English summaries

This article draws on one year of ethnographic research, combined with recordings (20 hours of video and 200 hours of audio) of students' everyday interaction in the schoolyard of a multiethnic school in Sweden. In all 250 pupils attended the school (30% born in Chile, 30% minority groups such as Syrians, Assyrians and Kurds, born in the Middle East, 5% born in Bosnia, Somalia, Finland). The students with immigrant backgrounds had generally been in Sweden around 3–7 years. Independent of ethnic background, all students were in Swedish reading classes. Most students with immigrant backgrounds had attended or currently attended classes in Swedish as a second language.

This study recognizes and builds on previous work on the social organization of talk among children across various peer groups (see Evaldsson 2002, 2003; Goodwin 1990, 1995) and recent studies of code-switching and crossing in everyday peer interaction (Cromdal 2000; Hewitt 1986; Jörgensen 2001; Rampton 1995). Influenced by work on the construction of ethnic identities and social categorizations (Gilroy 1987, Hall 1988, Sollars 1989), the present study suggests an eclectic approach wherein different conversational strategies, discourses and institutional frameworks are seen to contribute to the negotiation of identities in everyday interactions. Despite a widespread notion of the peer group's role as a key socializing agent, few ethnographic studies have situated the peer group as the locus of research on language and ethnic relations.

Through a detailed analysis of students' everyday interactions within two different peer groups on the schoolyard, it is revealed that students use code-switching, crossing and teasing in Swedish-Spanish bilingual interactions for various interactional purposes. The ethnographic data demonstrate that the students' bilingual language practices on the schoolyard are embedded in a larger institutional framework wherein students are organized into separate classes on the basis of their language proficiencies in Swedish and minority languages (here: Spanish). It is argued that, on the one hand, the ways in which the students are organized and classified on the basis of their formal language competencies in Swedish contribute to the institutionalization of ethnic and

language boundaries and separate (ethnic) communities of non-native (i.e., a Spanish-speaking community) versus native Swedes. On the other hand, it is shown that the institutionalization of ethnic and language groupings provides organizational means for the students themselves to transgress linguistic and social boundaries in everyday interaction within multiethnic peer groups.

A broad range of linguistic repertoires is shared between peers in multiethnic groups through complex patterns of exchange. One group of girls uses code-switching to establish and strengthen social bonds between ethnic groupings in interactions among class-mates with diverse ethnic backgrounds, while another group of girls deploys code-switching and crossing to transgress and overcome linguistic and social boundaries between ethnic groupings. Through their participation in bilingual interchanges the girls dissolve bonds that distinguish different social and ethnic groups as well as establish new ethnic and language boundaries. Thereby the girls contribute to a new sense of a mixed ethnic and class (peer) community on the schoolyard.

The descriptions of the students' everyday life and language use among peers on the schoolyard provide insight into the ways in which preadolescent children with various ethnic and language backgrounds manage to live with and overcome differences and transgress linguistic and ethnic boundaries. The duality between, on the one hand, the social organization and categorization of language groupings in the particular school setting and, on the other, the ways in which the students themselves (re)organize social relations across ethnic and language boundaries points to the need for detailed studies of everyday peer interaction and the institutional framework embedded in the interactions.

Consideration is also given to the critical implications of the students' everyday language use (code-switching and crossing) for multicultural language education policy. The students' everyday bilingualism indirectly challenges a monolingual approach based on binary positions that threaten to order students into the categories of native and non-native (speaking) Swedes. On the one hand, the language policy in multicultural education argues for the need to strengthen: (i) (non-native) students' language competencies in Swedish as a second language and, on the other hand, (ii) the status of minority languages at the expense of bilingualism. Through code-switching and crossing in everyday bilingual interaction, the students manage to overcome these binary language oppositions and instead promote linguistic diversity. In this way they present a third hybrid (bilingual) position that overcomes the monolingual bias in the multicultural educational policy of the Swedish schools.

Åsa Brattlund, 2002: Muslim school leaders have Prophet Muhammad as an important role model for pedagogical leadership /Muslimska skolledare har profeten Muhammed som en viktig förebild i pedagogiskt ledarskap/. **Pedagogisk Forskning i Sverige, Vol 7, No 1, pp 17–36. Stockholm. ISSN 1401-6788**

The article presents some preliminary findings from a forthcoming doctoral dissertation entitled »The State and Islamic Primary Schools in Sweden and England». Included in the article are initial findings from field studies carried out in Sweden and England, at selected primary schools having a Muslim orientation and/or Arabic language or cultural profile.

Field studies have been carried out at two Muslim-oriented schools in Sweden (1998) and at two equivalent schools in England (1999). Printed sources include official documents, scholarly literature, research reports, etc., and curricula, local school plans and textbooks. Interviews have been conducted with various persons: headmasters or principals and other school leaders or head teachers, teachers, students, and parents as well as experts on education and Islam, researchers, politicians and others. Material was collected using questionnaires and participant observation of classroom processes, staff meetings, teacher conferences, and parent meetings.

Two additional projects are added to the initial findings from the above mentioned field studies: (i) cooperation between the Institute of International Education (Stockholm University) and four independent schools having Muslim profile, and (ii) an EU-project involving collaboration between the Institute of International Education and institutes of teacher training in Milan and Madrid.

The findings discussed in the present article are limited to a description of teachers', headmasters', and other staff members' views on school leadership, as well as a description of the headmasters' views on their role models in pedagogical leadership.

According to statistics for autumn 2002 there were twenty schools established and operated by Muslims in Sweden. These schools have various profiles according to their denominational, general or linguistic or ethnic orientations and as such can be referred to as having an Islamic, Muslim, linguistic, cultural or general profile. Elementary level education is offered at the schools, which are all state-sponsored. In the United Kingdom and Ireland in 1999/2000, there were approximately eighty schools corresponding to those in Sweden; however, these schools offer education at the elementary and secondary levels.

The Muslim-oriented schools have developed into pluralistic, cultural meeting places with staff members from different religious, cultural, political and linguistic backgrounds. Families have not only selected these schools in order to increase their children's knowledge in Britain and Sweden Islam and hence become Swedish and British Muslims, respectively; by opting for an independent school these children actively escape/avoid the bullying or negative stereotypes and racist attitudes that they faced in the public schools.

As such, the Muslim schools do not attract pupils by being value-neutral. On the contrary, they are attractive because they are seen as being independent schools with a so-called Muslim profile.

Principals or headmasters in charge of these schools in Sweden have varying educational and occupational backgrounds. They have often studied or obtained their degrees at universities abroad. Some have been employed as home-language instructors at Swedish public schools while others have experience in pedagogical, social, economic and technical work abroad. Many have, in addition to their work as headmasters, engaged in further education in the areas of leadership, administration, and employment law, including school leadership training sponsored by their municipalities. Muslim head-masters are often multilingual, mastering four or five different languages. In order to compensate for their limited pedagogical or administrative competence, these headmasters employ staff members who have Swedish teaching qualifications and knowledge of the Swedish school system and administration as directors of study and/or administrators.

The headmasters' work and actions are presumably carried out with the aim and endeavour to form pupils into »modern Muslims». In addition, it is assumed that the former act on the basis of a Muslim frame of reference but within a field of action where the boundaries or parameters are set by educational politics as well as attendant regulations/rules of the host country and the public resources available to schools.

Almost all Muslim headmasters who were interviewed stated that they have prophet Muhammad as their role model for pedagogical leadership. They seek support and guidance from the Koran and the Hadith (Tradition of the Prophet Muhammad. His saying and deeds.). concerning how to conduct themselves as school leaders. Headmasters have in the Koran and Hadith found support for the importance of »lifelong learning», where children and adults, girls and boys, women and men are encouraged to seek knowledge. In addition to the headmasters, as mentioned above, teachers and staff members regularly participate in further education organized by independent schools, municipalities, private organizations and other tertiary-level institutions.

The Muslim headmasters are dependent upon maintaining legitimacy, a mandate based on personal qualities and characteristics, that is attributed to him or her in informal matters with children, parents and staff members. If in the eyes of parents and children confidence and faith in the headmaster is lacking, the school will have trouble recruiting new students. This legitimacy must exist irrespective of whether the headmaster and parents have differences of opinion and approaches concerning Islam and the Muslim profile of the school. In order for a school to remain a competitive educational alternative, it must be able to show evidence of a sufficiently prominent Muslim profile while also offering an equivalent or superior quality education to that of the public schools, particularly in respect to Swedish language and mathematics.

The ethics informing the Swedish national curriculum are not specifically Christian or Western but are universal ethics, which are shared with other cultures and religions (Hedin & Lahdenperä 2000). That the prophet Muhammad is a role model for Muslim school leaders and headmasters at

Swedish schools having a Muslim profile is likely to alarm those readers who believe that Islam stands opposed to the universal human ethics found in the Swedish curriculum. However, these ethics may according to Muslims be called »Islamic ethics» and for Christians, »Christian ethics». In the 1994 curriculum attitudes such as tolerance and generosity are basic elements that the school has the task of fostering. At the same time it is exactly this lack of tolerance and generosity in the public schools that has prompted Muslim parents to remove their children and instead, place them in independent schools with Muslim profiles.