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Title: Exploring the capacity of human rights based actions in cultivating intercultural values in the Irish primary school.

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Word Count: 21,905

Certification Page

Declaration 1

I, Joshua Jacob, declare that to the best of my knowledge and belief, this dissertation is my own work, all sources have been properly acknowledged, and the dissertation contains no plagiarism.

Joshua Jacob

Declaration 2

I, Joshua Jacob, declare that the contents of this dissertation has not been substantially or is concurrently being used to meet the requirements for the award of an acedemic qualification.

Joshua Jacob

Acknowledgements

I would like to thank everyone who has assisted me during the writing of this dissertation. I would like to specifically thank the following people for their help, support and guidance.

1. Fintan McCutheon for his guidance from beginning to end.
2. The school leaders I have interviewed for their co-operation and generosity.
3. My friends and family for their continued support.
4. Barbara and Rory for their inspired teaching and assistance in beginning my research journey.

Abstract

As Ireland's population continues to become more diverse, it is essential that we analyse the policies adopted to help encourage harmony in our society. This is especially pertinent for our schools which mirror this diversifying society. Interculturalism is a key theory adopted within Ireland to help encourage this harmony along with other positive societal values such as dialogue, equality and a celebration of diversity. Human rights education can be defined as children learning about and practicing the values associated with human rights. Knowledge of human rights issues and the implementation of human rights education in schools have long been associated with quality intercultural practice. This study reports the perspectives of 5 school leaders whose schools are examples of best practice in the areas of interculturalism and human rights based learning. These schools differ in terms of denomination, size and setting but share common qualities relating to both intercultural and human rights education. The school leaders give their opinions on the capacity of human rights based actions to help cultivate intercultural values within their respective school settings. They give biographical information on their own schools 'journey' to best practice in relation to interculturalism and human rights education with emphasis on action based initiatives. The implications of these views are critically analysed in relation to the relevant literature within the area. The school leaders' views along with the relevant literature allow the author to conclude that human rights based actions have a strong part to play in the development of intercultural values within a school. Recommendations stemming from this research in an increased emphasis on action initiatives within the primary school, more continuous professional development within the areas of human rights and interculturalism for teachers and school leaders and greater scope to be included in the curriculum for the teaching of human rights and interculturalism.

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Glossary of Terms

DES-Department of Education and Skills

ICE-Intercultural Education

ISCPR-International Covenant on Civil and Political Rights

GMGY-Goodness Me Goodness You

HRE-Human Rights Education

NCCA-National Council for Curriculum and Assessment

NCSL-National College for School Leadership

OECD-Organisation for Economic Co-operation and Development

UNCROC-United Nations Convention of the Rights of a Child

UNESCO-United Nations Educational, Scientific and Cultural Organisation

UDHR-United National Declaration of Human Rights

Chapter 1

1.1-Introduction

The primary purpose of this research project is to add to and diversify the wealth of material highlighting the importance of Human Rights Education within the Irish primary school setting. Human rights education or HRE can be described as education in, for and about human rights (Flowers, 2004). Numerous educationalists have attested to the importance of developing knowledge of human rights within the educational context (Waldron et al. 2011, Osler and Starkey 2006, Ó Cuanachain, 2004). Some of the many benefits of teaching HRE and adopting a HRE philosophy within a school setting include increased dialogue of human rights themed issues, positive citizenship, the celebration of diversity and the cultivation of ant-discriminatory values (McCutcheon 2010, Hudson, 2005, Flowers, 2004).

This research sets itself the task of exploring the effects of introducing HRE into the Irish primary school system. Currently, we are witnessing a period of dramatic diversification of Irish society (Central Statistics Office, 2011, 2006, 2002). In response to this dramatic diversification, the Irish government has adopted a policy of interculturalism to help encourage a diverse yet harmonious society (Department of Education and Skills, 2010). Interculturalism can be defined by a clear intent to encourage communication across different ethnic groups in a singular society (Emerson 2011, Gundara and Portera, 2008, Powel and Sze 2004). In the context of education, the Irish government has published guidelines designed to help cultivate intercultural education or ICE within Irish schools (NCCA, 2006).

Within my own teaching experience in highly diverse primary school settings, I have observed a capacity for HRE to help cultivate the values associated with interculturalism. More specifically, I have observed how action initiatives rooted in human rights themes have had great success in nurturing intercultural values within the schools that I have worked in. These observations have been mirrored in numerous case studies I have read both at undergraduate and postgraduate level (McCutcheon 2010, Hudson, 2005, Ó Cuanachain,

2004). It was clear that I wished to explore this relationship between human rights based action and intercultural values further.

In terms of searching for a measurable research question, I have adopted the lens of school leadership and best practice for those leadership positions within schools. By adopting the lens of school leadership I hope to greater understand the relationship between HRE, action-based initiatives and the cultivation of intercultural values through the views and experiences of school leaders with an expertise within the area. These school leaders define their own settings as areas of exemplary intercultural practice. I hope to engage in a critical analysis of their own definitions of best practice in these areas and formulate findings based upon the data and the relevant literature. Hence, I have posed my research question as follows:

> *How do school leaders view the role of human rights-based action initiatives in fostering intercultural values in the Irish primary school setting?*

In answering this question, the primary literature within the relevant areas will be sourced and analysed. This analysis will form the basis of the literature review or Chapter 2. The primary areas of focus within Chapter 2 will include human rights and human rights education, interculturalism and intercultural values, the primary models of educational leadership and the notion of action in the educational context. Chapter 3 gives an account of the research methodologies chosen, the data collection tools utilised, the sample sourced and the ethical implications within the research. Chapter 4 provides an analysis of the data collection process and gives recommendations based upon these findings. Chapter 5 concludes the research project restating the research question and reiterating the main findings within the research.

Chapter 2

2.1 Introduction

The purpose of this section of the research is to explore what current educational research states is the school leader's potential of utilising human rights based actions to cultivate intercultural values within the Irish primary school setting. In order to achieve this, a critical analysis of the literature relating to interculturalism, human rights education and educational leadership will be completed drawing links between these three strands. Interculturalism will first be defined, grounded in the Irish context and a selection of core values will be extrapolated from the literature. These values will then be assessed in terms of their relationship with human rights education and an assessment will be made on the theoretical links between HRE and ICE.

The major educational leadership models will then be introduced and assessed in terms of their capacity for success in the intercultural context. An analysis of philosophical nature of action in the educational context and how this relates to the philosophies of interculturalism and HRE will also be included. The capacity for nurturing action within the major educational leadership models will also be explored. Finally, the literature review will conclude with the analysis of two case studies which have explored the capacity of human rights based actions to cultivate changes within the school environment in the Irish context. References will be made to key authors in each section of the literature review.

2.2 Interculturalism: Origins and Theoretical Underpinnings

The aim of this section is to supply a clear definition for interculturalism and to identify the key values associated with it. First, background will be provided into the context in which intercultural policy was first introduced. The theoretical underpinnings of intercultural education or ICE will then be analysed and contrasted with other policies. Finally, a set of

intercultural values will be sourced from the key literature giving reference to the Irish primary school context.

Interculturalism is defined by a clear intent to encourage communication across different ethnic groups in a singular society (Emerson 2011, Powel and Sze 2004). It is just of one many viewpoints of maintaining harmony within a multi-ethnic setting. It contrasts policies such as multiculturalism which encourages a respect and tolerance of differing ethnicities but does not emphasise communication as its primary purpose (Irwin, 2009). Interculturalism is often viewed as a method of preventing racism and prejudice against other societies. (Meer and Modood, 2012, Irwin, 2009, Gundara and Portera, 2008, UNESCO, 2007)

Prior to the introduction of intercultural policy within the Irish context it was abundantly clear that a period of great social change was taking place. Levels of immigration to the Republic of Ireland had increased dramatically (Central Statistics Office, 2002). These increased levels of immigration were also mirrored in increased application for asylum seekers and increased acceptances of work permits from non-EU nations (Department of Health and Education 2002, CSO, 2002). These occurrences of economic migration and asylum seeking could be charted to the economic prosperity experienced in Ireland at this time. (Irwin, 2009, Devine 2005)

Research has shown us that attitudes towards immigration and the changing face of Irish society were met with many conservations over possible negative effects (Byrne et al., 2010) Concerns over possible social problems such as segregation, concentration of poverty, inequality of education systems, etc. were voiced both politically and in educational research (Clotfelter, 2001). Studies taking places in the EU sector revealed that 13% of Irish society harboured a negative view of immigrants and their culture whilst other also held prejudices against those who were seeking asylum status in Ireland (Hartung, 2000)

It is widely viewed that interculturalism originated in Western Europe in countries such as the Netherlands, Sweden and West Germany (Meer and Modood 2012, Gundara and Portera, 2008). Here there was a contrasting dialogue forming against the more established ideals of multiculturalism which had been popularised in the UK and USA (Meer and Modood, 2012). Today, ICE is becoming more prevalent both in Western Europe in nations such as the Republic of Ireland, Germany, the Netherlands and Greece and in North America in the USA and Canada. (Gundara and Portera, 2008)

2.3 Intercultural Education: Identifying Core Values

When focusing upon the key features of intercultural education, we can look to the *Intercultural Education Strategy 2010-2015* published by the Department of Education and Skills as a guide for how interculturalism and intercultural values are viewed in an Irish context. This document offers two definitions for intercultural education in the Irish context:

> *1. It is education which respects, celebrates and recognises the normality of diversity in all areas of human life. It sensitises the learner to the idea that humans have naturally developed a range of different ways of life, customs and worldviews, and that this breadth of human life enriches all of us.*
>
> *2. It is education, which promotes equality and human rights, challenges unfair discrimination, and promotes the values upon which equality is built.* (Department of Education and Skills, 2010, p. 5)

When analysing these definitions, three distinct values emerge that are inexplicitly linked to the cultivation of intercultural education and an intercultural society. These are a celebration of diversity within the community, an emphasis on dialogue and communication and knowledge of human rights and understanding of equality.

Numerous authors have cited communication and dialogue as a key element of interculturalism (Meer and Modood, 2012, Irwin 2009, Gundara and Portera, 2008, Woods et al. 2006). Woods surmises that interculturalism acts as a method of facilitating dialogue

between different sectors of society in order to help produce harmony (2006). Woods cites the openness of communication within interculturalism to be its defining factor in contrast to multiculturalism (2006). Whilst multiculturalism concerns itself with recognition and tolerance of differing identities and cultures, interculturalism focuses upon openness between these cultures as a method of developing a harmonious society (Gundara and Portera, 2008, Woods et al. 2006). Theorists propose that the potential product of this form education is an end to perceived inequalities in education that may exist in a multicultural society (Meer and Modood, 2012, Gundara and Portera, 2008, Woods et al. 2006). Although numerous theorists argue that this emphasis on dialogue is not unique to interculturalism and is, in fact, also embedded within multicultural theories (Meer and Modood 2012, Modood 2007a, Kymlicka 1995, Tully 1995) it is undeniable that communication is the foundation of intercultural theory and one of its key values.

It is clear that the emphasis on a celebration of diversity in society within The *Intercultural Education Strategy 2010-2015* is mirrored within intercultural literature being produced today. Indeed, almost every definition of interculturalism or ICE in the Irish context contains some mention of celebrating diversity within society (DES, 2010, NCCA, 2006, DES, 1998). In the Irish educational context, O'Loingsigh states that, to achieve true intercultural practice, an environment needs to be fostered in which all cultural differences are celebrated and respected (2001). It is important to note that within the intercultural paradigm this value of acceptance is often viewed as a product of communication and dialogue (Irwin, 2009, Woods et al. 2006). Anti-racist education is also often associated within the paradigm of intercultural education (Irwin, 2009). Within its own *Intercultural Guidelines for Primary Schools,* the NCCA suggests the development of anti-racist policies and the inclusion of anti-racist resources and materials into the teaching in the classroom (2006). Indeed, UNESCO notes the importance of learning to live together as one of the foundational elements of ICE (2007).

Finally, it also is important to note the value of human rights literacy within the paradigm of interculturalism. Numerous examples of ICE guidelines and curricula published both in the Irish and international context attest to the link between HRE and ICE (DES, 2010, UNESCO, 2007, NCCA, 2005, DES, 1998). All of these sources emphasise that HRE and citizenship education are essential elements of ICE. It is clear in the literature that knowledge of human rights and citizenship education is seen as a path towards becoming active in a diverse society (UNESCO, 2007, Hudson, 2005, Ó Cuanachain, 2004). In this way we can see how human rights-based learning directly influences the individual capacity for developing intercultural values.

We can surmise that interculturalism is the policy currently adopted in the Irish context to help cultivate a harmonious society within an ever-diversifying population (DES, 2010, NCCA, 2006). Interculturalism's core values centre upon an acceptance and celebration of diversity, an emphasis on dialogue and a knowledge of equality and human rights within society (Gundara and Portera, 2008, Woods et al. 2006). There are numerous examples of these values in Irish educational documents and curricula which reference key documents both from a European and International context (DES, 2010, UNESCO, 2007)

2.5 Human Rights Education: A Theoretical Approach

The aim of this section is to give a brief introduction to human rights education or HRE and explore the links between HRE and the cultivation of intercultural values. First, the theoretical underpinnings of HRE will be explored giving reference to the origins of HRE in several key documents. A brief outline will then be given of HRE in the Irish context with key references to educational documents and curricula. Finally, the literature relating to HRE and the cultivation of intercultural values will be explored from a theoretical perspective.

Human rights education or HRE can be described as education in, for and about human rights (Waldron et al. 2011). HRE can be segmented into four distinct elements (Flowers, 2004).

These elements include grounding in the principles of human rights treaties, the use methods which reflect the principles of respect for cultural diversity and the use of skills as well as knowledge that involve action at an individual, local or global level. HRE's origins can be traced back to two seminal HRE documents; the Universal Declaration of Human Rights or UDHR and the United Nations Conventions of the Rights of a Child or UNCROC. Both of these documents explicitly outline the importance of providing an education in the themes of human rights as a means of developing the individual so that they may become a positive member of society (Waldron et al. 2011, Baxi, 1994).

HRE also can be viewed as being strongly influenced by the work of Freire in terms of his theory of liberation education (1994) Liberation education is designed to enrich the individual and allow them to flourish in their adulthood (1994). Clear links emerge between HRE and liberation education in the areas of engaging with society and empowering the individual (Lohrensheit, 2006). In this way human rights are viewed as an instrument of empowerment and liberation which share the aspirations of Freire's liberation education (1994). Freire's also emphasises dialogue as key factor within his quality education. Freire highlights this dialogue as a key element of his problem posing pedagogy (1994). Freire views passive education as oppressive and encourages dialogue and action to stimulate personal growth. Similarly, Dewey emphasised the importance of the individual and the child-centred curriculum (Hildebrand, 2008). Dewey also emphasised dialogue as a means of education rather than passive activities (Dewey, 1916) This emphasis on individual flourishing, positive societal impact, and an importance of centralising learning around the child are prevalent in the writings of numerous human rights educationalists (Waldron et al. 2011, Osler and Starkey 2005, Flowers, 2004).

Outside of classroom pedagogy it is also important to view the notion of the democratic school as highly pertinent to HRE (Flowers, 2004). When analysing the term democratic

school, many key authors rely on the philosophical works of Dewey for explanation. Dewey highlighted two areas of democracy that are particularly pertinent to the school setting (Dewey, 1916) Area one can be defined as the strong levels of commonality amongst members of society (Dewey, 1916). We can use these common themes as driving forces in governing in what Dewey described as a democratically constituted society (1916). Area two is the importance of free association and interaction between different groups in society (Dewey, 1916). In Dewey's *My Pedagogic Creed* the importance of education as a means of social progress and its ability to positively impact upon society is highlighted (Dewey, 1916). Dewey concludes that in developing a democratic school we are producing citizens that think of their actions in relation to others in society. Therefore, it is clear that we must look beyond curriculum learning and at the democratic practices and ideals that are being actively encouraged in our school community

2.6 Human Rights Education in the Irish Context:

In the Irish context, HRE and its principals can be identified in a number of areas. The child-centred curriculum is a key theme within the Revised Curriculum (DES, 1999). There are topics relating to citizenship within the Social Personal Health Education or SPHE curriculum designed to cultivate children's sense of the good moral citizen (DES, 1999). Within the multidenominational/equality based areas of the Community National Schools and the Educate Together patronage, there is evidence of HRE in the *Goodness Me Goodness You* and *Learn Together* curricula (DES, 2009, Education Together 2004). Numerous authors have also highlighted the opportunities to teach HRE within the Social Environmental and Scientific Education or SESE (McCaughey et al. 2000). There is also scope for further additions of HRE to the curriculum in the form of Education about Religions and Beliefs, a new curriculum currently being reviewed by the National Council

for Curriculum and Assessment (NCCA, 2012). It is logical to conclude that there is ample scope for HRE to be taught in Irish schools regardless of denomination or patronage.

2.7 Linking Human Rights Education and Intercultural Education

The purpose of the section is to analyse for links between HRE and ICE. Human rights educationalists attest to the importance of knowledge, dialogue and acceptance as core principals of HRE (McCutcheon, 2010, Jennings, 2006, Osler and Starkey, 2005, Flowers, 2004, Ó'Cuanacháin, 2004). This emphasis is mirrored in the case of interculturalism and intercultural values which also place dialogue and communication, acceptance and celebration of diversity and equality and a literacy of HR values as primary factors (Meer and Modood, 2012, Gundara and Portera, 2008, UNESCO, 2007, Woods et al. 2006). Both models also emphasise the flourishing of the individual and becoming an active member of society (Waldron et al. 2011, Gundara and Portera, 2008). We can surmise that HRE and ICE are linked through a set of mutual values and share some common philosophical underpinnings.

2.8 Identifying the 3 Primary Models of School Leadership

The aim of this section is to identify the most recognised forms of educational leadership and give a brief definition of each. These forms of educational leadership will then be analysed in terms of their merits and demerits relating to interculturalism and the cultivation of intercultural values. References will be made to key authors in each area of leadership with a specific focus upon research emanating from Ireland and the United Kingdom.

When analysing the literature regarding school leadership theories and practice, it is clear that the number of styles has multiplied since the late 20th century. A key shift within this educational philosophy concerns the neglect of transactional ethics as a foundation of leadership to the more modern ideal of transformative ethics (Leithwood and Jantzi, 2006).

Transactional ethics is a view of leadership which is based upon reward for success and punishment for failure in order to maintain a smooth running of the institution (McGlynn, 2013). Transformative ethics focuses upon utilising communication of values and aims in order to cultivate a desired school culture (Davies 2009, Leithwood and Jantzi, 2006). In relation to this research project, transformative ethics is viewed as being conducive to success in multicultural settings due to its values based process (McGlynn, 2013). There has also been shift in policy from a more singular or individualised form of leadership to a model of distributed leadership which now emerges in many modern leadership theories (Southworth, 2009). The connotations for leaders currently are that the sharing of leadership is now considered best practice in the educational setting.

When identifying the major leadership styles in terms of volume written, transformative leadership, ethical leadership and learning-centred leadership are clearly most prevalent. This is also mirrored within the literature of key educational thinkers in the area of school leadership (Davies, 2009). Each style contains elements of transformative ethics and distributed leadership within the model but also differ in emphasis in numerous areas. Each of these contrasting forms of leadership will be thoroughly analysed in the text below and an assessment will be given in terms of their possible merits and demerits relating to the cultivation of intercultural values.

2.9 Ethical Leadership-: A Brief introduction

Ethical leadership can be defined as the use of an ethical framework when engaging in educational leadership (Starratt, 2004). When considering the use of an ethical framework Starratt suggests that we must first consider the five levels of ethical enactment used by educational leaders (2004). These levels range from the human level which concerns itself with the welfare of the individual and the ethical implications of their actions to the school

leader to the administration which concerns the implications of a leader's practices over the entire school community (Starratt, 2004)

When analysing ethical leadership it is also essential to provide an overview of the three virtues of the ethical leader. These three virtues associated with ethical leadership are responsibility, authenticity and presence (Starratt, 2004). In terms of defining responsibility within the context of the educational leader, Starratt presents the example of the school principal, who is working in a school that is perceived to be performing subpar by national standards (2004). The school is situated in a highly diverse area which could also be identified as an area of high disadvantage both socially and economically. When analysing the responsibility aspect of this example, we must view two key factors. The first is that the standardised tests 'judging' the performance of this school are invariable biased towards native English speakers and those with a grasp of the native culture (Cummins, 2010, Baker, 2005). Thus, it is the principal's responsibility to protect the school community from this harm. Secondly and more importantly is the principal's responsibility to not just recognise this fault in the system but to actively work to improve the situation. Here, the second two virtues of authenticity and presence become key as the principal engages in authentic samples of action to improve teaching and learning within the school towards the second language learner and lends his presence to the process through policy making, reviews and peer mentoring.

In conclusion, we can view ethical leadership as a reflective practice in which a school leader analyses the ethical implications of their own actions in order to inform their decisions. Key to this process is the virtues of responsibility, authenticity and presence. In this model, the school principal acts as a model for engaging in reflective actions which are completed in order to bring about positive practice within the school environment.

2.10 Merits and Demerits of Ethical Leadership Relating to Intercultural Education

When analysing the processes and values associated with ethical education, clear opportunities emerge in relation to the cultivation of intercultural values. We can hypothesise that the three foundational virtues of ethical leadership are inherently conducive to the cultivation of intercultural values. The three virtues of responsibility, authenticity and presence can be viewed as a gateway to nurturing harmony in a diverse educational setting (Starratt, 2004). In modelling the virtue of responsibility within the school setting, we are nurturing the children's development towards knowledge of equality and human rights, a key value in intercultural education according to Irish-based educational research (DES, 2010, NCCA, 2006)

When analysing the virtue of authenticity, it is clear to envisage this value could potentially lead to an increase in a child's capacity to accept or even celebrate cultural diversity. Starratt suggests that modelling authenticity in teaching practices and whole school organisation leads to opportunities to develop civic practice and citizenship development within the classroom (2004). Developing citizenship and civic practice is considered a key element of intercultural education (UNESCO, 2007). This positive citizenship lies at the heart of core intercultural value of a celebration of diversity within the local environment (Irwin, 2009, Woods et al. 2006)

Finally, the virtue of presence presents itself as one of the key opportunities to link ethical leadership to the cultivation of intercultural values. The virtue of presence can be defined as a genuine engagement with the school community in expressing shared goals and working collaboratively (Starratt, 2004). Key to this virtue is the idea of communication and engaging in genuine methods of communication which can lead to a further understanding of the school environment. This can be considered a risk but one that is essential step in nurturing relationships under the ethical leadership framework (Taylor, 1991). Communication is

similarly valued within the paradigm of intercultural education (Meer and Modood, 2012, Irwin 2009, Gundara and Portera, 2008, Woods et al. 2006). Through modelling the virtue of presence within a school environment, similar levels of communication could be cultivated within the student body. By emphasising presence within the community, children could become more active in engaging in intercultural dialogue thus cultivating interculturalism within the school setting.

After analysing the literature relating to the topic of ethical leadership, very few possible demerits presented themselves in relation to its capacity to nurture intercultural values within the school setting. One possible demerit lies in the emphasis on the aptitude of the school leader to ethically assess the school's needs in terms of nurturing an intercultural society. Ethical education relies on school leaders to aspire to ethical thinking (Starratt, 2004). In the Irish context it has become clear that although documents relating to the cultivation of intercultural values have been developed and implemented, they are often ignored in practice (Irwin, 2009). Other reports relating to the cultivation of interculturalism in Ireland suggest that the primary school is still a place which contains elements of discrimination (Byrne et al. 2010, Devine, 2005). It is important to surmise that although there is a wide scope for intercultural practice in the ethical leadership model a huge amount of responsibility lies on the individual leader.

2.11 Transformative Leadership: A Brief introduction

Transformative leadership is a term that originated in the 1980s and 1990s across a number of different industries in Europe and further afield (Leithwood and Jantzi, 2006). Transformative leadership can be defined as a method of restructuring leadership and commonly involves a movement towards decentralisation of management and site based leadership (McGlynn, 2013, Leithwood and Jantzi, 2006). In this model, leadership centres upon values and inspiring values in other members of the working community (Gunter,

2001). Leadership is considered distributable with emphasis on those who can inspire values and commitment in others (Leithwood at al. 1999). Transformative leadership is often viewed as performance based and can be traced back to perceived poor performance in schools in the UK context in the 1980s and1990s (Leithwood and Jantzi, 2006)

When analysing this leadership form, Leithwood and Jantzi identify 3 main areas of practice essential to transformative leadership in the school environment (2006) These three practices are setting directions, developing people and redesigning the organisation. Setting directions concerns itself with the development of an overall vision for the staff. Leithwood and Jantzi conclude that people are compelled by an overall vision and that a challenging but achievable goal is essential driving force in the workplace (2006). Cultivating this goal through effective assessment and communication is also a contributing factor (Bennis and Nanus, 1985).

Developing people concerns itself with the positive influence that a leader has on the individual and their performance. Studies show that individual attention and mentoring can increase productivity and enthusiasm within an individual and directly focus them on the overall goal of the organisation (McCool-Kennedy and Anderson, 2002). Finally, redesigning the organisation is the act of creating communities within the workplace that are conducive to professional development, collaborative learning and nurturing the desired culture of the school (Leithwood and Jantzi, 2006).

In conclusion, we can define transformative leadership as a school-based, value driven model. This leadership model heavily relies on nurturing a desired culture which is imparted through distributed leadership and the creation of a working environment which promotes the desired values of the leader. It is a human centred based leadership model which values the nurture and motivation of the individual. In terms of noted success, numerous writers have suggested that transformative leadership can play a part in increasing overall engagement within a school (Marks and Printy, 2003, Geijsel et al. 2003, Silins et al. 2000).

2.12 Merits and Demerits of Transformative Leadership Relating to Intercultural Education

It is clear that there is scope for the transformative education model to be utilised as a method of cultivating intercultural values within a school community. Transformative education is a values based model of leadership, which relies on the cultivation of these values to develop a school culture (Leithwood et al, 1999). These values are based upon the overall vision of the school and the perceived aim or product that the school wishes to provide (Leithwood and Jantzi, 2006). These aims can therefore be seen as a vehicle for social change (McGlynn, 2013). In the context of interculturalism, McGlynn highlights that there are opportunities to promote values in a diverse context (2013). Indeed, transformative education is often associated with an awareness of societal justice and democratic values (Shields, 2010, Lapointe, Shields, and Langlois, 2009)

The transformative model could also be viewed as method developing one of the key intercultural values; dialogue. Communication itself is considered a key element of ICE and one of its central values (Meer and Modood, 2012 Irwin 2009, Gundara and Portera, 2008, Woods et al. 2006). It is perceived that communication is viewed as a key factor in nurturing other intercultural values such as the celebration of a diverse society or cultural acceptance (Gundara and Portera, 2008). The transformative model of leadership emphasises communication and dialogue in the achievement of goals (Leithwood and Jantzi, 2006). This focus on communication could theoretically be utilised to encourage cultural acceptance of the 'other' (McGlynn, 2013).

When assessing possible demerits associated with transformative leadership the key area is focus. Transformative education is considered to be a values-based leadership model (McGlynn 2009, Leithwood and Jantzi, 2006, Gunter, 2001). Theoretically, this focus would lend itself to the cultivation of intercultural values or be of use in an ethnically diverse

setting. However, we can also view transformative leadership as being primarily focused on increasing academic standards, teaching instruction, student engagement and overall school organisation (Marks and Printy, 2003, Geije et al. 2003, Silins et al. 2000). We have seen growing focus upon academic progress and achievement in the Irish context in reaction to perceived poor performance at an international standard (OECD, 2009, 2006). This lack of progress has resulted in large curriculum reforms increasing the emphasis on academic achievement such as *Literacy and Numeracy Strategy* (DES, 2011). If these trends continue it is possible that transformative leadership practices could become overtly focused upon academic achievement and neglect the development of other areas such as interculturalism and intercultural values.

2.15 Learning-centred Leadership: A Brief Introduction

Learning-centred leadership can be defined as constructivist-based leadership (Lambert, 2002). This suggests that learning-centred leadership does not concern itself with the model of imparting knowledge to those who do not have knowledge but rather concerns itself with the collaborative construction of knowledge between teachers and learners (Southworth, 2009). Learning-centred leadership is concerned solely with the development of the learning process within the school both from the perspective of the educator and the learner.

When describing the characteristics of learning-centred leadership, Southworth gives four key perspectives which the learning centred leader utilises in their own practice (2009). These perspectives include, understanding learning, leading learning, leader's skills and qualities and distributed leadership. When analysing the perspective of understanding learning, it is essential to note constructivist influences which help shape this model of learning. In the constructivist view of learning, the learner is not a passive beacon for imparting knowledge but rather an active entity who learns from engaging with the environment (Piaget, 1952). This understanding of learning is essential to learning centred

leadership and that teacher must model their practice on this idea of learning (Southworth, 2009).

In terms of assessing the key elements of leading learning, Southworth, offers the 6 levels of learning in the school environment for analysis (2009). This begins with level one which focuses upon pupil learning and encouraging students to understand themselves as learners to the sixth level of leadership learning which emphasises the development of leaders within the school who in turn facilitate professional growth for the entire school environment. If a leader is cognisant of these six levels of learning in their practice then a sustainable emphasis on learning within the school can theoretically be maintained.

Southworth also focuses upon the key skills and qualities required in school leaders. (2009). When listing key skills required in school leaders, Lambert offers numerous examples based upon learning centred leadership (2002). These include a sense of purpose and ethics, facilitation skills, an understanding of constructivist learning, an understanding of change and context and a willingness to redistribute power and a sense of identity. When analysing this set of skills it is clear that learning centred leadership can be defined as a shared leadership (Southworth, 2009). There is as much an emphasis on the sharing and teaching of key qualities as there is on their acquisition. Southworth also states that we as educators often become preoccupied with the idea of the leader rather than leadership itself and must practice distributive leadership (2009). In this way leadership duties are shared across the school setting.

In conclusion, we can view learning-centred leadership as being heavily grounded in the theories of constructivism. It emphasises the importance of the learning process and the understanding and nurturing of the learning process within the school community. It focuses upon the importance of leadership rather than leaders and advocates distributive leadership as a key aspect of a successful school. Southworth notes that much of the empirical research

concerning learning centred leadership is yet to be completed (2009). However, with a growing emphasis on this form of leadership becoming evident in the literature of those in charge of training and nurturing school leaders (OECD, 2007, NCSL, 2004, 2004a), it is clear that this form leadership is growing in popularity.

2.16 Merits and Demerits of Learning-Centred Leadership Relating to Intercultural Education

When comparing the models of transformative and ethical education to learning-centred education, it is clear that there is less opportunities to cultivate intercultural values within the learning-centred model. Learning-centred leadership is primarily focused upon improving the academic standards of a school environment (Male and Palaiologou 2012). It is a data driven process which concerns itself with critical reflection upon pedagogy (Mazzeo, 2003). Learning-centred leadership places quality classroom pedagogy at the forefront of policy formation, staff training and staff dialogue.

Thus, we can conclude that, although the model of learning centred education can be considered a dynamic approach that is child–centred and focused upon best pedagogical practice, its overall viewpoint simply does not lend itself to the cultivation of intercultural values. Learning-centred leadership acts to explain the processes which result in high achieving school environments through empirical research and review of educational literature (Southworth, 2009). This focus upon academic achievement throughout renders this model incompatible with the cultivation of intercultural values.

2.16-Action in the Educational Context

The purpose of this section is to explore the notion of action in the educational context. When exploring the notion of action in the philosophical sense there are numerous definitions which have been formulated throughout history. One can view action through an Aristotelian lens and define it as the deliberate action of an agent which is often the product of deliberation and is an exercise of free will (Bunnin and Jiyuan Yu, 2004). Artisotle's notion of action is contrasted by his notion of praxis which can be defined as a simple act to further one's existence such as eating or drinking. A more modern theory in the field of action is that of causal theory, which theorises that actions are the product of mental events and are chainlike in nature continuously influencing the environment around them (Davidson, 1963) Social action is another theory used to describe action which emphasises the individual and their own communication with the environment (Weber, 1991) Social action segments into rational actions, i.e. actions taken without consequences and instrumental which are actions taken with a clearly defined goal (Weber, 1991). Although these notions of action differ in specifics, the idea of an action as an act of free will, one that does not necessarily have a predictable goal and one that is derived from the autonomy of the individual.

When examining action within the educational lens, the theories of Arendt are often deployed to contextualise the theory of action in relation to the educator. In *The Human Condition*, Arendt explores her own theories on actions through her phenomenology of practical life (Higgins, 2011). In this theory, Arendt uses the terms labour, work and action contextualise the acts of the individual within their environment. Labour, for Arendt, is the acts we complete to further our existence in a biological sense. These tasks are never-ending and have no sense of permanence. Work is defined by the creation of the artificial in our human environments. Work involves the processes completed by craftspeople, artists, architects and

numerous other occupations. Work is semi-permanent in nature as it is often durable and distinct from the natural world. Finally action is the term used to denote anything that is created by the initiative of a human being. It is an act of freedom and is governed by choice. It is an act that does not have a foreseeable or natural outcome and can be unpredictable in nature (Higgins, 2011).

It is also important to note the reflective nature of action. The idea of reflecting on action as a means of developing new practice is often associated with the writings of Dewey (1933). Dewey defined reflection on action as segmented in structure, starting with doubt and questioning and ending with new truth and foundations for new practice. (1933). These theories were further developed by Schön, and his theory of the reflective practitioner (1983). Within this model, Schön theorises that there are two different forms of reflection; reflection-on-action and reflection-in-action (1983). Reflection-on-action can be described as retrospective process of analysing past experience as a basis for further practice. (Russell and Munby, 1992). Reflection-in-action can be defined as modifying practice during a process in order to help encourage learning and other positive results within the school setting (Schön, 1983). Reflection-in-action can often be considered an unconscious act (Russell and Munby, 1992).

When analysing these paradigms within the educational context, two primary examples emerge. First, we can view action as the process of engaging in action based researcher within the educational setting. Action research in the educational context can be defined as the use of action to create positive improvement and change within an individualised school setting (Higgins, 2005, Mills, 2003, Kember, 2000). Within this model action can be seen as cyclical in nature with a strong emphasis on reflection and the product of dialogue in the school community. (McCutcheon, 2010). In this way, this model also encompasses Schön's notion of the reflective practitioner (Leitch and Day, 2000). There are numerous samples of

research highlighting the importance of actions in this context in school improvement and development (Dunne, 2005, 2004, MacIntryre and Dunne 2004).

We can also view action within the context of active learning in the school environment. Active learning is a form of educational pedagogy which encourages children to become involved in actions and to think and learn from these actions (Bonwell and Eison, 1991). In terms of theory, active learning falls under the constructivist development theory which theorises that learning takes place through interactions between the learner and the environment (Bruner, 1975, Piaget, 1952,). Philosophically, active learning can be traced to the work of Dewey who dismissed the ideal of the passive learner and encourage learning through action and dialogue (1916). In the Irish context, active learning has emerged as a key pedagogy within modern curricula (DES, 1998).

2.17- Educational Leadership and Action

When assessing the leadership models of transformative leadership, ethical leadership and learning-centred leadership within these notions of action, it is clear that each one has some merit. Transformative leadership by its very nature is considered to be the action of reform and contains many examples of action research style practices (Leithwood and Jantzi, 2006). Transformative leadership highlights the redesigning of school structures as a key element in nurturing a desired school culture (Leithwood et al., 1999). Transformative leadership focuses upon creation and emphasises change in cultivating success (Leithwood et al. 1999). It is clear that the theme of action is striking within the literature relating to transformative leadership. However, transformative leadership offers little in terms of specific teaching pedagogy and, thus, does not offer much guidance in terms of including active learning within the model.

Ethical leadership contains differing examples of both actions as action research and as active learning within its paradigm. Ethical leadership emphasises the importance of

reflective practice within its model (Davies and Brighouse, 2008, Starratt, 2004). Action research is also, by nature, reflective (McCutcheon, 2010). It is possible to view Starratt's theory of the 5 stages of ethical enactment as a reflective lens in which to analyse the ethical implications of actions within the school setting (2004). We can also view the three foundations of ethical leadership; responsibility, authenticity and presence as vehicle of action as each as Starratt suggests that these virtues are the keys to engaging in ethical enactment (2004). Ethical education also concerns itself with virtue of presence and this is a virtue that should be modelled for the students. Shlutz and Cook-Sather further this assertion by stating that decontextualized learning or passive learning is in direct opposition to the virtue of presence (2003). Thus, we can view ethical leadership as advocating active learning by denouncing passive learning.

Contrary to transformative leadership and ethical leadership, learning-centred leadership is pedagogical in nature (Southworth, 2009). Thus, we can see numerous examples of how learning centred leadership shares common values with the active learning model. They both share a constructivist view of the learning process, harkening back to the theories of Bruner and the active learner (1975). In this way learning-centred leadership puts active learning as a key priority in school setting and places the development of these skills amongst the staff in the highest regard (Southworth, 2009).

In conclusion, each model studied shows the potential to instigate and nurture action in both the perspectives that have been analysed. They differ in terms of emphasis with transformative leadership focusing upon the idea of action as action research, learning-centred as the active learning pedagogy and ethical as a combination of both. From this analysis it is clear that action is in fact an underlying factor within the paradigm of educational leadership.

2.18-Sample Case Studies of Human Rights Actions in the Primary School Context

The purpose of this final section is to outline case studies which involve human rights based actions in the primary school setting. Numerous educationalists have emphasised the importance of action within the paradigm of HRE (Jennings, 2006, Magendzo, 2005, Ó'Cuanacháin. 2004b). For the purpose of this analysis, 2 case studies have been chosen both in the context of the Irish primary school setting. In the first case study, Ó'Cuanacháin gives the example of a Gaelscoil (school taught through the medium or Irish) in which the school leader set about making an asserted effort to cultivate a human rights atmosphere within his school (2004). In the second example, McCutcheon outlines his case study of a multidenominational school in which a set of actions to encourage thinking through a human rights lens (2010).

Although all schools used a set of actions to complete these goals, these actions differed in both contexts. Ó'Cuanacháin gives examples of how he used actions in the form of whole staff curriculum development, whole staff professional development, increased role of student council, creation of a school court and introduction of HR themed school assemblies (2004). McCutcheon's actions took the form of a 'Human Rights Month' which included activities such the implementation of human rights-themed curricula, the distribution of human rights documents for home use, collaboration with other schools under the Fairtrade theme and an arts themed project with mural painters from Nicaragua (2010). When concluding their work, both authors expressed a confidence that there was an increase in the children's ability to see through a human rights lens (McCutcheon, 2010, Ó'Cuanacháin, 2004). In particular, both witnessed an increase in the use of human rights language giving evidence of an increased understanding of HR in their own contexts.

The notion of action within both case studies largely mirrors Arendt's definition of action as the autonomous act of the individual (Higgins, 2011). Both school leaders designed an

individualised action initiative designed to cultivate an increased level of HR literacy and a HR-themed atmosphere within their school settings (McCutheon, 2010, Ó'Cuanacháin, 2004). We can also view the design of these initiatives as the product of reflection-on-action using Schön's reflective practitioner model (1983). Each action that took place can be defined as the product of analysing previous school practices and designing new practice based upon these findings.

The results of these case studies clearly have strong connections to the cultivation of intercultural values in the educational context. Each case study clearly emphasises knowledge of equality and human rights as prescribed both in intercultural literature and curricula stemming from the Irish context (DES, 2010, UNESO, 2007). We can also see a strong emphasis on the development of communication skills and the use of dialogue in the intercultural context within the actions in both case studies(McCutcheon, 2010, Ó'Cuanacháin, 2004). This mirrors the intercultural value of dialogue and communication across social groups which is placed as one of the defining values of intercultural education (Meer and Modood, 2012, Irwin 2009, Gundara and Portera, 2008, Woods et al. 2006). Finally, we can also surmise that the imparting of knowledge leading to acceptance and understanding is clearly evident in both case studies. This, in particular, is closely linked to the intercultural value of acceptance and celebration of diversity which is emphasised in a myriad of educational documents stemming from the Irish context (DES, 2010, NCCA, 2006).

From a leadership lens, both transformative and ethical leadership are present when analysing these case studies. No direct examples of learning-centred leadership emerged within these case studies. In terms of the ethical model, both researchers outline the ethical reflection which inspired the actions taking place within their respective school (McCutcheon, 2010, Ó'Cuanacháin, 2004). We can also see the three virtues of ethical

leadership within the literature surrounding the case studies. Each leader displays presence within the action initiative, authenticity in the design of the action initiative for their respective schools and responsibility for the success of their actions initiatives as prescribed by Starratt (2004).

In terms of analysing for examples of transformative leadership, it is easy to view each action from the reform perspective associated with transformative leadership (Leithwood and Jantzi, 2006). Each action was designed in the action research form of cyclical reflections and actions (McCutcheon, 2010, Cresswell, 2006, Kember, 2003). The case studies also give examples of values-based leadership and visionary leadership a la. transformative leadership (Bennis and Nanus, 1985). In the case of the two studies, we can view the values of HRE being communicated within the action initiatives taking place (McCutheon, 2010, Ó'Cuanacháin, 2004)

2.19-Conclusion

Interculturalism is the current model being adopted in the Irish context to nurture a harmonious society (Meer and Modood, 2012, Gundara and Portera, 2008, Woods et al. 2006). Its core values include the celebration of diversity in all its forms, communication and dialogue across ethnic groups and knowledge of equality and human rights (DES, 2010, UNESCO, 2007, DES, 2006) Human Rights Education or HRE is the notion engaging children in relevant themes such as citizenship or anti-racism through the medium of human rights (Waldron et al, 2011, Flowers, 2004). ICE and HRE are closely linked with common themes such as communication and dialogue, the flourishing of the individual and a foundational knowledge and ability to recognise equality.

When analysing which leadership styles are conducive to cultivation of intercultural values each style had merits and demerits owing to a stringent following of a particular philosophy. Transformative leadership lends to intercultural values based on its values based model and

communication-based approach (Leithwood and Jantzi, 2006). However, it falls under reproach when contextualised into the modern performance based educational context. Ethical leadership shows great promise in developing intercultural values through its reflective, student centred processes (Starratt, 2004). Potential difficulties are clear when weighing the importance of having the appropriate leader who is concerned with the cultivation of intercultural values. Learning-centred leadership contains little or no direct reference to interculturalism as it is pedagogical in nature (Southworth, 2009). These three leadership styles also act to empower action in different ways. Transformative leadership embodies action through reform and visionary leadership (McGlynn, 2013, Leithwood et al, 1999). Ethical leadership empowers ethical actions that are reflective in nature (Strike, 2008, Starratt, 2004). Learning-centred leadership highlights the importance of action through active learning of curriculum content (Male and Palaiologou, 2012) Finally, when synthesising these three themes, we can view numerous examples in which human rights based actions have been utilised to cultivate intercultural practice within the Irish context (McCutcheon, 2010, Ó'Cuanacháin, 2004)

Chapter 3

3.1-Introduction

The purpose of this section is to give an overview of the methodologies and practices utilised within this research project. Having completed a thorough literature review, a number of results have become apparent in relation to answering this research question. The models of HRE and ICE are linked by a collection of shared values (UNESCO, 2007). These values include dialogue, a celebration of diversity and knowledge of equality (Waldron et al. 2011, Gundara and Portera, 2008, Woods, 2006, Flowers, 2004). The use of action is considered an important method of implementing HRE in the educational context (McCutheon, 2010, Jennings, 2006, Magendzo, 2005). There are also numerous examples of case studies employing human rights based actions in order to cultivate a change in school culture in the Irish context (McCutcheon, 2010, Ó'Cuanacháin, 2004). After analysing these findings, data was then collected with the aim of answering the research question below.

> *How do school leaders view the role of human rights-based action initiatives in fostering intercultural values in the Irish primary school setting?*

The research design relating to answering this question will be thoroughly outlined in the below section. The positionality of the researcher will first be examined in terms of its implications for the research project. The research design and methodology will then be analysed in terms of their validity in answering the research question. An overview will be given of the research sample and the criteria used in selecting an appropriate research sample. Finally, a thorough analysis of the ethical implications of the research will be completed noting key areas of ethical concern and the researcher's solutions for resolving

these concerns. References will be made to key authors in the field of educational research throughout the chapter.

3.2- Positionality of the Researcher

When searching for the positionality of a researcher, three main paradigms emerge as being most prevalent in educational research (Cohen, Manion and Morrison, 2007). These three paradigms consist of the positivist, interpretive and critical framework for research. Each paradigm or lens outlines a specific methodology which can be adopted to search for truth within research. The positivist lens can be traced back to the work of French philosopher Auguste Comte who emphasised the notions of observation and reason to better understand behaviour (Beck, 1979). Positivism concerns itself with scientific methods of observation and experimentation and the production of clear, unarguable analysis on a particular subject, often produced using mathematical language (Cohen, Manion, Morrison, 2007). The interpretive lens can be defined as a striving to understand the subjective world of human experience (Douglas, 1973). The interpretive lens concerns itself with the individual, the experiences of the individual and the truth that can be gleamed from these experiences (Cohen, Manion, Morrison, 2007). Finally, the critical lens contrasts both the positivist and interpretive lens as it acts to present how a social construct or reality should be rather than merely presenting it as it is observed (Morrison, 1995a). The critical lens is utilised to give an example of how an element of society can best be realised and acts to help instigate this change (Cohen, Manion and Morrison, 2007).

In terms of choosing an appropriate research framework, it was clear that an interpretive framework has emerged as the appropriate lens for this piece of research. Within this research project the experiences of a variety of school leaders were explored in relation to the use of human rights based action initiatives and the cultivation of intercultural values. The interpretive lens lends itself to the exploration of the experiences of the individual

(O'Donoghue, 2007). The interpretive lens also allows for the construction of theory based upon experience of the research subjects (Cohen, Manion and Morrison, 2007). Through this lens the research was given the scope to analyse across the experiences of individual school leaders and develop findings from their common values and actions.

3.3-Research Design

In terms of choosing an appropriate research methodology, Creswell states that the past two decades have brought about an increase in choice for the prospective researcher (2006). When defining different research methodologies we can generally categorise them into two sections: quantitative and qualitative (Cohen, Manion, Morrison, 2007). Quantitative researcher is inherently scientifically based and concerns itself with cause and effect, observation and other forms of quantifiable methods. (Yoshikawa, Weisner, Kalil and Way, 2005) These methods generally result in the production of numerical results. Qualitative research refers to the interpretation of the experiences of individual and generally yields open-ended results (Schratz, 1993). One can also combine these two methodologies in order to adopt a mixed methods approach (Creswell, 2006). In deciding which research methodology could be utilised, quantitative, qualitative and mixed methods were all considered as the chosen methodology for my research.

After review, qualitative emerged as the appropriate method for completing my research. Qualitative research is based upon constructivist perspectives which emphasise multiple meanings of individual experiences and the importance of social or historical contexts (Creswell, 2006). Qualitative research has close links to the interpretive research framework (Cohen, Manion, Morrison, 2010). The purpose of my research was to capture the voice of the school leader on the cultivation of intercultural values within their primary schools. The 'voice' of these leaders and biographical content that they can provide in relation to the school and development of these values is fundamental to answering the research question. A

qualitative approach will provide the opportunity to capture these opinions through an in-depth conversation regarding the key points contained in the research question (Schratz, 1993).

3.4-Data Collection

To achieve this, interviews were chosen as the primary method of data collection. Cohen, Manion and Morrison highlight the interview as a flexible tool, which can utilise verbal and non-verbal elements (2011). These interviews were completed on a one-to-one basis, adopting the semi structured approach to questioning. The one-to-one structure of the interviews is designed to ensure that the unique nature of each school leader's experiences is reflected within the data. The interview schedule drafted explored the school leaders own experiences and opinions but also allowed for debate and elaboration upon the themes that emerged (See Appendix 5). As these interviews took place with experts in the area of research, the semi-structured approach allowed for elaboration within the interview schedule. Freebody highlights the essential element of understanding the dual nature of the interview in terms of the interviewer's part in shaping the data generated (2003). Throughout the interview process, I strived to allow the school leader to elaborate on their experiences with HR and action based initiatives in their unique situations.

When assessing the advantages and disadvantages of the interview as a research tool, some pertinent examples emerged. The primary advantage of the interview is that it allows the researcher to control the line of questioning taking place during the session (Creswell, 2006). In terms of data collection; this allows the researcher to structure the interview in a way that highlights key questions/themes arising from the research. In relation to data analysis, this allows the researcher to analyse his/her information on the different opinions given to these questions. Interviews are a useful medium of data collection when research participants cannot be observed directly (Creswell, 2006)

The limitations of interviews as a method of data collection can appear within the overall design, the researcher and the subjects chosen. In terms of the overall design of the interview, Creswell states that the interview provides "indirect" information which is filtered through the opinions of interviewees (2006). We can state that the interview provides information in a designated place rather than the natural field setting (Creswell, 2006). Both these points show us that, although interview subjects may be very much involved in the natural field setting, they will ultimately provide an indirect source of information. We must also consider the bias the researcher's presence may induce in the responses of the subjects (Creswell, 2006). As professionals, we may revert back to what is considered best practice in the classroom in terms of line of questioning during an interview but observation may show that we do not truly implement this on a day-to-day basis. Finally, we must accept that people are not equally articulate and perceptive even if they are all currently in similar occupations and that this may produce a wide range of answers to particular questions.

When preparing for the interview process, numerous factors must first be analysed to ensure that best practice is maintained (Cohen, Manion, Morrison, 2007). Freebody states that the interviewer must always be cognisant of 'what-I-am-for-this interview' and be thoroughly prepared when interviewing up the professional ladder (2003). In the case of these interviews, the researcher was interviewing 'up' the professional ladder. McHugh states in situations in which the researcher is interviewing up, thorough planning is essential to success (1994). Therefore, efforts were made to ensure that I was knowledgeable of not only the literature present, but also the various human rights themed action initiatives that are in use within the schools interviewed and countrywide.

3.5-Research Sample

A research sample can be defined as the selection of subjects used to collect data in a piece of research (Cresswell, 2006). Morrison emphasises quality of sample utilised within a research project as paramount to its overall success (1993). In terms of sampling, the chosen sample was comprised of school leaders spanning across the numerous denominations within the Irish primary school. This distinct selection of research subjects is known as a purposive sample (Schofield, 1996). A purposive sample involves the deliberate act of excluding certain participants from entering the data collection process (Cohen, Manion and Morrison, 2007). In this case the research is aimed at including school leaders who identify as exemplary practitioners in the areas of HRE and ICE. The aim of obtaining this sample is to give examples of best practice in the areas of HRE and ICE across the denominations of the Irish primary school system. This intent mirrors the work of Ball who states the purposive sampling is often used to recruit 'experts' within given fields (1990).

The proposed participants of this research project are school leaders teaching within the Irish primary school setting. These school leaders have been recruited with the intention to reflect the major denominations in Ireland. Thus, recruits have been sourced from Catholic Ethos Schools, Educate Together Schools, Community National Schools and Church of Ireland Schools. Efforts have been made to ensure that school leaders with a wide variety of experience will also be interviewed. The table below is an overview of the school leaders recruited.

Table 1. Overview of Interview Candidates

Name	School/ Denomination	Current Post	Previous Post(s)	Years' Experience in Post
Sharon	Ballynoggin	Assistant	Learning	15 plus as mainstream

*Pilot	Educate Together, North Dublin Area (Educate Together)	Principal specialising in Ethos (Currently deployed as Mainstream Class Teacher)	Support Teacher Resource Teacher	teacher/learning support/resource 10 plus years as an assistant principal
Claire	East Central Community National School West Dublin Area (Community National School)	Acting Principal	Deputy Principal Learning Support Teacher Resource Teacher Mainstream Teacher	1 year acting principal 5 years deputy principal 10 plus years as mainstream teacher/learning support/resource teacher
Kelly	Killeen National School North West Dublin Area (Catholic Ethos School)	Principal	Deputy Principal Home School Community Liason EAL Teacher Resource	10 plus as principal 2 plus as deputy principal 10 plus years as mainstream teacher/learning support/resource teacher/EAL/HSCL teacher

			Teacher Mainstream Teacher	
Andrea	Blanketstown Educate Together North Dublin Area (Educate Together)	Principal	Principal Learning Support Teacher Resource Teacher Mainstream Teacher	15 plus as Principal 20 plus as Learning Support Teacher Resource Teacher Mainstream Teacher
Elisa	St. Phillip's National School North Dublin Area (Church of Ireland School)	Deputy Principal	Acting Principal Learning Support Teacher Resource Teacher Mainstream Teacher EAL Teacher Traveller Teacher	5 Plus years as Acting Principal 5 plus years as Deputy Principal 20 plus years as Learning Support Teacher Resource Teacher Mainstream Teacher EAL Teacher Traveller Teacher

The candidates chosen have been recruited from a variety of areas in the Irish education sector and reflect the multitude of denominations currently holding patronage in Ireland today. Each of these candidates was identified as a school leader who is an example of best practice in the area of interculturalism. The pilot interview took place with Sharon, an assistant principal in Ballynoggin Educate Together School in North Dublin. Sharon is the ethos special duties holder in her school and holds a Masters in the area of HRE. Sharon is an exponent of both HRE and ICE within her school practice and outside of the school in her work in both 3rd level education and the professional development sector. Ballynoggin Educate Together is a relatively new school (12 years old). It is a highly diverse school, within a large suburban area in North Dublin. It is a school that upholds the values of HRE and ICE within its ethos and is a proponent of action within these areas through various initiatives and practices. Claire is an acting principal in East Central Community School in West Dublin. Claire is a former deputy principal with over 15 years teaching experience. East Central Community School is a developing school (5 years old) situated within a relatively diverse suburban area and is currently still within temporary accommodation. Claire's school is part of the CNS model, a new and developing model of multidenominational schools within Ireland. Claire school identifies strongly with the notion of equality and views an education on the 9 grounds of discrimination as a key element of the ethos of the school. Kelly is the principal of Kileen JNS, a Catholic Ethos school situated in North West Dublin. Kileen JNS is a large school, established in 2002 and is also in a large suburban area close to the border with County Meath. Similar to East Central Community School, Kileen JNS is a relatively diverse school which highlights intercultural practice and parental involvement as two cornerstones of its ethos. Kelly has postgraduate qualifications in the area of equality and this is foundational to her leadership style. Andrea is the principal of Blanketstown ETNS, an Educate Together school in the less urban outreaches of North County Dublin. Blanketstown

ETNS could be considered quite monocultural in makeup, with the vast majority of white, Irish students. However, Andrea has established Blanketstown ETNS as a school with reputation of best practice in the areas of interculturalism and is involved in numerous prestigious programmes relating to interculturalism. Finally, Elisa is currently the deputy principal of St. Phillips NS in suburban Ballynoggin, North, County Dublin. St. Phillips is a highly diverse school both ethnically and religiously within the Church of Ireland denomination. St. Phillips was expanded in the early 2010s to provide a faith education for the people living within the new estates and building projects of Ballynoggin. Elisa served as acting principal for this entire process before returning to her post as deputy principal in 2014. Elisa has post graduate qualifications in EAL and has taught abroad as an EAL teacher.

In terms of sample size, the nature of the interviewee's experience, role and denomination quota being implemented within the sampling framework, a relatively small sample will be recruited. This sample will include 5 school leaders including the pilot interview. When justifying a relatively small sample size within a research project it essential to reflect upon the overall population of the potential sample (Cohen, Manion and Morrison, 2010). The first dramatic decrease in population size within the perspective sample is considered when the requirement of a school leader is imposed. The aim of capturing the voice of a school leader from each major denomination also reduces the population size. Finally, the research identifying a number of schools highlighting 'best practice' in this area also significantly reduces the sample size. When these issues were considered the number of 5-6 emerged as not only appropriate but also a thorough utilisation of the perspective data sample.

3.6-Piloting

During the research process, the technique of piloting was adopted to reflect and improve upon the data collection process. The main objectives of the pilot interview are A) to refine

the research approach and B) to frame questions (Sampson, 2004). For this, a school leader was sourced to conduct the pilot interview for analysis prior to the primary data collection period. The pilot interviewee sourced mirrored what was required of my primary data sample. Sharon holds a school leadership role that allows her to 'lead' actions and encourage human rights and intercultural education in her own school setting. Through piloting I was able to analyse and critique the structure of the schedule, the time allocation, the syntax of particular questions and my own interview style. I was also be given the opportunity to explore the power relations of the interview structure before conducting my primary data collection. Only minor changes were completed to after the piloting process. Additional questioning was given to the introductory section to help achieve the thick description required within a qualitative piece of research (Geertz, 1973). Semantically, some questions were also reposed in order to emphasise the biographical story of the school within the areas of human rights and intercultural education and action. The pilot interview has been included within the primary data collection process due to the candidate fitting the school sample criteria and the fact that only minor changes have been made to the interview schedule.

3.7-Ethical Issues

In terms of ethical issues, a number of key areas can be highlighted for analysis. Hitchcock and Hughes state that the teacher researcher, like all other researchers is a moral agent, with views, opinions and values (1995). In terms of ethical issues relating to the interview process numerous issues must be noted within the planning process. Candidates must be given the right to withdraw at any time and must not be coerced into the process (Creswell, 2006). Allowing the interviewees a pressure-free participation allows them to be as open as possible. Candidates must be made knowledgeable of both the purposes and processes of the research process (Hitchcock and Hughes, 1995). Efforts were made to communicate that confidentially and the right to withdraw will be ensured throughout the process.

Recruits were initially contacted via letter requesting their participation. This letter outlined the research and how engaging with this research may be of benefit to the school (See Appendix 1). Listed benefits or incentive included the sharing of ideas across school denominations, highlighting best practice within the schools, and contributing to the human rights based research currently being conducted in Ireland at the moment. This methodwas intended to produce a snowball effect in which participants actively engage in the recruiting process by suggesting others who may be relevant to the research (Cohen, Manion, Morrison, 2010).

In terms of recruitment letters of enquiry included a brief outline of the research and its possible relevance to the school, a commitment to confidentially, a right to withdraw at any time during the research process and a route to contact the researcher if further inquiry is required (See Appendix 2). These elements are all considered paramount to the process of gaining informed consent with a data subject (Cohen, Manion, Morrison, 2007, Bell, 1991). In terms of incentives offered, they were generally intrinsic in nature e.g. an opportunity to highlight excellent practice within the school, an opportunity to further add to the HR themed educational research currently being completed in Ireland. These incentives were designed to attract school leaders who have an expertise in the research area across the denominations in order to source rich data to analyse. No material incentives were offered but a small gift, e.g. a box of chocolates was given at the end of the process to show appreciation.

Interviews took place within the participant's own school setting. This was to ensure that the participants are in a comfortable setting in line with prescribed best practice in the area of educational research (Cohen, Manion and Morrison, 2007). This also gave me an opportunity to produce field notes on the school setting and compare and contrast with notes on previous settings.

The participant's privacy was held in the utmost regard throughout the research process. In terms of pre-data collection, efforts were made to communicate to the potential participants the nature of the research taking place, as well as reassuring potential parties that both their schools and individual names will be protected (See Appendix 2). Privacy was maintained after the interview by utilising pseudonyms in order to protect the identities of the schools and the individual's involved during the transcription process. Data was stored within an encrypted device and within a secure location. Any documents relating to the encryptions taking place within the data collection process were kept within a secure place. Data will be destroyed thoroughly following the completion of the research process and this information was communicated to the participant throughout the process. All audio files, word documents, field notes will also be destroyed appropriately.

Finally, the researcher must also act to clarify any bias that the researcher may bring to the interview and, indeed, the overall study (Creswell, 2006). When assessing my own personal and professional experiences for bias, one minor possible area emerged. When analysing my own professional experience, it has become clear that although I am experienced professional in the areas HRE and ICE, there are limitations to my experience. I have teaching experience in only one of the four major school denominations which the school leaders were sourced from namely Educate Together schools. I must be cognisant as the researcher that my experiences of HRE, ICE and action based initiatives is grounded within the Educate Together model. Therefore, I must be prepared to explore how this quality practice emerges in other settings and to not contextualise all of the data collected within my own experiences.

3.8 Validity of the Research

It is essential for the researcher to convey the steps that are taken to ensure the accuracy and credibility of their findings (Creswell, 2006). Within qualitative research, 4 major factors are considered when analysing the validity of the research; credibility, transferability,

confirmability and dependability (Cohen, Manion and Morrison, 2007). These four areas have been analysed within the context of this particular research project.

Credibility can be defined as ensuring that the results of the data collection and analysis process are line with the reality of the participants views (Shenton, 2004). Triangulation is important in ensuring this credibility within the process (Creswell, 2006). Coding is a key method of triangulation within the qualitative research process (Cohen, Manion and Morrison, 2010). Coding has been adopted within the data analysis process. Each interview was segmented in separate codes which in turn collapsed into 6 distinct themes, thus ensuring that the themes of the data analysis best reflect the reality of the school leader's views and opinions. Other methods of ensuring credibility within this research project include the examination of previous research projects within this area, the use of iterative questioning (questioning which confirms through repetition), peer mentoring with the thesis supervisor and a thick description of the interview process. Each of these methods is also considered best practice in the area of qualitative research credibility (Shenton, 2004).

Transferability describes the research's capacity to be applied to other situations (Shenton, 2010). When ensuring an accurate representation of the research's transferability, it is paramount that an accurate description of the nature of the research be included. This thick description is considered a key element of qualitative research (Geertz, 1973). An in-depth description of the research sample, their own respective school settings and their experiences as school leaders can be found within the research sample section. To summarise, a relatively small sample of school leaders, sourced across 4 major denominations within the primary school context have been recruited. These school leaders have been identified as models of best practice in the areas of interculturalism and ICE through research and peer discussion.

Confirmability can be described as the overall objectivity of the research project (Shenton, 2010). Much like credibility, the idea of triangulation is a key element in ensuring that

confirmability is ensured within the research process. The notion of an audit trail is an important method utilised within this area (Shenton, 2004). An audit trail can be defined as a diagram representing the steps taken within the research process. An example of an audit trail relating to this project can be found within the appendix section (See Appendix 4). This trail highlights how the each section of the research process has informed the next in order to ensure a congruent process which is objective.

Finally dependability can be defined as the capacity for a research project to be repeated within another setting (Shenton, 2004). When analysing the idea of dependability it is important to note that each research project is a product derived from an ever-changing field (Shenton, 2004). Thus, the idea of replicating a piece of research is often viewed as impossible. However, it is important to strive to create a piece of research that can be viewed as an ideal prototype model. This is achieved by ensuring that details of the research process are given in accurately and in great detail. In the case of this study, the interview that was designed, the sample that was sourced and the pilots conducted are explained in detail in the previous sections. This is to ensure that dependability is achieved to highest standard within this project. In reflecting upon and acting within these four factors, the researcher is following best protocol in producing valid qualitative research.

3.9-Conclusion

In conclusion, this research is being completed through an interpretative lens utilising qualitative based data collection and analysis. Interviews will be deployed as the data collection tool, on a one to one basis and using a semi-structured interview schedule, with the data sample comprising of school leaders who have been identified as instigators of best practice in this particular field of research. Ethical issues such as the power dimensions of the interview, confidentially and data security have been analysed and best practice has been implemented in ensuring that these issues do not become problematic. Possible bias in terms

of the researchers own teaching experience have been reflected upon. Finally efforts have been made to ensure that the validity of the research process has been maintained throughout.

Chapter 4

4.1-Introduction-

The purpose of this chapter is to present the findings of the analysis of the interviews that took place during the data collection process. The analysis of this data has been organised thematically with the chapter comprising of six themes. Theme 1 is titled 'Human Rights Education and Interculturalism'. The aim of this section is to report the school leader's views and opinions on the relationship between Human Rights Education (HRE) and Intercultural Education (ICE). The key literature in the areas of HRE and ICE will be included in the literature review and referred to throughout. Theme 2 is titled 'Action in the Intercultural School'. This section reports the views of the school leaders on the notion of action and its importance in the school setting. This section then continues to assess how specifically human rights based actions can act as a vehicle to encourage intercultural values such as inclusion, dialogue and a celebration of diversity.

Theme 3 is titled 'Dialogue in the Intercultural School'. This section gives an account of the importance placed on the school leaders of dialogue in their respective school settings. These views are then then compared with theories within the relevant literature. Theme 4 is titled 'Ethical Reflection in the Intercultural School'. Within this theme an account is given of the examples of reflective practice by the school leaders. This practice is analysed using Schön's theory of the reflective practitioner. Theme 5 is titled 'Ethical Leadership'. In this theme the examples of specific leadership styles will be collated and analysed in relation to the key literature. An analysis will then take place of how these specific leaderships styles related to the 'intercultural school'. Theme 6 is titled 'Intercultural School and the Wider Community'. This final chapter focuses on the importance of fostering links between the school and the community in the schools of best intercultural practice.

4.2-Human Rights Education and Interculturalism

The relationship between Human Rights Education (HRE) and Interculturalism or Intercultural Education (ICE) emerged as one of the key themes within the data collection process. HRE can be defined by four main characteristics (Flowers, 2004). These include knowledge of the principles of human rights treaties, the use of methods which reflect the principles of respect for cultural diversity, the use of skills as well as knowledge and action at an individual, local or global level. ICE is defined by its emphasis on dialogue, a celebration of diversity and an emphasis on literacy in the areas of equality and human rights (Gundara and Portera, 2008, UNESCO, 2007, Woods et al. 2006, O'Loinsigh, 2001).

We can view a number of shared values across the two models, namely, respecting and celebrating diversity, a literacy in human rights and equality and an emphasis on dialogue and action. These links across the two models were mirrored in the views of the school leaders interviewed. The majority the school leaders gave testament to the shared values across the two models.

Kelly felt strongly about the link between HRE and ICE. She saw the shared values of the two models as very apparent within the context of her own school. She specifically gave the example of the shared value of respect and celebration of diversity in the school setting. This is a value shared by both HRE and ICE (Woods, 2006 et al. Flowers, 2004).

> *There is absolutely a link between the two. We would pair everything back to HRE within this school. The very basis of HR when you strip it back is respect and understanding and that would permeate everything in the school.*

Sharon also held similar values when speaking about the link between HRE and ICE. Sharon felt that HRE must have a presence within each element of school life and is therefore an important factor in ICE.

Yes without a doubt there is a link between the two. If interculturalism is going to work then HRE has to underpin all areas of the curriculum.

The importance of HRE underpinning all areas of curricular learning considered a key element in encouraging the human rights values within a school setting (Waldron et al. 2011). Thus, we can view HRE as being an important component of encouraging similarly valued models such as ICE. Andrea strongly agreed the notion of a shared philosophy across the two models. She specifically gave the example of the underlying theme of equality across the two models.

Without a shadow of a doubt there is a link between the two. Equality is the underlying principal in our school and both HRE and ICE both encompass this.

Andrea's emphasis on equality is also evident within the literature. Both HRE and ICE strongly advocate literacy in equality and human rights issues within their own model (Waldron et al. 2011, UNESCO, 2007).

Claire gave the example of how the two philosophies are linked by an aim to encourage responsibility and knowledge of societal issues in the community.

Do Human Rights have a part to play? Yes. When it comes to HR it's about teaching about rights and responsibilities. They are similar in this way.

There is evidence within educational literature of a clear link between HRE and citizenship education (Waldron et al. 2011, McCutcheon, 2010, Osler and Starkey 2005,). There is also ample research highlighting the importance of citizenship education within intercultural education (Hudson, 2005, Ó'Cuanacháin, 2004). Here, we can view that Claire sees HRE as an instrument for contextualising intecultural issues in her own school environment.

Elisa was less willing to associate the link between the two. She noted that HRE was not something she had to use within her own IC school.

I don't think we even have to go that far. I mean they know about the human rights because they're doing them in SPHE but that's as far as we go with HRE.

Elisa furthered these points by stating that although elements of HRE are evident in the school such as curricular learning, a dialogical approach to learning and whole school actions like the obtaining of a Yellow Flag. She does not go as far as to say that it has been utilised exclusively to encourage intercultural values.

In this school we treat each child equally regardless of colour or religion. I think we just get on together and HRE doesn't need to come in to it.

It is clear from analysing the data that the majority of school leaders interviewed identify a strong link between HRE and ICE. The school leaders gave numerous examples of these shared values of such as the celebration of diversity, knowledge of HR and equality issues and the importance of dialogue and the inclusion of citizenship education. This mirrors the key literature within the area which links these values to both HRE and ICE (Waldron et al, 2011, Gundara and Portera, 2008).

4.3-Action

When exploring the notion of action in the educational context the theories of Arendt within her seminal work *The Human Condition* are considered some of the most applicable (Higgins, 2011). Arendt defines action as something that is autonomous, identity based and specific to the individual. This definition of action is contrasted by Arendt's theories of work and labour. Labour describes acts relating to the basic human survival such as sourcing food, or cleaning to reduce the threat of sickness. Work is described as the act of contributing to the greater society such as building infrastructure or engaging in employment. Both of these acts are considered to be less autonomous in nature and more based upon human survival

than human flourishing (Higgins, 2011). In contrast, action is concerned with plurality or the individuality of human beings.

The notion of action within the educational context can generally be segmented into two different viewpoints; action research and active learning. Action research involves the cyclical process of instigating change within the environment, recording and reflecting upon the results creating new practice (Kember, 2006). Action research is considered a valuable tool in cultivating change and inspiring improvement within the school environment (McCutcheon 2010, Kember, 2006, Dunne, 2005, Mills, 2003). Active learning describes the constructivist view of the child learning through interaction and dialogue as opposed to passive learning (Bonwell and Eison, 1991). Active learning is considered a key element to curricular learning in the Irish context (DES, 1999).

When describing action, the interview candidates gave views that largely mirrored Arendt's notion of action. Sharon described action as an autonomous act which, in her opinion, is essential to quality teaching. Sharon also gave an example of action fitting this mould.

> *Children have to realise that it is not good enough to just learn about something, you have to live it to fully appreciate it. One example of this in our school is when the children must source their own 'community service' which they complete for a week as a part of our 'Human Rights Fortnight 'programme*

Kelly gave the example of how an action is individualistic in nature. Kelly described how the actions taking place in Kileen NS are individualised to that particular setting. The notion of an action as the product of the individual is a key element in Arendt's theory (Higgins, 2011). In the case of Kelly she is referring to the individual school.

> *I think actions are really important. We need to pause, reflect and maintain that awareness of what actions are school needs. You can just get on the treadmill and*

think we have to do, but you have to consider the broader needs of the children in the school.

Kelly also commented on how leaving the everyday praxis of school life behind can positively affect the atmosphere of the school. This mirrors the work of key philosophers in the area of action such as Aristotle, Arendt and Weber who describe action as being separate to everyday practice (Higgins, 2011, McCutcheon, 2010, Weber, 1991)

On the days of the Intercultural Week we have things on during the school day but we also have an evening and the buzz and the sense of pride in our place is just fantastic.

Throughout the interview process the notion of the HR based action initiative emerged as the most prominent form of action taking place within the schools. This use of action initiatives is often seen as key method in school improvement or in the cultivating of a school's culture (Higgins, 2005, Dunne, 2005, Mills, 2003, Kember, 2000). Examples of this included, human rights themed months/fortnights, Yellow Flag campaigns, intra-school projects, projects with the international community and dual language projects.

Claire gave the example of a classroom based human rights month, but one that strives to encompass the entirety of that particular month's learning and to bring the debate back into the home:

We divide the rights into different year groups. So they learn about a particular set of rights and the responsibilities that goes with them. Work also work goes home to educate the parents. Lessons revolve around HR.

Andrea gave an example of an action that is based outside of regular classroom practice in the form of their partnership with a school in Cambodia. This project is designed to raise awareness of the theme of a global community amongst the children. The partnership

involves joint art projects, class visitations, traditional dance, a flag raising ceremony and a symbolic 'run' to Cambodia.

> *Every year for three years now, the Cambodians come over and there are two teachers and students in the school at the moment. They come and spend 3 weeks with us and we become immersed in life in Cambodia.*

In terms of analysing the importance of the action initiative in the cultivation of school culture, the majority of interviewees concurred that it was an essential element. Andrea was one of the strongest advocators of action in the cultivation of a school culture.

> *Our Cambodia project put flesh on the bones of our equality and justice issues more than anything else we have done.*

Kelly also surmised that actions are essential in nurturing a school environment and that classroom based learning can be limited

> *I think the actions focus the mind. They become part of the school calendar. Plus we would have less opportunity to bring in the community outside.*

Claire was very particular in noting the collaborative nature of school based action initiatives as the most positive element of them.

> *I think it's nice when were all doing it together. It gives a buzz and it brings that link between the community and parents as well. And that brings the conversation on HR to the home.*

Numerous authors have attested to the importance of action in the development of school culture (McCutheon, 2010, Dunne, 2005, 2004, MacIntryre and Dunne 2004). We can also note a high emphasis on action in the areas of HRE and ICE both which disregard 'passive' form of education for action-based learning (Meer and Modood, 2012, Waldron et al. 2011).

The leaders regarded action as transformative in nature, with the potential of encouraging quality practice. Overall, it can be surmised that each teacher held action within high regard and viewed it as a method of cultivating a given culture within a school.

4.4-Dialogue

The term dialogue emerged as one of the key themes within the data collection process. One of the areas in which dialogue was referenced most frequently was HRE. Dialogue is considered one of the key elements of quality HRE (Waldron et al. 2011, Osler and Starkey, 2005, Flowers, 2004). HRE is considered a non-passive model of education (Flowers, 2004). These values are similar to the earlier educational theories of Freire whose theory of liberation education emphasised the use of dialogue to encourage an individual's growth or flourishing (1994). HRE can also be linked back to the theories of Dewey, specifically his notion of a democratic school (Hildebrand, 2008). In this model, Dewey also emphasised dialogue within the school as a means of encouraging children to learn and succeed both socially and academically (1916).

Dialogue is considered one the primary methods of encouraging democratic practice within the HRE model (Flowers, 2004). Dialogical and other non-passive pedagogies such as active learning are considered key methods of effectively teaching HRE within the classroom (Waldron et al. 2010). Engaging in dialogue within the HRE model can also be utilised to encourage cultural acceptance and positive citizenship (Waldron et al. 2010).

Sharon places an importance on a dialogical approach to HRE. She made specific reference to how teachers can communicate the values how HRE in their everyday practice and not just within HRE specific lessons. Here, Sharon gives an example of the non-passive approach to HRE evident within the literature (Flowers, 2004).

> *The teachers themselves have to model a human rights school. This has to be in their behaviours in the classroom, in their interactions with the staff and children, in the language that they use around groupings in society.*

This positive view of dialogue within the model of HRE was evident within the majority of the respondent's interviews. It was clear that the school leader's valued dialogue as a key factor in the HRE model. Each school leader presented a different circular area in which this dialogue could take place. Claire presented the example of using the multidenominational programme *Goodness Me Goodness You* or GMGY within East Central Community School as a suitable area for this dialogue.

> *The children say in our GMGY would discuss religion and different religions and it's great to listen to, they're only in 3rd class, speaking about rights to change religion or can we not talk to somebody because they're different.*

Claire is giving an account of children who have been given the language and stage to discuss rights based issues within the programme GMGY a programme designed for multidenominational schools under the Community National School patronage to help celebrate the unique nature of each school (DES, 2009)

Andrea and Sharon offered the *Learn Together* curriculum as an area for HRE dialogue to occur. The 'Learn Together' or LT curriculum is the ethics based programme taught Educate Together schools (Educate Together, 2004). Andrea gave an example of how HRE based dialogue may occur within an LT lesson.

> *The children would discuss the 9 grounds of discrimination and how all discrimination is wrong within LT lessons during HR month.*

Kelly advocated the use of the curricular Social Environmental and Scientific Education or SESE for facilitating HRE themed dialogue. Kelly gave some examples of how HRE is

integrated into this area, specifically referring to a programme in which a teacher will visit Sierre Leone and share these experiences with the children. This mirrors the research of McCaughy in the same area (2011).

> *We have a fantastic opportunity coming up in which one of our teachers is travelling to Sierre Leone with Trocaire. These experiences will be shared with the children in lessons when she returns.*

Elisa gave the example of utilising the Social, Personal and Health Education or SPHE area of the Irish curriculum as means to facilitate HRE dialogue. Elisa referred to the importance of discussing both rights and responsibilities in SPHE. These are themes are key elements of the SPHE curriculum (DES, 1999).

> *In this school we learn about HR in SPHE primarily. We learn about both rights and responsibilities.*

It is clear that each school has adopted a different method for facilitating the teaching of HRE and HRE based dialogue. The importance of HRE is evident in each school's efforts to include HRE within their own denominational setting. As Kelly suggests when speaking about HRE:

> *The very basis of HR is respect and understanding. Conversations on these themes are important to have with the children.*

Another key area in which dialogue was emphasised was the within the model of intercultural education. Dialogue considered one of the foundational elements of interculturalism generally (Gundara and Portera, 2008, Woods el al, 2006). Intercultural theorists propose that the cultivation of dialogue in a particular setting helps lead to a more harmonious society (Irwin, 2009). Intercultural theorists also place great importance on dialogue as a means of celebrating diversity (Gundara and Portera, 2008). The importance

placed on dialogue is considered to be one of the defining factors of the intercultural model and differentiates it from other models such as multiculturalism (Meer and Modood, 2012).

Every school leader interviewed placed dialogue at the forefront of establishing and cultivating quality intercultural practice in their school. When comparing interculturalism with other cultural models such as multiculturalism, Sharon's emphasis on dialogue was apparent.

> *The definition around multiculturalism was a little bit more separate. In interculturalism you will see children sharing and interacting with each other.*

These assumptions mirror the writings of numerous authors who have criticised the traditional form of multiculturalism as being too separate (Irwin, 2009). Each candidate presented examples of dialogical based intercultural practice involving the children. Andrea spoke of a dual language programme allowing the children to communicate to the wider community about their heritage

> *We did a big project on home languages and this opened up dialogue within the school, it was a big eye opener to realise the amount of kids who are speaking a different language at home and to celebrate all of that.*

Elisa gave the example of engaging in reflective dialogue with the students during the Yellow Flag assessment process.

> *During the Yellow Flag process a reflective circle time activity took place on diversity, this was a key part of the assessment.*

Claire gave the example of how curriculum planning within her was influenced by intercultural dialogue.

We only recently did some training on interculturalism recently and they gave the example of SESE, we are now contacting parents to formulate resources for studying countries relevant to our own school population.

This emphasis on children engaging in intercultural dialogue is mirrored in the aspirations of key educational texts published in Ireland today (DES, 2010, NCCA, 2005, DES, 1998). It is clear that the school leaders interviewed valued the importance of their students engaging in intercultural dialogue.

Not all examples of intercultural dialogue were based within the classroom. Kelly emphasised the importance of engaging in dialogue with the parents within the community.

When celebrating different cultures in the school like our intercultural week, we would try and get parents on board as much as we can.

Claire gave the example of engaging in dialogue with the parents through the PTA. Claire discussed her current PTA and the dialogue they are engaging into attempt to acquire a more diverse make up.

We have a very strong Irish community and the majority of the PTA are Irish but they are trying to recruit parents from other communities into the group and they've gotten 2-3 so far.

Andrea presented an example of intercultural dialogue that exclusively involved staff members. Andrea held the importance of dialogue on intercultural issues amongst the staff very highly. Andrea spoke of the importance of recruiting intercultural 'leaders' within the staff and giving them the stage to encourage debate.

With interculturalism amongst the staff, I think its opening up dialogue. I think that when we come along to staff meetings, I always try to have something on the agenda

that's going to be thought provoking and it going to bring up conversations around whichever issue.

Kelly concurred and noted similar examples of staff based dialogue and how it can be beneficial to a school of best intercultural practice.

As a staff we would reflect on the whole school practice in September and in June. September more planning and then at the end of June. We have the intercultural group that meets regularly throughout the school year and that's parents and staff.

It is clear when analysing these examples that a recognition and celebration of diversity in the school community is a clear aim of the professional dialogue taking place. This mirrors numerous authors who have attested to the celebration of diversity and engaging with diversity as a key factor within the intercultural model (Irwin, 2009, Woods et al. 2006, O'Loingsigh, 2001). It was clear that dialogue is viewed as one of the key components of interculturalism in the case of each of the school leaders.

When analysing the interviewee's transcripts, it has become abundantly clear that dialogue is a key component of intercultural practice. Dialogue is considered one of the key elements of ICE (Meer and Modood, 2012, Irwin, 2009, Woods, 2006). The school leaders also placed great value on dialogue both amongst the students, amongst the staff and the wider community within the intercultural model. The interviewees also placed a strong emphasis on dialogue within the HRE model. They gave examples of how HRE based dialogue emerges within the curriculum within the various different school denominations. This value on dialogue is also evident within HRE based literature (Waldron et al, 2011, Hudson, 2005, Ó'Cuanacháin, 2004). We can surmise that dialogue is a key vehicle used to promote inclusion within both the intercultural and HRE models.

4.5-School Leader as Reflective Practitioner

The importance of engaging in reflective practice was a key component in encouraging intercultural practice within the school leader's respective settings. The idea of reflection as a means of developing new practice can be traced back to the writings of Dewey (1933). Dewey defined reflection as a process containing numerous phases beginning with doubt and hesitation which is then resolved through inquiry (1933). These theories were further developed by Schön, and his theory of the reflective practitioner (1983). Within this model, Schön differentiates between two different forms of reflection; reflection-on-action and reflection-in-action (1983). Reflection-on-action can be described as retrospective process of analysing past experience in order to gain new knowledge (Russell and Murphy, 1992). Reflection-in-action can be defined by thinking whilst doing and modifying practice during a process in order to help encourage learning (Schön, 1983) Reflection-in-action can often be considered an unconscious act (Russel and Murphy, 1992).

Throughout the interview process, examples of both reflection-in-action and reflection-on-action emerged. Reflection-on-action was clearly present within school structures such as committees, PTAs and staff meetings. These processes provided time and space for the school leaders to engage in retrospective analysis of school practice. In this way reflection-on-action was used as a method of analysing whole-school intercultural practice and seeking to improve it. Kelly mentioned the Intercultural Committee in Kileen NS and their role as facilitators of reflective dialogue.

> *We have an intercultural group that meets regularly throughout the school year comprising of parents and staff and member of the local community. We would reflect past intercultural events and make plans for new intercultural events.*

Sharon gave the example of a whole school reflection focusing on an important human rights themed event known as 'Human Rights Month' This reflection has resulted in changes to the event which has positively affected how it is received.

> *After reflecting as a staff and with other member of the school community, we have shortened our 'Human Rights Month' to a 'Human Rights Fortnight'. This has given us space to start a 'Community Action Week' later in the year which hugely compliments 'Human Rights Fortnight'.*

Claire shared an anecdote of reflection-on-action within the context of the PTA committee. In this situation, the PTA committee where reflecting upon the intercultural nature of the school and the fact that the ethnic make-up of the PTA did not reflect this.

> *Our PTA would be primarily ethnically Irish. The PTA have discussed this at length and made attempts to diversify through recruitment. These have recruited 1-2 new members so far but are still working on this.*

These examples are clear efforts engage in a deep analysis of intercultural practices within the school and to proactively engage in improving them. These examples fit Schön's model of reflection-on-action as they are taking place after the action, involve dialogue and are looking to formulate new actions based on this dialogue (1983). It is also important to note that reflection-on-action was a key component of each school's 'flagship' human rights based practices such as 'Human Rights Week', or 'Intercultural Week'. It is clear that the school leaders in question held the reflection-on-action model as a key component in encouraging interculturally based practice within their schools.

The examples of reflection-in-action within the interviewee's transcripts were far more subtle in nature. Reflection-in-action can be described as modifying ones actions mid-process, often unconsciously (Russell and Murphy, 1992). Schön theorised that making these changes mid-

process could result in a better learning process for the children involved (1983). Many of the actions which fitted into this mould were based less on whole school events and more on everyday practices within the school.

Claire gave the example of how curricular learning in East Central CNS is constantly altering through dialogue with children. Claire explained that the GMGY, SPHE and SESE curricular areas were key examples of this.

> *We get a lot of our curriculum from the children rather. It's better to get more interesting source material from them then just throwing meaningless material at them!*

Andrea gave the example of staff dialogue, particularly in staff meetings and how actions within the school are constantly being modified in order to keep interculturalism at the forefront of the school.

> *Keeping interculturalism at the forefront is essential to its success in our school. Staff meetings are an important stage for this. We always have to constantly analyse our practice as a staff and the actions we are implementing to ensure that we do not become complacent.*

Elisa gave an extremely interesting perspective on the development of intercultural practice in the school in relation to reflection-in-action. Elisa gave the example of how constantly reflecting on action in intercultural practice can even suggest when it is time to pull back from action and not to over expose the children to a variety of materials at once.

> *We communicate to the children that everyone is a person and that we should be treated the same. We celebrate this but at times we need to just let this stand alone. Sometimes children get sick of listening about cultural differences and we just have to hold back and practice living together.*

The examples of reflection-in-action greatly contrast the examples of reflection-on-action given by the school leaders. We can view the examples of reflection-on-action as singular events in which the intercultural practice of the school is reflected upon and improved. These events such as Kileen NS's intercultural committee meetings or Ballynoggin's human rights committee meetings have the sole purpose of reflecting on practice, often a flagship event within the school and searching for ways to improve it. This model directly mirrors both Dewey and Schön's notion of reflection as foundation for new practice (1983, 1933). The examples of reflection-in-practice such as Claire's fluid approach to intercultural based curricular learning or Elisa's notion of 'standing' back when it is clear that enough intercultural content is available to the student are more indirect. This mirrors Schön's notion that reflection-in-action is constant and fluid approach to reflection (1983). We can surmise that reflection-on-action is a more structured approach and one that is often utilised by the school leaders interviewed but that reflection-in-action is constantly happening in schools of best practice in the area of interculturalism and must also be encouraged to ensure that day-to-day intercultural practice does not also become stale.

4.6- Ethical Leadership

This section provides an analysis of the leadership styles evident within the school leader's transcripts. Within the literature, it is possible to identify 3 major leadership styles that are applied to the educational context (Davies, 2009). These three styles are transformative, ethical and learning based leadership. Transformative leadership can be defined as a values based, goal orientated leadership style which emphasises the notion of reform or restructuring within the school setting (McGlynn, 2013, Leithfield and Jantzi, 2006). Ethical leadership is a reflective leadership model which focuses upon engaging in ethical reflection and ethical enactment which is accountable to the school community (Staratt, 2009, Strike, 2008, Taylor, 1991) Learning-centred leadership is a pedagogy based style concerned with

nurturing best practice in the classroom and improved academic standards (Male and Palaiologou 2012, Southworth, 2009, Lambert, 2002).

During the interview process the subjects were asked to describe their ideal leader within an intercultural school. The candidates were invited to highlight core values practices that they identified as essential to the intercultural leader. When analysing these accounts within the lens of educational leadership, the ethical leadership model emerged as the most prevalent. Ethical leadership is defined by the use of an ethical framework which the school leader reflects upon and utilises when leading his or her school (Staratt, 2004). Ethical leadership also has 3 core principals; responsibility, authenticity and presence which help to define accountability between the school leader and the school community (Starratt, 2004).

These values were present within the school leader's transcripts, particularly when the interviewees were describing the ideal qualities of a leader within an intercultural setting. We can view the virtue of authenticity as the school leader actively engaging in practice that is tailored to their unique school setting (Staratt, 2004). Each of the school leaders emphasised the importance of understanding their own school environment in order to become a successful school leader.

Kelly placed the importance of understanding the school environment as one of the primary factors in being a successful school leader in an intercultural setting. She specifically mentioned how all policy within the school must reflect that school's individual makeup. In this way, Kelly is giving the example of drafting policy as an 'authentic' action under the ethical leadership model (Starratt, 2009)

> *I think a school leader in an intercultural environment must strive to understand that the true nature of the school and its needs. All policy drawn up in a school must reflect this.*

Andrea also emphasised the importance of continuously striving to understand the school environment further. Andrea explained that understanding the largely mono-cultural population of Blanketstown ETNS has been essential in cultivating an intercultural environment. This strong focus on understanding the school is core component of the value of authenticity (Staratt, 2004).

> *You have to understand the make-up of your school when maintaining an intercultural environment. Here, our school is largely ethnically Irish so it is important to keep intercultural issues at the forefront through action initiatives and other schemes so it does not get pushed aside for other school initiatives.*

Elisa strongly emphasised understanding the school population and its diverse nature at St. Phillips NS as a key factor in the success of the school. Elisa's knowledge of the differing religious beliefs held within her school was extremely impressive and was a clear example of how the school has been successful from an intercultural perspective. Elisa gave numerous examples of how her leadership style is based on the understanding of the school environment. It is also theorised that school leader's display of authenticity can result in improved intercultural relations within the school setting (Staratt, 2004).

> *Our school is unique in its diversity. It is important within our school to show a respect and understanding of the different religions in our school as well as upholding our on Church of Ireland ethos.*

The virtue of responsibly was also evident within the interview transcripts. Staratt defines the virtue of responsibility as the school leader being genuinely accountably for the welfare of the school community (2004). Each of the school leaders held this notion in high regard, particularly within the intercultural context. Responsibility was also a key theme when Kelly was discussing the key traits of a school leader in the intercultural context. Kelly surmised

that school leaders must be willing to be accountable for the intercultural practice within their own school.

> *Difficult issues can and do arise within intercultural school settings. A school leader within an intercultural school setting must have the courage to do what's right in any situation.*

Sharon gave an example of how this responsibility must be actively shared amongst the staff. She felt that school leaders must encourage responsibility amongst their staff to engage in intercultural practice in order to help nurture an intercultural environment.

> *I think it is important that teachers are encouraged to celebrate the diverse nature of their classrooms. Teachers must also be act of models of intercultural practices and model these practices on a day-to-day basis.*

Within both of these examples we can view the notion of responsibility as being a key aspect of school leadership within the intercultural school setting. Indeed, when describing the virtue of responsibility, Staratt himself uses the example of the school leader actively engaging with the responsibilities associated with teaching in a diverse, high percentage EAL setting (Staratt, 2004).

Finally, there were numerous examples of the virtue of presence within the interviewees' transcripts. The virtue of presence within the ethical leadership model can be defined as the school leader actively engaging in the processes within the school (Staratt, 2009). This often takes the form of engaging in dialogue with staff and students and other stakeholders within the school.

Within the intercultural context, Claire gave the example of encouraging debate amongst her staff and ensuring that she is 'present' within the school community and issues.

> *We recently attended a course as a staff on ICE. The key message of the course was to encourage school to be engage with the local community and design SESE based on the countries and cultures based in the local community.*

Andrea gave the example of engaging in debate with her staff and students on current intercultural issues and ensuring that both the children of Blanketstown ETNS were up-to-date on the intercultural issues within Ireland at the time.

> *When travellers were given the right to recognised as an ethnicity I placed this information in the staffroom and visited the classes and discussed the implications of this new.*

Both of these examples represent school leaders that are 'present' within their school communities. These school leaders are actively encouraging debate amongst the community and taking part in this process. Being actively involved in the processes of a school community is important to Staratt's virtue of presence.

When analysing the data for examples of transformative leadership, certain elements of the model were evident. Transformative leadership can be defined as a values-based leadership style (Leithwood and Jantzi, 2006). Transformative leadership adopts this values based model in order to communicate core principals and a shared vision to the staff and students (Leithwood and Jantzi, 2006). The idea of a values based leadership and a shared vision amongst the staff were values that were held by the majority of interview candidates.

Andrea gave some examples of values she expects of her staff and how these are regularly communicated through her own leadership style. Searching for these values is also a key aspect of the recruitment process in Blanketstown ETNS.

> *We're a change maker school, and this must be reflected in the staff. I'm looking for teachers in Blanketstown ETNS to have openness towards the 'Learn Together'*

programme, a passion about global citizenship and an interest in development education.

Kelly gave a description of the values based leadership style she adopts on an everyday basis. Kelly places great value on modelling core values within the school for the staff and students to replicate.

As a leader in an intercultural school it is important to display openness and a willingness to engage and understand in your nature. You must also have the ability to lead others in the same way and bring them on board if there is doubt and there is uncertainty.

Claire gave a similar set of values which she attempts to model and community to her school community. These values are also interculturally themed.

It is important to show an interest in learning about other cultures, and to have openness when engaging with people from other cultures. This is essential within an intercultural school.

Elisa also gave examples of the core values which she expects of her staff and of her students and how these are communicated to the school.

In St. Phillips NS every child is a child. Our staff focuses on and celebrates what is the same and not what is different. We expect our children to do the same, we speak about our responsibility to do this.

These values based ideals and strategies are in line with the philosophies of transformative education (McGlynn, 2013). These values also represent a shared vision of IC practice within the school. This ideal of shared vision is fundamental to transformative leadership (Leithwood and Jantzi, 2006).

Some elements of the transformative leadership model were notably absent. There was an absence of the performance based mentality associated with transformative education (Leithwood and Jantzi, 2006). The school leaders refrained from measurable language when describing success in cultivating intercultural practice. Even in the case of EAL students, language proficiency was not emphasised as the key target in developing these children. A more holistic view was evident, emphasising the child's self-esteem and the nurture of their self-identity.

Also, the idea of transformative leadership as restructuring or redesigning to suit the needs of the school was not mirrored in the school leader's views. The interviewees were more concerned with allowing a natural growth and development of the school environment as opposed to a goals driven process. Indeed, the terms goals or achievement did not appear within any of the transcripts in any meaningful way. Instead, the school leaders spoke of observing and reflecting on the values being displayed within the environment and acting accordingly. Thus, we can view that although the idea of a shared vision that is values based was important to the school leaders, there were also many elements of transformative leadership that were not evident.

Very few examples of learning-centred leadership emerged within the data collection process. Learning-centred leadership concerns itself with the learning process and how this applies to both the student and the educator (Southworth, 2009). It is a model that places the primary focus on quality classroom learning (Southworth, 2009). When analysing the philosophies of the leaders questioned, this more academic and pedagogical approach was incompatible. The school leaders were far more concerned by the notions of ethical leadership and transformative leadership as they provided scope for the values and ethical practice associated with interculturalism.

When analysing the preferred learning styles of the school leaders interviewed, ethical leadership emerged as the most prominent model. Ethical leadership emphasises ethical reflection leading to ethical enactment within the school setting (Staratt, 2009). The school leaders gave numerous examples that could be linked to this model both in the drafting of policy, in engaging in dialogue in the school community and in engaging in ethical actions reflective of the school community. However, the school leaders also placed great importance on the idea of a values based, shared vision for their schools. This values based model is clear example of transformative leadership (Leithwood and Jantzi, 2006). It is clear that, although ethical leadership was the model that most evident, the idea of a having a shared vision, especially within the intercultural school context was also desirable. In this way, we can view elements of transformative leadership being adopted within an ethical leadership model.

4.7-The Intercultural School and the Local Community

The aim of this final section is to give an account of the importance of interaction between the school and the local community as described by the school leaders. From an ICE perspective, interaction between the school and the local community is a core principal within the model (UNESCO, 2007). Within the ICE model the school should be considered a resource to the local community and frequently be used as such (UNESCO, 2007). This emphasis on interaction with the local community is mirrored in interculturally-themed educational documents published within the Irish context (DES, 2010, DES, 2006).

We can also view a link between the inclusion and interaction with the local community and the ethical leadership model. In the ethical leadership model, school leaders are governed by the virtues of responsibility, authenticity and presence (Staratt, 2009). Each of these virtues has strong implications for developing a positive relationship with the local community. Within the ethical leadership model we can view the school leader as accountable to the local

community (Strike, 2007). Through the virtue of responsibility, school leaders can be viewed as accountable to the local community in the education of their children. School leaders must also strive to provide an education and make decisions that are 'authentic' to the children and their own respective backgrounds. Finally, school leaders are encouraged to have a presence within their school and happenings within the school community, thus linking them to the local community. Indeed, within the ethical leadership model, school leaders can often be can be viewed as community builders (Strike, 2007).

Kelly spoke of the importance of involving the community at an organisational level in the organisation of whole school events. She explained that including the local community in the form of parents and community representatives helps to more accurately reflect the diverse nature of the school community. Kelly's school established an intercultural committee comprising of representatives of the school community and the wider community for this purpose.

> *We have an intercultural committee that works throughout the year organising new events and reflecting on past ones. This committee involves both parents and other community members.*

Kelly' efforts are clearly aimed at providing intercultural events that are closely linked to the local community surrounding Kileen NS. These efforts to encourage inclusion in the form of celebrating diversity can be viewed as a key principal of ICE (Meer and Modood, 2012, Irwin, 2009, Gundara and Portera, 2008, UNESCO, 2007).

Kelly's intercultural committee can also be analysed as an example of the virtue of authenticity within the ethical leadership model. Authenticity within the ethical education model can be defined as the school leader making decisions and engaging in actions that are authentic and personalised to the school setting (Starratt, 2004).

Andrea placed value on parental involvement within the classroom, particularly in the area of sharing cultural knowledge an experiences. Andrea would actively seek to involve the local community to enrich classroom teaching, for example, in the area of SESE.

> *There have been lots of different initiatives that have been used to celebrate different cultures, we would regularly invite parents in who are coming from a different background and that aren't Irish to come and explain some aspect of their culture.*

Andrea also gave another example of including the parents and local community within their own 'Cambodia Project'. This is a partnership project between Blanketstown ETNS and a school in Cambodia which is aimed at sharing culture and raising awareness of the differing needs of children across the world. This project involves numerous whole school events involving parental participation.

> *We would always strive to involve parents as much as possible within the school. We would invite parents to view and participate in our symbolic run to Cambodia.*

Andrea's examples of parental involvement, like Kelly's before, mirror the values placed in important ICE documents published within the Irish context. (DES, 2010, NCCA, 2006). We can also view these actions within the 5 levels of ethical enactment as an example of the school leader acting to cultivate ethical practice across the school (Staratt, 2009).

Both Sharon and Claire gave the example of involving the children within the community rather involving the community within the school. Claire's example involved the children visiting the local nursing home.

> *We would bring the children to the local nursing home across the road. The children learn to be involved in the community and we get the opportunity to try to erode ageist stereotypes.*

Sharon spoke of the importance of engaging the children within community service in order to gain an appreciation for the 'heroes' within the community.

> *We link up with old folks homes, homeless shelters, preschool places and the children are going to try to live out an action that they thought would beneficial to the local community for a week.*

These are just some examples of the numerous community-based activities taking place within the schools of the school leaders interviewed. Each of these initiatives is a clear example of the school attempting to engage in dialogue with the wider community. This openness between different facets of a community is designed to help nurture a more harmonious society within the intercultural model (Gundara and Portera, 2008).

It is clear that the school leaders in questions are actively looking to encourage interaction in their own settings between the school community and the wider community. These interactions both involve inviting the wider community into the school setting and using the school as resource and inviting the children out into the local community to learn within this setting and to engage in positive actions within the community. This communication is considered a key principal of the ICE model and in intercultural policy in general (Meer and Modood, 2011, UNESCO, 2007). The action of involving the local community within the school and vice versa can also be seen as an important element of a school leader's role within the ethical education model (Strike, 2007).

4.8-Conclusion

The aim of this section is to provide a brief summary of the data analysis process. The majority of respondents viewed human rights education and intercultural education as closely linked. The interviewees identified the shared values of dialogue, equality, literacy in human rights issues and a celebration of diversity as the key factors in linking the two models. In relation to action, each school leader placed great importance on action within the primary school setting. The leaders gave numerous examples of how human rights based actions have helped to nurture intercultural values within the school setting. Some of these examples included dual language programmes, HR themed months/fortnights, partnership programmes with schools from other cultures and community action projects.

Dialogue was a key theme throughout the data collection process and it surfaced primarily when discussing HRE and ICE which was also evident within the literature of both of these areas. In this way we can consider dialogue as a vehicle for encouraging HRE and ICE within the school setting. The ethical leadership model emerged as the most prevalent leadership style displayed in the practice of the school leaders, with numerous examples of ethical practice and the promotion of ethical practice taking place within the school settings. However, there was also a strong emphasis on the notion of a shared vision within the school, deeply rooted in intercultural values. This notion is far more suitable to the transformative model of leadership. In this way we can view a combination of leadership styles evident combining ethical reflection and values based vision.

Reflective practice was a key element to the success cultivation of intercultural values within the school setting. Reflection-on-action was utilised to improve and further strengthen whole school events whilst reflection-in-action was employed to ensure everyday practice reflected the school's intercultural values. A great emphasis was placed by the school leaders on fostering strong links between the local community and the school community. These links

involved inviting the local community in to use the school as a valuable resource and involve the children in the wider community and educate them about the issues within the wider community.

Chapter 5

5.1-Introduction

The purpose of this research project was to explore school leader's view on the capacity of human rights based actions in cultivating intercultural values in the Irish primary school setting. To conclude this research the main findings of the research will be presented thematically referring both to the data collected and the key literature analysed throughout the research project. A set of recommendations based upon the main findings of the research project will then be listed making specific reference to the Irish context. Finally, limitations of the research will be outlined, specifically relating to the key themes from the research design such as the sample size.

5.2-Summary of Findings

It was clear that the vast majority of the school leaders viewed the models of ICE and HRE as closely linked. The leaders considered the shared values of a celebration of diversity, dialogue and literacy in human rights and equality based issues as the primary link across the two models. This mirrors the key literature in the areas of HRE and ICE which also highlight these shared values (Waldron et al. 2011, UNESCO, 2007). It was clear that the school leaders recognised knowledge of HRE as a key element of their own intercultural practice. This is also evident within key educational policy in the Irish context (DES, 2010, DES, 2006). Overall, we can surmise that, in the case of these school leaders, quality HRE is considered to be a contributing factor within the cultivation of intercultural values.

Each school leader gave testament to the capacity for human rights based actions to cultivate intercultural values within their respective school settings. The school leaders largely identified action within the Arendt model i.e. as the autonomous project of an individual school (Higgins, 2011). Some of the examples of the actions discussed include dual language

programmes, human rights themed months/fortnights, community action programmes and school partnership projects. We can identify these samples under the action research model as attempts to engage in new practice to encourage school improvement (McCutcheon, 2010, Kember, 2006, Mills, 2003). It was clear that the school leaders utilised human rights based actions as a vehicle for change. It was also apparent that, although results were not guaranteed, the very process of action would help to 'put the flesh on the bones' of the intercultural practice within the school as Andrea suggested.

The importance on reflecting upon these actions was also emphasised by the school leaders. When analysing these reflections using the lens of Schön's reflective practitioner model, examples of both reflection-on-action and reflection-in-action emerged. Reflection-on-action was primarily utilised to critically analyse and improve upon the school 'flagship' human rights and intercultural events. Reflection-in-action was evident through the schools, as a whole, constantly being aware of the intercultural and human rights issues taking place instigating changes based upon this engagement. It is clear that although reflection-on-action is important in shaping and improving whole school events, reflection-in-action was the product of a school becoming wholly immersed within the intercultural model.

Ethical leadership emerged as the most evident leadership model within the interviewee's transcripts. The school leaders displayed the virtues of responsibility, authenticity as presence in making ethical decisions as is outlined within the ethical leadership model (Starratt, 2004). Some examples of these ethical actions within the intercultural context included the establishment of intercultural committees, formulation of curricula reflecting the school's population and raising awareness of local community issues within the school setting. However, the school leaders placed importance on a values based approach to leadership in the intercultural setting. The leaders placed great emphasis on communicating intercultural values such as a celebration of diversity or equality within their respective

school settings. This mirrors the transformative model of leadership (McGlynn, 2013, Leithwood and Jantzi, 2006). Therefore, we can view the school leader's preference of practice as a combination of ethically-based decision making combined with a values-based approach. It can be surmised that not one specific leadership style is more suitable to intercultural practice but rather that elements of both leadership can be combined to produce best practice.

Dialogue emerged as key element in the facilitation of quality intercultural practice within schools. Dialogical teaching was utilised by the school leaders within the HRE model which is considered best practice (Waldron et al, 2011). The use of interculturally themed dialogue was also evident both in classroom learning and amongst the staff and other stakeholders. This dialogue is considered a key element of intercultural practice. (Waldron et al. 2010, UNESCO, 2007). It is clear that dialogue is a primary vehicle in which intercultural and human rights issues are kept at the forefront.

Finally, it was important to note the value the school leaders placed on interacting with the local community. These interactions involved participating in whole school events, becoming member of committees, imparting their knowledge and skills in the classroom and establishing vibrant PTAs. All of these activities are considered best practice within the intercultural model (UNESCO, 2007). It was clear that connecting the school and the wider community was seen as a foundational step in the cultivation of intercultural values within the school leader's respective settings.

5.2-Recommendations-

In completing this research, a number of recommendations emerged in relation to the research question. These recommendations are listed as follows:

- Additional formalised learning is required within the areas of HRE and ICE. This learning should emphasis an integrated approach towards the two models. This formalised learning should also explore how the areas of HRE and ICE can be integrated across the 1999 curriculum. Best practice in terms of pedagogy such as the dialogical approach to HRE should also be emphasised.
- Action is a key process within the cultivation of intercultural practice in schools. Action based initiatives should be emphasised through formalised learning at both school leader and whole staff level. This learning should reflect the cyclical nature of action and be rooted in encouraging actions that are specific to the individual school. Action initiatives reflecting the intercultural nature of a school could be better incentivised through grants, publicity for exemplary actions, etc.
- Further action must be done to encourage the role of the teacher as a reflective practitioner within the primary school setting. These actions could include CPD for qualified teachers, more emphasis within 3rd level curricula at undergraduate and at postgraduate level and the encouragement of intercultural dialogue at a staff level within the primary school setting.
- Dialogue is essential to the success of cultivating intercultural values. School leaders must receive training in facilitating this dialogue within their own respective school settings. School must also engage in training on establishing links with the local community through dialogue.

5.3-Limitations of the Research-

The aim of this final section is to highlight possible limitations within the research project. When assessing this research project for possible limitations the area that emerges is the data sample. When sourcing a sample for the data collection process best practice in terms of purposive sampling. A purposive sample is defined as a deliberately selected sample based upon strict criteria (Schofield, 1996). Following best practice in this area involved the outlining of candidate criteria, thorough research in selecting possible candidates and the methodical exclusion of inappropriate candidates (Cohen, Manion and Morrison, 2007). However, it possible to theorise that a researcher with greater resources could expand upon this sample. This expansion could include a great number of school leaders in the Irish context perhaps focusing on one particular area. Another limitation within the sample is the lack of school from rural areas. A similar research piece could exclusively focus upon intercultural practice within rural areas or, provided there are sufficient resources, encompass both urban and rural areas in one project. Finally, although there is a depth of analysis of the schools and school leaders contained within this research project a case study on any of the school within this project could potentially yield rich data within this field of study.

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Appendices

Appendix 1-Sample Letter of Enquiry (Encrypted)

Mr Joshua Jacob

5 Sally Avenue,

Drumcondra,

Dublin 9

Ms Elisa White

St. Phillips's National School,

Watermill Road,

Balbriggan,

Co. Dublin

Dear Elisa,

My name is Joshua Jacob and I am a MES student in the Marino Institute of Education. I am currently completing my research project for my Masters Degree in Intercultural Education. I am engaging in a study concerning the cultivation of intercultural values within the Irish Primary School Setting. My research plans to explore how Human Rights based actions can encourage intercultural values such as an inclusive school community, an equality-based environment, anti-racist and anti-homophobic values.

The research project will focus upon school leaders and their views on how Human Rights based actions such as Student Councils, Global Citizenship awards, Green Flags initiatives, the inclusion of a Human Rights week/month in the school calendar, anti-racist initiatives or dual language programmes can be utilised to cultivate intercultural values in the Irish Primary School Setting.

As the researcher, I endeavour to capture the voices of school leaders across the different school denominations within the Irish setting. I hope to listen to and analyse common themes and truths that emerge in each of the school environments. However, I must emphasise that this **is not a comparative piece.** The research endeavours to collect the experiences of school leaders with regards to their own unique school setting so that common themes can be analysed.

When researching your school it has become clear to me that your school is an example of best practice within this particular area. I found numerous examples of Human Rights based actions both in whole school events and within the policies present on your website. In particular, the work surrounding 'Intercultural Day' struck me as example of best practice within this area. The emphasis on exploring the arts as a method of cultural celebration was clearly a powerful method of celebrating diversity in the school.

I believe that your experiences in this area would greatly lend to the completion of my research project. If you wish to participate in this research I would ask you to complete 1, 40 minute interview highlighting your experiences in this area. This interview would take place at a location and time of your choosing in the Spring of 2017. Confidentially will be ensured and all recordings and notes taken will be stored in a secure place and destroyed after the research project is completed and corrected.

I would like to thank you for taking the time to read this and am looking forward to hearing from you in the future.

Kind Regards.

Joshua Jacob

Appendix 2-Information Sheet

Organisation: Marino Institute of Education

Title of Research: An Exploration of Action Based Initiatives and the Fostering of Intercultural Values in the Human Rights School

Information Sheet:

What are the purposes of this research project?

Numerous educationalists have attested to the importance of human rights education in the primary school setting. Some of the many benefits of teaching human rights education and adopting a human rights philosophy within a school setting include the development of citizenship within the school, the cultivation of intercultural values and the nurture of anti-racist values The aim of this research project is to explore the relationship between human rights education and the cultivation of intercultural values. The research will focus upon how human rights themed action initiatives such anti-racist initiatives, multilingual projects, student councils, human rights themed field trips and human rights themed days/weeks/months can cultivate intercultural values such as dialogue, anti-racist attitudes and citizenship.

What is your potential role in the research project?

I am seeking to access the wealth of information school leaders have on this topic. If you chose to partake within this research project you will be asked to complete a one-to-one interview highlighting your own and your school's experience in the area explained above. This interview will be succinct, (20-30 minutes) and will be structured in a way to allow for elaboration of your own unique experiences in the area. These interviews will take place in a

location desirable to the interviewee with the interviewee having the right to stop/withdraw information at any stage during the process.

How will your information be stored and protected?

Data collected in the research project will be stored within an encrypted laptop and stored within a secure place. Information relating to the research project including audio recordings, field notes and annotated interview schedules will be destroyed after the correcting marking and accrediting of the research project in terms of the masters course. If, at any time, you wish to withdraw your contribution, you would have the right to do so. All data will be encrypted to ensure that the interviewee and their school's identify will be protected.

Researcher's Contact Details:

If you wish to contact me further about the research project or your potential role in it please use either of these avenues.

Email:

jjacobmsie15:momail.mie.ie

Phone:

0857292447

Many thanks for your time,

Joshua Jacob

Appendix 3-Consent Form

Participant ID:_____

Please read these questions carefully tick the box if appropriate.

1. I have read the information sheet and understand it. I have also had the chance to think about the information. ☐

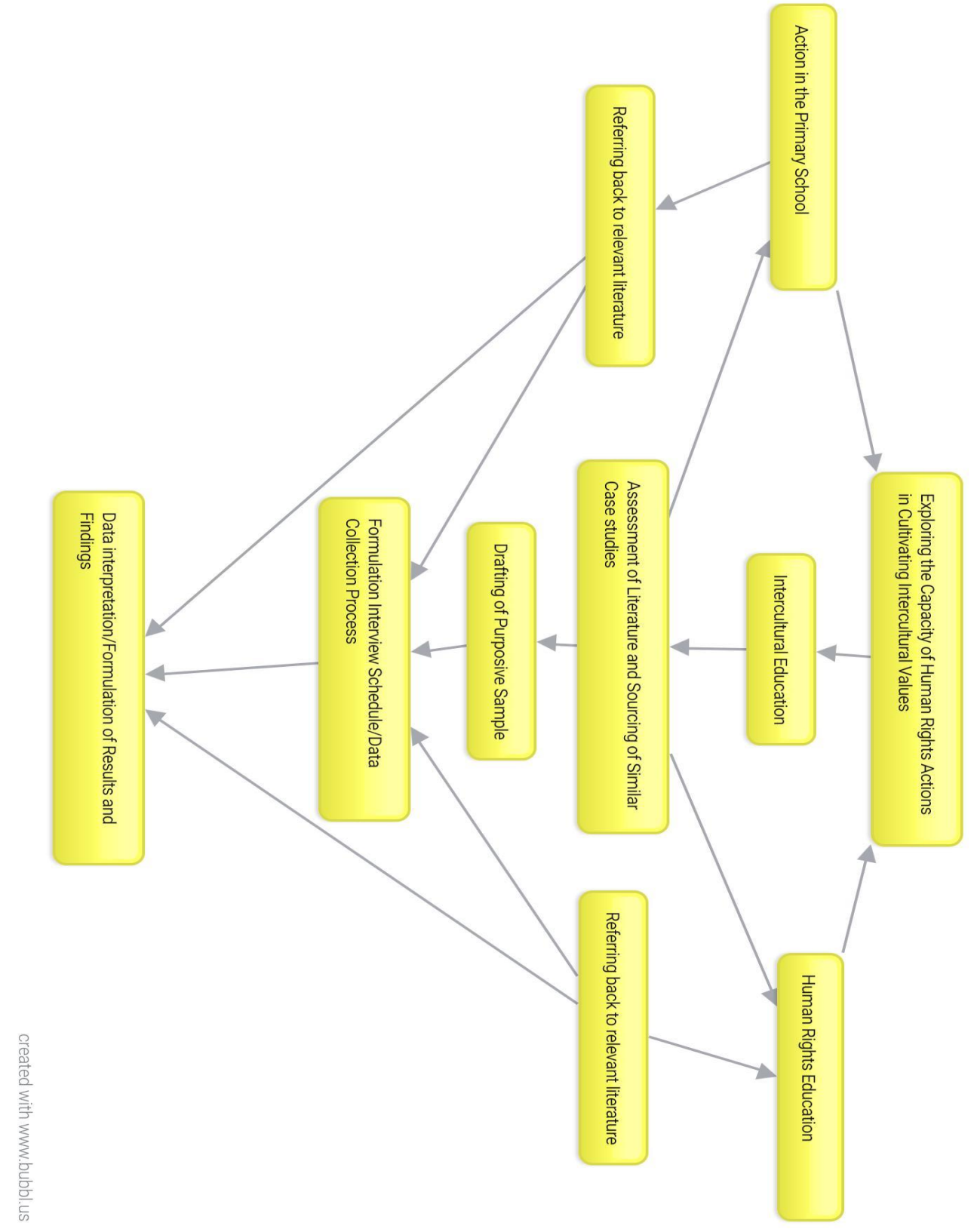
2. I understand that it is acceptable to withdraw my co-operation with the research process at any time and withdraw my contributions from it. ☐

3. I understand that my interview will be recorded and stored in a safe and secure place along with field notes from the interview. ☐

4. I understand that I may be quoted within the research project using a pseudonym and that my school will also be suitably encrypted. ☐

5. I have been informed of the timetable for the ultimate destruction of any files relating to my contributions. ☐

I agree to take part within this study.

_____	_____	_____
Printed Name	Date	Signature

Appendix 4-Sample Research Audit