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The effect of the transactional leadership to perpetuate racism when managing and developing Learning in a H.E institution in Wales: An ethnographic investigation.

While British universities tend to be meritocratic and racist-free, there is an apparent under-representation of BAME academics in senior positions. (Guardian, 2019) the researchers argued that The BAME academics felt unsupported and stopped in their careers, while Some felt actively discouraged from applying for promotion by department heads. While Osho (2018) claimed that greater scrutiny experienced by black academics was responsible for their lack of success when applying for promotion. (Society, 2018)

I conducted an organisational auto-ethnography. Despite the autoethnography is a qualitative research method used to analyse people's lives *Bochner, A. P., & Ellis, C. (2006)*, the organisational autoethnography prime focus is to illuminate the relationship between the individual and the organization. Boyle and Parry (2007) *Herrmann, A. (2017)* suggests the organizational AE can occur within at least three contexts which are AE within Higher Education organizations, AE within 'previous/other life' organizations, AE, as complete member research in other organizations. In this case, I connected my experiences as a BAME female educator teaching French to Higher Education (HE) students in the UK, with theories of discursive paradigm and theoretical strategies. They were used by the Department of Modern Languages to perpetuate racism and discrimination against BAME female academics and to hinder their career advancement into a leadership role. Some advantages of autoethnography are that they give access to learners' words and provide rich data (Pavlenko, 2002, 2007).

The qualitative study approach employed an organisational autoethnography set of reflexive experiences, observations and diaries notes, I recalled vignettes, and I used the first person to show my positionality. In addition, the institution's name was anonymized, so this auto-ethnography combines with BERA guidelines. (BERA, 2011)

This report aims to answer these research questions:

- What is the current type of leadership applied in our organization?
- What strategy model is used to develop learning in our department?

❑ What theories could enhance the development of learning in our organization?

By analyzing and comparing the models and theories used by the Language for All department at the modern language school of Magic University. It will also clarify how our organization's learning should have improved and how our institutions could have changed their learning culture. The purpose of this study is to illuminate and inform organizational practices and the potential effect of change. *Herrmann, A. (2017)*

The finding shows that the LFA department used the one loop model to dictate his views and make a decision. (Senge, P. 1990),

Secondly, all staff members did not share the university's vision,

Thirdly, the dialogue and teamwork within the group of LFA teachers were not encouraged.

Fourth, the pattern of connection was not implemented inside the LFA team. *Argyris, C. (2002).*

Fifth, the LFA department's organization image was a mixture of a dominant machine, political organization. (Morgan, G. 1998)

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Iva Capova

Feeding for studying. The role of free school lunches in the strategies of primary schooling in contemporary rural India.

The aim of this paper is to examine how the free cooked school lunch contributes to the democratising of the access to education and how it influences and challenges the moral and social order in rural India. In order to increase the enrolment of children in schools and their attendance on a regular basis, but also to address the massive problem of child undernourishment, the central Government of India launched, alongside with the universalisation of free primary education for all children (from 2000s onward), the program of free lunches in primary schools. Since then, the so called Mid-Day Meal (MDM) Scheme became presumably the world's largest school free feeding programme with more than one hundred million children benefiting every day from the cooked free lunches. This contribution is based on the ethnographic research situated in very poor areas in rural India. The twelve months fieldwork study was composed of daily participant observations in four government primary schools, inside families and interviews with primary schoolteachers, cooks, parents and children.

Findings:

The free lunch is a very important incentive for parents to send their children regularly to school. Especially the very impoverished families emphasize its role in ensuring at least one full meal per day for their children. Recently, the school attendance got strengthen particularly within the girls, who were previously often withdrawn from school especially in order to maintain a household and fulfil younger siblings care responsibilities during their parents' absence for work. The girls are coming nowadays more often to school, bringing over their under school age siblings, so that both can benefit from the school lunch. Most of the teachers are aware of the importance of the MDM program in addressing locally the problem of children malnutrition. However, they also complain about children supposedly coming to school « not for studies, but only for the food ». Using the MDM as a tool of retaining children at school for the whole teaching time, some schools distribute parts of the meal (e.g. boiled eggs) only in the end of the last class to make sure that children don't leave the school just after the lunchtime. Finally, the school lunch is an integral part of values deliberately promoted by school and as such it contributes to educate children outside the teaching classes. For example, regardless of their caste, children, are brought to sit and eat together the same food prepared by the same cooks, which is a practice challenging the caste based social order.

Contribution to education/ethnography:

While some quantitative research based studies show the increasing numbers of children benefiting from the MDM program, there is a lack of ethnographic research on the topic. The paper seeks to help in filling this gap. The ethnography shall enable us to understand how the program is reflected in family attitudes towards schooling, how it is running on the daily basis at schools, and how it is being integrated in the existing moral values promoted by the schools and contributing to create new ones.

Roser Girós Calpe, Bertran Tarrés, Ibrahima Traoré

Reciprocities in a collaborative research. The political dimension of an ethnography in the construction of Mandé diaspora in Catalonia

This methodological paper analyses some forms of reciprocity in a collaborative ethnography about the construction of girls' and parents' identities in a diasporic position. Our data emerges from a two-year ethnographical fieldwork conducted within homes and transnational educational spaces of three migrated communities in Catalonia.

This paper focuses on the analysis of 14 months collaboration with the manding local community. Most of the Guinean and Malian families observe the literacy in their mother-tongue through N'ko alphabet as a cultural affirmation and as an essential skill in their children's holistic education. This is the reason why they have set a N'ko community-based school in their migratory context. The research fieldwork period encompasses the significant move of the school from its beginnings at the teacher's home living-room into a public classroom in a public community facility, a socio-cultural centre.

Findings:

The paper analyses the motivations of Manding association members to participate in a collaborative ethnography, going beyond the goals that were originally defined in the research. The acceptance of the ethnographer's presence in their domestic and social circles, indicates how ethnography takes part of the micropolitical process to establish the Nko movement in the city, countering other alternatives of west-African identity constructed through the koranic-school transmission.

N'ko is not just the alphabet of a language without literacy. It also implies the transcription of a set of Mandé's indigenous knowledge (history, collective memories of Grilloux, pharmacology, geography,...), which had been devaluated in the modernisation project of Guinean French colonial school (Amselle, 1997, Oyler, 2001).

Since its foundation in 1949, this movement aims at contesting African People minorisation currently enacted through the remaining colonial structures, and the Arab symbolic domination in the Muslim religious field.

Therefore, this study reveals the strong postcolonial stand that sustains the association members decision to get involved in the research. This proposal directly influences meanings and ways in which ethnography has been conducted inside the collaborative partnership.

Contribution to education/ethnography:

This study of the diaspora differs from methodological nationalism (Glick Shidler, 2002) and embraces a transnational understanding of new educational spaces, such as community – based schools.

The paper provides a reflection on how collaborative research adopts a political dimension when it is inserted in its stakeholders' agenda. Research has contributed to create the opportunities for the construction and negotiation of the group's migrant capital (Erel, 2011), in improving Nko-school viability and disseminating its services among the local population. It has internationalised the movement and linked it to a network of prestigious intellectual and institutional agents, like the university and the public administration.

On the other hand, this process reveals the agency of Guinean and Malian families in their capacity to organise the transmission of the community's cultural wealth (Yosso, 2005), challenging a situation of double disempowerment: the hegemonic narratives of African history (Wolf, 2005), and their current disadvantageous position in the migratory context (due to legal status, and subjection to racialisation).

Jana Obrovská, Petr Svojanovský, Kateřina Vlčková

Looking for Balance between Individuality and Homogeneity: Ethnography of Pre-service Teachers Learning to Work with Student Diversity

Purpose of paper

Classrooms in rather homogeneous post-socialist countries have become more diverse as the number of pupils with special education needs and disabilities (SEND) have increased. Furthermore, differences among students spring from other diverse individual needs based on academic strengths, interests, learning profiles, readiness, etc. This can represent a challenge for teachers who express frustration with attempting to successfully deal with student diversity (Tomlinson, et al., 1998). Working with this diversity may require specific skills of pre-service teachers (e.g., differentiated instruction, Smale-Jacobse et. al, 2019) which can be developed during their practicum, often considered a key element of teacher education (e.g., Korthagen et al., 2001). The goal of this substantive paper is to explore how pre-service teachers tackle student diversity during their practicum and how this is facilitated by their participation in university courses. The paper draws on a large data corpus composed of 120 observed lessons among eight student-teachers teaching directly in three lower-secondary schools, 90 audio recordings of post-lesson interviews between student-teachers and their six mentors, and 30 semi-structured interviews conducted with pre-service teachers and their mentors. Further data from four general education courses at a university includes the participant observations of 40 on-campus lessons as well as 24 entries in reflective diaries of their practicum experiences and 27 other tasks submitted in seminars.

Findings

Pre-service teachers' beliefs and practices related to their practicum at lower-secondary schools are mainly focused on students with SEND or students without formalized support measures who are "conspicuous" in terms of their degree of disruption, talent or pace, etc. For these students, pre-service teachers often use elaborated strategies. As a result, responding to the individual needs of "average" students is usually suppressed. Relatedly, pre-service teachers lack competence in using different grouping strategies (enabling attendance to the individual needs of all students) as well as confidence in extracting potential from situations of individualization for teaching the whole class. This could be interlinked with university curricula where pre-service teachers learn about teaching strategies for underachievers or overachievers; thus, in terms of differentiated instruction, these two groups are separated, and students who are "in the middle" remain left behind.

Contribution to education/ethnography

While short-term quantitative research on pre-service teacher attitudes and beliefs on diversity prevail (Sleeter & Owuor, 2011), ethnographic research triangulating diverse data on their practices in heterogeneous classrooms is scarce. Furthermore, the paper expands the field of teacher education ethnography as it interconnects data from different settings. Previous studies confining their focus mainly to the university setting (Mills & Ballantyne, 2016) did not triangulate diverse data collected across different settings with the same rigour (Obrovská & Tůma, 2020) and relied heavily on self-reported data from pre-service

teachers. In exploring the ways in which pre-service teachers dealing with diversity during their practicum is facilitated by their participation in university courses, we are inspired by multi-sited ethnography (Marcus, 1995), which has not often been utilized in educational research (Pierides, 2010).

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Kitti Baracsi

Collaborative Ethnographies with School Communities: Urban Conflicts and Situated Learning

Purpose of paper

The paper analyses two research projects and through this a 3 years long experimental research practice to draw some conclusions on collaborative ethnographies carried out with school communities, with a focus on urban conflicts.

The first one: *Fare rione, fare scuola* (Making neighbourhood, making school) was a collaborative research and educational project implemented in Barra, a periphery of Naples, Italy in 2018. It aimed both at situating school knowledge in its context and at the same time implement ethnographic research with the children about the neighbourhood's knowledge. The research involved observation, interviews, collective mapping, theatre, film and stop motion, among other methods and was implemented in a collaboration of children, teachers, an educational ethnographer, geographers and artists.

The other case study is the *Albayzín, patrimonio humano* (Albayzín, human heritage) project, a long term ethnographic research with children of an elementary school in Granada, about their neighbourhood, since 2018. The main focus of the research is on questioning the notion of 'heritage' in a neighbourhood that faces gentrification and touristification and looking for the experiences of people who habit and transit it, exploring and analysing its transformation and the conflicts it implies. At the same time, it looks into how children experience and produce urban space. The project is part of a learning communities project and involves children, families, teachers, volunteers, among them a visual anthropologist, educational ethnographers and artists. It works with a wide variety of methods and formats, photo, video, interviews, collective mapping, modelling, game planning, cartoons, rap and so forth.

Both of these experiences come from ethnographic research projects which at the same time form part of educational initiatives that have a situated approach.

Findings:

The paper offers an analysis of these two research experiences and of how neighbourhood-focused ethnographic research that *involve* school communities, contrast and reflect on the conflicts in and beyond the school. It analyses the role of multimodal research in creating new narrative spaces, through which these conflicts can be narrated by the children. However, it also questions, to what extent these kinds of initiatives can preserve a critical approach and address inequalities within and beyond the research. It questions the boundaries between ethnographic research and educational interventions, as well as neighbourhood 'activism'.

To do so, the paper brings in situated pedagogies (and through this, critical geographies), that incorporate the particularity of a place in understanding and combating structures of oppression (Gruenewald 2003, Kitchens 2009). The paper connects these concepts to the lessons learned from the two case studies, reflecting both on the role of collaborative ethnographers and of schools, as well as their collaborations, in addressing local urban conflicts.

Contribution to education/ethnography:

The paper aims to show how neighbourhood-focused multimodal collaborative ethnographies around schools transgress methodological and conceptual limits and what can we learn from this for our ethnographic praxis.

Chloé Pellegrini

Arabic and French teaching in state primary schools in Morocco: knowledge construction and 'identity literacy'

Purpose of paper

Substantive paper.

After the end of the French protectorate (1912-1956), Morocco implemented the gradual Arabisation of the state education system. Arabic has become the main language of primary and secondary school instruction. Besides, French, the ex-colonial language, is taught as a second language and has remained highly prevalent in higher education and for qualified positions on the national job market (Boutieri 2016, Pellegrini 2020).

This paper focuses on the teaching of both languages in Moroccan state primary schools. It compares how each language is constructed in teaching practices in classrooms: how is it taught and which literacy skills are valued? How and what knowledge is constructed and valued? Which relationships to the world, to the self and the other are developed in the teaching of each language?

These questions were addressed through extensive periods of fieldwork over three school years (2015-2016; 2016-2017; 2017-2018) in three primary schools in three different locations: Marrakesh; a town in the Central Atlas mountains; and a third smaller town in a lowland area near the Atlantic ocean¹. In each of them, I conducted participant observation in classrooms, playgrounds, teachers' rooms and administrative buildings. I also conducted formal and informal interviews with teachers and with some pupils and their parents, as well as with headmasters, inspectors and officials from local education administrations. I was given the opportunity to stay with families and to spend time and interact with their children during playtime and homework.

Findings:

Fieldwork has revealed how greatly the approach to literacy in Moroccan state schools differs from the internationally recognised notion of literacy (PIRLS 2016) that mainly stresses a pragmatic approach to reading and writing in relation with communication and social skills.

This paper brings forward the concept of 'identity literacy' to describe the teaching of both Arabic and French. Regarding Arabic, pupils are taught to engage with reading and writing in ways in which they are trained to celebrate the nation, Islam and a unified Moroccan-Arab-Muslim identity (Pellegrini 2020). Regarding French, the focus on classics from France, grammar and stylistics seals the language itself in a world of reference so distant from Moroccan children's environment that it becomes an alien world to which they are not really given access. In both languages, pupils are not invited to appropriate the language itself as a medium for understanding, thinking and speaking the world, the self and the other.

¹ The names of these 2 quite small towns are not disclosed in order to protect the anonymity of the schools and the people with whom I have been working.

Contribution to education/ethnography:

This paper provides an insight into teaching practices and knowledge and literacy constructions in Moroccan state school classrooms where very little ethnographic work has been conducted.

Moreover, through the concept of 'identity literacy', it contributes to multiple literacy studies in continuity with Brian Street's pioneer work (1984; 1993) and his distinction between *Maktab* (i.e. Qur'anic school) literacy and commercial literacy in village schools in Iran.

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David Pérez Castejón

Mutual transformational dialogues in teacher education: from the lenses of normality to social justice in inclusive education

Inclusive education implies an ethical project closely linked to the concepts of social justice, participation and equity (Branson, 2010; Liasidou, 2015). Despite the importance reflected in the 2030 Sustainable Development Agenda (UN 2016) for an inclusive and equitable quality education, many of the educational reforms implemented in different countries have not been effective (Branson, 2010), contributing in some cases to the maintenance and reproduction of situations of exclusion and discrimination (Tomlinson, 2012). Teachers' beliefs or attitudes are considered in this sense as a key aspect in the success of inclusive education (Ritter et al., 2019). However, the discourse or way of interpreting inclusion seems determined by the way of understanding a social justice concept characterized by its complexity (Gewirtz, 2002). In a context in which beliefs and values of future teachers acquire special relevance, Initial Teacher Education (ITE) could be failing to address this question.

The ethnographic research presented is intended to explore:

- (1) the perspectives, beliefs and lived experiences of future SEN teachers or specialist teachers in ITE when faced with issues of social justice and inclusive education.
- (2) the influence of the context and the different interactions between the ethnographer and research participants in the research process.

The fieldwork has implied, on the part of the ethnographer, the participant observation and immersion in the formative life experience of a group of 27 future teachers throughout their training as future specialist teachers in an optional subject in the fourth year of their undergraduate studies. The course included activities such as debates, resolution of dilemmas, individual and collective reflections and real practical experiences with pupils.

The sources of information collection were researcher's fieldnotes, interviews, discussion groups and the analysis of documents. Data analysis uses Grounded Theory as a method.

Findings:

The results show a positioning of the future specialist teacher towards inclusive education close to an individual perspective of the concept of social justice (Artiles, Harris-Murri, Rostenberg, 2006) mediated by the ideology of normality and the neoliberal principles of market demands (Norwich, 2008; Slee, 2012). Future teachers identify injustices but not

how to cope with them through non-discriminatory ways, even justifying an inclusive education that excludes and an equity that implies a provision of resources that can perpetuate and reproduce situations of discrimination and marginalization (Liasidou, 2015).

The introspective task of the ethnographer and research participants during the research, the doubts and questions that arise and the influence of the interactions and contexts in their transformation enriches the ethnographic work. The need to rethink ITE and teaching and learning processes with the appropriate “equity lenses” (Burke and Whitty, 2018) is significant. ITE can be the setting from which to initiate a collaborative deconstruction process of the concept of social justice issues (Burke and Whitty, 2018) through research, theory and practice (Burke, 2012).

Contribution to education/ethnography:

The research presented shows the importance of ITE in achieving a more just and non-discriminatory society in which values such as social justice can be central in education. Research results can help legislators, teachers and future researchers to improve ITE programmes. Contributing to greater social justice requires rethinking education and ITE as spaces from which to achieve educational change and social transformation.

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Todd John Wallenius

Nepal's New Rich: Class, Differentiation, and Elite Education in Contemporary Kathmandu

This chapter explores the changing dynamics of caste and class operating in and through elite private schools in contemporary Kathmandu. Long-standing academic perspectives have held that caste and class-based privileges in Nepal are affirmed and extended through elite education. However, dramatic developments in recent decades, including a massive influx of foreign aid, growing urban labor and remittance economy, and substantial infusion of tourist dollars, have led to a significant amount of cash 'floating around' in Kathmandu. I argue that this highly monetized economy has reshaped Kathmandu's socio-economic landscape through the formation of a 'New Rich'—wealthy families with diverse ethnic backgrounds for whom elite education plays an important role in self-construction. Through ethnographic methods, this chapter presents empirical evidence of the shifting demographics, social strategies, and consumer values of 'Nepal's New Rich' as performed within a privileged school environment. Drawing on the unique position of a teacher-cum-ethnographer, I explore how elite schools, through an international education paradigm and culture of commodification, are creating new spaces of ethnicity for historically marginalized families. Furthermore, I examine the ways elite schools harness international branding within a global education market as key sources of power for solidifying social status in Kathmandu. By shedding light on the ongoing transformations of caste and class among elite private schools in Nepal, this chapter aims to contribute to a growing body of literature on the anthropology of education in Nepal, and South Asian studies more generally.