-Western immigrant background are at a greater risk of being out of work than the majority group with (roughly) the same competence levels and types. This may not resonate well for upper secondary school, as minority students have greater problems obtaining apprenticeships than applicants with a majority background. Finally, several studies have revealed how teachers in many cases ignore ethnic discrimination among students (Bakken, 2003a; Høgmo, 1990, 2005; Lødding & Vibe, 2011)

In one of the most recent studies drawing on data from youths in Oslo, born in 1992 from 9th grade in secondary school to 2nd grade in upper secondary school, Frøyland and Gjerustad (2008) investigated differences and similarities between students with Norwegian born parents and students with non-Norwegian born parents. The study focused on areas such as friends, family, school and future plans. They found, for example, that students with non-Norwegian born parents are more pessimistic when it comes to future job opportunities. Also the study revealed that poor grades in school, dissatisfaction with the education program in upper secondary school, a stronger identity as immigrant than Norwegian, and perceived racism are related to pessimism with regard to job opportunities. Likewise, there were indications of social segregation between students with and without Norwegian born parents. Students with non-Norwegian born parents claimed that they at least once had been exposed to something they experienced as racism. The students with, and without Norwegian born

parents often come from very different socio-economic backgrounds. Hence, the students with Norwegian born parents have better grades than students with non-Norwegian born parents (ibid.). Comparing the two student groups, after the transition from lower to upper secondary school, the study found that the satisfaction with school proved to decline among students with non-Norwegian born parents. The development moved in the opposite direction among those with Norwegian-born parents. Also in terms of perceived support from teachers and experiences with bullying, the former group report of a more negative development. Overall, findings indicate that students with non-Norwegian born parents on average have a more positive experience of the learning environment in lower secondary school than in upper secondary school (ibid.).

Taken together, both the focus that school leadership research has on the international agenda, the scarcity of research in Scandinavia, and the clear indications of a bias between minority and majority students' presuppositions for equity and social justice in schools, uphold strong arguments for conducting research in order to develop knowledge about school leaders' mandate with regard to a linguistically and culturally diverse upper secondary school context, and how their perceptions resonate with inclusive and transformative leadership. In addition to providing direction to school leaders, in exploring school leaders' perceptions of a linguistically and culturally diverse school context, it may be possible to gain a clearer understanding of how this may influence their leadership practice. As I have already suggested, school leaders play a significant role in facilitating for good learning conditions for all students. Hence, an exploration of how school leaders may contribute to inclusion and educational equity for culturally and linguistically diverse minority students, should produce information that would add to the current literature, and possibly, point to new directions for study.

Above I have indicated several links to the aims of the study and research questions. In the next section, I will more concisely state the purpose, aims and the research questions of the thesis.

1.2 Aims and the research questions

The overall purpose of this thesis is to improve culturally and linguistically diverse minority students' opportunities to increase their learning outcomes in schools. Its aim is to develop new insight into the complexity involved in leadership in multicultural schools and to shed light on and discuss school leaders' contributions regarding inclusive and equity education for culturally and linguistically diverse minority students. To pursue the aims of the thesis I address the following research question:

How do school leaders contribute to inclusion and educational equity for culturally and linguistically diverse minority students?

In this thesis, school leaders primarily represent principals and deputy principals, formally appointed for the job. However, as I will outline in the method chapter of this thesis, I also interviewed other members of the staff. The school leaders' mandate refers to their obligation to comply with the Education act and its regulations and the National Curriculum, including legislation and regulations (Mandt, 2008). Linguistic and cultural diversity signify that the student population consists of people who possess a competence by either speaking Norwegian fluently, or are in the process of learning it (Pihl, 2011). Cultural diversity implies that the students originate from a wide variety of countries globally. They may be born in Norway by immigrant parents, or they may be born in their immigrant parents' country of origin.

The sub-questions are addressed across three articles:

1. How do school leaders respond to challenges of inclusion in two Norwegian upper secondary schools?
2. How do school leaders perceive multilingualism with regard to learning and social integration for minority students?
3. How are the Norwegian Government's expectations pertaining to new demands on leadership expressed in policy documents with regard to a multicultural society?

Article 1 deals with school leaders' responses to challenges of inclusion in two Norwegian upper secondary schools. In the second article, I explore school leaders' perceptions about multilingualism with regard to learning, and social integration for linguistic minority students in upper secondary school. In the third article, I explore the Norwegian Government's aims pertaining to new demands for leadership expressed in policy documents with regard to a multicultural society.

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In table one I provide an overview of the thesis.

Table 1. Overview of the research questions, empirical data and main findings of the three articles.

Articles	Research question	Core empirical data	Main findings
Article 1 School leadership and ethnic diversity: approaching the challenge	How do school leaders respond to challenges of inclusion in two Norwegian upper secondary schools?	Interviews with school leaders, two teachers, a social advisor and a special education coordinator	This study shows that inclusion of linguistic minority students was not a driving force in their strategic work. The school leaders seem to value cultural diversity. They also were and were committed and caring in order to fulfil the schools' good intentions. However, there were few arenas for collective learning and sharing experiences about teaching the students from cultural and linguistic minorities.
Article 2 School leadership and multilingualism	How do school leaders perceive multilingualism with regard to learning and social integration for linguistic minority students?	Interviews with school leaders and a social advisor.	This study shows that there is little support for the use of linguistic minority students' first language for learning. Although some school leaders perceive the translation of textbooks and the use of mother-tongue teachers or translators as means to make curriculum more accessible for minority students, there are also indications of a lack of common vision and shared understanding of multilingualism. Moreover, despite good intentions, exclusive practices still exist.
Article 3 Multicultural schools and new demands on leadership	How are the Norwegian Government's expectations pertaining to new demands on leadership expressed in policy documents with regard to a multicultural society?	Analysis of seven Reports to the Storting.	This study shows that there is a lack of a transformative movement that may produce critically thinking, socially active linguistic minority students, deriving from critically thinking socially active school leaders and teachers. Although there are examples of risk taking and explicit emphasis on social justice, too little emphasis is put on what kind of leadership competencies the school leaders should possess.

As illustrated in the table (1), in the three articles comprising this thesis I investigate different research topics related to school leadership in a linguistically and culturally diverse context:

Article I

Andersen, F.C. and Ottesen, E. (2011). School leadership and ethnic diversity: approaching the challenge. *Intercultural Education*, 22 (4), 285–299

The article explores school leaders' responses to challenges of inclusion in two Norwegian upper secondary schools.

Article II

Andersen, F.C. (2012). School leadership and multilingualism. *Acta Didactica NO*, 6 Nr (1), 16

In this article, I explore school leaders' perceptions about multilingualism with regard to learning and social integration for linguistic minority students in one upper secondary school.

Article III

Andersen, F.C. (2014). Multicultural Schools and New Demands on Leadership. *Journal of Education and Training Studies*, 2 (3), 1-15.

This article deals with the Norwegian Government's aims pertaining to new demands for leadership expressed in policy documents with regard to a multicultural society.

Taken together the three articles contribute to the overall purpose of the thesis, i.e to improve culturally and linguistically diverse minority students' opportunities to increase their learning outcomes in schools. In the first article, I study how school leaders respond to the challenges of linguistic and cultural diversity. The second article explores school leaders' perceptions about multilingualism with regard to learning for minority students. The third article widens the scope from current knowledge base of school leadership with its focus on school leadership and linguistic and cultural diversity in Norway. The study draws attention to seven central policy documents from the last decade, relating to the latest curriculum reform in Norway (The Knowledge Promotion), initiated since 2006. Moreover, the thesis also narrows the scope, as it investigates the mandate assigned to school leaders in these reports.

Choosing the research questions, approaches and concepts will always be a question of including some and excluding others. Yet, zooming in is a necessary measure to take to better understand the processes being studied. The thesis embraces a large field in that it seeks to improve culturally and linguistically diverse minority students' opportunities to increase their learning outcomes in schools. In the next section, I will give an account of central concepts and give an account of some limitations of the study.

1.3 Definitions of central concepts and limitations of the study

A common ground for my understanding of leadership in this thesis is that leadership has critical aspects at its heart (Giddens, 1997). Second, leadership is transformative, meaning that leadership has at its core that the balance to the critical aspect of leadership is indeed transformation and change (Foster, 1989). Third, as leaders are both critical and transformative agents, so too are they educators. In this context, I refer to leaders' ability to both present an analysis and a vision. Analysis means that they are able to self-reflect through concerted efforts of various members of the school. Visions involve "the most crucial and critical role of leadership: to show how new social structures continue, in a sense, the basic mission, goals and objectives of traditional human intercourse, while still maintaining a vision of the future and what it offers" (ibid. p. 54). A final dimension to leadership is its commitment to ethics. Leadership goes beyond the particular leader's relationship with staff,

students and parents, and how he or she demonstrates a morality. Rather, leadership in general must maintain an ethical focus, which is oriented toward democratic values within a community. Within a Norwegian linguistic and cultural diverse school context this implies inclusive and equity education. A linguistic diverse context refers to students with a different language background than Norwegian. Students may have lived part of their life, for example in Iraq, or live with parents and family who use Arabic or Kurdish as a communication language at home on a daily basis. Moreover, this context also consists of peer students with yet another or several language backgrounds, and the Norwegian language, spoken by the majority of the students and which constitutes the language of instruction. Hence, minority and majority students refer in this study to the language dimension. In addition, minority and majority students refer to cultural aspects. Culture is a central and complex concept, which I suggest also needs a clarification.

I define culture as a process of psychological, institutional and historical elements (Geertz, 1982). Thus, I understand culture as a dynamic phenomenon, rather than static. Culture develops and transforms continuously. As most other countries in Europe, Norway is affected by the fact that the world is constantly changing and evolving. Perhaps the greatest influence on this change is demography; the changing dynamics of world populations and their resultant impacts on our environment and our society in general. I understand demographic as a mainstream issue that must be considered among others in the areas of immigration and integration policies, city and regional planning, employment and pension policies, family policies, as well as education policies. In Norway the concept multicultural pedagogy was first introduced to the field of school research in connection with studies of education for the Sami population (Hoëm, 1976, 1993). A multicultural school is widely used as a term for schools with a diversity of linguistic and cultural student population. In this thesis, I refer to this student population as minority and majority students. Nevertheless, there exists a wide range of suggestions for what is characteristic for multicultural schools and what multicultural education means in school practice. I will return to this more closely in chapter 3. In this thesis, I will use linguistically and culturally diverse context and multicultural school interchangeably.

Briefly, the limitations of the study imply a small scale sample, thus generating analytical generalizability. As will become more evident in the method chapter, data primarily derive from individual and group interviews of school leaders. Results from the analysis indicate

their perceptions and sense making regarding challenges and responses in a linguistically and culturally diverse school context. Hence, another limitation rests on the fact that I have not investigated school leadership practice, i.e. school leaders' activities, such as communication with teachers and students or decision making. Moreover, the sample consists of several formally appointed school leaders, and only two from the rest of the staff, which constitute yet another limitation of the study. The study does not display an account of the relationship between school leaders and the rest of the staff with regard to how formally appointed school leaders eventually affect teachers' work with minority students, and possible influences on their learning outcomes.

1.4 The structure of the thesis

This extended abstract consists of six chapters and aims to clarify, contextualize and discuss the overall study based on three articles. In this chapter (1) I have outlined the background and the rationale for conducting the research, the aims, purpose and the research question, including a table with the overview of the aims, research questions, empirical data and main findings of the three articles. Finally, I have outlined central concepts and given an account of some limitations of the study.

In chapter 2, through a review, I highlight relevant topics and the arguments underpinning the thesis' aims and research questions, generated from existing knowledge. Chapter 3 outlines the general theoretical and conceptual framework for my thesis. Chapter 4 describes the data, the field work, the credibility of the study, and ethical considerations. Chapter 5 is a summary of the three articles, and I elaborately discuss the findings from the articles. I also discuss the thesis' main contribution, including implications and limitations of this thesis. Lastly, in chapter 6, I provide concluding remarks on the thesis.

2 Literature review

In chapter 1, I have outlined the rationale for the thesis by referring to global challenges and their impact on the national and local context and the need for research on school leadership in a linguistically and culturally diverse context. The main question in this thesis pursues how school leaders contribute to inclusion and educational equity for culturally and linguistically diverse minority students. Although I locate the study within a Norwegian context, the thesis also travels beyond the national context, as it is situated within the broader international literature on school leadership in a linguistically and culturally diverse school context. The three articles comprising this thesis contain review sections that discuss research that is relevant to the specific research questions posed in each article. Hence, the following review is a supplement to the reviews contained in the articles.

2.1 Conducting the literature review

The primary focus of this literature review is on research outcomes. In terms of developing a research rationale, an outcomes-oriented review may support me to identify a lack of information on a particular research outcome, thus establishing the justifiable need for an outcome study (Furman & Shields, 2005). Although a dissertation review typically has a primary focus (*ibid.*), I have also addressed research methods in order to identify key variables and methods of analysis which may inform outcomes-oriented research (Kose, 2007). The purpose of the literature review is to relate my study to previous scholarly attempts to describe, analyze and discuss leadership in its specific context. Therefore, I intend to establish what has been revealed in the other relevant previous work, and demonstrate how this study is situated within, builds on, and departs from other scholars' work. Hence, the review provides a framework for relating my findings to previous findings in the discussion section (chapter 3).

The body of literature on the topic is rapidly growing. Consequently school leadership as a research field is quite broad and the literature review cannot be exhaustive (Maxwell, 2006). Thus, in this landscape, I had to make some choices. I needed to decide which studies to include and exclude from the review. I have followed Bruce's (2001) strategies to establish

connections and meanings between previous research and ongoing research, i.e. relevance, exclusion, and authority. Relevance refers to available relevant literature to school leadership in linguistically and culturally diverse schools. Hence, this review discusses literature and research that are relevant to how school leaders' contribute to inclusion and educational equity for culturally and linguistically diverse minority students. Literature which has less or no relevance to this topic is thus excluded. Consequently, exclusion of literature implies excluding a particular range of information. In so doing, I have put emphasis on a selective rather than a comprehensive approach to the literature. The studies I review here focus on leadership in multicultural schools. The last strategy to establish connections and meanings to previous research refers to authority, which concerns core research. In this respect I have reviewed authors who are frequently authors in journals which focus on leadership in linguistically and culturally diverse school contexts, and who are frequently referred to in the research literature.

I started the search for literature in academic databases (Google Scholar, Eric, Idunn, Academic Search Premier). The first step was to use key words and key word combinations. The most prominent were school leadership/administration, culturally/ethnically and linguistically diverse schools, leadership/administration in multicultural schools. As a second step I searched the references of the articles I retrieved, and determined which of those seemed relevant. I repeated this process until there were no new relevant articles which came to light. A third step was to share the list of literature with colleagues with a request of identifying missing literature, or even suggesting removing less relevant literature. It is likely that new literature has come to light after I concluded the data collection period in 2013. However, I have not identified new literature which is critically important. Furthermore, although there may have been relevant and interesting research, I decided to leave it out. Otherwise, I had to open the floodgates and start anew the data collection process (Furman & Shields, 2005).

In my thesis I investigate how school leaders may contribute to inclusion and educational equity for culturally and linguistically diverse minority students. Thus, I have organized the current research on school leadership and linguistic and cultural diversity in two main strands. The first strand addresses how school leaders respond to the needs of linguistically and culturally diverse minority students (minority students). The second strand seeks to uncover

school leaders' perceptions and their sense making with regard to leading a multicultural school.

Initially in the two strands I start with discussing the international context. This discussion enables me to document the limitations of existing research, and point to what can be gained from studies of how school leaders may contribute to inclusion and educational equity for minority students in Norway.

2.2 Research on culturally responsive school leadership

In this part, I focus on studies that typically address questions about how school leaders develop culturally relevant schools. A culturally responsive school forestalls, and is sensitive to the needs of the linguistic minority students. Hence, culturally responsive school leaders advocate incorporation of history, values, and cultural knowledge of students' home communities in the school curriculum. They also emphasize developing a critical consciousness among teachers to challenge inequities in the larger society, and to empower students and parents with linguistically and culturally diverse backgrounds. In what follows, I will review relevant studies that develop leadership implications, employed by scholars who are frequently referred to in the research literature.

Lauri Johnson (2007) reanalyzes data from three of the U.S. case study schools in the International Successful School Principalship Project (ISSPP). Her analytical framework for the reanalysis, culturally responsive leadership, derives from the multicultural education literature, especially from Ladson-Billings' classic study *The Dreamkeepers* (Ladson-Billings, 1994), where she coined the term culturally relevant pedagogy. Culturally relevant pedagogy rests *on three* propositions: a) students must experience academic success; b) students must develop and/or maintain cultural competence, and c) students must develop a critical consciousness through which they challenge the status quo of the social order (Ladson-Billings, 1995a, 1995b). Johnson (2007) argues that there have been few attempts to apply a culturally responsive framework to the study of leadership practice in high poverty challenging schools. In particular, she locates two aspects of culturally responsive leadership that have received little attention in previous studies. One aspect relates to detailed

descriptions of how school leaders have incorporated the history, values, and cultural knowledge of students' home communities in the school curriculum. A second is school leaders' efforts to develop a critical consciousness among both students and faculty to challenge inequities in the larger society. Thus, she situates her research in a critically oriented approach, identifying principals as social activists.

She focused her reanalysis of the ISSPP data on home-school community connections, in part because there was little discussion of these relationships in her previous descriptions of the U.S. case study schools (e.g. Goldfarb & Grinberg, 2002; Jean-Marie, 2008). She discusses efforts to involve parents and community members in three of the case study schools, with particular attention to how these principals characterize their approach to parent-community involvement and how the parents view their principal's leadership. Findings from her study indicate that the principal's dispositions, biographies, and educational philosophies influence in establishing culturally responsive and empowering relationships with parents and members of the community. Another question explored in the study is how culturally responsive are the leadership practices. She found that the principals worked to create a trusting environment, and held high expectations for student achievement. Yet she found little evidence of how the principals incorporated students' home cultures in the day-to-day curriculum in their schools. This coincides with Gardiner and Enomoto (2006), who found that incorporating inclusive practices was the least evident in these principals' practices. Nevertheless, Johnson (2007) points at some limitations from her study, and suggests larger questions and potential implications for future research. For example, she asks if success is about how schools provide learning experiences that center students from diverse backgrounds in the history, language, and culture of their families and home communities. In my thesis, for example in article 2, I attend to identifying how school leaders perceive multilingualism with regard to learning and social integration for linguistic minority students. Through interviews with school leaders, I explore whether school leaders may, or may not foster growth and the acceptance of facilitating for using the minority students' first language as an auxiliary for learning.

Another limitation of the study reviewed here, is that the study does not examine the principals' efforts, framed within successful school leadership frameworks, which explicitly consider context and culture. Yet, this is to a large extent followed up recently in a much well-sited empirical comparative study where Johnson and several others distinguished

researchers' (Johnson, Møller, Ottesen, Pashiardis, & Vedøy, 2011) contributions to the field of research with regard to leadership in a linguistically and culturally diverse school context.

Their study explores and compares how successful leadership for diversity is defined, negotiated, and addressed from two data sources, both from selected policy documents and data from culturally diverse schools across Norway, the US (New York State) and Cyprus. In the cross-country analysis, the authors discuss how school leaders negotiate a balance between honoring students' home cultures and emphasizing students' learning in the mainstream culture. In addition, they study what role that all stake holders play in the democratic life of schools. It combines two complementary lenses for understanding leadership practices in schools. These are culturally responsive leadership (Johnson, 2006; Ladson-Billings, 1995c) and leadership for democratic education (e.g. Møller, 2006a, 2006b; Starrat, 2011; Woods, 2005). The study also examined policy documents to highlight and compare national educational contexts of cultural diversity. Through critical discourse analysis, the study highlights the principals' role in multicultural education, and how their beliefs, attitudes and the focus have an impact on education for diversity. The analysis aims to explore as well as challenge the meanings about diversity embedded in the policy documents. With regard to the policy documents, the researchers argue that their concern is with the language used in these documents. Results show that there are differences in policy frameworks addressing linguistic and cultural diversity across the three countries. For example, in the United States, diversity policy has been largely based on a blacks- and whites-dimension, as opposed to policy for language instruction. In Norway, the major educational policy emphasizes the importance of both democracy and diversity (Møller, 2006a, 2006b). Likewise, the author highlights the strong commitment to comprehensive education and social justice as underpinned by social democratic politics for promoting equity. Notwithstanding, within the Norwegian policy documents, analysis displays that this notion is juxtaposed to other statements which focus on the integration of those who differ from the majority and may take for granted that immigrant students are expected to "fit in". The study also reveals that there are differences in leadership practices across local schools within the same national context as well as across national contexts. In Norway, the principals emphasize the importance of a democratic and inclusive education for minority students, but they interpret what is best for their students quite differently. They demonstrate, for example, how the concept of care could result in practices where a focus upon deficits and the preservation of the status quo were accepted. These studies offer important insights into how successful

leadership for diversity is defined, negotiated, and addressed across three countries. Nevertheless, the Norwegian policy document study rests on only one document from 2006, i.e. the National curriculum for knowledge promotion in primary and secondary education and training (Ministry of Education and Research, 2006). In article 3 I investigate how the Norwegian Government's expectations pertaining to new demands on leadership are expressed in several policy documents spanning from 2006 to 2012. The studies reviewed here focused on the role of the principal. Thus, deputy principals or others holding a formal school leader position were not interviewed in these studies. In the current thesis, however, I have included several staff members in addition to the principals (e.g. assistant principals, deputy principals, social advisors), and included their perceptions of responding to the challenges of linguistic and cultural diversity in upper secondary schools. This contributes with insights from other staff members than the principal who influence issues related to how school leaders contribute to inclusion and educational equity for culturally and linguistically diverse minority students. In the analysis of the growing body of literature on how schools can develop more inclusive and educational equity, I displayed that typically the emphasis is on the role of the principal. This is also evident in an integrative review in the US, provided by Riehl (2000).

The goal of Riehl's study was to review and integrate a variety of normative, empirical, and critical perspectives in order to develop a comprehensive approach to school leadership and diversity. Her study demonstrates that principals occupy positions that carry unique responsibilities and opportunities. It identified three tasks, which determined whether principals were prepared to respond to multicultural diversity: 1) fostering new definitions of diversity; 2) promoting inclusive instructional practices within schools by supporting, facilitating, or being a catalyst for change; 3) and building connections between schools and communities. The author claims that leadership work that accomplishes these tasks can be thought of as a form of practice, with moral, epistemological, constitutive, and discursive dimensions. One important implication from Riehl's (2000) study, I identify in Johnson's (2007) study reviewed above. She refers to Riehl's (2000) review as one of the recent studies illustrating aspects of what she terms "culturally responsive leadership". Additionally, Riehl (2000) suggests that inclusive leadership practice is rooted in values of equity and social justice; it requires school leaders to bring their full subjectivities to bear on their practice, and it implicates language of instruction as a key mechanism for both oppression and change. In my thesis I investigate how school leaders may contribute to inclusion and educational equity

for culturally and linguistically diverse minority students. Although school leaders have the best intentions of facilitating for the best learning conditions for minority students, it does not automatically imply all aspects of the students' vocabulary. As already noted, in article 2, I particularly address questions about the school leaders' perceptions regarding the role of the minority students' first language as a prerequisite for learning and inclusion. Research elsewhere points to inclusive leadership practice as ingrained in principles of equity and social justice. For example, Ryan has provided this field of research with an extensive portfolio during the last two decades (e.g. Ryan, 2003b, 2003c; 2006, 2007a, 2010, 2012).

Within a Canadian context, Ryan (2003c), in a well-documented study through interviews with thirty-five principals representing both elementary and secondary school, investigated how principals do or do not promote inclusive practices in their schools. He explored challenges they face, and how they respond to the challenges. Ryan's study revealed that many principals understand and respond to diversity in ways that are consistent with inclusion and equity education for linguistic minority students. It also documented the nature of challenges with regard to teaching and learning for linguistic minority students, and strategies that should be taken to address them. The study further documented that many principals were reluctant to admit to the presence of racism in their schools. Those who did acknowledge it tended to emphasize that racism emerged in incidents of harassment, in situations associated with the school, and in graffiti and other similar forms of representation. Likewise, the principals acknowledged the presence of stereotyping, but generally did not equate it with racism. In general, they saw racism primarily in terms of individual actions or isolated incidents. In sum, Ryan (2003b) identified two significant impediments to inclusive leadership. They revolved around principals' lack of knowledge of their diverse school communities and of the processes associated with diversity, like racism. Through several studies (e.g. Ryan, 2003c, 2006; Ryan, 2007b), Ryan suggests the following strategies for inclusive leadership practice: advocating for inclusion, educating participants, developing critical consciousness, nurturing dialogue, emphasizing student learning and classroom practice, adopting inclusive decision- and policymaking strategies, and incorporating whole school approaches.

There are several similar strategies for inclusive leadership between both Johnson's (2007) and Ryan's developments, such as whole school approach. Like Johnson, Ryan (2006) has developed the practices mentioned above as a prescriptive framework of inclusive leadership .

These themes serve as theoretical lenses in the current thesis to understand how school leaders may contribute to inclusion and educational equity for culturally and linguistically diverse minority students.

In his recent work, Ryan (2012) provides a comprehensive analysis of the politics of school leadership. Drawing on a broad conception of social inclusion, and an analysis of how current neoliberal policies lead to greater social exclusion, he demonstrates how school leaders mediate these policies in ways that either reinforce or challenge them. Some of the struggles that he identified are contemporary neoliberal policies and practices that impede inclusive efforts. Secondly, he referred to the struggle to increase the diversity of educator workforces in Canada, the United States. Thirdly, he referred to the United Kingdom, and the contradictions school leaders meet between their articulated inclusive ideals, and the strategies that they devise to deal with their inclusive ideals. In article 3 I investigate how the Norwegian Government's expectations pertaining to new demands on leadership are expressed in policy documents with regard to a multicultural society.

In another often well-sited study, within a US context, Carolyn Shields (2004) draws on current scholarship about leadership for social justice (e.g. Frattura & Capper, 2007; Skrla, Scheurich, Garcia, & Nolly, 2010; Skrla, Scheurich, Garcia, & Nolly, 2004), empirical research in schools (e.g. Gibson & Ogbu, 1991; Kincheloe & Steinberg, 1997), and her previous experience as a K-12 educator, to develop a framework intended to assist school leaders leading for social justice. As already noted, in my thesis the three aspects social justice, equity and inclusion are closely related. Shields (2004) examines ways in which the status quo marginalizes large numbers of students and their families, preventing them from being heard, or even acknowledged. She suggested that transformative school leaders, through engaging in moral dialogue that facilitates the development of strong relationships, displace pathologizing silences, challenge existing perceptions and practices, and ground school leadership in some criteria for social justice. She argues that if strong relationships with all children are at the heart of educational equity, then it is essential to acknowledge differences in children's lived experiences. Moreover, to ensure creating schools that are socially just, a crucial role for school leaders is to overcome silences about aspects such as cultural and linguistic diversity, she contends. She suggests the following guiding criteria: empathy, democracy, and optimism). She further suggests they "can act as benchmarks for the development of socially just education; and they must engage in dialogue, examine current

practice, and create pedagogical conversations and communities that critically build on, and do not devalue, students' lived experiences" (ibid, p. 128). In this thesis I investigate how school leaders respond to challenges to the inclusion of minority students (article 1), and how school leaders perceive multilingualism with regard to learning and social integration (article 2). Shields (2010), due to lack of empirical work related to the theory of transformative leadership, begins to examine its potential to effect profound changes in schools. Hence, she further outlines a theory of transformative leadership. She studied two principals using multiple interviews, confirmatory interviews with others, and observations in situ, to identify practices that might follow categories of transformative leadership theory. The findings and implications of this study, she argues, is that transformative leadership begins with questions of justice and democracy, critiques inequitable practices, and addresses both individual and public good. Furthermore, she considered alternate explanations and inferred from the data the best fit for transformative leadership, thus supporting its relevance for leadership for equity, deep democracy, and social justice. She develops seven themes; acknowledging power and privilege, articulating both individual and collective purposes, deconstructing social-cultural knowledge frameworks that generate inequity and reconstructing them, balancing critique and promise, effecting deep and equitable changes, working towards transformation, liberation, emancipation, democracy, equity and justice, and demonstrating moral courage and activism. These themes serve as theoretical lenses in article 3 to understand what recommendations the Norwegian government promotes to school leaders in a linguistically and culturally diverse school context.

The studies that I have reviewed so far, display that, apart from one study (partly) of Scandinavian origin, included in the preceding section (Johnson et al 2011), in fact, research on leadership in multicultural contexts is very limited within this region. Yet, within a Swedish context, Lahdenperä (2008) studied leadership in multicultural environments through interviews with principals. Lahdenperä conducted her study in both elementary and secondary schools. She also interviewed other leaders in central municipalities in multicultural areas or minority schools. Her study uncovers a need for school leaders of having the ability to be culturally responsive to address information so that it is comprehensible to all, regardless of background. Furthermore, there seems to be a need to "be able to mediate between Swedish conditions and those have coming here" (ibid, p. 57) and the ability to change perspective and to acknowledge others' perspectives. These skills are conceptualized in that study as the ability to code-switching. Code-switching has been used in sociolinguistics to refer to the

practice of using more than one language in the course of a single communicative episode. It is considered a well governed process used as a communicative strategy to convey linguistic and social information (Ogawa & Bossert, 1995). An important skill that was identified by informants was to be able to handle different types of conflicts. Lahdenperä's (2008) suggests that some of the principals in her study point to the ability to withstand the chaotic, to be good at "chaos management". Her studies are exploratory, and provide the field of research with initial, but important knowledge and insight regarding school leaders' work within a linguistically and culturally diverse context in Sweden. The study has a practice near approach, as the practical experiences of the leaders are utilized. She refers to school leaders' skills and ability in relation to school leaders' work. The current thesis (article 3) explores school leaders' knowledge, skills and attitudes, and how these aspects are expressed as the Norwegian Government's expectations pertaining to new demands on leadership in policy documents.

When reviewing the literature on school leadership and multicultural schools in the Norwegian context, it is rather evident that there is a lack of research on school leadership with focus on a linguistically and culturally diverse context. In fact, the results from reviewing rest on one doctoral thesis only (e.g. Vedøy 2008). This lack of research obviously is an important motivation for exercising my study. Likewise, I have taken inspiration from Vedøy's (2008) main questions. In her doctoral thesis, she raises two main questions. Firstly, how is leadership practiced in multicultural schools at the compulsory levels? Secondly, how is this practice understood in light of a democratic perspective on leadership? Reporting from the first part of the study, school leaders in eight schools were interviewed, both as teams and individually. The interviews were analyzed in order to explore which discourses formal leaders chose in discussion of minority pupils' education. The study identifies that leaders choose three discourses; a formal, a compensatory and a participatory discourse. In addition, the school leaders place themselves within three different discourses concerning ethical rationality for school leadership; an administrative discourse; a discourse of care and a discourse of justice. In the second part of her study, two of the culturally diverse schools in Norway known for their success in multicultural education were chosen. The author utilizes a critical discourse analysis of the contrasting, dominant discourses which the two principals call upon in order to explain their 'beliefs, attitudes, and focus' in terms of their impact on education for diversity. The theoretical lens is critical multiculturalism, referred to as having roots in theories of social justice. In conclusion, Vedøy contends that in terms of a genuine

working towards social justice, inclusive, democratic leadership practices and potentially, better student outcomes, a caring approach through a focus on possibilities and respect, not on deficit, is crucial. My thesis adds to the research field by focusing on an upper secondary school context.

Although there are several equalities between elementary and upper secondary schools, there are several, both minor and major differences. One obvious difference is the students' age. Another difference is the fact that in upper secondary school the students are expected to play a much more responsible role regarding their learning process, which challenges many minority students more than majority students, especially those who have lived in Norway for a relatively short period of time. A third difference is that upper secondary school is not compulsory.¹ Yet another argument for conducting a study in upper secondary school, is that students who do not complete upper secondary school is an increasing problem in Norway, as knowledge and formal skills are gaining in importance (Wollscheid, 2010). In fact, minority students are among the groups with a higher risk for dropping out (Lødding, 2009a, 2009b). Although the reasons for incompleteness are complex and often have their roots in earlier phases of education or early childhood (Wollscheid, 2010), I argue that a particular responsibility rests on school leaders in upper secondary school. As the review of the literature shows, there is a huge gap in knowledge about how school leaders respond to cultural and linguistic diversity in upper secondary school in Norway in particular.

In summarizing the work with the review literature discussing the school leaders' response to the linguistic minority students' needs, as already indicated, some of the studies provide an important background for my own work. Research in this strand demonstrates, to a certain extent, a cumulative effect of exploring school leaders' response to the linguistic minority students' needs. As became evident, several authors build on and develop their own and other's work. Most of the selected works aim to develop prescriptive approaches and models to school leadership (e.g. Ryan 2006 and Shields 2004). Although research on school leadership widely recognizes that school leadership efforts do not rest on a solo performance, most of the body of literature reviewed above put principals in the center. Several (e.g. Day & Leithwood, 2007; Heck & Hallinger, 2009; Spillane, 2006; Spillane & Orlina, 2005) suggest that responsibility for leadership functions in schools is typically distributed among those

¹ 92% of all youths between 16 and 18 years old were registered as students in Norwegian upper secondary schools in October 2012 (<http://ndla.no/nb/node/88735>)

whom principals bring into their leadership committees to successfully lead development and innovations for improvement. Hence, leadership may not occur without the support of principals (Harris, 2007), thus indicating the continuing view that principals hold a strong position. Nevertheless, it is also suggested that leadership is an outcome of the dynamics of interpersonal relationships, rather than of individual action (Woods, Bennett, Harvey, & Wise, 2004). In my thesis I add to the body of research by also including the voices of deputy principals, social advisers and teachers, as leadership is emergent, implies an openness of boundaries and entails varieties of expertise being distributed across the many, not the few (Woods et al., 2004).

Above I have reviewed studies of school leaders' response to the linguistic minority students' needs. In the next section, I will examine studies about the school leaders' perceptions and sense making of leading a multicultural school. The importance of school leaders' perceptions lies in the assumption that the meanings they make of different issues at school may determine how they define and respond to them. The next section presents research that I find relevant in this respect, starting with the international context.

2.3 Research on school leaders' perceptions of challenges

This section presents research that focuses on perceptions of challenges. School leaders' perceptions revolve around the fact that schools are constructed around the meanings that people hold about them. Developing a school in a linguistically and culturally diverse context, does not occur simply due to school reforms alone, or structural changes. It occurs when, for example, school leaders, teachers, parents, and students construct understanding about what such development means. This may for example be derived from theories about organizational sense making (Weick, 1995), and is based on a fundamental understanding of organizations like schools, as cognitive accomplishments and social constructions, in which meaning-making is a primary dynamic. In this regard the role of school leaders is crucial, as leaders are often in a better position than others to influence what things mean (Rallis, 1990). Hence, the importance of school leaders' perceptions may be of crucial importance for how they contribute to inclusion and educational equity for culturally and linguistically diverse minority students. The relevant studies reviewed in this section are exclusively preoccupied

with the school leaders' understanding of their role regarding linguistic and cultural diversity. I start this section of the review with a study conducted in an American context.

Andrea Evans (2007) examined the way in which school leaders defined and made sense of issues of linguistic and cultural diversity in their school. She examined three suburban high schools that experienced significant growth in their African American population between 1990 and 2000. She interviewed school faculty and staff (eight or more from each school) who worked in the school prior to or since 1990. Key informants included principals and deputy principals. As a backdrop, interviews, documents, and archival data from a larger study (Evans, 2004), provided information on the programs, policies and practices that schools modified in response to the school's growing minority population. In particular, she examined the words and actions of the school leaders to decide how they defined and made sense of changes in the student populations. She finds that denial of linguistic and cultural diversity represents socially and politically accepted norms that value color blindness and minimize the significances of recognizing the diversity. She suggests that in order to address the need of a linguistic and cultural diverse student population, school leaders must avoid color blindness, and develop clear and consistent personal and professional ideologies that support diversity, equity, and inclusion. In the current thesis I am inspired by Evans' interest in school leaders' "making sense of" different aspects of the student populations. However, the current thesis investigates school leadership in a linguistically and culturally diverse school context that can be considered average concerning students' socioeconomic backgrounds and schools that are not considered particularly challenging concerning the amount of minority students in the total student population.

An upshot of the debate about effectiveness in terms of the academic success of students in standardized tests, and the fact that students of certain minority backgrounds do not achieve as well as their peers, also in Britain the question of leadership in multicultural schools has gained attention. For example, Maud Blair (2002) explored the question of effectiveness and investigated what kind of leadership is necessary in a school to ensure the inclusion of students from diverse ethnic backgrounds. She conducted semi-structured and open-ended interviews with principals, senior management, subject and support teachers and classroom assistants, and with parents and students. The study also included observation in classes, attending staff meetings, and analysis of school policies and monitoring records. In addition, three focus group meetings were carried out with parents and one with principals, all from the

three main minority groups. Results indicated that school leaders face challenges with the fact that diversity implies multiple priorities, and possibly contradictory demands. Blair argues that for real anti-racist transformation place, requires principals who are strong enough to lead change facing both overt and subtle forms of opposition from teacher and parents. Such leaders are yet rare in Britain, she contends. Her research develops knowledge about what kind of leadership is necessary to ensure the inclusion of minority students. Blair proposes that “the radical transformational leader takes action to change the culture of the school in order to ensure that policies and practices take account of student diversity” (ibid, p. 186). This implies that all members of the school are aware of established institutional practices that might disadvantage some groups, Blair contends. The findings from her study “point to the theory of ‘radical’ transformative leadership as the type of leadership most likely [to] lead to an inclusive and antiracist environment in which all members of the school community are provided with the opportunity to participate in the schooling process and students are enabled to achieve according to their potential” (ibid, p. 183). Although Blair develops crucially important discussions about school leadership and linguistic and cultural diversity, there are indications of a confusion of two theoretical approaches, transformational and transformative. As noted in the previous section, transformative leadership serves as a theoretical framework in my thesis in order to understand what recommendations the Norwegian government promotes to school leaders in a linguistically and culturally diverse school context. In fact, in my thesis I highlight the differences by cultivating a transformative approach in contrast to transformational leadership.

Another study, in the same region, within a Northern Irish context, was conducted by Claire McGlynn (2008). Through semi-structured interviews she explored the approaches to multiculturalism of a group of principals of integrated (mixed Catholic, Protestant and other) schools. McGlynn investigated the role of principals and their leadership styles in guiding vision and practice of integration. The sample consisted of a wide range of principals, three from primary schools and three principals from equivalent post-primary schools. She evaluated their perceptions of multiculturalism against Kincheloe and Steinberg’s (1997) typology². She analyzed the findings with regard to both multicultural and leadership theory and considered the implications for peace education efforts elsewhere. Central to the study was not only the question of the extent to which principals affirm diversity, but also to the

² Approaches to multicultural education: Conservative, Liberal, Left-essentialist, Pluralist, Critical

degree to which they seek to contest assimilation. The results suggest that the approaches to integration among the principals are consistent with liberal multicultural philosophy, although there is some evidence of movement towards a more pluralist perspective. Principals consistent with liberal multiculturalism emphasize similarities and particularly the notion that diverse groups share equality and common humanity. Hence, they risk that the emphasis on similarities can lead to color blindness and cultural invisibility (Kincheloe & Steinberg, 1995; Sleeter & McLaren, 1995). Those in line with pluralist multiculturalism focused on difference rather than similarity. However, through their celebration of diversity and cultural heritage, power relations and structural inequalities were not challenged (Nieto, 1996). There was instead a naive and simplistic celebration of diversity. McGlynn suggests that approaches to integration of the newer principals look more coherent with pluralist multiculturalism than those of the longer established principals. Moreover, results indicated that there was consensus from all the principals on core liberal values of integration, which were articulated as inclusion, irrespective of any difference, and the mutual development of tolerance. McGlynn argued that the response of education to cultural diversity is clearly linked to peace-making. The study further emphasized that multiculturalism is a historic concern of peace education, which not only strives to promote multicultural understanding, respect and recognition of other viewpoints, but also stresses the question of social injustice. For further research, McGlynn (2008) suggests that there is a relationship between leadership styles and approaches to multiculturalism, and argues that an integration of multicultural and leadership theory may help define the characteristics of school leaders' responses to multicultural societies: "For it may be that certain forms of multiculturalism cannot be implemented without certain types of leadership style' (ibid, 2008, p. 14). She urges researchers to conduct further studies in order to enhance the indications of a relationship between leadership style and approaches to multiculturalism. Reviewing the literature, several authors have addressed this topic. For example, Zembylas and Iasonos (2010) illustrate a direct response to McGlynn's invitation: "McGlynn (2008, p. 14) urges researchers to conduct further studies 'to confirm a relationship between leadership style and approaches to multiculturalism.'" (Zembylas' and Iasonos' (2010). In an exploratory study, they aimed at identifying elementary school principals' perspectives of diversity and multiculturalism in relation to their leadership styles in Cyprus. They examined the approaches to multiculturalism of a group of principals who led multicultural schools, and analyzed the findings with regard to both multicultural and leadership theory. Interestingly, central to this study is whether the

principals who subscribe to a particular multicultural approach also subscribe to a particular leadership style. They conducted semi structured in-depth interviews with 17 principals. A list of open-ended questions was compiled, focusing on collecting information about the principals' perception of diversity, the government policies and school practices that principals adopt in relation to multicultural education, and the challenges of leading a school with a diverse student population. The major findings show that almost half of the principals adopted a combination of conservative multiculturalism and a transactional leadership style. However, a small number of principals took a somewhat different stance that indicated perspectives of critical multiculturalism embedded in critical and social justice leadership. The authors discussed the implications of the results with respect to issues of practice and leadership preparation as well as with regard to the systemic, school and personal levels. In a concluding remark they emphasized the close connection between particular multicultural approaches and leadership styles.

McGlynn (2008), and Zembylas and Iasonos (2010) emphasize the beneficiary of combining two research fields, school leadership and multicultural pedagogy. In my thesis I develop an approach using James Banks' (Banks, 2004a) dimensions of multicultural education in combination with Ryan's (2003, 2006) and Shield's (2003b, 2004, 2010) framework, in order to investigate school leaders' perceptions about linguistic and ethnic diversity, the challenges and possibilities with regard to an increasing minority student population in school. Likewise, in article 3 I combine Banks' dimensions and Shields' transformative leadership in analyzing and discussing how the Norwegian Government's expectations pertaining to new demands on leadership are expressed in policy documents with regard to a multicultural society.

Olav Hovdelien (2011) addressed principals' perceptions within a Norwegian context. Based on his own hermeneutical presuppositions, his thesis is the product of a research design with a combination of a broader survey and qualitative interviews. He investigated what kind of Religious Education as an academic subject and foundational value basis of the state educational sector elementary principals want in the state sector of compulsory education in today's multicultural school. Against this background, the study is based on the three sub questions. The first asks how the principal understands his own role and his independent scope of action with regard to the school's value basis and the shaping of the subject of Religious Education. The second relates to what kind of foundational value basis the principal

wants in today's school, and finally what kind of Religious Education does the principal want? Findings indicate that most of the principals see themselves as leaders rather than administrators, whilst being acutely aware of enjoying limited powers in reality. The principals consider that they have the power to influence the imparting of values in their local schools, and to a certain extent they seek to exercise this influence, but they do not entertain any desires to control in detail the transmission of values or the content of the subject Religious Education. With regard to the question of what sort of foundational values the school ought to have, the principals are divided almost down the middle. About half of the principals wish to retain a continued link with Christianity as the source for the transmission of values, whilst the other half would rather opt for some kind of secularist basis. Another important finding of his research is the fact that there is little support amongst the principals for a multiculturalist outlook. Additionally, yet another prevalent feature of the interviews is the common view amongst the principals that cultural diversity per se is regarded as positive, at least up to a point, but that religious practice and other active religious expressions are considered to belong to the private sphere. To the extent that the question of a culturally motivated differential treatment of the pupils has been considered in the interviews, the principals who have touched on this have been unanimous in their opposition to differentiated treatment, with reference to the explicit ideology of neutrality in matters pertaining to the transmission of values. The principals like to appear to be tolerant of diverse cultural expressions, but at school the privilege of place should be afforded Norwegian culture and "Norwegian" values.

Except for two studies in a Norwegian context (Hovdelien, 2011; Vedøy, 2008), there are no studies which explicitly focus on school leadership in multicultural schools. However, there are several studies which have developed a theoretical approach, for example Phil (2000), Andersen (2006), Lillejord (2003), Tolo and Lillejord (2006). Thus, these studies are primarily based on data which are indirectly connected to leadership in multicultural schools. My research attempts to make a contribution to the need for both empirical and theoretical knowledge, by investigating how school leaders may contribute to inclusion and educational equity for culturally and linguistically diverse minority students. The aforementioned studies I consider relevant to the current thesis when discussing how school leaders may contribute to inclusion and educational equity for culturally and linguistically diverse minority students. The studies remind us that the position of school leaders is central, and that the meanings they construct of different concerns at school may determine how they define and respond to them.

2.4 Summarizing the review and the need of further research

The studies reviewed here display the importance of principals establishing culturally responsive relationships with parents and members of the community, and developing a critical consciousness to challenge inequities in the larger society, and to empower students and parents with culturally and linguistically diverse backgrounds. Studies reviewed reveal how policy documents address leadership for diversity. The review also explored studies which have developed frameworks intended to assist school leaders leading for inclusion and social justice. In Scandinavia and Norway, the studies show the importance of school leaders to be able to be responsive to both students and parents from linguistically and culturally diverse backgrounds. Additionally, within the Norwegian context, research indicates that a focus on possibilities and respect in approaching the challenges within a multicultural school, not on deficit, is crucial. Moreover, the review has also uncovered that in order to address the need of a linguistic and culturally diverse student population, school leaders must avoid color blindness, and develop clear and consistent personal and professional ideologies that support diversity, equity, and inclusion. Results from the review have also showed how school leaders face challenges with the fact that diversity implies multiple priorities, and possibly contradictory demands. The review shows how several researchers argue for the integration of multicultural and leadership theory, in order to understand the characteristics of school leaders' responses to linguistic and cultural diversity.

Despite the existence of substantial knowledge of how school leaders develop culturally relevant schools in order to respond to the different challenges of culturally and linguistically diverse students, there is still need for further investigations of several aspects in the field of leadership for linguistically and culturally diverse school contexts.

One aspect that lacks attention is the attempt to apply a multicultural education framework to the study of leadership, other than for example Ladson Billings (Ladson-Billings, 1995a, 1995c) or Kinchelo and Steinberg (1997). In the current thesis using Banks' (2004) dimensions of multicultural education as intermediate analytical tools may contribute to our understanding, for example, of how school leaders conceptualize and operationalize inclusion and diversity. The reviewed research focuses on high poverty, challenging schools and schools that have been appointed "good practice schools" by the Ministry of Education for

their work in multicultural education. Therefore, the second aspect points to a need to produce knowledge about school leadership in linguistically and culturally diverse school contexts that can be considered average concerning students' socioeconomic backgrounds. Likewise, we need more knowledge about schools that are not considered particularly challenging concerning the amount of minority students in the student population.

A third aspect to take into consideration is that the research literature on school leadership in linguistically and culturally diverse schools reflects only to a small degree the challenges related to minority students' Norwegian linguistic proficiency. Thus, there is a need to know how school leaders perceive minority students' first language as an auxiliary for learning, and how school leaders may contribute to facilitating an equitable approach to inclusion and understanding.

A fourth aspect, which relates to the need for further investigations in the field of leadership for linguistic and culturally diverse school contexts, is the fact that there are several differences across countries' educational contexts. Although the countries to a large extent do not constitute a homogeneous single linguistic and cultural population, there may be huge differences across countries concerning historical development, school legislation, sociopolitical context, economic development. For example, in a country like the USA, there are high accountability measures. Student performance on external tests of literacy and numeracy is a key measure of school success, which may determine whether the school will remain open and the principal will retain his or her job (Johnson, Møller, Ottesen, et al., 2011). Compared to Norway, accountability issues normally do not involve high-stakes exams. On the contrary, education for citizenship is put to the forefront to a greater extent than in the USA (*ibid.*). Moreover, in Norway there are barely challenging, high-poverty schools. In Norway, like in the other Nordic countries, education is regarded as a crucially important cornerstone of the modern welfare state. The policies have been able to secure a broad support for a policy during the interwar period and after the Second World War, holding solidarity, community and equality as crucial issues, promoting justice and social cohesion. In this respect, Norway (and the Nordic countries) deviates from other European countries and the USA in a number of respects. Hence, as the review has displayed, although we already have much research in the field of leadership in linguistically and culturally diverse school contexts, none of the studies mentioned above pay attention to how school leaders contribute to inclusion and educational equity for culturally and linguistically diverse

minority students within a Norwegian or Nordic context. There is little empirical evidence describing how school leaders perceive multilingualism in upper secondary school. I explore how school leaders perceive multilingualism with regard to learning and social integration for linguistic minority students. Hence, my thesis is a contribution to increasing our understanding of school leadership in linguistically and culturally diverse contexts. The study contributes to the field of research by combining a critical school leadership approach with research on knowledge about multilingualism with regard to learning and the social integration of linguistic minority students.

Due to the obvious gap of research within a Norwegian and European school context, this thesis will contribute with important empirical and theoretical knowledge within the field of school leadership. Although the research reviewed here reveals a more extended and larger amount of research internationally, there is still a lack of research combining approaches from leadership literature and multicultural pedagogy. In my study, I combine leadership literature with culturally relevant teaching. I introduce Banks' (2004b) dimensions of multicultural education as analytical tools in combination with two other approaches to leadership; inclusive leadership and transformative leadership. These will be explored in more detail in the following chapter.

Through the review, I have pointed to what can be gained from studies of policy aims and school leaders' responses to challenges of inclusion, and perceptions about multilingualism with regard to learning and social integration for linguistic minority students in upper secondary schools. In sum, the process of doing this review has assisted me in developing knowledge of school leadership in linguistically and culturally diverse school contexts. Moreover, it has made it possible to clarify what research is actually required, thus formulating aims and objectives of this study. I have also been inspired by practical ways to undertake my research based on how previous similar work has been undertaken. Through the review, my aim has been to make a transparent overview of the background and the rationale for my research, articulating the linkages between the existing literature and the research questions that I address in this study.

In the next chapter, I begin with an outline of the general theoretical and conceptual framework for my thesis, taking a critical theory perspective to school leadership in multicultural schools. Second, I explore and argue for the use of inclusive leadership, transformative leadership, and multicultural education as analytic lenses.

3 Theoretical framework

The overall purpose of this thesis is to improve culturally and linguistically diverse minority students' opportunities to increase their learning outcomes in schools. To pursue this aim, the thesis examines how school leaders contribute to inclusion and educational equity for culturally and linguistically diverse minority students. The study involves two main theoretical approaches that I find appropriate and fruitful to pursue the specific research questions in the articles and the overall research aim in this thesis. First, I combine inclusive leadership (Ryan, 2003c, 2006) and transformative leadership (Shields, 2010). Second, I have chosen a multicultural education approach (Banks, 1993; Banks & Banks, 2001). The approaches draw upon the same epistemological point of departure, i.e. critical theory. As referred to in the introduction chapter, there are clear indications of a bias between minority and majority students' presuppositions for equity and social justice in schools. Similarly, I referred to school leaders' role with regard to equity and inclusion of minority students as crucial. Genuine learning improvements presuppose active students who are able to influence, and even control their own education (Aronowitz, 2000). This implies that in order to change their learning conditions, critical consciousness is imperative (McLaren, 1995) Likewise, school leaders need to critically question and challenge schools' practice and focus on self-awareness and critical social awareness with regard to how they facilitate for better learning outcomes for culturally and linguistically diverse minority students. Central aspects of critical theory are to shed light on challenges and dilemmas, and to suggest approaches that may increase promise and hope for the group of people being studied. Hence, approaching the challenges in a linguistically and culturally diverse school context from a critical theoretical point of departure makes it possible to identify structural and dominating forces within schools. Approaches deriving from critical theory raise questions about the educational system's ability and willingness to create equal opportunities, as it in fact reproduces unequal opportunities (McLaren, 1995; Westrheim, 2004). Schools and other social institutions legitimate and reinforce through specific sets of practices and class-based systems of behavior and dispositions that reproduce the existing dominant society (Oakes & Rogers, 2006). Hence, a critical approach to education enables a critical analysis of schools' experiences concerning leadership and teaching practices. Likewise, it enables an analysis to consider knowledge production in the light of economically, socially and culturally constructed devices (Rapp, 2002)). Furthermore, critical research promotes students' learning on the basis of their

social and cultural contexts and presuppositions, and their knowledge and history they bring to school.

In the following sections, I present and discuss how the theoretical frameworks chosen for this thesis are powerful tools for analyzing and discussing how school leaders contribute to inclusion and educational equity for culturally and linguistically diverse minority students. Initially, I start with a brief introduction of the foundation for critical theory.

3.1 Critical theory

The foundation for critical theory can be traced back to social theorists in the early 20th century (DeMarrais & LeCompte, 1999). The term ‘critical theory’ was launched in 1937 by Max Horkheimer, and signifies the school of thought deriving from the Frankfurt School (Høgmo, Tiller, & Solstad, 1981). This was a collection of theorists in the 1930s influenced by Marx, but critical of narrow orthodox Marxism. They drew on a wide range of theoretical resources, notably Freudian and critical cultural theory. They assumed that the material relations of production in society form the production of knowledge, consciousness and thought. Moreover, they emphasized that a set of ideas, forming an ideology, were used by one class to exploit another. Hence, ideology comprises the dominating ideas taught in education, preached in churches and communicated through the media. In education, this is further developed and adapted into critical pedagogy by scholars within critical educational research (e.g. Apple, 2001; Freire, 1993; Giroux, 1994; Ladson-Billing & Tate, 1995; May & Sleeter, 2010). Apple (ibid.), for example, assumes that

“when we say “critical theory” we actually mean what I prefer to call “critical educational studies” which is a much broader category [than work deriving from the Frankfurt school]. It includes Marxist and neo-Marxist work and also includes work that is more related to the Frankfurt school I spoke about just a minute ago. But it also includes multiple kinds of feminist analyses, critical cultural studies, and many other critical approaches. Because of this, I’m going to define it as that broader set of approaches.” (ibid. p viii).

Institutions like schools may be looked upon as deterministic agencies for social economic, cultural, and bureaucratic reproduction (e.g. Bourdieu & Passeron, 1990b; Bowles & Gintis, 1998). Minority students’ socio-economic background, such as parents’ income and education, has significant impact on their results in school (Bakken, 2003b). However, still

schools have the potential to develop forms of knowledge, values, and social relations for critical empowerment rather than reproduction and suppression (Giroux, 1983b). Thus, schools as venues of hope have a potential of becoming sites of resistance and democratic possibility through concerted endeavors among school leaders, teachers, students and parents to work within an emancipatory pedagogy (Lalas & Valle, 2007; Mitra, 2004). Several scholars, in addition to those I have already mentioned in the previous section concerning education research, have developed approaches deriving from critical theory (e.g. Banks, 2006b; Ladson-Billings, 1998; Ryan, 2006; Shields, 2010). These critical theoretical approaches have in common that they provide the opportunity to develop concepts to criticize practice and identify dominant forces that maintain power at the expense of others. Educators who ignore cultural and linguistic diversity, or even perceive it as a threat to the current social order, display an indication of relying on a cultural deficiency. I.e. they seem to believe that particular students are deficient in fundamental ways due to their family and community background. From a critical perspective, social institutions like schools are not considered neutral providers of neutral services (López, 2003). I consider frameworks derived from critical perspectives to serve as a vehicle to examine institutional, cultural and structural conditions in education. Moreover, a critical theoretical framework provides a set of concepts to challenge norms and ideologies, and helps to focus attention on practices that contribute to the reproduction of structural differences in the education system (Lillejord, 2003; Pihl, 1998, 2010). The critical theory has formed a highly relevant and significant venture for the development of the theoretical approaches that I have chosen for analyzing and discussing the findings of the three studies and the study as a whole. Thus, this study shows how school leaders contribute to inclusion and educational equity for culturally and linguistically diverse minority students.

In the following chapter, I outline the theoretical lenses for this study derived from critical theory. In 3.2, I define leadership as a collective endeavor. 3.3 outlines and describes how two of the most foreground leadership perspectives for this thesis, inclusive leadership (Ryan, 2003c, 2006) and transformative leadership (Shields, 2010) serve as a fruitful platform to analyze both the results from exploring the interviews and the reports. 3.4 explores distinctive dimensions of the two leadership perspectives. 3.5 describes and discusses the relationship between leadership and inclusion. Likewise, in 3.6 I discuss three frequently mentioned concepts, inclusion, social justice and equity, which form an important point of departure for

analyzing and discussing the findings throughout the study. Multicultural education in chapter 3.7 provides a crucial framework for connecting school leadership with classroom, curriculum and teaching activities. Finally, 3.8 summarizes the theoretical framework for this thesis.

3.2 Leadership as a collective endeavor

Leadership is not simply a function of an individual leader's ability, knowledge, charisma, and cognition, but part of a socio-cultural context. This implies that research needs to recognize that efforts of each individual school leader constitute just part of a larger collective enterprise (Ryan, 2006; Spillane, Halverson, & Diamond, 2001). Thus, schools improve not necessarily as the result of individual people doing remarkable things in isolation. Rather leadership concurs from a variety of people working together in many different ways and roles, using the multitude of different resources that are available to them (Leithwood & Jantzi, 1999; Smylie, Mayrowetz, Murphy, & Louis, 2007). One noticeable approach, distributed leadership suggests that leadership is best understood as an organizational practice that is "stretched over" varieties of artifacts, tools, language, people, and relationships. In contrast, school leadership involves the practices of multiple individuals and occurs through the complex network of relationships and interactions among the entire staff of the school (e.g. Mitra, 2009; Spillane et al., 2001). Hence, a distributed leadership perspective helps to understand how multiple individuals are embedded in an interactive network of interdependent school activities that collectively constitute leadership (Gronn, 2003; Mitra, 2009). Although clearly advocating for a collective view of leadership, and that the traditional conception of leadership as person- or role-based is poorly aligned to the realities of work in organizations, especially schools (Gronn, 2003), this view has its weaknesses as well.

Ambiguities about what activities may actually count as leadership have led prominent scholars to suggest that the notion of leadership, as tied to organizational goal attainment, has outgrown its utility because it is basically impossible to demarcate where leadership ends and regular work begins (Furman & Shields, 2005). Hence, there is confusion and ambiguity about what distributed leadership means. Accordingly, Mayrowetz (2008) displays a development of both descriptive and prescriptive (non-normative and normative) perspectives on distributed leadership. In fact, he identifies four common usages of the term distributed leadership, which include the original descriptive analytic lens and three prescriptions for how

sharing leadership in schools can improve practice. Although prescriptive normative perspectives may not be strongly grounded in theory (ibid.), they have the potential to investigate teachers and others in school, which may have considerable expertise, for example regarding linguistic and cultural diversity. Yet another prevalent usage of a prescriptive perspective promotes the notion that when multiple people engage in leadership, each will learn more about both themselves and the issues of facing the school. Likewise, viewing leadership through both a normative and a collective capacity of school has a great potential to address its own shortcomings (ibid.).

In this thesis, I choose inclusive leadership and transformative leadership, and multicultural education, hence normative approaches with the aim of appraising or establishing values and norms that best fit the overall needs and expectations of both school and the global society. Important leadership tasks within these approaches are to get people to recognize injustices and work together to change them. As a crucial aim of this study is to contribute with research in order to provide school leaders with tools to enhance their efforts in improving their practice and promote better learning conditions for minority students, I chose a normative, rather than descriptive approach.

3.3 Inclusive and transformative leadership

Inclusive leadership (Ryan 2003, 2006) and transformative leadership (Shields 2010) both provide some basic premises regarding understanding school leadership in multicultural contexts. Initially in this section, as the perspectives overlap, I explore some commonalities between them. Nevertheless, Shields (2010) has also demonstrated deep differences among three theories (transactional, transformational, and transformative) that have dominated the field of educational leadership in various ways for the past 30 years. Contrasting transactional and transformational leadership perspectives, she argues that *transformative* leadership holds the most promise and potential to meet both the academic and the social justice needs of complex, diverse and beleaguered education systems.

“... transactional leadership involves a reciprocal transaction; transformational leadership focuses on improving organizational qualities, dimensions, and effectiveness; and transformative educational leadership begins by challenging inappropriate uses of power and privilege that create or perpetuate inequity and injustice.” (ibid. p 564).

I use the following theoretical distinctive traits to compare and display the commonalities between the inclusive and transformative leadership perspectives that I use as theoretical lenses in this thesis: *starting point, foundation, emphasis, process, key values, goals, power, leader and related theories.*

As a *starting point*, the first common trait I will display is related theories, which in fact initiated the development of the theoretical framework I chose for this thesis. Inclusive and transformative perspectives both overlap and coincide with several other leadership perspectives deriving from critical theories, such as leadership for social justice (Theoharis, 2007), advocacy leadership (Anderson, 2009), democratic leadership (Møller, 2006a; Woods, 2005), antiracist school leadership (Brooks & Arnold, 2013), and emancipatory leadership (Corson, 2000). Both inclusive and transformative perspectives emphasize the material realities and disparities outside the school that have an impact on the success of students and the school as a whole. Transformative leadership recognizes that the end of education is not only private good and individual achievement but also democratic citizenship and participation in civil society (Giroux, 1994; Shields, 2010). Besides, transformative leadership recognizes some material realities of the broader social and political sphere, and that the inequities and struggles experienced in the wider society affect one's ability both to perform and to succeed within an organizational context like a school. Moreover, balancing the demands in the current climate of accountability and standardized testing may be challenging for school leaders. A transformative leadership perspective provides an appropriate lens to investigate how political documents influence leadership and students' learning context in a linguistically and culturally diverse context (Andersen, 2014). Likewise, Ryan (2006) recognizes the need for leadership activities to pursue the ends of inclusion and social justice on both a local and global scale. Hence, inclusive leadership provides tools to analyze and display inappropriate uses of power and privilege that create or perpetuate inequity and exclusion in school. Second, the *foundation* of the two approaches stems from balancing critique and promise (Shields, 2010). Elements that undergird both perspectives include the need for social improvement, for heightening equity, and for a comprehensive reshaping of knowledge and belief structures. Their foundation is based on recognizing the need for school leaders to help improve the academic achievement of minority students through ensuring that all students are critically conscious of persisting inequities. In addition, all students need the necessary knowledge, abilities, and opportunities to redress these inequities. Hence, there

exists a promise of increasing the learning conditions and empowerment of minority students. Likewise, the inclusive leadership approach highlights the positive combination that lies in critical conversations and the promise that follows from acknowledging and changing invisible practices that impede inclusion. The conceptual framework contributes to making transparent how school leaders frame their understanding of the challenges concerning teaching and learning, and their perceptions regarding how to approach the challenges. Third, and equally important, the perspectives' *emphasis* rests on deep and equitable change in social conditions. Within a transformative leadership perspective, this implies for example to identify inappropriate or ineffective means and strategies regarding goals of equity and social justice. From an inclusive leadership perspective, this coincides with creating space for building meaningful understandings of how to understand and practice inclusion. Hence, the approaches offer concepts to explore school leaders' perceptions about multilingualism, and to understand how the perceptions mesh with equity and inclusion. With regard to a fourth component of the two perspectives, *processes*, this revolves around deconstruction and reconstruction of social-cultural knowledge frameworks that generate inequity, acknowledgement of power and privilege, and the dialectic between individual and collective efforts (Shields 2010). Within an inclusive leadership perspective, this corresponds with acknowledging that leadership is a process, which transcends the individuals who are part of it. Nevertheless, it emphasizes the role of principals to nurture, and sustain a leadership process that has inclusion as an explicit goal. Perspectives about multilingualism with regard to learning and social inclusion for minority students appropriately serve as a framework to analyze the school leaders' perceptions about the use of minority students' first language as an auxiliary for learning. Fifth, the perspectives also correspond regarding *key values*, such as liberation, emancipation, democracy, equity and justice. As both theoretical frameworks derive from critical theory, they are concerned first and foremost with promoting social justice and looking to improve the welfare of marginalized and excluded people (Gorski & Founder, 2008; Lallas & Valle, 2007; Ryan, 2006). Equally important, both perspectives are developed with contribution from several perspectives, which explore and promote the general principle of inclusion, each emphasizing different aspects of inclusive leadership. Emancipatory positions (Corson 2000) claim that institutions such as schools are deeply unfair and that majority students enjoy advantages at the expense of the minority students. Key values serve to investigate what school leaders are expected to stand for, identify with, commit to, and signal. Sixth, within both inclusive and transformative leadership perspectives

it is possible to identify several common explicit *goals*. Transformative leadership underscores individual and organizational learning, inclusive pedagogy, societal transformation, and global citizenship. Likewise, inclusive leadership's ambition is to go beyond just supporting research with an analytical tool, by providing practical suggestions for promoting and implementing inclusive leadership. Seventh, like the former, it is preoccupied with recognizing leadership as a *process* that transcends the individuals who are part of it. Eighth, *power* is regarded, on the one hand, a tool for positive activities to enhance learning. On the other hand, it is hegemonic and a tool for oppression. Power is a concept that may open up for understanding how students, teachers, parents and school leaders share inclusive values. Finally, a common feature between the two perspectives is the role of the *leader*. Shields (2010) underscores that a school leader within a transformative leadership approach lives with tension and challenge, and it requires courage, inclusive organizations, participation, advocacy, and activism. Moreover, within an inclusive leadership perspective the same aspects are emphasized. Hence applying the role of the leader allows me to unveil and discuss how school leaders may demonstrate courage and activism in order to promote inclusion in their schools and communities.

Each of the two perspectives is developed separately by two different scholars in the field of school leadership, and although they overlap, they also contain several distinctive dimensions.

3.4 The perspectives' distinctive dimensions

Inclusive leadership (Ryan 2003, 2006) is developed as a theoretical framework from research exploring how principals initiate, nurture, and sustain a leadership process that has inclusion as an explicit goal. Both inclusive and transformative perspectives correspond with emancipatory positions (Corson 2000), which claim that institutions such as schools are deeply unfair and that linguistic majority students enjoy advantages at the expense of the linguistic minority students. Hence, both approaches provide my thesis with tools to analyze how school leaders contribute to recognizing unjust activities and patterns, and initiate and support actions to change them. Likewise, how leaders focus on assisting teachers to help

students to search out alternatives to status quo (Grundy, 1993) by critiquing existing patterns which privilege linguistic majority students. This entails examining the role of schools in society (Foster, 1986), thus gaining awareness of exploitation within the school (McLaren & Farahmandpur, 2002). Moreover, countering the notion that schools deliver the demands of the dominant system rather than challenge and improve it. In this respect, inclusive leadership and transformative leadership provide valuable tools to investigate how school leaders display perceptions of consciousness. From the perspectives of inclusive and transformative leadership, it is possible to notice practices which are not questioned in order to find out whether they are serving all students or not with regard to what constitutes a social justice school and society (Anderson, 1990; Blase & Anderson, 1995; Smyth, 1996). Inclusive leadership consists of a number of distinct dimensions, and includes thinking about leadership, advocating for inclusion, educating participants, developing critical consciousness, nurturing dialogue, emphasizing student learning and classroom practice, adopting inclusive decision- and policymaking strategies, incorporating whole school approaches, and ensuring meaningful inclusion (Ryan 2006). These concepts run through the articles in this thesis. On the theoretical level, the dimensions are important to provide a means to explore how school leaders respond to challenges of inclusion of minority students. Likewise, they serve well as lenses to analyze how school leaders contribute to minority students' learning outcomes through organizing for collective learning among staff and sharing experiences about teaching students from linguistic and cultural minorities. In addition, the concepts of advocate inclusion, equity and social justice are helpful in becoming sensitive to school leaders' perceptions about multilingualism, with regard to learning and social integration for minority students in school.

Shields (2003a) contends that transformative educators and educational leaders must address issues of power, control, and inequity; and they must adopt a set of guiding criteria "to act as benchmarks for the development of socially just education. Thus, this emphasizes transformative leadership as a normative approach. To exemplify, she critiques the typical silence of educational leaders that tends to "pathologize differences" (ibid. p. 128).

Furthermore, school leaders are expected to engage in dialogue, examine current practice, and create pedagogical conversations and communities that critically build on, and do not devalue, students' lived experiences, she emphasizes. Although Ryan (2006), like Shields (2010) distinguishes inclusive leadership from transformational leadership approaches, the latter elaborates this more accurately (Shields, 2010). Both transformational (Anderson, 2004;

Hallinger, 2003; Leithwood & Jantzi, 1999) and transformative have at their heart the notion of transforming or changing something. A transformative leader is one who attempts to insert teaching and learning directly into the political sphere by arguing that schooling represents both a struggle for meaning and a struggle over power relations Capper (1989). Moreover, one whose intellectual practices are necessarily grounded in forms of moral and ethical discourse, exhibiting a preferential concern for the suffering and struggles of the disadvantaged and oppressed. These are early articulations of the major divergence between transformational and transformative leadership theories. The former is primarily concerned with what happens within an organization whereas the latter more clearly recognizes some material realities of the broader social and political sphere. Likewise, the latter emphasizes that the inequities and struggles experienced in the wider society affect one's ability both to perform and to succeed within an organizational context such as schools. Astin and Astin (2000), who associate transformative leadership and societal change, underscore:

“We believe that the value ends of leadership should be to enhance equity, social justice, and the quality of life; to expand access and opportunity; to encourage respect for difference and diversity; to strengthen democracy, civic life, and civic responsibility; and to promote cultural enrichment, creative expression, intellectual honesty, the advancement of knowledge, and personal freedom coupled with responsibility.” (ibid. p. 11).

Transformative leadership (Shields, 2010, 2011a) consists of a number of distinct dimensions, and includes a combination of acknowledging power and privilege, articulating both individual and collective purposes, deconstructing social-cultural knowledge frameworks that generate inequity and reconstructing them, balancing critique and promise, effecting deep and equitable changes, working towards transformation, liberation, emancipation, democracy, equity and justice, and demonstrating moral courage and activism. The approach provides this thesis with several key concepts that create a fruitful lens to analyze and discuss the results from my studies. Transformative leadership is useful in illuminating the Norwegian Government's expectations for leadership with regard to a linguistically and culturally diverse school context. On a theoretical level, the concepts are helpful in identifying to what extent there is a transformative movement that may produce critically thinking socially active school leaders.

In sum, the two school leadership perspectives I have discussed above are inextricably related to social justice, as concepts from both are closely connected through shared goals identifying and restructuring frameworks that generate inequity and disadvantage for linguistic minority students. The conceptual frameworks enable making transparent school leaders' responses to challenges of inclusion in schools, how they look critically at their own practices and encourage others to deliberate and inquire into their thoughts and actions. Hence, leadership is closely linked to inclusion, which is further elaborated in the next section.

3.5 Leadership and inclusion

Inclusive education is to advocate for inclusion, and counteract processes of exclusion in relation to linguistic and cultural diversity (Vitello & Mithaug, 1998). Hence, education is a basic human right and a prerequisite for a more just society. My focus in this thesis is to explore and discuss how school leaders may contribute to inclusion and educational equity for culturally and linguistically diverse minority students. Ryan (2003, 2006) provides a useful framework for school leadership activity. Although he highlights the negative and unjust side of practice, Ryan's research provides a sensible and practical alternative, which is inclusion. Hence, it becomes a useful tool for my study to explore how inclusion in education may be a process that targets exclusive systematic practices, for example, dominance and neutrality. Inclusive leadership provides me with an analytic tool for exploring how school leaders are able to contribute to inclusion and educational equity for culturally and linguistically diverse minority students. Thus, Ryan's theory of inclusive leadership offers me the lenses to identify how school leaders advocate cultural diversity, reduce prejudice, commit to equity and empowerment of minority students, develop critical consciousness, and courageously resist injustice.

In the coming section I will discuss three crucially important concepts, inclusion, equity, and social justice, which are closely related, and which form an important point of departure for analyzing and discussing the findings throughout the study.

3.6 Inclusion, social justice, and equity

The term inclusion, versus exclusion, highlights a given dynamic of marginalization. Social justice may refer to the rightness of what is happening. In the case of inclusion, it speaks to the rightness or justice of all students being meaningfully included in learning activities. Several have discussed the idea of social justice in education (e.g. Corson, 2000; Gewirtz, 1998; Young, 2000). Social justice ought to involve equitable distribution of goods, rights and responsibilities. It is also about recognition, as injustice arises in situations where certain groups are not accorded the same value, i.e. the recognition that others receive. Seeing social justice in terms of both recognition and distribution allows us to view the pursuit of social justice as a process rather than just an outcome. Hence, inclusion and social justice are both closely connected to equity, as equity can be regarded as a prerequisite for achieving both. More important, equity is distinguished from equality, as equal, meaning the same treatment. Advocates of social justice and inclusion do not seek a school where everyone is treated in the same way in order to achieve identical ends, but one that is fair, i.e. equitable for all students. Within a Norwegian context several (Engen & Solstad, 2004; Hoëm, 1978) have distinguished between variations of equality. First, described as a formal right (formal equality) to access education independent of socio-economic background. Second, equal access to economic resources (resource equality) goes beyond the juridical right to access education. However, critical assessments of these two equality strategies have not proved to decrease the reproduction of inequalities among students, which in turn actualize two additional versions of equality: principle equality and result equality. Hence, the third, principle equality refers to the school's capacity to develop and provide education, which in addition to bare access, works well for all students. Forth, result equality is a strategy which aims to be obtained through addressing the diversity of students differently. Equity is distinguished from equality, as equal, meaning the same treatment, will extend already existing inequalities. The notions of equity, social justice and inclusion are helpful in depicting leadership which seeks a school where everyone is treated in the same way in order to achieve identical ends, or a school that is fair, i.e. equitable for all students.

Just like inclusive leadership and transformative leadership, multicultural education focuses on equity, social justice and inclusion, and how to understand power, privilege, oppression, and how to obtain high academic expectations for both minority and majority students. A number of prominent scholars have contributed with framework approaches to multicultural

education. In the following I will explore some, with a specific emphasis on Banks (Banks, 2004a).

3.7 Multicultural education

In the USA, multicultural education has been a topical issue since the early 1970s, when the first scientific articles and contributions were published (e.g. Banks, 1970; Forbes, 1973; Gay, 1973; Grant 1978). Likewise, curricula on multicultural education were introduced in Canada in the 1970s, mainly in response to Franco-Canadian movements and other anti-anglicizing minorities. In Australia a ministerial policy statement was released in 1979 which formed the basis for the Multicultural Education Policy Statement (López, González, & Fierro, 2010).

Banks (2006a) presented a typology that describes five types of knowledge, and he contended that each type should be a part of the school, college, and university curriculum. First, he outlined personal and cultural knowledge. This dimension refers to concepts, explanations, and interpretations that derive from personal experiences in homes, families, and community, used to interpret the knowledge and experiences that people encounter in the school and in other institutions within the larger society. Second, popular knowledge consists of the facts, interpretations, and beliefs that are institutionalized within mass media, often conveyed in subtle rather than obvious ways. Third, mainstream academic knowledge consists of concepts, paradigms, theories, and explanations that constitute traditional and established knowledge in the behavioral and social sciences, often originated in the West, still considered universal in nature and application. Fourth, transformative academic knowledge consists of concepts, paradigms, themes, and explanations that challenge mainstream academic knowledge and some of the key assumptions that mainstream scholars make about the nature of knowledge. Fifth, school knowledge refers to the facts, concepts, generalizations, and interpretations that are presented in textbooks, teacher's guides, other media forms, and lectures by teachers.

Multicultural education is a complex set of approaches. The approach I apply for this thesis is often referred to in the literature as critical multicultural education (Sleeter & Grant, 1999; Sleeter & McLaren, 1995), and like the leadership approaches discussed above, social justice issues in school and society are at the forefront. A critical point of departure of multicultural education addresses issues like assessment and discipline policies since they are often unfair

to students who come from a minority or immigrant background. It is based on the recognition of unequal distribution of power in society, and emphasizes that this fact is not recognized amongst those in power positions themselves, which is considered a key challenge (May, 2009). In my thesis I investigate people “in power”, i.e. school leaders, and I critically reflect around questions related to how they understand and consider implementation of their educational mandate in multicultural upper secondary schools. The multicultural approach provides a means to explore how school leaders handle challenges regarding values of respect and recognition, and the adaptation of teaching to individual students’ needs.

Nevertheless, multicultural education is considered to be basic education and it is pervasive and for all students (Nieto, 2004). It is also anti-racist education and education for social justice (ibid.). Anti-racism and antidiscrimination are important for achieving social justice. Often the focus is on the content of what is easier to change (ibid.). However, “multicultural education is a process because it involves primarily relationships between people, and because it concerns such intangibles as expectations of student achievement, learning environments, students’ learning preferences, and other cultural variables” (ibid. p. 356). Banks’ (2004) five dimensions of multicultural education (content integration, prejudice reduction, knowledge construction, equity education, empowering school culture) provide an additional tool to identify how school leaders conceptualize and operationalize inclusion and diversity (ibid.). Moreover, the equity education dimension opens up for understanding the extent of school leaders’ efforts regarding strategies for engaging in and contributing to staff development in order to support teachers’ modification and adaptation of their teaching to the needs of minority students.

In the next section, I summarize the components of the analytic framework of the present study.

3.8 Summing up

In this chapter I have discussed theoretical approaches to leadership in a linguistically and culturally diverse context, and how they provide my thesis with helpful analytic concepts in determining how school leaders contribute to inclusion and educational equity for culturally and linguistically diverse minority students. I have defined the epistemological position, i.e. critical theory, beyond the work derived from the Frankfurt school. Moreover, I

argue that a critical theoretical framework is appropriate to challenge norms and ideologies, and to focus attention on practices which may foster reproduction of structural differences in the education system. I have also emphasized and been explicit on the fact that I have chosen a normative theoretical approach for this thesis. In addition, I have displayed how the leadership approaches overlap and coincide with other critical leadership perspectives. Furthermore, although both transformative and inclusive leadership perspectives overlap, they contain distinctive characteristics. I have also explored the link between leadership and inclusion, and other crucially important concepts forming important prerequisites for the analysis and discussion of the findings in the studies. In addition to the two leadership approaches, I have argued that the multicultural education framework composes a fruitful combination to this thesis.

In sum, the theoretical framework offers opportunities to identify and discuss structural and dominating forces within school, and the school leaders' ability and willingness to facilitate for equal opportunities for minority students' learning. Likewise, it serves as a helpful lens in determining how school leaders frame the the challenges concerning teaching and learning, and their perceptions regarding how to approach the challenges, and how to analyze and display inappropriate uses of power and privilege that create or perpetuate inequity and exclusion in school.

Critical research takes a political stance. Therefore, the issue of credibility, reliability, generalizability and ethical considerations are relevant to understanding and carrying out critical research. There is no one methodological approach or set of approaches that can claim to be the best fit with any or all of the theoretical approaches. Rather, a range of approaches are suitable. The issue is more how they are used, and to what end, than about the details of the technique. I will discuss these methodological implications in more detail in the next chapter.

4 Methodology

This chapter attempts to clarify the methodology of this study. First, I give an account of the study's design. Second, I reflect upon the process of data collection and provide a description of the total data corpus. Then, I account for the analytical work deployed. Finally, I reflect upon the study's trustworthiness and explore ethical issues.

4.1 Study design

To examine how school leaders contribute to inclusion and educational equity for culturally and linguistically diverse minority students, I employed a combination of critical qualitative research and an interpretive multiple case study approach. For basic qualitative research the primary goal is to uncover and interpret meanings of how people make sense of their lives and their worlds. A critical qualitative study has an additional dimension, as it “focuses on societal critique in order to raise consciousness and empower people to bring about change” (Merriam, 2009, p. 23). From a critical research perspective, I am interested in how school leaders contribute to avoid that the interest of majority students is preserved and perpetuated at the expense of minority students. This approach is well suited for the thesis, as the aim is to develop new insights to improve culturally and linguistically diverse minority students' opportunities to increase their learning outcomes in school. In this thesis I will engage in a detailed study of school leadership in the real-life setting through interviews, observations and document analysis. Hence, there are two units of analysis, leadership and documents.

A case study design, broadly speaking, is an in-depth description and analysis of a bounded system (ibid. p. 40). Case studies generally have five characteristics; 1) they are particularistic in that they focus on one particular context; 2) they are naturalistic in that much of the data collection occurs in natural, real environments; 3) they are thick and descriptive in that they embody a variety of multiple sources of information (e.g. observations, interviews and documents); 4) they are inductive in that concepts or themes emerge from the examination of data grounded in the context itself, and; 5) they are heuristic in that they can bring about the discovery of new meaning, extend the reader's experiences, or confirm prevailing theories and concepts (Merriam, 2009; Willis, Jost, & Nilakanta, 2007). Even though some confusion unfolds case study research, the single most defining characteristic of case study research lies

in determining the boundaries of the object under study (Merriam 2009). Rather than a methodological choice (the research process), case study research is more of a choice of what is to be studied (the unit of study). A case may refer to a program, social group, an event, an institution, a process or a single individual, i.e. a phenomenon (ibid.). In this thesis, the phenomenon is school leadership in a linguistically and culturally diverse context. I consider a case study to be appropriate, as it “offers a means of investigating complex social units consisting of multiple variables of potential importance in understanding the phenomenon” (ibid. p. 50). For example, inserting key phrases specific to this study into Merriam’s (ibid.) explanation, the approach offers a means of investigating the complexity of school leadership in a linguistically and culturally diverse context, consisting of multiple variables (e.g. prejudice reduction, equity education, linguistic proficiency, equity, inclusion, justice, critical consciousness, etc). Hence, choosing a case study approach allowed me to explore the school leaders’ understanding and perceptions through interviews and observations. Likewise, it made it possible to investigate expectations addressed to school leaders in the Reports to the Storting.

Apparently, the data from the interviews and observations are not new, as they were produced nearly 10 years ago. Hence, there are at least two questions, which I need to address. First, concerning that a case study explores “contemporary phenomenon in its real-life context” (Yin, 2009, p. 2), how relevant is the data? Second, as a case study is the study of the particularity and complexity of a single case, committed to understand its activity within important circumstances (Stake, 1995), how may the circumstances still be relevant? In other words, how may this research still constitute a contribution to knowledge? First, there is still a scarcity of studies of school leadership in a linguistically and culturally diverse context in Norway. Second, there has been a relative stability regarding the complexity of the “real-life context”. For example, the percentage of minority students in Norwegian upper secondary school has been relatively stable the last ten years (14 per cent in 2013). Also, like in all of the Scandinavian countries, still in Norway the drop-out percentage is much higher among minority students than among the majority students³. However, the dramatic rise in refugees to Europe in the autumn of 2015, will probably have effect on the number of minority students entering upper secondary school. To illustrate, in 2014 the number of asylum seekers

³ <https://www.ssb.no/befolkning/artikler-og-publikasjoner/innvandrere-i-norge-sverige-og-danmark>

to Norway was 11500, which is a 4 per cent decrease compared to 2013⁴. However, in 2015 the total number of asylum seekers is estimated to 32000⁵. Finally, as a crucial aspect of case study is particularization, not generalization

We take a particular case and come to know it well, not primarily as to how it is different from others but what it is, what it does. There is emphasis on uniqueness, and that implies knowledge of others that the case is different from, but the first emphasis is on understanding the case itself (Stake, 1995, p. 8).

Thus, as argued above, due to enduring scarcity of knowledge, a relative stability, in combination with a currently dramatic rise in the number of asylum seekers, the current case study is both relevant for and adds knowledge to the field of research.

I separate this interpretive multiple case study from a single case study. The former refers to a type of study that involves collecting and analyzing data from several cases, whereas the latter involves a single case that may or may not have several subunits or subcases embedded within it. I have studied two upper secondary schools and seven Reports to the Storting, all of which may be single cases within themselves, and also belong to a greater collection of cases. Nevertheless, a single case is of interest because each belongs to a greater collection of cases (Stake, 1995). The case study is interpretative as it involves gathering and analyzing thick data sources for the purposes of developing conceptual categories, or supporting or challenging theoretical assumptions held prior to data collection (Merriam, 2009). A case study's unique strength is its ability to deal with a full variety of evidence, documents, artifacts, interviews, and observations. Employing interviews, document analysis and observation are helpful in getting at how humans interpret the world around them (Willis 2007). However, although there are three cases in this study, the study's aim is not to produce a comparative analysis. Rather, the purpose of using three cases was to develop a richer dataset than could have been generated with only one.

Choosing a qualitative research design enabled me to focus on perceptions among actors in the field. Through document analysis, I was able to investigate what expectations are assigned to school leadership through education policy documents pertaining to a multicultural society. This methodological perspective includes me as an active co-producer of perceptions, for

⁴ <http://www.udi.no/globalassets/statistikk-og-analyse/tall-og-fakta-2014/tall-og-fakta-2014.html>

⁵ <http://www.udi.no/aktuelt/det-okende-antallet-asylsokere/>

example, shown in how Kvale and Brinkman (2008) coin the term “inter-views” as an exchange of views. I will discuss my role and ethical issues in the final part of this chapter. The purpose of the thesis is to improve culturally and linguistically diverse minority students’ opportunities to increase their learning outcomes in schools. While the first and the second articles attend to school leaders’ perceptions regarding linguistic and cultural diversity, the third article attends to exploring the Norwegian Government's expectations pertaining to new demands on leadership expressed in policy documents with regard to a multicultural society. Table 2 provides an overview of the research questions, data, and analytical concepts that I used in the three articles.

Table 2. Overview of research questions, data and analytical concepts in the studies

Research questions	Actors/empirical data	Analytical concepts
<p>Article 1</p> <p>What are the school leaders’ understanding of the challenges concerning teaching and learning in multicultural schools and how do they approach such challenges as school leaders?</p>	<p>School leaders, social advisers, and teachers in two upper secondary schools</p>	<p>Cultural diversity and leadership</p> <p>Cultural assumptions and leadership,</p> <p>Prejudice reduction and leadership,</p> <p>Equity education and leadership</p> <p>Empowerment and leadership.</p>
<p>Article 2</p> <p>What are school leaders’ perceptions about multilingualism with regard to learning and social integration for minority students?</p>	<p>School leaders and a social adviser in one upper secondary school.</p>	<p>Critical consciousness</p> <p>Courageously resist injustice</p> <p>Inclusive leadership and moral values</p>

Article 3	Report to the Storting (2004, 2006, 2008, 2009, 2010, 2011, 2012)	Deep and equitable change in social conditions Liberation, emancipation, democracy, equity, justice Cultural and social reproduction, leadership for social justice.
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In the following, I more closely outline the methods that I used and the selection of schools and documents. Before I started the process of data collection, however, I conducted the preliminary work of a pilot study.

4.2 Pilot study

I chose to undertake a pilot study to pre-test and try out my research instrument (Merriam, 2009), which within this study refers to the semi-structured interview. The interview guide consisted of 8 main themes. Nevertheless, I wanted to conduct a small scale study as a preparation for the major study, trying to identify practical problems in using the interview guide. Likewise, I considered one of the advantages of conducting a pilot study was that it provided me with advance warning about where my main research could fail, where the interview guide may not be followed, or whether proposed themes and questions were inappropriate or too complicated. I complied with the words of De Vaus (1993:54); "Do not take the risk. Pilot test first." The pilot interview consisted of a focus group of one head teacher and two deputy head teachers. During the interview, I paid attention to administering the interview guide in the same way as I planned to administer it in the main study. I identified key issues from the interview guide before conducting the main study. Likewise, the feedback from the informants in the pilot study provided me with useful insights, which in turn made me develop improvements to the interview guide. In particular, I took note of two issues. The first relates to the introduction question. The school leaders reported that they preferred to start with the school context and their main tasks. Additionally, I took notes from following up on important ideas that may fall outside the realm of the specific questions.

Hence, the second relates to a brief discussion I had with the school leaders about ways I could best follow up on responses to my questions. Moreover, I checked and found the recording quality satisfactory.

In sum, the pilot interview provided me with the opportunity to have a clear definition of the focus of the study (Frankland & Bloor, 1999), which in turn helped me to concentrate data collection on a narrow spectrum of projected analytical topics.

4.3 Methods and selection

As shown in the research design above, this thesis draws on different methods and data, such as interviews, observations, field notes, and analysis of Reports to the Storting. In the sections below I present the choice of methods, including what I have chosen to do and why, and the selection of sites and the informants in the study.

4.3.1 Selection of schools

I conducted the field work in a Norwegian county in the 2006-2007 school years. When designing the study, I wanted to investigate the research questions through field work that enabled me to explore school leaders' perceptions of the challenges concerning teaching and learning in multicultural schools, and school leaders' perceptions about multilingualism with regard to learning and social integration for minority students.

On the one hand, a criterion for selecting schools is that I wanted to find schools that could be regarded as somewhat "typical" (Patton, 2002), where I could be able to grip the context of "ordinary" school leadership practice. Finding "typical" upper secondary schools in Norway may be a difficult task, and perhaps not even expedient, as they all vary in many aspects. For example, among the 430 upper secondary schools in Norway the student population varies from 1800 to 60 students. The number of minority students may also vary a lot from one school to another. However, in average, the student population in Norwegian upper secondary school at the time of data collection consisted of 10% minority students

(Kunnskapsdepartementet, 2010). Therefore, I selected two schools, Lia and Fossen, which comprised approximately 10% minority students. On the other hand, I also wanted the school to represent a certain degree of uniqueness to them as well. For example, Lia is considered one of the last few traditional schools providing mostly programs for specialization in general studies. To exemplify it offers International Baccalaurate (IB). Fossen has won a prize for its efforts in working for internationalization, and systematizing and enhancing school development processes. Yet another criterion for selecting schools was easy access, as I needed to consider both economic and practical issues.

I contacted 15 schools through the principals in the autumn of 2006. Before I contacted the schools I looked them up on the internet to identify how (if) they displayed their focus on linguistic and cultural diversity. To exemplify, several schools described themselves in the general term “multicultural school”. Although all of them were very positive about the PhD project and the theme, several uttered they were too busy to participate, as they were already involved in research. Another explanation was that they were busy because of re-construction work at school. Moreover, three of the principals were recently appointed principal, and considered participation to make them too busy. Among the 15 schools, two invited me. I presented the study at both schools in a school leadership meeting in September 2006, respectively. After this meeting, the principal discussed participation with the school leadership group, and I got feedback that they wanted to participate. I provided all informants with information letters (see appendix), and they were signed. I collected them at the first visit to the schools.

The study was conducted within a Norwegian upper secondary school context. An important reason for choosing upper secondary school related to the fact that a big challenge faced by educators is to prevent young people from leaving upper secondary education, since those who drop out are at a high risk of unemployment. Thus, increasing the number of students who complete their education is a crucially important task for upper secondary school to prevent social exclusion and unemployment.

In order to sufficiently ground and justify the research design I have developed for this thesis, I continue to describe the methods in use and selection of the informants and interviews.

4.3.2 Participant observation - additional data corpus

I chose interviewing to be the preferred data collection strategy in the study, as it proved to provide me with better data or more data at less cost than other strategies (Merriam, 1998). In addition, I designed participant observation as an important part of the field work. Social research is a form of participant observation, which implies that it is not possible to study the social world without being part of it (Hammersley & Atkinson, 2007). Hence, although I was not participating in discussions and decision making with the school leaders, I considered it useful to be able to interact and talk with them. Participant observation afforded me a productive way to study how the school leaders interacted and talked where I as a researcher chose not to influence (Fangen, 2010). Furthermore, I considered participant observation markedly beneficial when focusing on the relationship between micro processes and the wider context compared to interviews and document analysis (Järvinen & Mik-Meyer, 2005). A general aim with participant observation in this study was to capture what school leaders say and do in “naturally occurring situations”. Participating in formal meetings, (informal) talk with the school leaders just after the meetings, and observations outside formal meetings, provided me with insight into processes of local production and reproduction of meaning, and how actions and strategies are substantiated in school and its cultural contexts (Holstein & Gubrium, 1997). Moreover, interaction and talk provided information about how informants continuously adapt to and use interpretive resources in the environments to construct, defend and repair the social world (Miller, 2004). This may be particularly true in interactions within schools, where routines, aims and values can influence meetings between actors in specific ways (Mausethagen, 2013). As I wanted to study how school leaders contributed to inclusion and educational equity for culturally and linguistically diverse minority students, I was particularly interested in meetings where aspects regarding minority students were discussed. The principals at both schools provided me with schedules and content for the meetings. Not all the meetings which I attended explicitly discussed themes that caught my specific interests. However, to exemplify, in one of the meetings discussing adaptation of teaching for minority students’ learning, the discussion made possible an understanding of perceptions of multilingualism with regard to learning and social integration for minority students.

Participant observations outside meetings, and informal conversations also became important. For example, I visited the schools’ cafeteria and library. Thus, in addition to school leaders’

interaction and talk, being sensible to students and teachers in the staff rooms, enabled me to capture knowledge about the context and school.

In total, I observed more than 15 hours of school leader meetings, and I usually spent at least 15 minutes after the meetings talking with the principals and some of the deputy principals about issues in which I became interested. The observations and talks were important in terms of creating relationships making some preliminary analysis. Initially I mostly observed meetings and talked to school leaders informally. I took field notes and did preliminary analysis. Especially important were instances of the unexpected (Alvesson & Kärreman, 2005), i.e. when something boosted my curiosity. I chose to write extensive field notes, as I decided not to transcribe everything from the meetings, in addition to preliminary analytical points (Fangen, 2010). The field notes have been important when going back to the transcriptions and further analysis. I audio-recorded the meetings, though I turned off the recorder a couple of times, when for example teachers were confidentially discussed. Likewise, at Fossen there was one meeting that I did not record, due to confidentiality in a situation between a teacher and a minority student. However, such issues I resolved by writing fields notes. This became particularly useful through my presence at school leader meetings, when listening to their discussions, and identifying relevant themes. Likewise, at Lia I was a spectator at the school's multicultural day, which gave me insight into different activities initiated by the minority students. In turn this generated several questions for my interview guide, such as the role of both students and teachers at the multicultural day. Likewise, it provided me with information to further explore and discuss how the school leaders responded to challenges of inclusion in schools.

Although observation takes time, it offered me the possibility of getting close to people and to get first-hand experience. Thus, I used observation as an end, but at the same time, it also became an important part of the preparation for the interviews. Although I had started developing the interview guide before I entered the school, the information from the field notes provided me with ideas for further development before the interviews. Thus, I consider the combination of viewing data from observation and field notes to be of considerable strength in relation to interviews.

4.3.3 Interviews

I conducted both focus group interviews and individual interviews. Interviews are especially effective when wanting to produce meaning around specific phenomena and study meaning making-processes (Kvale & Brinkmann, 2008). I chose focus groups as they can be especially useful in eliciting social groups' experiences, perceptions, opinions and feelings as these are elaborated and negotiated, and for investigating topics that are habit-ridden or not thought out in detail (Morgan, 2002; Wilkinson, 1998). The interaction and group dynamics between the participants typically generate a richer scale of ideas in focus groups than in individual interviews (Kvale and Brinkman, 2008).

The theoretical approaches in the current study provided me with a useful frame to facilitate and gain insights from the interviews. MacLure (2010) portrays the confidence to theory in the following:

Theory stops us from forgetting, then, that the world is not laid out in plain view before our eyes, or coyly disposed to yield its secrets to our penetrating analyses (or our herbivorous ruminations). It stops us from thinking that things speak for themselves – ‘the data’, ‘practice’, the pure voice of the previously silenced. It blocks our fantasies about the legibility of others – the idea that we can read other people’s minds or motives. It stops us from forcing ‘the subjects’ out into the open where anyone and no one can see them. (ibid. p. 278)

Patton (2002) identifies three basic types of qualitative interviewing for research, which all have informed my choices and challenges regarding the interviews. First, the *informal conversational interview*, which may occur spontaneously in the course of field-work, and the respondent may not know that research (interview) is taking place. To ensure an atmosphere to be as informal as possible, I chose simple and not binding questions in order to avoid my own influence, hence allowing the informants to formulate their own perspectives as much as possible (Wilkinson, 1998). One way of getting around this, was to attempt to conduct the focus group discussions in a more non-directed style, with the main purpose to encourage a great variety of views on the topic for discussion and to facilitate a good flow in the discussions. Second, realizing that this kind of interview is not systematic, hence time consuming in analyzing the data, I also kept an outline of topics in an *interview guide*. This made it possible to make the data somewhat more systematic and comprehensive, while the

tone of the interview still remained fairly conversational and informal. Still, sticking to the outlined topics, I had to consider if this prevented other important topics from being raised by the informants. An *open-ended interview* approach is systematic, and it is easier to adhere to a strict script. Nevertheless, as the informants' responses were open-ended, they were not restricted to choices provided by me as an interviewer. To facilitate a broader discussion around issues of leadership and linguistic and cultural diversity, I posed questions concerning working with linguistic minority students (see appendix). I chose to use broad few questions yet ensure that important issues of school leadership and linguistic and cultural diversity were discussed. However, although this format is more systematic than the conversational interview, it could still be difficult to compare or analyze data because different informants were responding to somewhat different questions. Nevertheless, an open-ended interview is the most structured and efficient of the qualitative interviewing techniques and is useful for reducing the bias as several informants were involved (Patton, 2002). In terms of individual interviews, these were somewhat more structured than the focus groups, yet I emphasized the importance of creating exchanges and chances for the informants to discuss issues that concerned them.

A majority of qualitative research articles employ interviews (Silverman, 2013). Also the methodological literature on the topic is widespread (Antikainen, 2006; Kvale & Brinkmann, 2008; Silverman, 2013). Central to conducting research and more specifically qualitative research is the researcher as research instrument (Denzin & Lincoln, 2000; Marshall & Rossman, 1995). Hence, I was the person to obtain data from my respondents. Hopefully, through facilitative interaction the context is created where respondents share rich data regarding their experiences and life world. It was I, as a researcher that to the largest degree facilitated the flow of communication, who identified cues and that set respondents at ease. The researcher as instrument can be the greatest threat to trustworthiness in qualitative research, for example if time is not spent on preparation of the field, and reflexivity of the researcher (Poggenpoel & Myburgh, 2003).

I have complied with the importance of raising the question whether interview data actually fit my research topic. Silverman (2013) asks: "In the case of the class room, couldn't you observe what people do there instead of asking them what they think about it" (p. 48). Looking back at the initiating phase of developing the design, I acknowledge that by

observing what the school leaders actually do, would have an even greater potential for contributing to this field of research. However, in my study I chose to investigate school leaders' meaning systems, and how these may set the ground for leadership practice in a linguistically and culturally diverse school. Thus, talking to the school leaders about their practice is a crucial part of my research and this information cannot be obtained without asking for it through interviews.

As I pointed out in the introduction to this chapter, the decision to use interviews and what kind of interviews had been made regarding the purpose of the project and the circumstances. Emphasis on group interviews became an increasingly interesting method as I proceeded with my fieldwork. For example, I observed how actively and easily the informants discussed the relevant themes and topics. The informants benefitted from the more concentrated discussions and exchange of ideas that a focus group allowing the use of group interview provided (Morgan, 2002). The level of activity and participation in discussing a topic may serve as a simple test of whether focus groups are appropriate (*ibid.*). Another way of phrasing this could be that they give greater room for reflection and that the groups often work positively for the informants, as they feel they get something back. I found the informants engaged and built upon each other's arguments and communicated afterward on how they found it useful to sit together and discuss issues of leadership and linguistic and cultural diversity – on how this is such an important issue. To exemplify, throughout the interviews I asked the informants to reflect about their professional lives. Based on the responses from the informants, they enjoyed and learned from scrutinizing their own work, illustrated in statements like these from the interview situations: “Deputy Principal at Fossen: This kind of meetings also means that I have to think through things, and I think that's really all right. I hear what others are doing, and it's always good to reflect.” Likewise, the assistant principal at Lia replied to my question: “What do you think about ... about the discussion that we have here, and what you now hear?” Replied the assistant principal: “Wise! Very sensible”.

Designing the study, I was preoccupied with the selection of formally appointed school leaders. However, as table 2 shows, I have interviewed both formally appointed school leaders, social advisers, a special education coordinator, and two teachers. This may be seen as a result of spontaneity that the course of field work offered me (Patton, 2002), which corresponds with Kvale (2001), who reminds us that a researcher can be characterized as a traveler on a journey to a distant country that leads to a tale to be told upon returning home.

More specifically, as I wandered through the school, I entered into conversations with the people I encountered. For example, I walked along with the school leaders⁶ and teachers and asked them about their understanding, perceptions and experiences with linguistic and cultural diversity in their upper secondary school. In total 20 school leaders took part in group interviews. In addition, I individually interviewed the principals, two social advisors, one special education coordinator and two teachers. In fact, during the first meeting with the principal at both schools, I realized that I had underestimated the role of other designated staff members concerning teaching and learning for linguistic and cultural diversity. Each of the principals in our first meetings emphasized other staff members as crucially important facilitators for the emphasis on topics of learning and teaching for linguistic and cultural diversity. Thus, I needed to decide whether I should stick to the focus on formally appointed school leaders, or include other staff members additionally. I considered several aspects. First, at Lia the principal displayed that the social adviser and the special needs coordinator were specifically involved in issues related to linguistic minority students teaching and learning. In addition, I interviewed two teachers, as they were particularly interested in issues of teaching and learning for linguistic minority students. Second, at Fossen I interviewed the social adviser, who had long experience and interest as a coordinator for minority student's education at the school. There are higher proportions of linguistic and cultural minority students who quit school compared with students with a western background (Lødding, 2009b). Likewise, an overrepresentation of linguistic minority students has been revealed in special needs education in segregated groups, classes and even schools (Nordahl & Overland, 1998). Also, one main finding in a case study (Pihl, 2010) is that the cultural and linguistic resources of linguistic minority students were ignored in schools, rather than developing a strategy wherein the cultural background of each pupil is valued, viewed positively, and used to develop effective instruction. Including other staff members than school leaders as informants, I considered could provide me with insight from people who were particularly committed to facilitating teaching and learning for minority students.

Through the focus groups, I experienced that I could benefit from the time I had been in the field and that the informants had trust in me as a researcher. For example, they referred to meetings where I had been present, and the exchange of reflections that we had together. As a former principal, I also found that it was possible to discuss experiences that we had in

⁶ Kvale (2001) uses "local inhabitants"

common. Although interviews are the main data collection strategy, in fact observations became an important part of my research evidence. A combination of observations and group interviews may be seen as an advantage (Morgan, 2002). Thus, observations and the interviews may be seen as working together to gain insights about perceptions and practices.

In terms of the individual interviews, the material from Lia is richer. The principal at Lia I interviewed 4 hours all together. Sometimes I had the opportunity to spend up to 45 minutes interviewing him, but there were also periods we could talk for only 10 to 20 minutes, due to his meeting schedule or even due to unforeseen disruptions. For example, one time there was a student who wanted to see the principal. Most of the interviews with the principal at Lia were held at the principal's office. However, I also had the opportunity to have informal interviews during some of his walks from his office to different meetings. Although the principals at both schools offered me access to interviews and taking observations, there was a striking difference between the access at the two schools. At Lia, the principal had very few limitations regarding time for interviewing and observations, while the principal at Fossen had a fixed schedule for interviews and observations. Although I was only able to interview the principal for 1 hour at Fossen, unlike Lia, I was introduced to several students' facilities. Hence, I was provided with an extensive opportunity to make observations and write field notes.

In table 3 below I summarize the total amount of hours that I spent observing meetings and interviews.

Table 3 Overview of participant observation and interviews

	Lia	Fossen
Meeting observation	15 hours	5 hours
Individual interviews	6 hours	3 hours
Focus groups	3 hours	2 hours

Above I have discussed the use of interviews, observations and notes from the field. Interviewing, along with field observations and document analysis, is one of the major ways in which qualitative researchers generate and collect data for their research studies (Gubrium & Holstein, 2003; Kvale & Brinkmann, 2008).

4.3.4 Document analysis of Reports to the Storting

Document analysis is used to investigate and discuss the Norwegian Government's expectations pertaining to new demands on leadership with regard to a multicultural society. Reports to the Storting display important data when aiming to gain insight about contexts, and are especially helpful when analyzing historical constructions developed by several actors (Järvinen & Mik-Meyer, 2005). Policy documents are often developed through negotiations and compromises among actors with different interests, thus they can be described as polyphonic, which in Bakhtin's sense refers to multiple voices, each containing its own perspective (Bakhtin & Emerson, 1993). Besides, although policy documents mainly appear as one voice, people also interpret and give different meaning to the content. Therefore the documents can also be described as social in the ways they are produced and used (Atkinson & Coffey, 2004), for example in schools. Additionally, I consider the Reports to the Storting as important sources for dominant school policy trends for contextualizing school leadership. Still, school may be considered to have the potential forms of knowledge, values and social relations, and critical empowerment to resist reproduction and suppression (Giroux, 1983a). Therefore, I chose critical theory as a crucial tool to provide me with the possibility to move beyond the obvious in the reports in order to uncover potential effects of political structures and their associated power relations.

Given their status as documents that are used to give recommendations and promote an overall and integrated policy in a field, Reports to the Storting serve as key reference points for government policy (I. Neumann, 2001). Usually, these documents are written by bureaucrats in the Ministry of Education and Research (the publisher). They outline the Government's present political will and provide a basis of discussion for Parliament, which in turn gives signals to the Government, which at last makes decisions. Reports to the Storting differ from legislation as such, as they provide the foundation for future legislation. I chose seven Reports to the Storting, issued in 2004, 2006, 2008, 2009, 2010, 2011, 2012. Several reports were issued on compulsory education from 2004 to 2012, but the chosen reports are especially relevant as they outline expectations for school leadership at the time. Together the selection of these documents provided me with rich material for analyzing expectations to leadership in a multicultural school. I also considered analyzing the Core Curriculum for Primary, Secondary and Adult Education (Kunnskap, 1993). The documents that I chose for this thesis, however, are published after the reform, the Knowledge Promotion in 2006. Moreover, a common aspect of the Reports to the Storting is that they are preparations for activity, whilst documents such as the Core Curriculum relate to legislation. This choice represents some limitations, but at the same time it reduces the complexity of documents. I chose seven policy documents, dating from the introduction of a new school reform in Norway starting in 2006, as those are supposed to be particularly relevant since the reform emphasizes the important role of school leaders as a crucial aspect in relation to students' outcomes.

The next section explains how the data were analyzed to generate findings about how school leaders understand their mandate with regard to a linguistically and culturally diverse upper secondary school context.

4.3.5 The analytical work

Unlike for example experimental, survey, or historical research, case study does not claim any particular methods for gathering. The study builds on qualitative research design.

“Qualitative analysis transforms data into findings. No formula exists for that transformation.

Guidance, yes. But no recipe. Direction can and will be offered, but the final destination remains unique for each inquirer, known only when—and if—arrived at” (Patton, 2002).

I recorded and transcribed the interviews from study 1 and 2. I had developed the interview guide thematically, with sub questions included to each theme (see Appendix). In the process of analyzing the interviews after the transcription, I both listened to the recorded interviews and read the transcripts in order to gain as much understanding as possible from what the informants displayed.

Through the examination of the data the process of comparing, conceptualizing and categorizing data intensified, as the notes, documents and texts were rapidly growing. Unlike statistical analysis which follows formulas and rules, using a qualitative approach expects a creative process, extending more routine kinds of statistical analysis. This implies strengthening the quality and credibility of qualitative analysis.

Qualitative data analysis is an iterative and reflexive process that begins as data are being collected rather than after data collection has ceased (Stake, 1995). Thus, the analysis of the information began at a very early stage. In fact, it started at the time I set foot in the first school, or read the first sentences from the field notes and policy documents. It was a continuous activity throughout the observations and interviewing, as I identified sayings or concepts that appeared likely to help me understand the situation. Moreover, simply reading the transcripts and notes proved an important step in the process. I also made frequent notes in the margins to identify important statements and to propose ways of coding the data from the sources. For example, at Lia I early noticed the frequent mentioning of “The Multicultural Day”. At Fossen I noticed “Multicultural Week”.

The analysis process was enhanced by using computer programs designed for qualitative data. Although the steps involved in computer-assisted qualitative data analysis parallel those used traditionally to analyze texts, using the programs Atlas ti. and Hyper Research, enabled me to speed up the analysis process. The programs were used as tools to locate, code and annotate (i.e. make comments, explain or present important information in the data). Although there are critics toward coding of authentic communication, data ought to be organized in one way or another (Hymes, 1982). I conducted the analysis in several steps. First, I summarized each interview regarding core aspects of the leaders’ perceptions of inclusion and equity education, the type of challenges they faced as school leaders, what they perceived as the linguistic

minority students' challenges, including how both they as school leaders, and how the students approached their challenges on a daily basis. Second, I organized, grouped, and explored dominant themes and concerns in depth. By paying close attention to school leaders' ways of conceptualizing challenges and experiences, the possibility of identifying perceptions about school leadership in a linguistically and culturally diverse school emerged. Third, I selected quotations as illustrative examples of the main features across the interviews.

In the document analysis (article 3) I investigated what expectations that are assigned to school leadership in multicultural schools in a Norwegian context, expressed in 7 Reports to the Storting. I explored how aims were presented. Taking inspiration from Braun and Clarke (2006), I analyzed the documents through four phases. In the first phase I familiarized and immersed myself in the documents by repeatedly reading them, searching for meanings and patterns, as I started the coding, using the computer program HyperResearch. The second phase began when I had generated a list of ideas about what was in the text and what seemed to be most relevant about them. This phase involved the production of initial codes from the data (ibid.). I constructed the coding on the basis of the "theory-driven" themes (deep and equitable change in social conditions, liberation, emancipation, democracy, equity, justice, cultural and social reproduction, leadership for social justice). Hence, I approached the data with specific questions in mind that I wished to code around. In phase three I had collected a list of different codes. I then sorted the different codes into potential themes. At this stage I started to have an idea of the significance of each theme. Phase four consisted of reviewing and refining the themes. I read all the collated extracts for each theme, considering whether they appeared to form a coherent pattern. In some of the themes I needed to reorganize some of the codes in order to make them fit with the themes. Such re-coding was a necessary ongoing organic process. Using a thematic analysis provided me with the opportunity to organize and describe the information in rich detail.

Regarding the coding and analysis of the field notes, I continuously reminded myself about the research concern, theoretical framework, central research questions, purpose of the study, and other major issues to keep focused (Auerbach & Silverstein, 2003). When analyzing the field notes I considered several general questions (Emerson, Fretz, & Shaw, 2001), such as what are they doing?, what do they say they are trying to accomplish, what means and strategies do they say they are using?, how do they talk about, characterize, and

understand the processes and the activities, and what can I learn from the notes? During the coding and analysis, I additionally asked what strikes me? A code can emerge from data that are not only expected but even surprising, unusual, or conceptually interesting. This was true for the incident when a minority student displayed a note with racist content to the principal.

In the next section I describe the efforts made to achieve quality with regard to the study.

4.4 Research trustworthiness

The purpose of trustworthiness in a qualitative inquiry is to support the argument that the inquiry's findings are "worth paying attention to" (Lincoln & Guba, 1985:290). In the following, for the purpose of this thesis, I will demonstrate how I have dealt with these issues by addressing reliability, validity, generalization, and ethical considerations.

4.4.1 Reliability

Reliability refers to consistency of the research findings (Brinkmann & Kvale, 2015). Likewise reliability refers to the "fit between what the researcher record as data and what actually occurs in the natural setting that is being researched" (Cohen, Manion, & Morrison, 2007:147). The possibility of other researchers to reach the same interpretations and conclusions if they chose to conduct the same research project (Silverman, 2006), is often mentioned when considering reliability (Hammersley & Atkinson, 2007). To what extent is each process in the study reported in detail to enable a different researcher to repeat the study and achieve similar results? It would for example not be possible to replicate the same setting at the two schools, as the context is forever lost. However, methodological transparency is an alternative to actual replication, as it enables near replication at a minimum. I have strived to make the methodological transparency as sufficiently good as possible in order to assess my choices and argumentation. Hence, the transparency facilitates more than attempts of replication. One advantage of using interview for research purposes is that it gives privilege to the perspectives of the informants and to illuminate their subjective meaning, actions and context (Lincoln & Guba, 1985). A question may be raised whether I have authentically presented informants' perspectives and my interpretations of their information. For example, one may argue that through the qualitative interview there is a risk that I may pose leading

questions, hence influencing the informants. In contrast, I find the qualitative research interview is particularly well suited for employing leading questions to repeatedly check the reliability of my informants' responses, as well as to verify my interpretations. Thus leading questions need not reduce the reliability of interviews but may enhance it (Brinkmann & Kvale, 2015). Likewise, by relying on recorded data I am able to display the data through transcripts, and make analytical procedures visible for potential readers.

I have employed strategies that have enabled me to produce high quality transcripts of interviews, and high quality of analysis of the documents. These strategies have contributed to increasing the reliability of this thesis. Yet another credibility issue relates to validity, which raises questions whether a method is appropriate for investigating what it intends to investigate (Kvale & Brinkmann, 2008), and whether findings are properly interpreted (Kirk & Miller, 1986).

4.4.2 Validity

Validity concerns questions related to whether a method is suitable for investigating what the study intends to investigate (Brinkmann & Kvale, 2015). Procedures for determining validity are all strategies that researchers employ to establish credibility of their study (Cresswell, 1998). In qualitative research assessment of validity should not be an issue of whether I use standardized procedures (Mishler, 1999). Preferably, validity and validation is connected to judgment and interpretation conducted in a scientific community, and refers to "the process(es) through which we make claims for and evaluate the trustworthiness of reported observations, interpretations, and generalizations" (ibid. p. 419). Hence, validity is centered on being specific regarding what my research design is assessing. Analyzing data on school leadership and cultural and linguistic diversity, from policy documents and interviews, offers me some advantages in regard to validity, and I provide a brief overview in the following account.

In fact, validity has permeated the whole research process, and not just one or two separate stages of my investigation, or a question of just validating the final product. Communicative and pragmatic forms of validity have been part of my research process (Kvale & Brinkmann, 2008). To present and discuss the findings with others is a form of communicative validity. Member checking is a crucial technique for establishing credibility (Lincoln & Guba, 1985). During my fieldwork I used the opportunity to let the informants check my analysis and

tentative results by asking questions and verify what I had seen or heard. After transcribing the interview texts, I sent the transcriptions to the informants for comments. No one reported back, which I interpret as a confirmation of my transcripts. Validation of interpretations through the informants' acknowledgment, however, is problematic. It is not given that people we observe or interview can validate their own interpretations. Therefore, I involved several others in responding to my texts. For example, I have presented this study at different conferences, both within Norway and abroad, getting colleagues' opinion. The latter aspect has been crucial as I am publishing in international journals. Likewise, through seminars and research network different colleagues have provided me with critical and useful response to my texts. Last I have presented theoretical perspectives and results from my research for school leaders and teachers, and also engaged them in discussion over findings and conclusions. This adds credibility to this study, as both peers and practicing school leaders gave me support and acknowledgments. However, they also challenged my assumptions both methodologically and theoretically. Further, through the pilot interview I obtained valuable insights from the pilot informants about how they experienced my questions and the discussions initiated in a group interview. I assert that this is also a form of member checking, not of results, but of experience with my research design.

The likelihood of constituting generalizations in qualitative inquiry, and particularly studies with small samples, has been richly discussed (Lincoln & Guba, 1985; Silverman, 2006). In the next I briefly discuss generalizability regarding the current study.

4.4.3 Generalizability

Generalizability is considered among the most demanding topics in qualitative research (Boeije, 2010; Silverman, 2006). Roughly speaking, generalizability refers to the degree to which one can stretch the account of a specific situation or population to other persons, times, or settings than those directly examined (Maxwell, 2012). One critique is that the existing literature discusses analytical generalization at a relatively abstract and general theoretical level (Halkier, 2011). My sample size regarding interviews is small, and therefore one may argue that the value of generalizing the findings is very limited. However, although the findings of this study cannot be counted as statistical generalizations, they can be counted as analytical generalizations (Brinkmann & Kvale, 2015). "Analytical generalizations involve a reasoned judgment about the extent to which the findings of one study can be used as a guide

to what might occur in another situation” (ibid. p. 297). It builds on an analysis of the likenesses and variations of the two situations. Analytical generalizations may be achieved, as I have displayed, by providing rich contextual descriptions of the research processes and strong arguments for the transferability of the findings to other settings. Thus, other researchers can judge the accuracy of the generalization. The critique from traditional researchers has often been met with references to misunderstandings about case studies (e.g. Flyvbjerg, 2006). To exemplify, one such misunderstanding is that general, context-independent knowledge is more important than concrete context-dependent knowledge. Flyvbjerg (ibid.) argues that there simply cannot be found universals in human affair-studies, since human activity is situated in local contexts of practice. Hence, context-dependent knowledge is more valuable than a vain search for universal theory. Likewise, Silverman (2013) emphasizes the mistake of assuming that the further we move away from a specific case, the more valid is our knowledge.

In my study, in the Norwegian context, in terms of the characteristics of the schools regarding the amount of linguistic minority students, the situation might be typical (Schofield, 2002). Thus findings from the interviews could be transferable to similar situations in a national context. Likewise, findings may also be transferable to a European context more broadly, as many countries in Europa face the same development regarding immigration. Thus, my findings could be transferable to similar situations both nationally and internationally, which call for analytical generalization.

Studying school leadership in two culturally and linguistically diverse upper secondary schools can hardly be generalized to all upper secondary schools in Norway. However, what I am trying to achieve through this study, is to critically and broadly shed light on school leaders’ perceptions with regard to challenges and implications. The transfer possible will be a generalization aim at providing arguments regarding inclusion of and equity for linguistic minority students that are valid beyond this study. Transferability depends on the coherence of arguments and the depth of the analysis (Huberman & Miles, 2002).

Initially in this chapter I emphasized that generalizability is demanding. In fact, Guba and Lincoln (1985) have raised questions whether generalization is useful for qualitative research at all. Instead they propose the concept of transferability. They argue that the trouble with generalizations is that they do not apply to particulars.” The degree of transferability, however, must be answered empirically and is a function of similarity between different

contexts of what they call “fittingness”. (ibid. p. 110). On the contrary, other researchers have expanded the signification of generalization in qualitative research. For example, Huberman and Miles (2002), drawing on the framework of analytical generalization and case-to-case generalization. The first form of generalization provides arguments of a wider range of the study than the phenomenon studied, while the case-to-case generalization works through thick descriptions of one case with the possibilities of transferring knowledge to a different case. I further develop this discussion below considering possible limitations of the study.

In a chapter on methodological issues it is crucial to meet the need of the transparency of the research process and securing scientific credibility, which is closely linked to ethical issues. In the next session I explore several specific ethical issues that have been of particular importance during the process of my data analysis.

4.5 Ethical considerations

General guidelines for research ethics must be followed in all research projects. My project is approved by the Norwegian Social Science Data Service (NSD)⁷. However, research ethics goes beyond formal applications. Research ethics involves that I continuously must consider the process of producing data material and the process of analysis. Ethical issues go through the entire process of the investigation. Hence, “...potential ethical concerns should be taken into consideration from the very start of the investigation and to the final report.” (Brinkmann & Kvale, 2015:85). In the following, I address ethical considerations of the thesis.

4.5.1 Free and informed consent

All research projects involving persons must be based on free and informed consent. The notion of informed consent is grounded primarily on the principle of individual autonomy and secondarily on that of beneficence (Marzano, 2007:443). These are principles serving to respect the informants’ abilities to resist pressure and are meant to protect the informants from being harmed (Brinkman & Kvale, 2015).

⁷ NSD is the Data Protection Official for Research for all the Norwegian universities, university colleges, several hospitals and research institutes. The requirement for obtaining licences from the Data Inspectorate for a greater part of research projects is replaced by a notification requirement where NSD is the last instance for reviewing applications for licenses.

I complied with ethical guidelines for social sciences, and used both written letter and oral information. Before meeting with my informants, I sent an information letter about the project (appendix 2). The letter outlined that my research project followed standard ethical guidelines, the responsibilities and rights of the informants (such as anonymity of all names), identified me as a researcher (including contact information), the purpose of the research, and how the data were going to be stored. Thereafter I gave the oral information to each of the two school leader groups at my first visit at the schools. Hence, in addition to a formal letter explaining their rights, they had the opportunity to ask questions, and I could answer and comment in informal language. In the meeting I emphasized that all participation is entirely voluntary and without any consequences for those who did not choose to participate. Moreover, I highlighted that they could withdraw from the study at any time, without explanation. The informants signed the letter before the interviews. I provided them with a copy of the signed letter to take home.

Although providing information is important in terms of research ethics, even if it may affect their responses in interviews, I acknowledge that it involved a careful balance between giving too much detailed information and leaving out facets of the design that may be meaningful to the informants (Brinkman & Kvale, 2015). Although confidentiality may be a field of less ethical uncertainty, the “principle of the research informants’ right to privacy is not without ethical and scientific dilemmas” (ibid. p. 94), which I turn to in the next chapter

4.5.2 Confidentiality

Confidentiality signifies agreement with informants about what may be done with the information they provide. For example, what information should be available to whom. In this case I had clearly displayed the purpose of the study, and that the final result would be distributed as a PhD thesis. The anonymity of the county and municipality, the school, and the informants is crucial in this respect. All informants and the name and location of the schools are anonymous. Probably the biggest challenge for anonymity in a study like this is the informants’ information about their school. I guaranteed that their names and the names of the schools have been changed, and that I would not give details of location. I addressed this through providing pseudonyms. Yet, although anonymity can protect informants and thus can be ensured to be an ethical demand, on the other hand complete anonymity may prove to be

hard. This has been challenged a few times, for example when I have met informants in the study in a different context than the interview situation, either in social settings, or at seminars or conferences. Overall, though, in general anonymity has been safeguarded by removing all names and identification of location.

All interviews were digitally recorded. The recorder was turned off when student or teacher matters not relevant for the research questions were discussed. To exemplify, once I asked the principal if I should turn the recorder off, and he agreed. On another occasion, the principal wanted me to turn it off, and I of course turned the digital recorder off.

4.5.3 Consequences of my research on the informants

Any study is an intervention, although to a varying extent. In this study I involved only a relatively small group of the entire staff, and no students. Notwithstanding, entering a school context as a researcher continually brings up questions of ethics beyond formal levels. I addressed the consequences of the study both with respect to possible harm to the informants and to the benefits expected from their participation in the study. For example, spending several hours of individual interviews with one of the two principals, I reflected on the openness and the intimacy in our discussions and talks. A main question was to what extent the principal disclosed information that he may later regret (Brinkman & Kvale, 2015). In addition to viewing ethics in research as how to present, or write, respectfully and about how to construct material, it implies being sensitive to the informants, and being aware of the possibility of provoking reactions. Thus, I consider ethics to be about how to respectfully meet the informants, see and listen to them, and reflect on how far to go in my inquiries.

Throughout the interviews I challenged the informants to reflect about their professional lives. It is my impression, based on the responses from the informants, that they enjoyed and learned from scrutinizing their own work. To my knowledge, the school leaders found the questioning meaningful and not too sensitive. The next section takes up the issue of the effects of my own credibility on the way the findings are received.

4.5.4 Reflections on my role as a researcher

Because a researcher is an instrument in qualitative inquiry, a qualitative study must include information about the researcher (Oftedal Telhaug, Mediås, & Aasen, 2006). For me it

became crucial to raise the following question: what experience, training and perspective do I bring to the field? Moreover, what personal connections do I have to the informants or topic studied? These questions relate to reflexivity, i.e. the awareness of my own role in the research process. Reflexivity required my continuous critical reflection concerning my own role as researcher and my analysis (Bucholtz, 2001; I. B. Neumann, 2001; Winther Jørgensen & Phillips, 2005) . As a researcher I will always carry preconceptions, and awareness thus becomes especially important when doing research in my own profession. Neumann (2001) emphasizes the importance of what he refers to as the researcher's cultural competence and meanwhile the crucial critical perspective of one's own analysis. I have previously worked as a principal, and I am teaching school leadership at the university. On the one hand, it is important to lay the ground for the informants to identify me as a teacher of school leadership and former school leader with insider experiences with and opinions about school leadership. Broadly put, I would argue that my knowledge of the school leadership work should be regarded as a strength, giving a keen eye to my own interpretations. For example, I knew major concepts that they used, and I did not spend time on getting to know the field as such. Better yet, I experienced trust from the informants. It is easier to be included in the activities happening when the informants know that I am also an insider. For example, I found a couple of times that the school leaders approached me to ask my opinion about, say, a minority student's Norwegian linguistic proficiency or whether certain ways of doing things would be appropriate.

On the other hand, it has been important for me to lay the ground for the informants' own independent stories and experiences. Therefore it has been crucial for me to continuously scrutinize the challenges of not mixing too much of my own lived experience (Taylor, Marienau, & Fiddler, 2002) into the interviews. Equally important, I have put effort into asking relevant questions to the school leaders. Moreover, although being a professional researcher, I spend much time with several of my informants, including time without recording. Assuming that we have much in common regarding experiences as school leaders, it has been crucial for me to strike the balance between being friendly without being a friend. I aimed at being understanding and empathetic, without projecting my own meanings and feelings into the informants during interviews. Nevertheless, it has been my aim to lead the production of text, making the conversation a product of both me as an interviewer and my informants. The decisive question has not been whether I have been leading the interview, but where the interview questions lead to, and whether they will pave the way for important

directions which in turn produce new, trustworthy and interesting knowledge (Kvale, 2001). These aspects relate to the relationship being a former principal and a researcher, or what Adler and Adler (2015), refer to as being insider and outsider. It is a question of finding a balance between me as researcher and the field members with whom I both study and interact. Applying analytical tools in the analysis and having a theoretically apprised discussion has been important to me concerning finding the balance between these stances. Equally important, I have discussed the analysis with co-researchers, both inside and outside the school leadership research field, and also by bringing the results back to the informants in the study.

In this chapter I have outlined the research design, and explored how the thesis draws on different methods and data, the selection of sites and the informants of the study. Moreover, I have described the efforts made to achieve quality and scientific credibility with regard to the study. Lastly, I have discussed ethical issues that have been of particular importance during the process of my data analysis.

The following chapter begins by providing a summary of each of the three articles that comprise my thesis, with a focus on the research questions and main findings discussed in each of them.

5 Summary of the articles

5.1 Article 1

Andersen, F.C and Ottesen, E. (2011). School leadership and ethnic diversity: approaching the challenge. *Intercultural Education*, 22 (4), 285–299.

In this first article, written in collaboration with my supervisor and colleague Eli Ottesen, we explore school leaders' responses to challenges of inclusion in two Norwegian upper secondary schools. The empirical data are interviews with principals, deputies and social advisers and two teachers in the two schools. We use multicultural education and inclusive leadership as theoretical lenses in the analysis. Based on the analysis of the interviews, we used the following dimensions to structure the presentation of the results of the study: cultural diversity and leadership, cultural assumptions and leadership, prejudice and leadership, adapted teaching and leadership and empowerment and leadership.

Comparing the approaches to cultural diversity in the two schools, we found that neither had developed a common leadership strategy. At both schools, leaders valued and had an implicit understanding of its importance. However, when there was no discussion among the staff or senior leadership teams and no monitoring of practice, curriculum planning remained the responsibility of individual teachers. We may assume that, as with the leaders, there will be divergent practices among the teachers. Focusing on the ways in which cultural assumptions are made transparent to constitute a basis for learning and reflection in the leadership teams and in the interactions between leaders and teachers, one main finding is that the school leaders in the two schools are not particularly dedicated to multicultural approaches.

Consequently, we argue, arrangements such as the Multicultural Day and the international week are superficial events that have little impact on regular teaching activities. Focusing on the practices that enable linguistic minority students to interact and support the development of inclusive and democratic attitudes, we argue that although the school leaders in neither school see any reason to take any particular precautions to prevent prejudice or racism, there were indications of prejudice, both among students and among staff. In sum, we argue that the results show that while the school leaders recognized challenges of inclusion of linguistic minority students, it did not become a driving force in their strategic work. Individual teachers were trusted to carry out their teaching practices in ways that would accommodate the needs

of all students. There were few arenas for collective learning and sharing experiences about teaching the students from ethnic and linguistic minorities. Although there are no simple recipes for successful leadership in multicultural schools, we suggest some possible leadership implications. A first step may be to develop a shared vision, based on inclusive values, critical explorations of the school's practice, and substantial knowledge about multicultural education. Also, school leaders and staff need to critically explore the school practices concerning inclusive practices, and to adopt collaborative approaches to professional learning. Although the school leaders appeared to be committed and caring, in order to fulfil the schools' good intentions, there is a need to deepen the consciousness about the significance of linguistic minority students' linguistic and cultural background for learning and inclusion.

5.2 Article 2

Andersen, F.C (2012). School leadership and multilingualism. *Acta Didactica NO*, 6 (1)

The purpose of this article is to explore school leaders' perceptions about multilingualism with regard to learning and social integration for minority students in an upper secondary school. I argue that school leaders have a unique mandate regarding ensuring the linguistic minority students' right to equity education. In addition to delivering regular educational services, they must also find ways to provide the kind of environment in which rich linguistic and cultural socialization is cultivated. I discuss the findings within an inclusive leadership approach, and the study throws light upon aspects of how school leaders may, or may not operate from an inclusive and inherent advocacy orientation in their efforts to lead the school fostering growth and the acceptance of linguistic diversity.

I use the four contrasting pairs of leadership orientations as analytical tools to represent the informants' dominant orientations. These are a *deficit orientation*, *othering orientation*, *unintentional orientation*, and *advocate orientation*. I draw the data from a group interview with the deputy principals, and individual interviews with two of the deputy principals and the social advisor.

The findings show that some of the school leaders, including the social advisor, predominantly display an advocacy orientation. Although this does not exclude other school leaders from advocating inclusion, I considered them to have a different predominant orientation. Moreover, although all the informants persist to include all students, their perceptions of multilingualism imply orientations which may be counterproductive. In contrast, for example, school leaders within an advocate orientation perceived the translation of textbooks and the use of mother-tongue teachers or translators as means to make parts of the curriculum more accessible for minority students. Results also reveal deficit thinking, blind spots, that prevent school leaders from being aware of the school's unique context and its implications with regard to their role. The analysis shows that, despite good intentions, exclusive practices and othering is still present. Additionally, as displayed by some of the school leaders, there is a widespread perception that the minority students' first language has less value than the Norwegian language. Hence, the students' linguistic experience, both as a skill and a prerequisite for further learning, are not fully recognized nor promoted within the school. In fact, when they spoke their own language it was claimed by the school leaders that this led to anxiety among teachers because they could not understand their languages.

School leadership as a field of research is highly complex, characterized by different ideological points of departure and contradictory research results, so school leaders face considerable challenges with meeting new expectations towards schools. Nevertheless, I suggest some possible leadership implications. One is to focus on dialogue about inclusive practices with regard to linguistic issues. Two, there is a need to critically examine practice with regard to multilingualism. Three, school leaders and teachers must have opportunities to deeply understand and seek agreement or knowledge of different points of departure for understanding the role of multilingualism.

5.3 Article 3

Andersen, F.C. (2014). Multicultural Schools and New Demands on Leadership. *Journal of Education and Training Studies*, 2 (3), 1-15.

In this article I investigate the Norwegian Government's expectations for school leadership in a multicultural society. The purpose of this study is to explore the Norwegian Government's expectations pertaining to new demands on leadership expressed in policy documents with regard to a multicultural society. Data from seven government's white papers were thematically analyzed with regard to knowledge, skills and attitudes. To describe and discuss the Government's expectations I draw on inclusive and transformative school leadership, deriving from a tradition promoting emancipatory pedagogies that arise from political and social movements, feminist perspectives, and critical pedagogy. The approach enabled the analysis to display inappropriate uses of power and privilege that create or perpetuate inequity and injustice.

The findings show that there are few indications of knowledge, skills and attitudes pertaining to a multicultural school which may relate to a transformative approach. The documents reflect, in concordance with tendencies in several other countries throughout the globe, the increasing concerns about the quality of schooling. In fact, there is a continuous development towards a stronger focus on educational quality, in terms of students' achievements, and more output-oriented means of governing. Hence, the results reflect an emphasis on outcomes that meet the predefined criteria which are considered successful. In addition, except for a few examples like "risk taking" and "social justice", there is little evidence of expectations assigned to school leadership and multicultural schools which explicitly relate to transformative leadership. The analysis from the study exposes that a policy with New Public Management strategies may foster less equity education for minority students. The results suggest strengthening the focus on how school leaders can contribute to play a more critical role in developing schools as laying the foundation for transforming of society. I address possible implications for school leadership preparation programs, such as addressing the need for school development initiatives which ensure that teachers use examples and content from a variety of cultures and groups to illustrate key concepts, securing equity pedagogy, development of an empowering school culture, and focusing on the characteristics of student's racial attitudes and how they can be modified by teaching methods and materials.

The findings underscore the crucial aspects of developing initiatives which emphasize the need for school leaders to set forth discussions about how their school helps all students to understand, investigate, and determine how implicit cultural assumptions, frames of reference, perspectives, and biases within a discipline influence the ways in which knowledge is developed.

The overall purpose of this thesis is to improve culturally and linguistically diverse minority students' opportunities to increase their learning outcomes in schools. Its aim is to develop new insight into the complexity involved in leadership in multicultural schools and to shed light on and discuss school leaders' contributions regarding inclusive and equity education for culturally and linguistically diverse minority students. To pursue the aims of the thesis I address the following research question:

How do school leaders contribute to inclusion and educational equity for culturally and linguistically diverse minority students?

5.4 Prominent findings

The three articles display different aspects of how school leaders contribute to inclusion and educational equity for culturally and linguistically diverse minority students. Articles 1 and 2 identify school leaders' responses to what they perceive as challenging with regard to inclusion, and their perceptions of multilingualism with regard to learning and social integration for linguistic minority students. Article 3 displays the Norwegian Government's expectations pertaining to new demands on leadership expressed in seven reports to the Storting (from 2004-2012) with regard to a multicultural society. In article 1 school leaders' perception of challenges holds the following dimensions at the forefront: cultural diversity, cultural assumptions, prejudice, adapted teaching, and empowerment. Article 2 differs from the former as it specifically catches the school leaders' perceptions of crucial aspects with regard to language as an auxiliary for learning and social integration. One central finding in these two studies is that there is little collective effort or drive among the school leaders to meet the challenges of inclusion of linguistic minorities in social activities or facilitating for their optimal learning conditions. Only individual school leaders and teachers were trusted to

carry out teaching practices, with minor reflections through discussion with other colleagues concerning minority students' opportunities to increase their learning outcomes. The two studies also reveal school leaders' good intentions, although I identify a lack of consciousness about the significance of linguistic minority students' cultural and linguistic background for learning and inclusion. Thus, I identify indications of exclusive practices in both schools. Moreover, the studies identified a lack of dedication to multicultural approaches. However, it may also indicate a need for the whole staff to critically further explore their perceptions with regard to inclusive practices. The document analysis in article 3 displays a continuous development towards a stronger focus on educational quality, in terms of students' achievements and more output-oriented means of governing, and raises attention to New Public Management strategies, which may foster less equity and inclusive education for minority students. Furthermore, the analysis indicates a lack of clear indications of addressing the reality that some groups in school are advantaged and included in the daily operations and decisions of the school, and that other groups may be generally excluded, disadvantaged, and often marginalized. In fact, the articulation of the purpose of schooling, as referred to in the documents analyzed, was not explicitly connected to how power and privilege may reduce or become obstacles to equity education for linguistic minority students.

Together the thesis displays that although we may identify indications of inclusive and transformative approach to leadership among some of the school leaders, yet there is a general lack of dedication to raise questions regarding laying the foundation for a transformation of existing learning conditions for linguistic minority students. Likewise, there are few initiatives for increasing the linguistic minority students' possibilities of empowerment and equity education. Despite what are considered good intentions among the school leaders, the study identified a lack of consciousness about the significance of cultural and linguistic background for learning and inclusion.

In the following chapter, I discuss how school leaders contribute to inclusion and educational equity for culturally and linguistically diverse minority students.

6 Discussion and concluding remarks

The overall purpose of this thesis is to improve culturally and linguistically diverse minority students' opportunities to increase their learning outcomes in schools. I have examined how school leaders may contribute to inclusion and educational equity for culturally and linguistically diverse minority students. Moreover, the thesis aims to develop new insight into the complexity involved in leadership in multicultural schools and to shed light on and discuss school leaders' contributions regarding inclusive and equity education for linguistically and culturally diverse minority students.

When looking across the three sub-studies, I found that firstly, school leaders were inattentive to the significance of the minority students' cultural and linguistic background for learning and inclusion. Secondly, they took few initiatives for increasing the students' possibilities of empowerment and equity. Thirdly, neither from the analysis of the interviews, nor from the policy documents, I found that there is a foundation for transforming existing learning conditions for linguistically and culturally diverse minority students. My findings indicate a tendency that school leaders risk to work against the interests of groups of students who are among the most vulnerable within. Although linguistically and culturally diverse minority students cannot automatically be labeled disenfranchised students, they often represent students who are not mainstream, i.e. not representing what is considered customary, or acceptable, by a majority of people whose ideas are in accordance with commonly held beliefs in a society. Hence, the schools risk to position groups of students within asymmetrical power relations that replicate cultural values and privileges of majority students. The theoretical framework that I have chosen for this thesis, inclusive leadership, transformative leadership, and multicultural education is developed to challenge this relationship, unmasking traditional claims that education provides equal opportunities and equal access to education for all.

In sum, the findings show that school leaders' and school leadership's potential to contribute to inclusion and educational equity for culturally and linguistically diverse minority students depends on several crucial aspects. One crucial aspect relates to school leaders' representation of different views, ideas and values. A second relates to power and social control. The third aspect refers to school leadership as social practice and images that uphold the central values, interests, and concerns of some specific groups who have more power than other groups in

society. A fourth crucial aspect of school leaders' potential to contribute to inclusion and educational equity, refers to how life in school is developed by school leaders, teachers, students, and students' parents. Lastly, a fifth crucial aspect concerning school leadership's potential to contribute to inclusion and educational equity for culturally and linguistically diverse minority students, involves traits of social, cultural and linguistic background factors.

Based on my overall findings in this thesis, I suggest five themes discussed above in relation to school leadership for further discussion; Ideology, culture, hegemony, construction of knowledge, and social reproduction. They all represent some common distinctive themes and constructs which run through critical theory (McLaren, 2009). I acknowledge there are overlaps. However, in this thesis they are useful for the purposes of discussion, although some critical theorists probably would argue that other concepts should have been included.

Although the themes and constructs overlap, they closely interrelate in different aspects. In fact, within the context of critical theory the relationship is intricately linked, and can hardly be separated from the context of daily leadership in schools.

Each of the five themes form important points of departure for school leaders in developing a school which serves to improve culturally and linguistically diverse minority students' opportunities to increase their learning outcomes in schools.

6.1 School leadership and ideology

In the interviews and the policy documents, ideological positions are manifested through ideas, perceptions and explanations. For school leaders, ideology may be implicitly embedded in their perceptions. However, making ideology explicit can serve as a pedagogical tool to interrogate and unmask the contradictions that exist between the mainstream culture of the school and the lived experiences and knowledge that minority students use to negotiate the reality of school experience. Ideology in this sense has a potential to provide school leaders with insight and concepts to examine how their own perceptions, values and society are resolved through the common sense ideas they employ to lead the school.

From the analysis of the interviews and the policy documents, I have displayed how school leaders' perceptions and commonsense ideas may contribute to inclusion and educational

equity for culturally and linguistically diverse minority students. Their frameworks of thought, what they refer to as natural and as common sense, beliefs and values indicate an interrelation with an assimilation ideology. Assimilation is an antonym to integration, which has been an important aim for Norwegian education policy since the school reform in 1987. Integration relates to both a process and an aim in Norwegian immigration policy. It relates to opportunities, rights, and plights for all, regardless of linguistic and cultural origin. The different processes towards integration are complex, and affect all parts of the citizens in a country (regionaldepartementet, 2003). On the contrary, activities which aim to force minority students or other minority groups to give up their characteristics (e.g. language or culture), in order to become similar to the majority population, illustrate an assimilation policy (ibid.). An assimilation ideology within education, among school leaders and teachers, may lead to activities which educate minority students to eradicate their cultures and languages (Banks, 2001). Results from the analysis in articles 1 and 2 indicate an assimilationist ideology, as the minority students' first language did not become an auxiliary for learning, nor an accepted tool for communication; "They use their own language, and even if you demand that they speak Norwegian, they seldom do." (article 2). Likewise, I display a lack of acknowledgment of the backgrounds of minority students, and an expectation among the school leaders that as long as students attend to a Norwegian school, they are expected to be "Norwegian students" (article 1).

The Norwegian school system is strongly influenced by ideologies associated with principles from social democratic politics, which have aimed for social and economic levelling, including equal access to any position in society regardless of one's socioeconomic background (Telhaug, 1997). However, the policy conducted in respect of the Sami minority in Norway was for a longtime synonymous with a policy of assimilation or "fornorsking", which literally means norwegianization. Both in a historical and a contemporary perspective this convergence of the minority policy and a policy of norwegianization represents a separate phase of development, a separate terrain of Sami history (Minde, 2003). The policy of norwegianization, understood as a period of time, stretches from about 1850 up to approximately 1980. During this period, Sami children were forced to attend boarding school where they were not allowed to speak their mother tongue, thus threatening not only their language, but also their culture (Weinstock, 2013). Discussions about integration versus assimilation are currently a crucial political debate. The current Norwegian Government's

propositions for better and more effective integration are heavily criticized for having an assimilationist bias.

Within a school context, Hovdelien (2011) has found that school leaders (principals) liked to appear open-minded to diverse cultural expressions, but at school the practice seemed to be driven by a common sense ideology which takes for granted that the privilege position should be afforded Norwegian culture and “Norwegian” values. Notwithstanding, from the review I also displayed how Shields (2010) addressed the relations of power and privilege in delineating a theory of transformative leadership, with the purpose of assessing the utility of the theory for guiding the practice of school leaders who want to effect both educational and broader social change. She uncovered that awareness of inequity led not only to more equitable approaches, but also to an increased understanding on the part of all staff of issues related to power and privilege. Compared with the analysis of my findings, I display little awareness of activities or initiatives related to inclusion and equity.

The indications discussed above connect with domination. Hence, linking ideology to a theory of domination makes it possible to grip the negative function of ideology. Domination arises in power relations established in school as systematically asymmetrical, i.e. when they are unequal and where some groups are more privileged than other groups (McLaren, 2009). Ideology as a negative function works through four different modes; legitimation, dissimulation, fragmentation, and reification (Thomson, 1987). The ideology dimensions can serve to throw light upon several aspects in the analysis of the findings in this thesis.

Legitimation exists when a system of domination is sustained by being represented as legitimate or worthy of respect (McLaren, 2009). For instance, by legitimizing the school system as just, and as given everyone the same opportunity for success, a dominant culture may hide the truth of the hidden curriculum, i.e. the unintended outcomes of the education. The analysis of the findings in this thesis, indicate that, although unintentionally, there is a practice that covers the fact that there is no “objective” environment that is not imprinted with social presence, and that ideas, values, and meanings have social roots and perform social functions (ibid.). For example, to “handle all students in the same way” (article 1).

Dissimulation results when relations of domination are concealed, denied, or obscured in various ways. For example, considering it unnecessary to raise the racial content on a poster as an issue (article 1), may illustrate this point. Fragmentation occurs when relations of domination are sustained by the production of meanings in a way that fragments groups so

that they are placed in opposition to one another. An othering orientation (article 2), indicating a sense of suspicion and fear for “tall and dark boys” may stand as an example of fragmentation. Reification occurs when transitory historical states of affairs are presented as permanent, natural and as common sense –as if they exist outside of time. This became evident in the analysis in article 2, when it was emphasized as common sense that “a prerequisite for being a student in a Norwegian school ought to be that he or she is able to understand what is being taught in that school”.

Nevertheless, the analysis also displayed a driving force among a few of the school leaders to advocate for developing policies and strategies to offer students inclusive and equity education, which in turn may foster a greater potential for disrupting an assimilationist ideology. The assimilation ideology was challenged on several occasions. For example, one argument for improving culturally and linguistically diverse minority students’ opportunities to increase their learning outcomes in schools was to translate school subject textbooks into the students’ first language, and provide students and parents with interpreters at the meetings (article 2). In fact, the argument uncovers courageous advocacy to counteract what was identified as a process of exclusion and injustice (Ryan, 2003c, 2006; Vitello & Mithaug, 1998).

Embracing an assimilationist ideology aims to educate students so they can fit into an already fixed institution. The ideology leads to eradication of the cultures and languages of linguistically and culturally diverse students. It corresponds with the practice of a figure from Greek mythology, Procrustes⁸, who had an iron bed into which he invited every passerby to lie down. If the guest proved too tall, he would amputate the excess length; victims who were too short were stretched on the rack until they were long enough to fit into the bed. An increasing student population in school with a different linguistic and cultural origin than Norwegian, requires a counterideology. Integration as a counterideology implies changing institutional, cultural and structural conditions in order to fit better into the students’ linguistic and cultural prerequisites.

⁸ Procrustes was a robber of Attica, who placed all who fell into his hands upon an iron bed. If they were longer than the bed, he cut off the redundant part; if shorter, he stretched them till they fitted it. Any attempt to reduce men to one standard, one way of thinking, or one way of acting, is called placing them on Procrustes' bed, and the person who makes the attempt is called Procrustes (Brewer, 1978).

In the following chapter, I discuss the results of the analysis in light of school leadership and culture. Culture closely interrelates with ideology, or even derives from ideology.

6.2 School leadership and culture

Through interviews and in the policy documents, culture manifests itself through a set of practices, ideologies, and values that school leaders draw on to make sense of how to lead the school. In this chapter, I discuss how school leaders contribute to inclusive and equity education for culturally and linguistically diverse minority students in the light of culture.

Analyzing the interviews and the policy documents, I display two categories of culture, i.e. mainstream and non-mainstream culture. Mainstream culture relates to ideas, commonly held beliefs and practices that are considered in accordance with customary attitudes or acceptable by a majority of people in a given society. Hence, mainstream culture refers to social practices and representations that affirm the central values, interests, and concerns of this society.

Indications from the analysis of the interviews indicate that other languages than Norwegian are devalued since they are not recognized as an auxiliary for learning among school leaders. Likewise, overall, there is a commonly held belief, and wide expectations among school leaders, that minority students ought to be able and willing to adapt to an already established school system. Likewise, through analysis of the policy documents (article 3), I reveal that there are few references to meeting the expectations assigned to school leadership within a linguistically and ethnically diverse society. For example, there are few references to expectations assigned to school leadership which in turn can serve as tools for challenging the mainstream culture. I refer to school leaders, staff, and majority students as representing the mainstream culture, and linguistically and culturally diverse minority students representing a non-mainstream culture. I outline this further.

Social practices and representations, central values, interests and concerns in relation with majority, closely interrelate with power. Three insights illuminate the political logic that underlies the link between culture and power (McLaren, 2009). One, culture closely links to the structure of social relations that produce forms of both oppression and dependency. Two, “culture is analyzed not simply as a way of life, but as a form of production through which

different groups in either their dominant or subordinate social relations define and realize their aspirations through unequal relations of power.” (ibid. p. 65). Three, culture may be seen as a field of conflict, where the production, legitimation, and circulation of certain forms of practices and values are struggled over (ibid.). Each of these insights represents crucial potential possibilities for school leaders to identify and challenge in which ways they may contribute to inclusion and educational equity for culturally and linguistically diverse minority students. However, through analysis of the data in this thesis, there are few arenas for school leaders to investigate how cultural assumptions are made transparent and constitute the basis for learning and reflection in leadership teams and in the interactions between leaders and teachers. This can be seen in the light of Ryan (2006), who emphasizes the need to investigate, through critical reflection, how power relationships, domination and subordination are constructed. In other words, school leaders can make efforts to reduce the hierarchies within the school (Ryan, 2012). In like manner, Shields (2010) suggests deconstructing social-cultural knowledge frameworks that generate inequity and reconstructing them, which implies identifying and addressing inequitable distribution of power. This is of great importance to school leadership in order to challenge inappropriate uses of power and privilege and to reduce inequity and unjust social practice.

Central categories related to the concept of culture and education have been much discussed in recent critical scholarship, displaying traits of dominance and subordination (e.g. Johnson, 2007; Ladson-Billings, 1995; Ryan, 2006; Shields, 2010). Likewise, within a Swedish context, Lahdenperä (2008) revealed a need for school leaders of having the ability to be culturally responsive to address information so that it is comprehensible to all, regardless of background. Although my analysis displays little collective effort, and minor reflection through discussion among school leaders about the fact that there exist a dominant and a subordinate culture in school, there are school leaders who challenge this hierarchy. For example, there exists a slightly stronger focus among school leaders to further explore how their own perceptions, central values, interests, and concerns can contribute to a more inclusive and equitable school for all students. This became evident, for example, through discussions in a school leadership meeting (article 1), where one of the deputy principals reminded the team that “We live in a globalised, international community.”

Each of these insights raises crucial questions regarding school leadership and about the ways in which lack of equity and inclusion are maintained and challenged. This also reflects the fact that culture does not exist apart from sets of structural foundations. These relate to the means of the mobilization of desire, the construction of social values, asymmetries of power and knowledge, and relations between students with a linguistically and culturally diverse background, and school leaders with a Norwegian background. Furthermore, the analysis illustrates how power serves as a tool for oppression and hegemony at the expense of leadership for equity and inclusive education. In the next chapter, I discuss how school leaders contribute to inclusive and equity education for culturally and linguistically diverse minority students through a process of hegemony.

6.3 School leadership and hegemony

Through interviews and in the policy documents, hegemony manifests itself through a set of practices, social forms, and social structures produced in a school (McLaren, 2009). Social practices refer to the principles that provide and give legitimacy to specific social practices e.g. leadership practices. In this chapter, I discuss how school leaders contribute to inclusive and equity education for culturally and linguistically diverse minority students in the light of hegemony. The analysis of the interviews uncovers that there are some social practices that are given more legitimacy than others. Hence, these practices have a potential to disrupt an inclusive and equity education for linguistically and culturally diverse minority students.

Analysis from the data in this thesis give indications of how some leadership practices are given more legitimacy than others through reifying conformity while deligitimating difference. Some of these practices disrupt an inclusive and equity education for linguistically and culturally diverse minority students. For example, to what extent the students' first language should be regarded as a potential to increase the minority students' learning. This became a topic since linguistic proficiency in Norwegian was emphasized by the school leaders to be perhaps the most serious challenge for schools in providing for the needs of minority students. Additionally, from the analysis of the policy documents (article 3), I display that the most legitimate approach to school leadership links to improving organizational qualities, dimensions, effectiveness, and predefined criteria inspired by New Public Management

(NPM) thinking. The latter fosters hegemony as NPM- generated exclusion also finds its way into school (Ryan 2012). For example, by designing tests that fail to comprehend that they operate from a Eurocentric perspective (ibid.).

Linguistic proficiency was the most prominent theme across all three articles. Analyzing the interviews, I revealed that there were few discussions about how the school leadership team should work collectively with contributing to increasing the students' Norwegian linguistic proficiency. There is a relative autonomy within school sites that allows for forms of resistance to emerge and to break the cohesiveness of hegemony. However, the arguments against, for example, rejection of translation of text books, or providing minority students with mother tongue teachers (article 2), reflects the image in which the values and beliefs of the dominant culture appear so correct that to reject them could be regarded unnatural, and a violation of common sense (McLaren, 2009). Thus, school leaders represent the dominant culture, and have the power to frame the ways in which the minority students live and respond to their own cultural system and lived experience (ibid.). Hence, school leaders are able to form aspirations and visions for minority students by supplying terms of references which condition them to react to ideas and opinions in prescribed ways.

The analysis gave indications of a consensual social practice which was legitimized by emphasizing that the school leaders were addressing the challenges appropriately within the given economic resources. This was also the case with regard to challenges related to incidents of prejudice and indications of racism (art 1). The lack of structured and planned collective efforts to provide the kind of environment in which rich linguistic and cultural socialization is cultivated, appeared to go beyond each school leaders' control. This may reflect for example the need for school leaders to identify inappropriate or ineffective means and strategies regarding goals of equity, inclusion and social justice for all students (Shields, 2010). Likewise, it may coincide with creating arenas for developing meaningful understanding of how to practice inclusion (Banks, 2004b; Ryan, 2006). Shields (2010) further emphasized the crucial importance of acknowledging the power and privilege, what generates inequity, and the dialectic between individual and collective efforts.

However, hegemony does not need to be viewed as coercion or willful construction of rules and regulations, but rather through the general winning of consent of the minority students to the authority of the school leaders and teachers. Furthermore, school leaders as a dominant force need not impose force for building hegemony, as both minority students and their

parents may actively subscribe to many of the standards and ideas from the school leaders. One such standard is Norwegian as a language of instruction. Yet, it is important to point out that hegemony is always in operation; certain ideas, values, and social practices generally prevail over others. Although oppressive features are challenged by some school leaders, the dominant ideology may seem so all inclusive that the majority of the school leaders may be taught to view it as natural, common-sensical, and inviolable.

In the the review I showed that school leaders' perceptions and legitimacy with regard to the language of instruction are crucial for oppression and opportunities for linguistically and culturally diverse students (Riehl, 2000). Likewise, an antiracist environment (Blair, 2002) developed and sustained by all members of the school community, enabled the students to achieve according to their potential. However, in the review, I also uncovered a consensual, but naive and simplistic celebration of diversity as social practice that was not challenged (McGlynn, 2008). This practice was also evident in the analysis of the results in this thesis, e.g. through the multicultural day event.

Analysis of the data from this thesis indicate that the school leaders' practice sustains schools to serve as bastions of hegemony, which, although not purposeful coercion, does not contribute to inclusive and equity education for culturally and linguistically diverse minority students. However, there is a great potential for school leaders to identify and resist established hegemonic practices by rejecting patterns that tacitly, overtly, or unquestionably accept these practices. If not, school leaders in a linguistically and culturally divers context betray the fundamental principles of social justice, inclusion and equity. The social practices referred to as principles that provide and give legitimacy to school leadership practice form a basis for social construction of knowledge, which is deeply rooted in a connection of power relations.

6.4 School leadership and construction of knowledge

Through interviews and in the policy documents, construction of knowledge manifests itself through the close relationship between school leadership and knowledge gained within a

national school context. Knowledge developed in school is historically and socially embedded and interest bound (McLaren, 2009). Knowledge as a social construction is deeply rooted in a connection of power relations, hence a product of consent between people who live out particular social relations (e.g., class, culture, and gender) and who live in particular moments in time (ibid.). Thus, knowledge as socially constructed implies that life in school is developed symbolically by the mind through social interaction between its members (ibid.), i.e. school leaders, teachers, students, and their parents. This development is heavily dependent on language, culture, context, and historical specificity.

In this thesis I discuss how school leaders may contribute to inclusion and educational equity for culturally and linguistically diverse minority students. From analysis of the data I argue that the forms of knowledge that serve the interests of minority students, have less power and legitimacy than those of the majority students. Although the analysis reveals school leaders' good intentions, I identify little efforts among the school leaders to initiate activities that emphasize the importance and the significance of linguistic minority students' cultural and linguistic background. On the contrary, through analysis of the findings, I argue, there is lack of consciousness among school leaders about the significance of cultural and linguistic background for learning and inclusion. Additionally, analysis of the policy documents (art 3) shows few initiatives addressing school development emphasizing creating spaces in which all students can bring their lived experience, their perspectives, and understanding to make sense of the school subjects and school curriculum as a whole.

Thus, we can ask, first, what is the relationship between minority students and knowledge taught in school? Second, why do school leaders prohibit or refrain from recommending minority students to use their first language, not only as an auxiliary for learning, but also in the cafeteria and in the schoolyard? Third, how does school knowledge reinforce stereotypes about minorities? Fourth, what accounts for some knowledge having high status while other types of knowledge of minority students are discredited and devalued?

From the analysis of my data, I display school leaders who ignore students' linguistic and cultural background as relevant to their learning. For example, the deputy principal claiming that the minority students' cultural background ought to be attended to in lower secondary school, rather than in upper secondary (art 1). Likewise, as I refer to in the analysis of the data from article 2, school leaders do not seem to acknowledge the existence of power and

privilege between majority and minority students, school leaders risk to fail in developing culturally relevant pedagogy that grants all students inclusive and equity education. The crucial factor here is how school leaders recognize that some forms of knowledge may gain more power and legitimacy than others, which in turn may foster less inclusive and equity education for minority students. The ability of students to express their linguistic and cultural background context is related to the power which certain students are able to wield in school. In fact, the expression of values and beliefs by students who share certain historical experiences is determined by their collective power (McLaren, 2009).

Thus, there is a potential for school leaders to initiate and contribute to inclusive and equity education with bringing attention to what Banks (2004b) refers to as school knowledge, i.e. facts, concepts, generalizations and interpretations that are presented in textbooks, teacher's guides, other media forms, and lectures by teachers. Shields (2003) refers to school leaders' responsibility for engaging in dialogue, and to create pedagogical conversations with teachers that critically build on students' lived experience. Ryan (2006) has emphasized school leaders' commitment to equity and empowerment. Empowering school culture describes the school leaders' work with restructuring the culture and the school organisation so that minority students will experience educational and cultural empowerment. On the one hand, empowerment may be linked to the individual's power to achieve his or her goals (Ashcroft, 1987). However, on the other hand, McLaren (1989) stresses the social purpose of empowerment, referred to as

...the process through which students learn to critically appropriate knowledge existing outside their immediate experience in order to broaden their understanding of themselves, the world, and the possibilities for transforming the taken-for-granted assumptions about the way we live (ibid. p. 186).

Thus, it is crucial for school leaders to reflect on how the process of restructuring the culture and organization of the school serves minority students' experience of educational quality and cultural empowerment (Ryan 2006). Important characteristics in an empowering school culture are a shared faculty commitment to improve achievement; high faculty cohesion and collaboration; and a sustained focus on identifying and solving problems (Levine & Lezotte, 2001). Ryan (2006) further emphasizes: "Those who promote inclusion believe that social

justice can be achieved if people are meaningfully included in institutional practices and processes” (ibid. p. 5).

In the review I display how school leaders’ dispositions, biographies, and educational philosophies with regard to establishing culturally responsive and empowering relationships with parents, students, and members of the community, are highly relevant factors (e.g. Gardiner & Enomoto, 2006; Johnson, 2007). Likewise, although school leaders work to create a trusting environment, and hold high expectations for student achievement, I found that there was little evidence about the school leaders’ incorporation or recognition of students’ home cultures, or historical specificity in the day-to-day curriculum in the schools.

Implications of the fact that knowledge developed in school is historically and socially interest bound may be that some knowledge has high status, while another type of knowledge may have less status. Thus, as knowledge is constructed in different ways, some constructions may be appropriate and celebrated by a dominant culture, while others are not. From a critical theoretical point of departure, knowledge refers to emancipatory knowledge (Habermas, 1998). Emancipatory knowledge attempts to reconcile and transcend the opposition between technical and practical knowledge (McLaren, 2009). Whereas technical knowledge often refers to knowledge that can be measured, practical knowledge aims to enlighten people so they can form their own position “through describing and analyzing social situations historically or developmentally” (ibid p. 64).

Through the analysis of this thesis, I reveal a potential for school leaders to a greater extent to create the foundation for social justice, equity, and empowerment through understanding how social relationships may be distorted and manipulated by relations of power and privilege. The discussion held in a leadership meeting in one of the schools (article 1), reflects a strong belief in efforts towards sustaining an equity and inclusive leadership practice by offering minority students an introductory class with highly dedicated teachers.

On the one hand, school leaders who claimed that they considered it inclusive to “treat all students in the same way” (article 1), may adhere to a socially just practice which avoids stigmatizing minority students. However, this position masks the fact that there is no ideal, autonomous, pristine, or aboriginal world to which our social constructions necessarily correspond; there is always a referential field in which symbols are situated (McLaren 2009:64). This particular referential field (e.g. language, culture, place, time) has great

influence on how symbols generate meaning (ibid.). As a result of the distribution of power and legitimacy with regard to knowledge, school leaders risk to contribute to minority students being excluded from crucial learning preconditions, rather than contributing to inclusive and equity education for culturally and linguistically diverse minority students.

A research program to evaluate implementation processes and learning outcomes of the latest education reform in Norway (The Knowledge Promotion), is concerned with whether the reform influences learning outcomes of different groups of students. Students' social class background, e.g. linguistic and cultural minority background, is a pervasive dimension of all schools that were studied. One main finding is that schools risk to reproduce performance differences between student groups. Yet, another conclusion, is that the school leaders have a crucial role in creating good learning conditions through developing a culture of cooperation among all partners in school (i.e. school leaders, teachers, pupils, parents).

In the following chapter I discuss the results in light of school leadership and social reproduction.

6.5 School leadership and social reproduction

In this chapter, I discuss how school leaders contribute to inclusive and equity education for culturally and linguistically diverse minority students in the light of social reproduction. Reproductive forces may be seen as a function of class based differences in cultural capital (Bourdieu & Passeron, 1990b; Giroux, 1983b). From the analysis of the interviews and the policy documents, I find indications of how social reproduction manifests itself through devaluation and ignorance of minority students' cultural capital, i.e. ways of talking, acting, moving, socializing, forms of knowledge, values and language practices (Bourdieu & Passeron, 1990b). Social reproduction is not only simply a case of economic and class position, since it also involves social, cultural and linguistic factors (McLaren, 2009). A central finding in this thesis is that the questions which could contribute to reflections about the prerequisites for social reproduction were seldom or never discussed among the school leaders (article 1 and 2). The analysis reflects a global tendency to increase the concerns about educational quality in terms of students' results and output-oriented means of leading, which in turn may foster a reproductive effect (article 3). A common trait that I display in the overall

analysis, is a general ignorance of the significance of cultural and linguistic background for learning and inclusion.

When schools are faced with a heterogeneous student base, it is not only the students' varied base of knowledge teachers must take into account, but also the students' differing living conditions and ways of being. Therefore, when it comes to schools, it seems to follow a well known social pattern related to parental educational background (Bakken, 2009).

I mirror the indications from the analysis through frameworks which provide concepts to challenge the norms and ideologies, and assist in focusing on practices that contribute to the reproduction of structural differences in the schools. For example, Shields (2010) emphasizes the importance of school leaders to recognize material realities of the broader social and political sphere, and how inequities and struggles experienced in the wider society affect the students' ability to succeed within a school context. Likewise, to respond to the crucial challenges that I have displayed through the analysis, Ryan (2006) refers to, for example, the understanding of power, privilege, oppression, and how to obtain high academic expectations for both minority and majority students. In fact, both inclusive and transformative perspectives emphasize the material realities and disparities outside the school that have an impact on the success of students and the school as a whole. The perspectives also address the importance of identifying inappropriate or ineffective means and strategies regarding goals of equity and social justice. Probably the most crucial leadership aspect that I uncover from the analysis with regard to social reproduction, is the lack of examination of current practice, and creating conversations that critically build on, and do not devalue, minority students' lived experiences. Hence, this trait seems to follow a pattern based on indications of how schools legitimate and reinforce through specific sets of practices and class-based systems of behavior and dispositions that reproduce the existing dominant society (Bourdieu & Passeron, 1990a).

In the review I show how several studies investigate how family background interrelates with school leadership. For example, Blair (2002) found that school leaders face both overt and subtle forms of opposition from teachers and parents when working for anti-racist transformation. Likewise, Shields (2004) uncovered how family background plays a role for how large numbers of students and their families were marginalized if school leaders did not challenge the status quo practice at school. The review also uncovered the importance of school leaders to establish culturally responsive relationships with parents and members of the community, and to develop a critical consciousness to challenge inequities in the larger

society, and to be responsive to, and to empower students and parents with culturally and linguistically diverse practices.

Through the analysis I show that school leaders can contribute to more inclusive and equity education for culturally and linguistically diverse minority students in the light of social reproduction. Paying more attention to linguistic proficiency represents one such potential. The minority students' linguistic competence is part of their cultural capital. Bernstein (1960) contends that class membership and family socialization generate distinctive speech patterns. He refers to working-class students who learn "restricted" linguistic codes while middle-class children use "elaborated" codes. I.e. the speech of «working-class» and «middle-class» children is generated by underlying regulative principles that govern their choice and combination of words and sentence structures, learned primarily in the course of family socialization (Atkinson, 1986). School leaders generally affirm and reward students who exhibit the elaborately coded "middle-class" speech while disconfirming and devaluing students who use restricted "working-class" coded speech. Bernstein did not refer to linguistically and culturally diverse minority students. However, it may be possible to see several parallels to the minority students' school context today. Minority students often inherit substantially different cultural capital than do the majority students, and I display how school leaders generally value and reward those students who exhibit a dominant cultural capital.

However, there were indications of how school leaders advocate for more social justice, inclusive and equity education, for example in taking action in order to nurture the students' first language (article 2). Likewise, through analysis of the policy documents (article 3), I display high expectations to school leaders, both with regard to supportive learning and avoiding social reproduction.

Yet, a more radical and transformative approach would be to challenge mainstream Western academic knowledge (Banks, 1995; Shields, 2010), in order to create preconditions to counteract social reproduction. In fact, school leaders have a great potential to develop forms of knowledge, values and critical empowerment (Banks & Banks, 2001; Giroux, 1983b; Ryan, 2003a; Shields, 2010). Likewise, the two schools have a great potential to create a culture of co-operative efforts among their school leaders, teachers, students and parents to develop an emancipatory pedagogy (McLaren, 1989; McLaren & Farahmandpur, 2002). School leaders need to encourage staff to develop students to be self-reflexive and to provide

students with a conceptual framework to begin to answer how they have been constructed out of the prevailing ideas, values, and worldviews of the dominant culture (McLaren, 2009; Shields, 2010). Thus, in order to contribute to inclusive and equity education, the school leaders to a greater extent ought to promote teaching and learning as a process of inquiry, of critique; it should also be a process of constructing, of building a social imagination that works within a language of hope (Shields, 2010). If teaching is cast in the form of what Giroux (1983a) refers to as a language of possibility, then a greater potential exists for making learning relevant, critical and transformative. Knowledge then becomes linked to social reform. School leaders' ignorance could be linked to what McLaren (1988) outlines, suggesting that ignorance is not a passive state but rather an active excluding from consciousness. The passion for ignorance that has infected a culture demands a complex explanation, but part of it can be attributed to a refusal to acknowledge that our subjectivities have been constructed out of the information and social practices that surround us (ibid.). Ignorance, as part of the very structure of knowledge, can teach us something, he emphasizes. However, without a language of critique, it is difficult for school leaders to retrieve that knowledge which they seem to choose not to know.

6.6 Concluding remarks

The analysis of the findings in this thesis indicate that, although unintentionally, school leaders' frameworks of thought, what they refer to as natural and as common sense, beliefs and values indicate an interrelation with an assimilation ideology. As an ideology this associates with a policy of Norwegianization of the Sami population. Yet, school leaders also address integration as a counter ideology, and courageously counteract processes of exclusive and inequitable education. I have referred to school leaders, staff, and majority students as representing the mainstream culture, and linguistically and culturally diverse minority students as representing a non-mainstream culture. Moreover, I have argued that this reflects the existence of a dominant and a subordinate culture. I have uncovered how a culture of dominance and power can serve to sustain oppression and hegemony through asymmetries of power between two cultures. One which represents the dominant, and another representing the subordinate culture. I have also argued that there exists, however, a positive force among school leaders to address how to challenge their own perceptions, central values, interests, and concerns, in order to contribute to a more inclusive and equitable school.

I have also displayed indications of hegemony through the fact that some social practices were given more legitimacy by some school leaders than others, since these may disrupt an inclusive and equity education for linguistically and culturally diverse minority students. Representing a dominant culture, school leaders' ideas, values, and practice sustain schools to function as upholders of hegemony. However, these practices may be challenged through discussions and reflections which uncover patterns that are tacitly or unquestionably accepted as legitimate, although they deceive the essential principles of social justice, inclusion and equity education for minority students. Moreover, I have argued that knowledge as a social construction is highly connected to distribution of power with regard to language, culture, context, and historical specificity. Through analysis, I displayed that school leaders have a great potential to contribute to develop a culturally relevant pedagogy that grants minority students a socially just, inclusive, and equity education. One crucial factor for school leaders to achieve this end, however, is to a greater extent to recognize the fact that some forms of knowledge risk to gain more power and legitimacy than others. I have also displayed how school leaders generally value and reward those students who exhibit a dominant cultural capital. There exists a great potential for school leaders to contribute to more inclusive and equity education for minority students through developing forms of knowledge, values and critical empowerment, in order to create better conditions to work against social reproduction.

Since few studies of school leadership in a linguistically and culturally diverse upper secondary school combine critical perspectives from multicultural education and school leadership theory, the present study contributes to the literature on leadership, for example by demonstrating how these perspectives can be applied to examine leaders' perceptions of multilingualism. Inclusive leadership, transformative leadership and multicultural education perspectives enabled me to focus on issues of inclusion, equity, and social justice in school. The frameworks chosen to analyze and discuss results in this thesis were appropriate, since they made it possible to go beyond descriptive approaches toward leadership and multicultural education. Hence, a critical approach provided me with concepts to explicitly analyze issues of inclusion, equity, and social justice in school. Moreover, the framework proved appropriate to examine practices that may contribute to the reproduction of structural differences in Norwegian education.

The methodological contribution of the present study is illustrated through the combination of interviewing both a formally appointed principal, deputy principals and other staff members

involved in planning and organizing teaching and facilitating learning for minority students. The study demonstrated indications of a transformative approach to leadership among some of the school leaders. However, overall there is a general lack of dedication to raising questions regarding laying the foundation for a transformation of existing learning conditions for minority students. Yet, there are not many initiatives for increasing the minority students' possibilities of empowerment or equity. The interviews displayed that although the school leaders had good intentions, they revealed a lack of consciousness about the significance of cultural and linguistic background for learning and inclusion.

One crucial limitation of the study is that the study's scale was relatively small, in that it examined leadership in only two schools, in one constituency in Norway with the focus on what the informants reported. Hence it was not possible to document activities and decision making in practice. Since the study uncovered what may be considered lack of knowledge, skills and commitment to facilitate teaching and learning in linguistically and culturally diverse school contexts, an examination of examples of "best practice" is needed. I have also addressed attention to an important arena for increasing school leaders' competence. Yet another limitation in this study is that I have not paid attention to questions related to how school leaders have developed their competence. The results from this study gave reason to believe that the Norwegian National Leadership Education for School Principal program has a great potential to increase school leaders' competence regarding educating students in a linguistically and culturally diverse school context. I have therefore suggested to investigate to what extent the program has positively influenced the development of school leaders' knowledge, skills and attitudes regarding leading schools in a linguistically and culturally diverse context.

In this extended abstract I have argued that the present study contributes to expanding our knowledge of how school leaders contribute to inclusion and educational equity for culturally and linguistically diverse minority students. The study also sheds light on how school leaders may enhance their efforts in meeting the challenges in a linguistically and culturally diverse school context, and promote change. Examinations of school leadership within this context is important when adjusting practice and programs and designing opportunities for school leaders to develop their competence in the future.

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Appendices

Appendix 1: Request and information to the schools

Appendix 2: Informed consent

Appendix 3: Thematic interview guide

Appendix 4: NSD

Appendix 1: Request and information to the schools

Fred Carlo Andersen
Institutt for lærerutdanning og skoleutvikling
Sem Sælandsvei 2
Pb 1099 Blindern

«Lia» videregående skole v/ rektor

Søknad om tillatelse til datainnsamling i forbindelse med doktorgradsarbeid med tittelen "Ledelse for inkludering og mangfold i videregående skole".

Mange takk for hyggelig samtale og interesse for arbeidet med mitt doktorgradsprosjekt. Jeg har vurdert «Lia» videregående skole som en interessant skole for mitt prosjekt. Jeg sender derfor denne forespørselen om å gjennomføre mitt feltarbeid ved skolen. Jeg vil her først gi en kort presentasjon av meg selv, og deretter redegjøre nærmere for hva det vil innebære for skolen å delta i mitt doktorgradsarbeid.

Min bakgrunn:

Jeg har vært tilsatt som universitetslektor ved masterprogrammet i utdanningsledelse ved Institutt for lærerutdanning og skoleutvikling, Universitet i Oslo, siden 1. juni 2004. Jeg har også vært rektor i voksenopplæringen for innvandrere og tospråklig opplæring i grunnskolen. Jeg var lærer i videregående skole fra 1994 til 1997. Min hovedfagsoppgave fra 2001 har tittelen "Minoritetsspråklige elever i videregående skole. Elevenes fortellinger om hvordan de opplever sin skolehverdag forstått i lys av sosialisering". Min overordnede problemstilling for mitt doktorgradsarbeid er:

Hvordan forstå skoleledelsens tilrettelegging for organisasjonslæring slik at videregående skoler blir best mulig i stand til å realisere målet om en inkluderende skole?

Veiledere:

Hovedveileder er førsteamanuensis Eli Ottesen ved Institutt for skoleutvikling og lærerutdanning ved Universitetet i Oslo. Biveileder er professor Joron Pihl ved Høyskolen i Oslo.

Hovedfokus i forskningsarbeidet:

Jeg vil fokusere på hvordan skoleledere og lærere forstår sitt mandat når det gjelder å realisere en inkluderende skole. Jeg vil også fokusere på hva slags type interaksjon som kan identifiseres når skolen arbeider for å realisere dette mandatet.

Hovedmålet for prosjektet er å utvikle kunnskap om skoleledelse og inkludering av mangfold i videregående skole. Jeg ønsker med mitt prosjekt og fange opp forhold som tidligere ikke er belyst og drøftet i Norge. Prosjektet har til hensikt å tjene som anvendbar kunnskap for både forsknings- og praksisfeltet.

Metodisk tilnærming og skolens forpliktelser:

Jeg vil anvende en kvalitativ tilnærming. I dette vil jeg anvende to tilnærminger.

1. Observasjon i en uke ved følger rektors aktiviteter i løpet av arbeidsdagen, samt observasjon knyttet ledelsesmøter, teammøter og eventuelt personalmøter.
2. Intervjuer som vil gjennomføres individuelt og som gruppeintervju av skolens ledelse og et utvalg av lærerne

Jeg vil presentere mitt prosjekt for skolens personale, samt oppholde meg på skolen i ca en uke før prosjektet starter opp. Hensikten med en tidlig tilstedeværelse er å gjøre meg kjent på skolen.

Forskningen følger standard etiske retningslinjer. Informasjonen vil bli anonymisert og levert informantene til gjennomlesning og kommentering.

Forventet opphold på skolen vil være fra 8. oktober 2007.

Jeg håper disse opplysningene kommer til nytte ved skolens vurdering i forhold til å ta i mot meg som doktorgradsstipendiat.

Vennlig hilsen

Fred Carlo Andersen
Stipendiat

Fred Carlo Andersen
Institutt for lærerutdanning og skoleutvikling
Sem Sælandsvei 2
Pb 1099 Blindern

Intervju med skoleledere

Informasjonsskriv

Skoleledelse i flerkulturelle videregående skoler

Jeg har vurdert X videregående skole som en interessant skole for mitt doktorgradsprosjekt. Jeg sender derfor denne forespørselen om å gjennomføre mitt feltarbeid ved skolen. Jeg vil her først gi en kort presentasjon av meg selv, og deretter redegjøre nærmere for hva det vil innebære for skolen å delta i mitt prosjekt.

Min bakgrunn:

Jeg har vært tilsatt som universitetslektor ved masterprogrammet i utdanningsledelse ved Institutt for lærerutdanning og skoleutvikling, Universitet i Oslo, siden 1. juni 2004. Jeg har også vært rektor i voksenopplæringen for innvandrere og tospråklig opplæring i grunnskolen. Jeg var lærer i videregående skole fra 1994 til 1997. Min hovedfagsoppgave fra 2001 har tittelen ”Minoritetsspråklige elever i videregående skole. Elevenes fortellinger om hvordan de opplever sin skolehverdag forstått i lys av sosialisering”.

Min overordnede problemstilling for mitt doktorgradsarbeid er:

Hvordan forstå skoleledelsens tilrettelegging for organisasjonslæring slik at videregående skoler blir best mulig i stand til å realisere målet om en inkluderende skole?

Hovedmålet for prosjektet er å utvikle kunnskap om skoleledelse og inkludering av mangfold i videregående skole.

Veiledere:

Hovedveileder er førsteamanuensis Eli Ottesen ved Institutt for skoleutvikling og lærerutdanning ved Universitetet i Oslo. Biveileder er professor Joron Pihl ved Høyskolen i Oslo.

Hovedfokus og opplysninger jeg ønsker i forskningsarbeidet:

Jeg vil fokusere på hvordan skoleledere og lærere forstår sitt mandat når det gjelder å realisere en inkluderende skole. Jeg vil også fokusere på hva slags type interaksjon som kan identifiseres når skolen arbeider for å realisere dette mandatet.

Metodisk tilnærming og skolens forpliktelser:

Jeg vil anvende en kvalitativ tilnærming. I dette vil jeg anvende to tilnærminger.

1. Observasjon i en uke ved følger rektors aktiviteter i løpet av arbeidsdagen, samt observasjon knyttet ledelsesmøter, teammøter og eventuelt personalmøter.
2. Intervjuer, individuelt og gruppeintervju av skolens ledelse og et utvalg av lærerne

Opplysningen skal anvendes som utgangspunkt for analyse og drøfting av hvordan skolen jobber i forhold til et likeverdig opplæringstilbud for minoritetsspråklige elever.

Jeg vil presentere mitt prosjekt for skolens personale, samt oppholde meg på skolen i ca en uke før prosjektet starter opp. Hensikten med en tidlig tilstedeværelse er å gjøre meg kjent på skolen.

Forskningen følger standard etiske retningslinjer. Dette innebærer at det informeres om:

- Informasjonen vil bli anonymisert og levert informantene til gjennomlesning og kommentering.
- Jeg har valgt å ikke informere om hvilke skoler jeg gjennomfører undersøkelser ved. Det er opp til den enkelte skole om de ønsker å kommunisere at den er anvendt som forskningsarena for et doktorgradsprosjekt.
- Aidentifisering: Opplysninger respondentene avgir blir oppbevart med et kodennummer, slik at opplysningene ikke direkte kan knyttes til faktiske navn.
- Opplysningene vil bli oppbevart i mine datalagrede mapper som krever innlogging med passord.
- Forventet opphold på skolen, fra 8. oktober 2007.
- Prosjektet i sin helhet er forventet å avslutte i august 2010.
- Opplysningene jeg samler inn, både i form av notater og lydopptak vil oppbevares frem til august 2012, i påvente av eventuell oppfølging. Deretter vil opplysningene slettes.
- Jeg vil understreke at deltakelsen er frivillig og at et samtykke kan trekkes tilbake på et hvilket som helst tidspunkt. Det er ikke nødvendig å oppgi begrunnelse for å gå ut av prosjektet.
- Som forsker er jeg underlagt taushetsplikt, og jeg må derfor behandle informasjonen konfidensielt.
- Prosjektet er meldt til Personvernombudet for forskning, Norsk samfunnsfaglige datatjeneste AS.
- Jeg vil rette en ny henvendelse innen august 2012 med forespørsel om å delta i en oppfølgingsstudie, dersom det skulle bli aktuelt.

Jeg samtykker med dette at jeg frivillig velger å delta i forskningsprosjektet under de ovennevnte betingelsene.

Underskrift:

Navn (blokkbokstaver):

Individual and group interviews

Theme:

Description of the school. What kind of school is this?

- How will you describe the school – what are the characteristics of the school?
- How would you describe the school's student population?
- Who are described as minority students?
- How would you describe the local context of the school, such as the quality of living, employment/unemployment, among the students' parents, socio economic conditions for parents and students?
- What are the school's basic values (e.g. visions of the school)?
- How may I recognize those values?

Theme:

Resources provided for minority students

- What kind of resources are provided for minority students?
- What is your expression regarding teaching and learning for minority students?
- How are the resources distributed, and who have the responsibility for the distribution?

Theme:

Teaching and learning for minority students – inclusive practices?

- What are the challenges regarding teaching and learning for minority students?
- What are the school's responses and strategies to these challenges?
- To what extent do you consider the responses and strategies to be effective?
- Could you say something about why/why not the responses and strategies were effective?
- Imagine that you could choose the best possible options for teaching and learning for minority students. What would be your top priorities and most preferable choices?
- What kind of cooperation does this school have with other schools or institutions regarding minority students?
- Does this school have specific tests to measure the Norwegian linguistic proficiency for minority students? If you have, what kind of tests do you use?
- Is there one among the staff, or a group of people, who has a specific responsibility regarding teaching and learning for minority students?
- Any specific measures taken regarding cooperation between school and the minority students' parents?
- Any specific measures with regard to avoid racism and discrimination at school?
- Any specific measures taken with regard to enhance the supervision of minority students and enhance the possibilities for apprenticeship?
- Any specific measures with regard to minority students with lack of elementary education from their country of origin?

Theme:

Self-assessment of the school's presuppositions for meeting the challenges with regard to minority students' teaching and learning – inclusive practices?

- To what extent do you think the school meet the challenges with regard to minority students' teaching and learning?
- What are the school's strengths and weaknesses?
- Is there anyone among staff who has specific education with regard to questions regarding teaching and learning for minority students?
- What kind of specific education do they have, and how is their competence used?
- The last school reform emphasizes the importance of handling diversity. How do you think this school is adequately responsive to the linguistic and cultural diversity?
- What makes the school inclusive?
- What do you consider to be possibilities for better practice, and what may be limitations?

Theme:

Cooperation with other institutions

- When there is something that you think is challenging regarding teaching and learning for minority students, who do you talk to or confer with?
- Give one or more examples of what you considered to be challenges with regard to minority students' teaching and learning.
- Who/which institution(-s) did you cooperate with?
- How did you manage to meet the challenges?
- What made you succeed, eventually not succeed?

Fred Carlo Andersen
Institutt for lærerutdanning og skoleutvikling
Universitetet i Oslo
Postboks 1099 Blindern
0317 OSLO

Vår dato: 04.09.2007

Vår ref :17165 / 2 / KH

Deres dato:

Deres ref:

KVITTERING PÅ MELDING OM BEHANDLING AV PERSONOPPLYSNINGER

Vi viser til melding om behandling av personopplysninger, mottatt 29.06.2007. All nødvendig informasjon om prosjektet forelå i sin helhet 27.08.2007. Meldingen gjelder prosjektet:

<i>17165</i>	<i>Leadership in multicultural upper secondary schools</i>
<i>Behandlingsansvarlig</i>	<i>Universitetet i Oslo, ved institusjonens øverste leder</i>
<i>Daglig ansvarlig</i>	<i>Fred Carlo Andersen</i>

Personvernombudet har vurdert prosjektet og finner at behandlingen av personopplysninger er meldepliktig i henhold til personopplysningsloven § 31. Behandlingen tilfredsstillter kravene i personopplysningsloven.

Personvernombudets vurdering forutsetter at prosjektet gjennomføres i tråd med opplysningene gitt i meldeskjemaet, korrespondanse med ombudet, eventuelle kommentarer samt personopplysningsloven/-helseregisterloven med forskrifter. Behandlingen av personopplysninger kan settes i gang.

Det gjøres oppmerksom på at det skal gis ny melding dersom behandlingen endres i forhold til de opplysninger som ligger til grunn for personvernombudets vurdering. Endringsmeldinger gis via et eget skjema, http://www.nsd.uib.no/personvern/melding/pvo_endringsskjema.cfm. Det skal også gis melding etter tre år dersom prosjektet fortsatt pågår. Meldinger skal skje skriftlig til ombudet.

Personvernombudet har lagt ut opplysninger om prosjektet i en offentlig database, <http://www.nsd.uib.no/personvern/register/>

Personvernombudet vil ved prosjektets avslutning, 08.08.2012, rette en henvendelse angående status for behandlingen av personopplysninger.

Vennlig hilsen

Bjørn Henrichsen

Kjersti Håvardstun

Kontaktperson: Kjersti Håvardstun tlf: 55 58 29 53
Vedlegg: Prosjektvurdering



Personvernombudet for forskning

Prosjektvurdering - Kommentar

17165

Personvernombudet forutsetter at hele utvalget informeres tilsvarende informasjonsskrivet til rektor. Vi finner informasjonsskrivet til utvalget tilfredsstillende forutsatt at følgende opplysninger presiseres:

- at begrunnelse for å gå ut av prosjektet ikke trenger oppgis
- at det vil bli rettet en ny henvendelse innen august 2012 med forespørsel om å delta i en oppfølgingsstudie, dersom dette blir aktuelt

Ombudet ber om at revidert informasjonsskriv ettersendes for gjennomlesing.

Vi forstår det slik at det innhentes direkte personidentifiserbare opplysninger om navn.

Det forutsettes at de ansatte ikke uttaler seg om enkeltelever, og at taushetsplikten ikke er til hinder. Ombudet anbefaler at prosjektleder presiserer dette for informantene før intervju og observasjon.

Enkelt personer vil ikke kunne identifiseres i avhandlingen/publikasjoner.

Prosjektsslutt er 08.10.2010. Datamaterialet oppbevares for øvrig i ytterligere 2 år, i påvente av å gjennomføre en oppfølgingsstudie. Utvalget samtykker til oppbevaringen. Dersom oppfølgingsstudien ikke realiseres, slettes opplysninger og opptak senest 08.10.2012.

En eventuell oppfølgingsstudie må meldes ombudet i god tid og nødvendige tillatelser innhentes.