

Access, inclusion, belonging:
Perceptions of post-secondary refugee-background
students

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ABSTRACT

Access, inclusion, and belonging: Perceptions of post-secondary refugee-background students in New Zealand is a small-scale qualitative study that interpreted the lived experiences of four post-secondary refugee-background students who attended schools in New Zealand, and are now in their 20's. The impetus for this research lies within a recommendation for further study made by Strauss and Smedley (2009) who found that current research on how to better support refugee-background students who are attending schools in New Zealand did not make provision for these students to share their experiences. Their conclusion thus challenged the assumption that if a group of students were not provided with an opportunity to contribute to discussions regarding their wellbeing, it may perpetuate experiences of marginalisation and trauma. Subsequently, this research wanted to address this assumption by accessing via the researcher's personal networks post-secondary students, who would like consent to the opportunity for them to 'speak on their own behalf'. The research suggests using an ecological systems theory so that schools understand the interconnectedness of the refugee-background students' trans-migratory experiences and the way they would perceive and respond to education. More so, these students' conceptual understanding of access, inclusion and belonging are grounded in their experiences. For this reason, teachers must adopt a caring and culturally responsive stance, to elicit their prior knowledge and experiences so that they can build trust and realign their teaching pedagogy to support refugee-background students. Using existing contextualised community partnership programs, which may include the home-school partnerships, or social clubs may help to further develop a community of learning.

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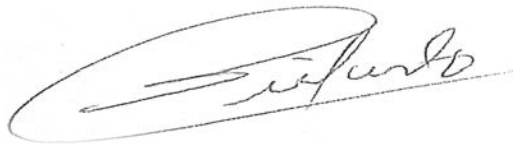
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ATTESTATION

I hereby declare that this submission is my own work and that, to the best of my knowledge and belief, it contains no material previously published or written by another person (except where explicitly defined in the acknowledgments), nor material which to a substantial extent has been submitted for the award of any other degree or diploma of a university or other institution of higher learning.

Signature:

A handwritten signature in black ink, appearing to be 'S. J. F. J. J.', enclosed within a large, loopy oval shape.

Date: 29/9/17

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This research gained ethics approval from the Auckland University of Technology Ethics Committee on 11th July 2016 with the ethics number 16/225.

CHAPTER 1: INTRODUCTION

PERSONAL POSITION AND NOMENCLATURE

Before discussing any issue related to refugees, the following clarifications are made. The term 'refugee(s)' is loosely used in the literature. According to the 1951 United Nations Convention Relating to the Status of Refugees, a refugee is defined as:

any person who is owing to a well-founded fear of being persecuted for reasons of race, religion, nationality, membership of a particular social group or political opinion, is outside the country of his nationality and is unable, or owing to such fear unwilling to return to it. (Ministry of Education (MoE), 2014, p. 3).

'Refugee' refers to a particular group of people who have been given this label by the United Nations High Commission for Refugees (UNHCR) to identify them as a person(s) who are fleeing from persecution in their home country (UNHCR, 2001). For Matthews (2008) the term 'refugee' is a legal, bureaucratic category. It defines people from a wide range of national cultural, linguistic, ethnic, and racial background sharing different experiences of involuntary migration. Bhunga and Becker (2005) define migration as a process of going from one country, region, or place of residence to settle in another. They make a clear distinction between the forms of migration to enable the researcher to contextualise these terms; in this case, it will refer to refugees. Immigrants and sojourners voluntarily migrate to a different country for economic and educational advancements; however, refugees change their location involuntarily and forced to migrate.

For this dissertation, I will be using the terms refugee-background students, refugee-background families, or students with refugee status, interchangeably, to avoid stereotyping, and to respect the perceptions that emerged from this research. Further to that, because this particular group of people has been granted resident status in their resettled country, it is fitting to now refer to them as having a refugee background. McBrien (2014) argues that refugee-background families and students still felt marginalised by communities that label them as mere 'refugees', rather than just accepting they are like any voluntary migrant who

made New Zealand their new home. The collective noun refugee(s) does not acknowledge the cultural identity of these individuals and imposes a unified identity that subsequently denies refugees of their identity (Strauss & Smedley, 2009). This dissertation, therefore, aims to delineate 'refugees' as humans being who have been the victims of unforeseen and unfortunate political circumstances. By taking this position, I remove preconceptions and stigmas by acknowledging all the participants of this research as human beings and not as a mere classification.

RATIONALE

To feel included and to have a voice and agency is a human right, which, for many living in New Zealand, may have become a taken-for-granted (Jean-Marie, Normore & Brooks, 2009; L. Santamaria & A. Santamaria, 2012). However, for many fleeing from persecution and unable to return for reasons of race, religion, nationality, membership of a particular social or political group, this is not the reality anymore (UNHCR, 2016). Fortunately, countries like New Zealand that acceded to the UNHCR Convention in 1960 (UNHCR, 2016), are providing refuge and a 'new beginning' to refugee-background people as part of the country's Refugee Quota residence programme (Ministry of Business Innovation and Employment (MBIE), 2017). This resettlement is contributing to the New Zealand society, and subsequently schools, becoming increasingly diverse. In response, school leadership is placed under more scrutiny having to, on the one hand, improve the quality of student achievement and the other hand ensure that every student, regardless of his/her race, colour, cultural background, religious or sexual orientation, or learning (dis)ability have access to equitable, inclusive learning opportunities. This demand has not only been placed on the secondary classrooms in New Zealand, but in many other countries, in response to the current six million refugees worldwide who are under UNHCR mandate, and are of primary or secondary school-going age (UNHCR, 2016).

According to the National Educational Goal (NEG), published by the New Zealand MoE (2017), equity of educational opportunity can only happen if schools identify and remove barriers to achievement. Benade (2015) argues providing students with an appropriate skill-set, which includes key competencies, can prepare students to be life-long learners and have access to

the world of work. This may be a solution to support refugee-background people, who, according to reports by New Zealand governmental departments, which include the Ministries of Education, Social Development and Business, Innovation and Employment, reiterate that refugee-background students are not achieving at the same level of academic success and are not accessing the skilled workforce compared to the rest of New Zealanders. This solution may be easier said than done as there is no one-size-fits-all solution to establishing the 'best-fit' support for each student. Refugee-background students come from varying pre- and trans-migratory social contexts and may or may not, have had access to basic education. This may either cause tension between the new demands imposed on refugee-background students and lead to social polarisation (European Committee for Social Cohesion (ECSC), 2004; MBIE, 2011; Ministry of Social Development (MSD), 2008).

Spoonley, Peace, Butcher and O'Neill (2005) have suggested that a possible antidote to those feeling isolated was that, "individuals experience a sense of belonging within their communities" (p. 2). Hence, McBrien's (2014) call for communities and schools to prepare for refugees. By doing this, social cohesion becomes a collective responsibility, which could result in an upsurge in the overall level and distribution of wellbeing in society and a cohesive national identity (MSD, 2008). To accomplish this, schools must plan accordingly. Schools need practices underlined and supported by clear policies aligned with national policy statements that will enable all students, including students with refugee status, equal opportunities to educational success (MoE, 2017). The MoE (2000) cautions that developing policies to facilitate refugee-background students' adaptation into a new and foreign school system is a complicated process requiring interventions at multiple levels. This requires all stakeholders, for instance, parents, senior leadership, community, teachers, and students, to have input into policy construction so that these policies are representative of the whole community. Systems and policies should provide refugee-families access to resources that would enable them to experience a sense of belonging in their new communities. This may counteract possible raised concerns of social polarisation (ECSC, 2004; MSD, 2008). According to the New Zealand MoE (2016), education builds a strong and successful society for all that equips every student with the values, knowledge, and skills to be successful in the 21st

century. However, in the same document, priority is given to only two groups: Māori and Pasifika children. The MoE (2016) states they will boost achievement of Māori and Pasifika achievement so that they can access tertiary education and at the higher level, support them to obtain practical qualifications.

Although it is socially just, talking about Māori and Pasifika people, in our quest to prioritise these groups it is inadvertently suggesting a possible exclusion and a devaluing towards people, like those with refugee status because they are not explicitly mentioned in these policies. Therefore, when it comes to policy, it is a requirement that the wording around it prioritise all groups as equally important. This is where the contribution of this dissertation fits. The question that will be inadvertently investigated is how the MoE's (2016) *Four-year plan* is providing equal opportunities for refugee-background students if no provision is made for them to the current wording of the above-mentioned policy documents. I wanted to find out from some individuals who have experienced schooling from a refugee-background what it was like for them so that their voices come through as heard. This is why Strauss and Smedley (2009) argue that the key variable missing from this is the input or voice of the refugee- background community of a school. In concurrence, Kumar-Rajaram (2002) and Cook-Sather (2006) argue that not considering the contributions of the refugee-background students and their families when addressing educational changes that are supposed to benefit them perpetuates marginalisation and positions them as 'speechless.' The voices of the refugee-background students acknowledge their presence, and more importantly, gives them agency and therefore the opportunity to influence the outcomes within decision-making that pertain to them (Klugman, Hanmer, Twigg, Hasan, McClearly-Sills & Bonilla, 2014). They are now in a position to make decisions and act on them (Klugman et al., 2014). With this in mind, this dissertation takes a critical perception because of my upbringing, which I cannot disconnect.

MY STORY

My critical perception is deeply rooted in the socio-political contexts of my upbringing, as well as the experiences encountered during my past and current teaching career. My birth certificate states my name; date of birth and gender and then in indelible black ink, my race

– Cape Coloured. This single entry consisting of two words was a predestination of my future upbringing. The 1970s were a time in South Africa of racial discrimination, racial classification, and segregation. That single entry reduced my existence to that of a second-class citizen, a second-class education, and a non-entity. In South Africa at that time, Cape Coloured meant "non-White"; a non-desirable; a person who was considered as inferior to a white race. I was classified as a person who should be kept apart or away from the privileges and experiences by the Whites. Access to what was regarded as quality secondary education limited our access to a wider range of tertiary institutions and as a result, professional pathways. Having a voice in what I was taught, where I was taught, and how I was taught, were predestined by government policy. These one-size-fits-all education policies did not recognise the diverse needs of my peers and me. Classrooms were more prescriptive and silent workplaces where freedom of expression was limited to what the textbook dictated. The law marginalised, segregated, denied us access to what was deemed 'more desirable'. Equity and Equality were just buzzwords in our chants used during political rallies, divorced from our existing realities.

However, in 1995, education in South Africa entered a new era of democracy and an upsurge in wanting to experience a sense of equality and equity. As a beginner teacher, I seized the opportunity to equip my students to become global thinkers, to question and to challenge. Education has now become the vehicle to emancipate students from their deficit predispositions, towards social justice, equity, and equality. I have come to realise that education was not an isolated entity, but entwines with the socioeconomic and political aspects of the country. These realisations became the driver to become more aware that it does not matter where I teach, or whom I teach. What mattered was that each student has the undeniable right to be active participants of, and have access to, quality education.

In 2005, my status changed from being a citizen of a country to that of being an economic migrant of a new country. I left the monoculture classrooms of rural South Africa, to enter a multicultural and diverse school community located in Auckland, New Zealand. Even here, I found myself at the forefront of having to constantly create an educational journey for all my students that endeavours to prepare them for life beyond the boundaries of the local

community in which they resided. However, the roles and responsibilities of an educator in many countries, including state-integrated schools in New Zealand, are continually being redefined or readjusted as the macro, socioeconomic and political environment, directly impact on the teaching context. An increase in forced and voluntary human migration has significantly changed communities and more specifically the classroom.

I argue in this dissertation that schools should provide each student with a means to contribute to school processes. Educational leaders must continually re-examine their practices, systems, and policies and realign teaching philosophies so that they can remain agents of change. Schools that can pre-empt change and manage this effectively are seen as effective schools. This requires school leadership to influence policy changes to meet the holistic demands of all students and the wider community.

RESEARCH AIM AND SUB-QUESTIONS

The aim of this research is to understand the perceptions of post-secondary refugee-background students. The focus is on the optimum conditions and barriers that enabled or disabled them to experience authentic inclusion, a sense of belonging, and social justice. This aim was underpinned by the following research questions:

1. What are the perceptions of post-secondary refugee-background students on the practices of the secondary schools they attended that provided a sense of inclusion regarding their learning, their values, and their culture?
2. What did these refugee-background students perceive to be the contributing factors that inhibited or induced them to experience a sense of belonging at the secondary schools they attended?
3. Did these refugee-background students feel that they had equal access to quality learning opportunities as their peers while at secondary school?

STRUCTURE OF THE DISSERTATION

Following this introductory chapter is Chapter Two, the literature review. This draws on international and New Zealand literature to provide a global and local perception of refugees regarding their experiences of social justice.

Chapter Three explains the methodology of the study and justifies why the qualitative design best suited this study. This chapter explains the research design by focusing on the rationale for selecting a critical and interpretivist-constructivist paradigm. The ontological and epistemological underpinnings for these paradigms are explored. The chapter then explains how data were collected, analysed and validated. The chapter concludes with highlighting specific considerations that were implemented to ensure this research was conducted ethically.

Chapter Four presents the data collected which is organised around the themes that have emerged inductively. Chapter Five reviews the findings and the conclusions made based on the research questions. This chapter provides a discussion of the findings, compared and contrasted with prior research, with links to socially just educational practices, relationships, access, and inclusion. Implications for policymakers and educational leaders are included, with suggestions for how to carry out needed change. This chapter also provides a rationale for future research that may fill gaps in the existing body of knowledge.

CHAPTER 2: LITERATURE REVIEW

Introduction

The steady influx of minority students, like refugee-background students, are changing the demographics of schools, making these learning places more diverse regarding cultures, ethnicities, values and levels of learning (dis) abilities. These changes may require of schools to constantly reflect on their practices and systems. This will ensure they provide all students with an equitable learning context that promotes access to academic success and experiences of social justice. The literature review explores and examines literature relating to international and New Zealand studies that explore shifts in the way schools go about to address these changes, more so those that address possible barriers and factors that could prevent refugee-background students from educational opportunities that are emancipatory, and socially just. Furthermore, the review explores practices that schools have employed that allow students to feel included and experience a sense of belonging.

The chapter divides into two sections. Section one explores current literature that focuses on a critical issue that is a precursor to how refugee-background students resettle in their host country – a phenomenon called migration. Migration is broadly defined, however an attempt is made to distinguish between the different stages of migration: pre, trans, and post-migration. The focus is on literature that provides a better insight on the impact on refugee-background families. The chapter then discusses Bronfenbrenner's ecological system theory in relation to the different stages of migration. The argument I attempt to develop is that the system's theory may be useful to make sense of, and provide some understanding of how past incidences, embedded in their pre, trans- and post -migratory experiences or journeys, may influence the way refugee-background students perceive or had perceived education.

Section two explores factors that, according to literature, may provide refugee-background students with opportunities to experiences of belonging, inclusion and access within the post-migratory journey. This section explores the significance of education, educational leadership, culture and teaching, in regards to refugee resettlement, and how it impacts resettlement;

especially how it may reconnect and provide refugee-background students and their families, who have had experiences of a loss of sense of belonging, inclusion, access. The chapter then finishes with a section on teaching pedagogy. Pedagogy may act as a vehicle that provides an opportunity to bring together the teacher, student and learning in such a way that learning becomes collaborative, and benefits not only that refugee-background student but also the parents. Bronfenbrenner's system theory is used as a reference point and woven through as a means to reveal inclusive practices that may enable refugee-background students to experience a sense of social justice and belonging and avoid school practices that may be carried out as a 'tick-box' activity or as tokenism (Blackmore, 2006).

SOCIAL CONTEXT

This environment is part of a bigger system called an ecosystem defined as the total of all the living organisms and their interactions with each other, in their specific physical environment. All animals and plants exist within and depend on their physical environment that is not static, but changes. The environment provides living things with the basic resources, but more importantly, with the genetic imprint to develop identifiable adaptations to access these resources (Bayley & Layzell, 2006). The fluidity of environmental changes sharpens adaptive advantages within and among species. The interplay between the living things, their physical environment, and its adaptations ensure they have the best chance for survival. For humans, their 'ecosystem' is referred to as their social context, referring to the physical environment in which they develop and have access to cultural mores, their faith, language and thus a value system. These systems provide humans with a specific identity that defines who they are and may define how they may respond to new environments, albeit by choice or force. Movement from one geographical place to another is termed migration.

Migration

Migration is broadly defined as the intentional mass movement of organism from one area to another (Bayley & Layzell, 2006). Kainth (2009) views migration as a conscious response of human organisms to 'economic, social, political and demographic forces in the environment and an important symptom of social change' (p.83). Lee's (1966) definition is similar to Bayley

and Layzell (2006) and Kainth's (2009) in relation to the physical movement and the geographical or spatial mobility from one geographical unit to another. However, Lee (1966) expands this definition and adds that migration can happen voluntary, or involuntarily. Lee's (1966) research further highlights four factors in the act of migration: (a) area of origin, (b) area of destination, (c) intervening obstacles, and (d) personal factors. These factors are what can attract, or repel, or as Kainth (2009) describes as the "push and pull factors" (p.84). It becomes very challenging to assume that all four of Lee's (1966) factors can apply to refugee-background families, who are has to leave their country of origin with very little belongings, and at times in a very short amount of time. For this reason, it is important to understand circumstances prior to migration, and the factors that induced their migration.

Chou, Wong, and Chow's (2011) research argues there is a strong link between factors or circumstances under which migrants voluntarily or involuntarily migrate from their country of birth and their resettled country. According to Chou et al. (2011) the interaction between these three experiences are very complex because migration is not a static process. Experiences in one part of their journey may influence their perception or experience of the other. For them, the way refugee-background families resettle in their new host countries, directly link to their pre, trans, and post- migratory experiences. Summarising their research, with new voluntary migrants resettling in Hong Kong, Chou et al. (2011) posit that if migrants do not prepare well prior to migration many refugee-background individuals suffer from acculturation stress, or a low quality of life. Similar research by Marar (2011) supports the argument made by Chou et al., (2011) that if refugee-families do not prepare well prior to migrating, their children may experience trauma and even a loss of identity. For this reason, an acute understanding of the pre-migratory factors is important.

The pre-migratory stage

In Kainth's (2009) definition of migration, he posits that any form of migration must have start from a specific origin. It is within this origin that the pre-migratory experiences occur (Chou et al., 2011; Kainth, 2009; Meda, 2013). In this context, families make conscious decisions to emigrate to a geographical place that is outside the borders of their place of origin. This

process may lead to pre-migratory stress that may affect successful resettlement (Chou et al., 2011; Henley & Robinson, 2011). The MoE (2000) argues that pre-migratory factors must be contextualised because refugees-background families come from a diverse cultural mix. Therefore, the experience of one group may be different to the other. However, the MoE (2000) posits that all cultures who are faced with becoming a refugee migrant share similar experiences of exposure to extended violence, loss of homes, friends, and subsequent long-term psychological ramifications. The MoE (2000) believes that trauma at this psychological level has a significant effect on school-age children who finds them more vulnerable and sensitive to these experiences. For this reason, the role of the parents to provide support are important to guide and prepare children for the next part of their journey. This however is easier said than done for parents who are also trying to cope with the sudden change as well.

The trans-migratory stage

The trans-migratory stage is when refugee-background families have to flee from their country of birth and assigned 'refugee-status' in a foreign country and, at times, forced to live in transit camps (UNHCR, 2001). Many young refugee-background students, granted refugee-status by host countries, have been born in transit camps, and this becomes their social context. The trans-migratory context could be a vital factor that induces, or inhibit how refugee-background students and their families resettle in their new host countries. Schools may consider this, especially when it comes to creating an effective inclusive learning environment (Block, Cross, Riggs & Gibbs, 2014; Coleman, 2012; Uptin, Wright & Harwood, 2012). Trans-migratory factors must be taken into account as these affect the outcomes of how refugee-background students may perceive education. Factors include exposure to the mental and physical trauma, violence, and a lack of "functional English" (Block et al., 2014, p. 1338). These factors play itself out in Australian classrooms in the form of stress, feelings of disempowerment, poor, lack of academic success, and social exclusion (Block et al., 2014). Uptin et al. (2012) argue that schools, which are part of their post-migratory context, must also reflect a culture that is responsive to the needs of these students, and not perpetuate deficit thinking and experiences. That is why schools, more so, school leaders have to challenge inequities, nurture social justice principles, create space to connect and reflect on

the values of democracy and by doing so, may interrupt negative discourses and set the tone for educational reform (L. Santamaria & A. Santamaria, 2012; Uptin et al., 2012).

The post-migratory stage

The post-migratory stage is the final, stage of many refugee-background families journey. The way refugees are received or perceived in their new host country may be an important variable for successful resettlement. An external factor such as a host country that expresses hostility towards refugees, may further cement experiences of fear, trauma, and stress. Internal factors experienced during resettlement such as “financial problems, language, culture shock, racism, unemployment, health problems and changes in the family structure” (p. 19), may lead to or create individual or family disequilibrium (MoE, 2000). More so, refugee-families may experience social alienation, increased rates of depression, anxiety, and somatoform disorders (Wessels, 2014). Wessels (2014) argue that post migration issues not only cause distress, but may contribute other mental health related issues during resettlement. Bhugra, Gupta, Bhui, Craig, Dogra et al. (2011) support Wessels (2014), cautioning that the lack of acceptance by the host country due to cultural and social difference, may be a catalyst for many refugee-background families to acculturate. Acculturation is the process by which refugees assimilate to the new host country. They conform to the cultural and social values of the new country. This deculturing tends to lead to a loss of identity (Bhugra et al., 2011). Bhugra et al., (2011) do however argue that if the dominant culture and the refugee-background families find each other, it may develop reciprocity in terms of cultural values, social values and enhance both cultures in the process. Host countries may therefore want to prioritise the importance of understanding what the barriers are that may cause resettlement stress, and put support mechanisms in place. The question is how to access these barriers without causing refugee-background students to relive the possible trauma that they might have been experienced to create a community that is tolerant, sensitive and supportive to all cultures without the deculturing of any cultural mores.

Understanding context: Ecological systems theory

Bronfenbrenner's (1977; 1994) ecological systems theory provide a model school may use to enable teachers and educational leaders to understand how refugee-background students' social contexts form. Bronfenbrenner (1977) describes how a student's immediate physical environment affects the way they grow, develop, and could respond to changes if their environments change. His model uses concentric circles to represent the spheres or systems with which the child, who is placed at the centre of the model, interacts with at varying stages of his or her life (Bronfenbrenner, 1977, Epstein, 1987; McGuckin & Minton, 2014). These are not physical "systems in abscission" (Bronfenbrenner, 1977, p.202). These spheres or systems are all interconnected, and represent the way in which a child may interact with their immediate environments at different stages of their life (Bronfenbrenner, 1977; Epstein, 1987). This theory argues that if there is any negative activity in one of these systems, it may create tension with the way the child interacts with the other systems. Subsequently, any tension between the individual(s) and their surroundings could lead to negative experiences, disconnect from society, or resistance.

The outermost valence (systems) is called the chronosystem, which refers to the environmental transitions over time, which occur from birth to death. This is followed by the macrosystems, which Bronfenbrenner (1977; 1994) regards as the broad customs of society, policies, followed by, the exosystem, and the mesosystem. It is at the mesosystem where refugee-background students exert the most interactions between themselves, their new community, and school environment. The mesosystem is where the school culture and systems, policies, teachers, leadership and the curriculum all must work as an organised and unified whole (Bronfenbrenner, 1977, 1994), to ensure refugee-background students (re-) experience social justice. Should any negative interaction occur at this level, it could flow over, and influence the microsystem, where interactions are personal between refugee-background students and their immediate families. Therefore, whatever practices schools employ, and relationships they foster to support refugee- background students may have a direct effect on the home-school environment.

EDUCATIONAL CONTEXTS

Education is an "essential element of humanitarian response crisis" (Sinclair, 2001, as cited in McBrien, 2005, p.338). Education has the means to help refugee-background students with their psychosocial adjustment so that they could experience a sense of safety, as well as adjust to the cultural expectations of their new country (De Wal Pastoor, 2015). According to McBrien (2005) who researched refugee-background students in the United States, education may also support the resettlement of these students by helping them to connect to the heritage of their new environment. Supporting this view is Matthews' (2008) research with refugee-background students in Australia, which supports the place of education as a means to address past conflict, eradicate any memories of an unsettled past and sustain settlement by providing physical and emotional support. Cranitch and Francis (2011) on the other hand argue that education provides more than addressing past traumatic experiences. Education is a vehicle to provide refugee-background students with the means to shape, or reshape, and equip them to resettle successfully in their new host country. Adding to this point is L. Santamaria and A. Santamaria (2012) who argue that education now becomes a mechanism within a social context to empower, emancipate and to influence minority students. Adding to the importance of the role of education, Nelson Mandela quotes, 'Education is a powerful weapon that must be freely accessed by anyone so that they could change their world' (Hughes, 2013).

For MacArthur (2009) education is a right and must be accessible to anyone, regardless of his or her colour, ethnic or religious background, ability or disability, gender or cultural backgrounds. Education must therefore consist of inclusive practices, which may require significant changes in thinking and action in education, from the level of education policy through to classroom practice, so that teachers can reach out to every child in their classroom (MacArthur, 2009). According to Taylor and Sidhu, (2011) providing students access to decision-making could inverse the view of refugees-background students being seen as being marginalised and the underclass. Consequently, education may enable refugee-background students to become more active by giving them a voice, and the opportunity to make their

own decisions how they want to represent that 'self' to others- "so others do not speak on their behalf" (Ashby, 2011, p.4).

Cook-Sather (2006) believes that refugee-background students' voice acknowledges their presence and the opportunity for them to influence the outcomes of a collaborative decision-making process. Consequently, voice may shift or alter dominant power imbalances between adults and young people to make democratic dialogue and social justice possible. Changing the power dynamics between adults and young people within and beyond the classroom creates the possibility for students the political potential of speaking on their behalf (Cook-Sather, 2006). Agency, on the other hand, provides refugee-background students with the capacity to act (Hunt, 2008) and make decisions about one own life to achieve the desired outcomes (Klugman et al., 2014). Agency is also defined as empowerment (Klugman et al., 2014), and may amplify the voice of refugees, increase social cohesion and proximity in the communities they live. Voice and agency must work together so that refugee-background students have the means to make them heard and to have their perception available to others (Ashby, 2011).

SCHOOL CONTEXT

Located on the mesosystem of Bronfenbrenner's (1977) ecological systems model, schools have now become critical sites in promoting positive settlement, inclusion and a sense of belonging for all refugee-background students and their families (Block et al., 2014; Cranitch & Francis, 2011). According to Bronfenbrenner (1977), the relationships that the school fosters with the home of refugee-background students and their parents are very important. If not handled responsively, schools may create a rift in the relationship with the student and their parents within the microsystem. The challenge for schools now is to organise all its parts to function as an integrated social system (Banks & McGee-Banks, 2010; Bishop & Glynn, 1999), and become the catalyst to re-connect refugee-families. That is why schools must reflect on their systems, goals, guidelines, and policies. Reflections ensure schools provide refugee-background students with equity of outcome, equal access to learning and consequently, social justice (Coleman, 2012; Jean-Marie et al., 2009; L. Santamaria & A.

Santamaria, 2012). Uptin et al. (2012) address in their research the importance for schools to conduct honest introspection towards authentic, inclusive education.

A study done in Australian schools found that an overhaul of the school culture and a shift in the deficit narratives of teachers and senior leadership was needed so these students could access an inclusive school environment that provided them with that sense of belonging. It was important therefore that teachers become more aware of their narratives to avoid imposing on refugees-background students' their espoused values (Hayward, 2011). School systems, according to Uptin et al., (2012) should align in such a way that it could shape the refugee-background students so that they can know who they are.

Schools, according to Hayward (2011) and Uptin et al., (2012) must shape students into who they want to become, and to alleviate tension between refugee-background students and their new country. Within this context, Kia-Keating and Ellis (2007) regard schools as a critical variable in the acclimatising process to support marginalised and refugee-background students who have just resettled into a community. Refugee-background students are given an opportunity to experience a sense of belonging, safety, self-efficacy, and academic success (Kia-Keating & Ellis, 2007). Schools are the stabilising feature that offers a sense of purpose and a place of hope (Matthews, 2008). Schools can provide safe spaces for learning interactions (Matthews, 2008) and act as a "second family" (Kia-Keating & Ellis, 2007, p.29). They can help support the relationship between parents and students by reducing intergenerational conflict and adjustments brought about by the pace at which acculturation to certain norms of the host country takes place (Kia-Keating & Ellis, 2007). More so, Darling and Healey (2012) argue that schools become symbolic places of belonging by which refugee-background students attach their identity. Schools now become the physical space that would set the scene for refugee-background students to have relations, connections, experience belonging, and emotional attachments, as alluded to by Antonsich (2010) and Giralt (2015).

CONTEXTUALISING BELONGING

A sense of belonging is essential for wellbeing. Bromell and Hyland (2007) describe wellbeing as all the aspects of life that contribute to an individual's happiness, quality of life, and

welfare, and the interconnections between them. The disconnection and loss of livelihood, family ties, cultural traditions and country, brought about by forced migration, could lead to a loss of a sense belonging (Bromell & Hyland, 2007; Correa-Velez, Gifford & Barnett, 2009; Kia-Keating & Ellis, 2007). Consequently, the desire to reconnect with a community and start all over again becomes the driving force for many refugee-background students and their families when they enter trans-migratory and post-migratory countries. Correa-Velez et al., (2010) argue that refugee youths resettling in Australia found their new social context more traumatic due to the social mismatch. Youth struggled to become established, which affects their personal growth and social development. What Correa-Velez et al., (2010) also found was when the new host community provided a safe and stable context, barriers that could prevent their social integration, are more likely to be removed.

For Naidoo (2010) your community is the bond between your sense of belonging and who you are. Therefore, the community becomes the bond between experiencing a sense of belonging and the individual (Naidoo, 2010). Naidoo (2010) defines belonging through the African term 'Ubuntu,' which states, 'I am, because, we are, and because we are, you are'. What this means is that each person, ('I' and 'we'), finds his or her sense of belonging and subsequently identity through their community and in turn, that community's culture is the sum of all its members' experiences of belonging. The relationship between the individual and the community, therefore, is one of interdependence and, ideally, is based on mutual respect. Antonsich (2010) argues that a sense of belonging brings about feelings of acceptance within a foreign community and allows the individual than to reaffirm their self-worth and their sense of identity.

SCHOOL LEADERSHIP

The role of school leadership has shifted significantly in response to schools becoming more pluralistic. Educational leaders are now tasked to reflect, and where possible, change theirs, as well as the organisation's thinking about schools. They are mere transmitters of knowledge, towards the emancipation of students from social injustices, including those related to diversity (Coleman, 2012; Jean-Marie et al., 2009; L. Santamaria & A. Santamaria, 2012).

Diversity is not just about ethnicity, it is about taking into account equal opportunities, equity, equality, social justice, inclusion and discrimination, both direct and indirect (Coleman, 2012). Social justice is based on the concept of human rights, that everyone is equal no matter what his or her gender, ethnicity, or religion. However, there is a significant difference between equality and equality of outcome. Two ingredients must be present, fairness and preparation to ensure the needs of each person has been catered for. For this reason, a single form, or one-size-fits-all leadership approach is unlikely to be effective in schools, which are pluralistic. If leadership is to provide students with socially just education, they must view education for refugee-background students through multiple lenses.

Ryan (2006) suggests that inclusive leadership provides educational leaders with a lens to address and alleviate social injustices brought about by the pluralistic classroom. He argues that if educational leaders address social justice, they also address inclusivity and a sense of belonging. Therefore, social justice and inclusivity go hand-in-hand. According to Ryan (2006), inclusive leadership shifts the traditional view that leaders are, for example, mere transformational leaders (Bass & Riggio, 2008) who must stimulate and inspire followers, to leadership becoming more collaborative and work towards social justice in their schools and communities.

The social justice lens (Jean-Marie et al., 2009; Ryan, 2006) can be used in conjunction with a critical race theory lens (L. Santamaria, 2014; L. Santamaria & A. Santamaria, 2012). Both these lenses enable educational leaders to use their socio-political and social context as a reference point to consciously 'code-switch' between their context, and that of the refugee-background students. By doing this, educational leaders may acknowledge the individual identities of these students. According to L. Santamaria and A. Santamaria (2012), the critical race theory lens provides a window to the user to focus on how race functions in society, which aim to:

- Challenge conventional accounts of educational institutions and social processes in education;
- Promotes social justice;

- Challenge the way policies and leadership is conducted in schools;
- Considers race first in examining inequality in society and schools. (p.4).

One aspect of L. Santamaria and A. Santamaria's (2012) framework focuses on leaders becoming applied transformational leaders. They argue that the difference between transformational leaders and applied transformational leaders is that the former tends to inspire followers without investing any time to develop the follower. Applied transformational leaders can empower, inspire, and motivate individuals by transferring their skills and behaviour to them (L. Santamaria & A. Santamaria, 2012). Followers feel authentically valued and integral to decision-making. Adopting an applied transformational leadership approach can serve as a useful tool in building trusting relationships especially in contexts where staff are to be left out of decision-making. Therefore, a question still exists as to whether power relations are transformed.

What is needed a form of leadership that goes beyond the self- one that focuses of how to fully support students who are in the minority, or experiencing trauma. Greenleaf (1977), van Dierendonck (2011) and Youngs (2007) respectively provide a more humanistic view of a leader, as one who "places the best interest of others before any self-interest" (Youngs, 2007, p.100), and one who is "servant-first" (Greenleaf, 1977, pp.13, 14). Their exploration of servant leadership neutralises any power relationships as the focus becomes outwards, rather than inward and self-seeking. Leaders now think of the greater good of the community. Van Dierendonck (2011) argues that servant leadership enables the leader to express humility, be authentic, and show stewardship. These characteristics are what staircase leaders to become effective leaders in communities that are diverse.

Coleman (2012) suggests educational leaders, as well as teachers, could adopt authentic leadership that also underlines ethical leadership. According to Arar, Haj, Abramovitz and Oplatka (2016) ethical leadership address social justice in schools where a demographic shift occurs within the school population. Subsequently, ethical leadership addresses equitable school practice and outcome of learning in different culture and backgrounds (Arar et al.,

2016). Ethical leadership may have a 'good fit' when it comes to refugee-background students because it addresses the 'ethics of care', which considers human relation as being of major importance in the proper functioning of the school, and 'ethic of justice', which values fairness and equity. For this reason, Coleman (2012) suggests school leaders can prepare schools to exhibit ethical practices by providing teachers and students learning in an attempt empower themselves and the rest of the students. Coleman has not even considered of the importance of the parent(s) in co-constructing student learning. What is more important is the selecting the right leadership style for the context because what works in one school context, may not necessarily work at another. Varying contexts requires multiple cultural lenses so that educational leaders refrain from viewing all refugee-background students as the same. A total disregard of these considerations may inhibit relational trust (Bryk & Schneider, as cited in Bishop, 2011), open communication (Robinson, Hohepa & Lloyd, 2009), cultural responsiveness (Wlodkowski & Ginsberg, 1995).

The literature assures us that schools benefit because they can empower all stakeholders and create trusting relationships via collaboration (Shepherd Johnson, 2010). Developing mutual understanding between the school and community and may help develop intercultural relational skills, if 21st-century leaders become more culturally responsive. Cultural responsiveness (Shepherd Johnson, 2010) must be embedded within the school systems, and Shepherd Johnson (2010) suggests a whole school approach towards building an ethos in refugee-background and other marginalised students that value them for who they are and treat them equally. This, however, is not possible without properly educating staff in becoming culturally responsive. The MoE (2000) support cultural responsiveness, however, suggests teachers and educational leaders must develop "cross-cultural competence" (p.71) first. They argue that it will allow staff to become self-aware of their own cultural beliefs and values first, and only then can they gain knowledge of different cultures, their values, and beliefs. The MoE (2000) do not give any guidelines as to how we can become cross-cultural competent which could leave teachers and leaders to interpret this any way they want.

Guthey and Jackson (2011) interject suggesting leaders use Hofstede's five cultural dimension model as a tool to understand cultures better and become culturally intelligent, especially if those cultures are different to theirs. As a further selling point, Guthey and Jackson (2011) suggest the benefits of using this model outweighs being ignorant as we can:

- Acquire knowledge of the culture;
- Practice mindfulness by paying attention to cues from their immediate environment emitted from cross-cultural situations;
- Develop skills to be used strategically in cross-cultural situation;
- A useful tool that helps us cope better with new cross-cultural situations.

Educational leaders should have a thorough understanding of their own socio-economic and social context (Bronfenbrenner, 1977) and their place in it, as a reference point to gauge the contexts of the refugee-background student. These could be 'pre-programmed' responses by educational leaders and may be perceived as "culturally bound" (Hofstede, 1983, p.47). Hofstede's cultural dimensions model (Guthey & Jackson, 2011; Hofstede, 1983) could be used to better understand the interplay between the culture of individual refugee-background students, and that of educational leaders. Hofstede (1983) defines "culture" as the collective programming of the mind that distinguishes the members of one group or category of people from others. Bishop and Glynn (1999) describe culture as the patterns and habitual actions or routines of "doing, being human" that give meaning to our daily lives. For them, cultural is fluid, and shifts constantly (Bishop & Glynn, 1999, p.35). A point of intersect in Hofstede's cultural dimension theory (Guthey & Jackson, 2011; Hofstede, 1983) and that of Bronfenbrenner's ecological theory (Bronfenbrenner, 1977; Epstein 1987) is the importance of the relationship between an individual's (in this case, educational leaders') varying social contexts and how they would respond to certain situations.

TEACHERS

If education is the vehicle to address social justice, then teachers are the drivers. In order to address possible gaps, or barriers in the resettlement of refugee-background students, educators should become the change agents (Fullan, 1993; Lunenburg, 2011) whose role is to impart language and cultural information (Hayward, 2011), but also building a community of

learning (McMillan 1986; Rovai, 2001; Roxas, 2011). This community of learning is what happens in the classroom, and does not refer to a school community, which includes the teachers, and school leadership and systems (Rovai, 2001). Within a classroom community, refugee-background students could regain experiences of belonging through their learning. The teacher becomes the mediator who enables students to become members of a group of individuals who matters to each other, and whose individual needs are met because of their commitment to each other (McMillan, 1986). McMillan (1986) posits that this community of learning involves feelings, beliefs, and expectations and provide an identity. There is now a shift in the deficit narrative of referring to refugee-background students as “them” (referring to refugees as a status), to “us”, and, “It is my group” and “I am part of the group” (McMillan, 1986; Rovai, 2001). However, this shift from experiences of disconnect to feeling reconnected to a community of learning requires of refugee-background students to have a sense of belonging, trust, shared values and shared emotional connections within the members of the group (McMillan, 1986).

For this reason, teachers cannot operate in a vacuum, but require a conversational approach, so that they can build capacity. A prerequisite of teachers working together to support student learning though is that the conversation must be constructive and reflect practice that "reinforce counterproductive beliefs about what is wrong with students" (Robinson, 2011, p.106). However, what must be established for these conversations to occur is trusting and learner-focused relationships. Robinson (1993) argues that in schools where there are high levels of trust between students, teachers, parents and school leaders, teachers report a stronger sense of professional community and more positive attitudes to innovation and community outreach than in schools with lower levels of trust. It is therefore not enough that principals and other leaders participated in the professional development; they must use this as a platform to build relationships with teachers by influencing them. Influence is an intentional process and leaders who act with the intention to influence and consider the beliefs, values, and attitudes of everyone in the learning organisation act with humanism. Waniganayake, Cheeseman, Fenech, Hadley, and Shepherd (2012) argue that teachers who exhibit a humanistic perspective promote purposeful collaboration so that they can all

achieve their common goals. They create a harmonious organisational culture built on respect and diversity. A humanistic perspective also focuses on human freedom, intentionality and values (Huitt, 2001). Educational leaders who act with humanism make learning student-centred and personalized. Learning becomes self-directed and intrinsically motivated. The teacher now becomes self-driven.

Roxas (2004) on the other hand cautions educational leaders and teachers that there are societal factors, or as Bronfenbrenner (1977, 1994) posits, social factors at play that hinder community building especially for those students historically disadvantaged and marginalised by society, which may apply to refugee-background students. Negative past experiences could have negatively influenced the way they experience relationships of trust, resulting in the lack of participating as a member of a community (Roxas, 2004). Similar to Bronfenbrenner's ecological theory, De Wal Pastoor (2015) suggests that applying a sociocultural theory can become a mediatory tool to help the teacher and the refugee-background learner understand each other. According to De Wal Pastoor (2015), people have 'cultural toolkits', which they use to think and communicate through like language, religion, and events. These cultural tools they use to make meaningful connections with their immediate physical environment. One such barrier that teacher must support students with is language.

Teachers addressing Language barriers by accessing refugee-background students' 'funds of knowledge'

According to the MoE (2000), students from minority migrant and refugee cultures frequently encounter learning difficulties arising from the mismatch between the pedagogical assumptions of the New Zealand classroom and student expectations of how instructions should be delivered. The MoE (2000) identifies language as an important vehicle to support the resettlement of refugee-background students in New Zealand schools. This is supported by Castle (2015) who found that ethnic minorities living in Hong Kong, and who could not speak Cantonese, have limited access to certain schools, employment, and healthcare. The MoE (2000) argues that language is a means for the refugee-background student to help

construct, and make sense of their new surroundings of their resettled country. Therefore, the rate of resettlement in their new country is relative to how fast they learn the language of the dominant society (MoE, 2000). What the research of the MoE (2000) found, was that possible barriers that may influence the rate of language acquisition is the prior knowledge or exposure to education do influence the rate of second language acquisition. In addition to learning a new language, refugee-background students still have to adapt to a new culture. Schumann (1986, cited in MOE, 2000) posits that the faster minority students learn the language of the dominant culture, the faster the acculturation process. Acculturation is described by McBrien (2005) as a change in an individual or a culturally similar group that results from contact with a different ground. Acculturation differs from assimilation insofar individual for minority groups (like refugee-background students) “give up their old culture, exchanging this for their new society” (p.331). Schumann (1986, cited in MoE, 2000) argues that individual learns the language of the dominant group faster if they socially and psychologically integrate. This does not mean that they have to adopt, or assimilate to the lifestyle and cultural mores of the dominant culture, but reduce the ‘social distance’ so that they can improve their Basic Interpersonal Communication Skills (BICS).

Cummins (1986) has forewarned educational leaders prior to above-mentioned report published by the MoE (2000), that it is their (school’s) responsibility to ensure that not only the minority students, but also their communities (which include parents, etcetera), experience success. Cummins (1986) argues for a personal redefinition of the way classroom teachers interact with the children and their communities they serve – this change cannot only be at a policy or legislative level but change must be dependent upon the extent to which educators both collectively and individually, redefine their roles with respect to minority students and communities. What he suggests teachers do is incorporate the minority language and culture into the school programs and encourage parent participation at school level and community level.

If schools can access, and use the language as part of a ‘cultural toolkit’ of refugee-students, these students can get accustomed to the new way of seeing things, and subsequently reduce

trauma, or loss, and experience a sense of belonging (De Wal Pastoor, 2015). However, if there are mismatches in the cultural tools provided to support refugee-background students, these cultural tools might place further strain on the hurtful experiences of these students, and push them into social isolation. That is why schools may consider establishing relations with the home of the refugee-background students.

HOME AND SCHOOL CONNECTION

Bronfenbrenner (1986) argues that a powerful factor affecting the capacity of a child to learn in class is the relationship between family and school. However, this relationship is not one-directional. Bronfenbrenner (1986) posits that as the school influences the child, so does the home and family exert an influence on the school. This interplay between the home and school at the micro- and mesosystems level of Bronfenbrenner's (1977, 1986) is the impetus of building of an authentic learning community. Epstein (1987) supports Bronfenbrenner (1986) who argues that the interactions, or lack thereof between the school, the parents and students influence the relationships between the institution of the home and that of the school. Epstein (1987), who was inspired by the ecological model of Bronfenbrenner (1977, 1986), uses spheres to identify the students, school and parent. She argues that the less space there is between these three spheres the closer the relationship and thus the bigger the level of trust, reciprocity, and collaboration. Hence, if these spheres overlap, the level over working together becomes higher.

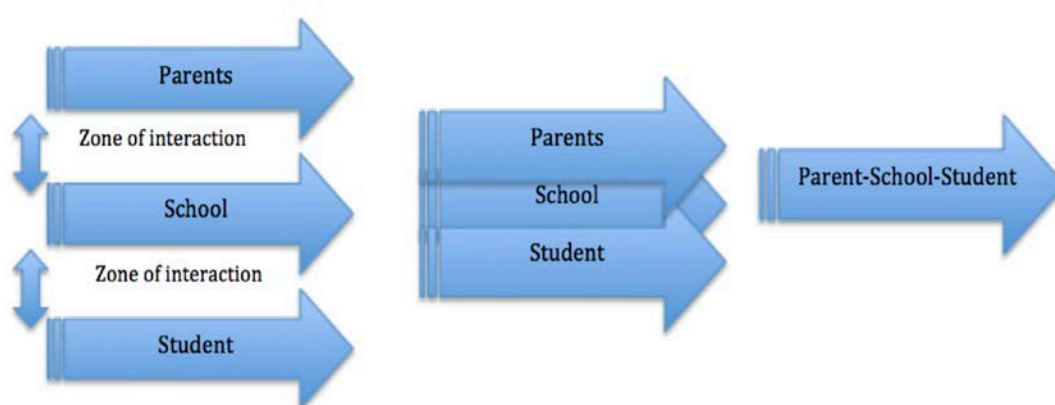


Figure 1: (Adapted from: Epstein's overlapping spheres of influence)

The illustration (Figure 1) suggests a collaborative approach that provides an alternative, but fundamentally similar, view to Epstein's (1987) spheres of influence model that emphasizes the cooperation and complementarity of schools and families. This model, like Epstein's (1987) encourages communication and collaboration between the school and home. The arrows facing the same direction and parallel to each other argue that schools, parents, and students enter into a working relationship. The arrows have similar direction and vision; those of the success of the student, but distance (zone of interaction) between the parents, students, and school are too wide and may lead to miscommunications, confusion and a missed opportunity to engage in learning. As the arrows merge, it represents conscious practices by schools to maintain sustainable relationships that may develop into an authentic learning community.

A recommendation by the research conducted by Roxas (2004) with refugee-background students in schools in the United States, suggests that schools must work collaboratively with the parents, so that community building encourages students and their parents to consider the schools and its surroundings as an important part of their lives. Community building is not restricted to activities in the classroom but extends to the family and consequently could create a strong community within the school (Roxas, 2004). It is important to create educationally powerful connections with parents (Robinson et al., 2009), to narrow the gap between the home and school. Robinson et al., (2009) believe that these connections can have a positive effect on the academic and social outcomes of students on minority and refugee-background students, who might be experiencing a lack of social cohesion and poor academic success. In an Australian study, Correa-Velez et al.(2010) found that the first three years of refugee-background families' experiences of resettlement are crucial as they experience significant tension.

Building a community of learning has now created a new context that addresses the issue of dominant/non-dominant cultures between the teacher and minority students, (Bishop & Glynn, 1999), which in this case is, the refugee-background student. Bishop and Glynn's (1999) research on minority students in New Zealand could apply to refugee-background

students. They believe that the collaborative interaction between the members of a minority community and school is important to establish relational trust, which is the core of a learning community. Similarly, if these conditions are created among refugee-background students and their families, it may enable them to be more comfortable to ask questions, construct the meaning of their new environment, know that they are not regarded as 'them', anymore, but as, 'us'. Subsequently, this co-construction of learning enables a change in the power relationship in the classroom to occur (Bishop & Glynn, 1999), as a learning relationship has become stable via the learning community. Learning now takes place in a new, safe socio-cultural context, which is active and reflective. Empowerment now becomes reciprocal for both the teacher and the minority student (Bishop & Glynn, 1999; Rata, 2001). Rata (2001) does however caution that empowerment can only occur if there is a low power distance (Guthey & Jackson, 2011; Hofstede, 1983) within the learning community. An acute understanding of the 'high power distance' and 'low power distance' as discussed by Hofstede's (1983) cultural dimensions' model could enable the teacher to navigate their relationship so that refugee-background students do not feel isolated, but included in the learning communities. A high power distance means that relationships between the refugee-background students and teacher or educational leaders are polarised (Hofstede, 1983) and very little dependence, opposed to low power distance, in which a strong interdependence exists. Cummins (1986) also provides a useful socio-cultural framework that could guide the interactions between members of the learning community and the teacher. The central tenet of the framework is that students from the 'dominated' societal groups are empowered or disabled as a direct result of their interactions with educators in their schools and their societal context between:

- the classroom interactions between teacher and student;
- school and minority community;
- intergroup power relations within society as a whole.

This framework assumes that minority students' failure in class is directly or indirectly related to these power relations. Hence, empowering minority students could sway the pendulum of success and failure in favour of students being empowered and achieving success. Cummins

(1986) argues for a personal redefinition of the way classroom teachers interact with the children and their communities they serve. This change cannot only be a policy or legislative level, but change must be dependent upon the extent to which educators both collectively and individually, redefine their roles concerning minority students and communities. What he suggests teachers do is incorporate the minority language and culture into the school programs, encourage parent participation at the school level and community level. Bronfenbrenner ecological system's theory (1977, 1986, 1994), Hofstede's cultural dimension model (1983), and Cummins' sociocultural framework (1986) could be useful tools to create an authentic learning community that provides a voice for each student, are emancipatory, and socially just. That is why teachers must be creative and adaptive in their teaching, and constantly reflect on whether their teaching pedagogy is relevant to the needs of the learning community.

Pedagogy

Ladson-Billings (1995, 2014), Wlodkowski and Ginsberg (1995) posit that a teacher's pedagogy should take into account the socio-cultural context of his or her learners. Pedagogy addresses social injustice (Ladson-Billing, 1995), and now becomes emancipatory. Wlodkowski and Ginsberg (1995) support Ladson-Billing's (1995) view, arguing that, especially in a multicultural classroom, pedagogy could bridge the gap between different cultures, and teaching, connecting the refugee-background students' sociocultural context and the classroom learning. This makes learning meaningful as teaching becomes more responsive to the sociocultural context of the students (Wlodkowski & Ginsberg, 1995). Wlodkowski and Ginsberg (1995) introduce a culturally responsive model as a means for teachers to create a new culture of learning that is inclusive of all students in a multicultural classroom. For Wlodkowski and Ginsberg (1995), this model addresses social justice insofar that the students feel included, feel intrinsically motivated, and competent to excel in school. Ladson-Billing (1995) on the other hand argues that pedagogy must be relevant, rather than responsive. At the heart of the culturally relevant pedagogy (Ladson-Billings, 1995, 2014) is social reform, more so, social justice and equity. Culturally relevant pedagogy challenges the deficit narratives regarding cultures as fixed to a certain group. Culturally relevant pedagogy

consciously uses culturally compatible tools and cultural patterns belonging to the 'natal' culture of the refugee-background student, and host culture and embeds this in the teaching curriculum. This cultural synchronization is what Ladson-Billing (1995) described as a more "culturally-focused pedagogy" (p.466).

Within a culturally- focused pedagogy, the focus is more on the relationship that should exist between the teacher and the culture of the student. This culture includes the language, the attitudes, and the beliefs of the student. Understanding and bridging the 'cultural gap; may enable schools and the home of refugee-background students, as well as those living in previously disadvantaged communities to match. In such a relationship, a low power distance (Hofstede, 1983) is required so that collaborative interactions could occur between the students and their teacher. Subsequently, the interpersonal context between teacher and student could be developed, underlined by an acceptance of the communication patterns (Ladson-Billings, 1995). However, an authentic interpersonal context requires more than just a superfluous relationship. It requires pedagogy to move beyond mere culturally relevant, to teaching that is more "thoughtful, inspiring, demanding, critical, and connected to the community" (Ladson-Billings, 2014, p.74).

For this reason, Ladson-Billings (2014), holds true to her belief that, like schools are not 'static' and must evolve, so too must one's pedagogical understanding. She introduces culturally sustaining pedagogy (Ladson-Billings, 2014) as being more dynamic and more fluid in its understanding of cultures and teaching practices. Culturally sustaining pedagogy explicitly engages questions equity and social justice. It shifts the view that pedagogy should be teacher directed, to pedagogy is about partnership (Ladson-Billing, 2014). In this partnership, the pedagogy is designed to meet the needs of all the students, and become a "status equaliser"(Cohen, cited in Ladson-Billing, 2014) by reducing status inequality. Culturally sustaining pedagogy narrows the view from global identities to individual identities. Refugee-background students are from many different cultures and benefits from being seen as a person and not a unified identity. Consequently, culturally sustainable pedagogy shifts deficit

notions that marginalised students are culturally deprived. They are individuals with an identity who must be accessed using the correct cultural tools.

Conclusion

Schools have become the locus for ensuring that the emphasis will be on educational practices and opportunities, systems, leadership, and policies and its impact on refugees-background students as well as other students who are regarded as being in the minority. The multidimensionality of education makes it very difficult to keep the focus of the review just on the factors mentioned above. While exploring these issues, other contextualized factors or variables related to this specific group of students might also be highlighted, because refugees-background students could not be regarded as having a unified identity. Subsequently, insights are gathered around how these factors work together as an integrated whole, to ensure refugee-background students experience secondary schooling that is inclusive, accessible, equitable, provides a sense of belonging and subsequently, is socially just (Coleman, 2012; MBIE, 2011; L. Santamaria & A. Santamaria, 2012). The argument is that educational practices that are good for refugees-background students are good for all, but what is good for all, is perhaps not good for refugees-background students. As a researcher, whose upbringing was fraught with educational injustices, I put my political predispositions aside, and critically explored and reviewed literature from the perception of teachers and pastoral care middle manager of refugee-background students. The discussions acknowledged that there is no one-size-fits-all solution to supporting students, considering that the New Zealand classrooms' demographics are ever changing, and contextually different.

CHAPTER 3: METHODOLOGY AND METHOD

Introduction

From infancy, we rely on our senses to acquire knowledge, interact, and navigate our way through the world around us so that we can construct meaning from what we observe. O'Toole and Beckett (2013) call this the forming of our paradigm, which could be positivist or post-positivist (Creswell, 2014; Guba & Lincoln, 1994; Killam, 2013; O'Toole & Beckett, 2013). Positivist researchers view the world as objective, factual and rely on quantitative methods for collecting data, whereas post-positivists consider facts as a probability, are human-oriented, and use qualitative data collection methods. The paradigm adopted for this study is reflective of the context in which the researcher was brought up, which was characterised by social injustices, (as described in Chapter 1). This provides the impetus as to how the researcher will position him in this research (O'Toole & Beckett, 2013). Guba and Lincoln (1994) argue that our paradigm must be guided by our ontology; or what we believe to be a reality, as well as our epistemology; which refers to the relationship between the researcher and the knowledge that will be gathered during this research. The ontological and epistemological are 'intimately' intertwined in all human experiences (O'Toole & Beckett, 2013). With this in mind, the methodology will be explored as follows.

This chapter firstly explains my chosen research paradigms as well as my ontology and epistemology that underpin these paradigms. Secondly, the focus is on how the data were collected and how participants were invited, and the method used to qualitatively collect the data. Thirdly, I render how the data were analysed and which ethical considerations were adhered to. The chapter then discusses how valid the qualitative findings were. Lastly, I consider some of the limitations I encountered during the research process.

RESEARCH DESIGN

This small-scale research adopted a qualitative, rather than a quantitative design to have access, to critically interpret, and to co-construct meaning from the shared perceptions of the four post-secondary refugees-background participants. In order to accomplish above-

mentioned, the researcher had to have access more than one paradigm. In this case, a critical and interpretivist –constructivist paradigm was needed. What both these have in common is that they are humanistic, relational, and socially constructed (Creswell, 2014). What separates the critical paradigm from an interpretivist-constructivist paradigm is that the critical paradigm lies embedded within critical pedagogy. The basic tenet of the latter is that it addresses the unequal stratification within societies that are based on social class, race, and gender (L. Santamaria & A. Santamaria, 2012). The researcher's personal upbringing (as mentioned in Chapter 1) has provided him with a means to develop such a paradigm – hence an acute understanding enables the access to, and use of such a paradigm. Because of such personal exposure to social injustices, the researcher is able to view and interpret the experiences of the four participants through critical lenses, or critical race theory (CRT) lenses (L. Santamaria, 2014; L. Santamaria & A. Santamaria, 2012). These lenses suggest that the researcher and participants share similar marginalised educational experiences, and may result in an increase in the researcher's multicultural understanding and promote social justice and equity (L. Santamaria, 2014). L. Santamaria (2014) posits that the critical race theory also enables the researcher to give a voice to the historically oppressed and the underrepresented. The critical paradigm is emancipatory and challenges the reproduction of inequality and power (Mack, 2010). Such a paradigm is transformative for both the participants and the researcher (O'Toole & Beckett, 2013). In this case, the contexts of the four participants who were interviewed differed significantly, making it impossible for me as a researcher to assume a single mental construction of what was real to them. The participants brought their perceptions of their lived experiences into the research, and as the researcher, I had to be respectful of this. Relativists state that there are multiple mental constructions of reality, which is influenced by one's personal experiences and social interaction (O'Toole & Beckett, 2013). For this reason, the researcher assumed a subjective epistemology because my reality was constructed by the multiple subjective views of the various perceptions of the research participants. The researcher assumed a relativist ontology because the research participants and I co-constructed 'new truths' via the interpretations of their experiences.

However, co-construction was only possible using multiple cultural lenses interchangeably, and respecting each participant's cultural backgrounds and values. Kepa and Manu'atu (2006) support the idea of viewing participants through different lenses to avoid marginalisation. These conscious actions ensured I do not impose a 'one-size-fits-all identity' that could have viewed all the participants as a group sharing similar experiences, negating the fact that they were unique individuals who brought their unique experiences into the research. Consequently, I could build and establish rapport and relational trust. With relational trust in place, the interactive researcher- participant dialogue enabled me to access what these participants perceived as real, regarding their schooling experiences, and co-construct the findings from our interactive dialogue (Ponterotto, 2005).

DATA COLLECTING METHOD: SEMI-STRUCTURED INTERVIEWS

Semi-structured interviews guided by open-ended questions (Appendix 1) allowed for an in-depth interpretation and understanding of the perceptions of the participants (Baxter & Jack, 2008). The interviews enabled an interchange of views to understand the experiences of others. Kvale and Brinkmann (2009) see this method as an alternation between the knower and known. Using open-ended questions as a guide developed interdependence and collaboration and also permitted the co-creation of what was 'real' between the participant and the researcher (Kvale & Brinkman, 2009). This interdependence was needed to establish honesty and trust (Cardno, 2012). When these factors work together, then the researcher will understand a participant's life world, and starts to make sense of his/her lived experiences (Kvale & Brinkman, 2009). Guba and Lincoln (1994) support Kvale and Brinkman (2009) and postulate that any research with humans is very complex, contextually constructed, and very subjective. In this case, the semi-structured face-to-face interviews became reciprocating conduits that influenced the relationship between the participants and the researcher. This method, unlike surveys, or mailed questionnaires, enabled me to be present and probe or ask follow-up questions. I could make anecdotal notes of nonverbal cues like emotions, the tone of the answers and body language that gave more depth to understanding the phenomenon. I could explore certain themes that emerged while participants had an opportunity to share

their perceptions freely. These interviews, therefore, became conversational, rather just a conversation (Padgett, 1998).

The first few open-ended questions gave the participants an opportunity to share more about their trans-migratory social context; where they came from before they arrived in New Zealand and about their family. These questions set the tone for the questions that would further explore their New Zealand schooling experiences. These open-ended questions are regarded as non-prescriptive and encourage the expression of the meaningful experiences, feelings (Creswell, 2014). They also help me to explore the underlying or overt attitude, values, beliefs, and motives (Barriball & While, 1994). Consequently, I could understand and start to make sense of the participant's lived experiences. Secondly, when deciding on framing the open-ended interview questions and considering the scope of the research, it was important to take into account the participants' varying backgrounds and other factors that influence participants. Hartas (2010) agrees that such questions must enable these participants to best voice their experiences unconstrained by the perceptions of the researcher. This allowed an inductive process in which emergent points raised by the participants could be developed further by future research.

From the outset of this study, the research had to consider the most suitable method of recruiting the potential research participants. I decided to utilise a self-selected group within my networks to snowball recruit potential participants who fitted the inclusion criteria. The inclusion criteria were that participants must all be post-secondary refugees-background students, and in their 20s. The individuals in my networks were gatekeepers, meaning they had already established a relationship of trust with the potential participants and had a clear idea of whether these participants were likely to share their stories or not. These gatekeepers served as the initial communication conduit between the participants. After that, the participants voluntarily made contact with me via email, which was followed up by a telephone call, an initial meeting, and then a semi-structured interview. Honesty and openness were prerequisites to initiating a foundation of trust with the participants. I did this by clearly explaining the scope of the research with each participant, so they understood what

was expected of them. I followed this face-to-face conversation up with a typed copy of the Participant Information Sheet (Appendix 2), which they could read and make a decision whether or not to consent to be interviewed. A consent form (Appendix 3) was then issued prior to the interviews.

DATA COLLECTION

The collection of data for this research was an all-inclusive process. The four participants selected the place, date and time that would suit them to conduct the interviews. All of them preferred that the researcher should conduct the semi-structured face-to-face interviews at Auckland University of Technology, and preferably on a Saturday morning. The researcher explained the interview process prior to each interview to ensure that the participants were all informed and clear on how data will be collected. The interviews were recorded using an audio recording device. The recorded interviews were then transcribed, and individual transcripts were then emailed to each participant. The participants had ten days to omit, amend, or withdraw their contributions.

During the actual interview as well as during the interpretation of the data, it was crucial to stay close to the data. It was therefore important that the voice of the participants permeate from the data. Any clarifications regarding responses made were clarified so that the interpretation was not random and the researcher was not left to impose his assumptions biases on the stories of the participants. O'Toole and Beckett (2013) make it very clear that with qualitative research a researcher cannot go into the research with all the answers. These authors postulate that if a researcher assumes an inductive assumption, patterns are allowed to emerge with the researcher's interaction in the social context. An inductive approach, therefore, allows new themes to emerge, which is in line with a constructivist-interpretivist paradigm. Moreover, the researcher is now, according to Guba and Lincoln (1994), creating a bond with their participants that will induce beliefs of respect, culture, beneficence, social justice, and reciprocity.

DATA ANALYSIS

The first step with data analysis was to transcribe the recorded face-to-face semi-structured interviews verbatim so that the researcher could familiarise himself with the research data. A hard copy of these transcriptions were then sent to the interviewees for perusal, addition, or omissions of any information, and returned to the researcher. The researcher then conducted an interpretive or thematic analysis. This analysis helped to identify, analyse, and report themes or patterns within the qualitative data (Braun & Clarke, 2007). Using interview questions as a guide, he identified and highlighted repetitive words and other keywords and phrases relating to the initial research aim, by writing notes in the sidebar of the typed transcriptions. He then went and clustered these keywords and phrases under 'interim' themes (Appendix 3). This initial iteration of coding allowed themes to emerge (Thorne, Reimer Kirkham & O'Flynn-Magee, 2004). Thorne et al. (2004) argue that this interpretive method of data analysis can be used as a vehicle to generate credible, meaningful disciplinary knowledge because making conceptual linkages when presenting the findings of qualitative research can be very challenging. Thorne et al. (2004) consider the interpretive analysis as a means to interpret the phenomena being interpreted in such a way that they can locate the particular themes within the broader conversation without allowing the subjectivity of the researcher to influence the outcome. Subsequently the subjectivity and bias of the researcher does not construe the data.

VALIDITY

Validity is a key concept that ensures qualitative 'rigour' embeds itself within the research design. Morse, Barret, Mayan, Olson, and Spiers (2002) posit that validity and reliability enable the researcher to become the reviewer and the self-correcting mechanism that must ensure that the research is credible, transferable, dependable and confirmable. In the case of this research, specific verification strategies were put in place as suggested by Morse et al. (2002), to ensure validity. The first strategy required methodological coherence as a means to make sure that there was some congruence between the research questions and design. I used semi-structured face-to-face interviews as the preferred method for collecting data. These interviews provided me with a reliable, valid, and rich qualitative data that were

reflective of the participant's secondary school experiences. Subsequently, the data gathered and interpreted provided me with a means to support or challenge the literature that was reviewed before the researcher collected the data (Creswell, 2014; O'Toole & Beckett, 2013). Using an interpretive (thematic) analysis enabled themes to emerge inductively via inductive data analysis. Therefore, maintaining congruence between the research question and research design ensured that the researcher could analyse the perceptions of the respondents in such a way that the data is presented regarding the respondents, rather than predetermined themes. The researcher made a conscious effort to put any bias aside to ensure that the authentic voice of the respondents permeates from the data.

Another vital component that ensured validity throughout this study occurred during the data collection stage. After transcription of the interviews, the researcher provided respondents with a hard copy of the interview transcript for them to amend or omit any responses. Morse et al. (2002) support member checking as a validation strategy only as far the participants' perceptions are recognisable to them and not decontextualised and abstracted from across individual participants. In this case, each participant knew their secondary school experiences by the pseudonyms they had selected when the draft of the report was written. By doing this, the respondents had an opportunity to reflect on what was said and, in some cases, amended what was said. Secondly, the researcher would constantly clarify my interpretation of what was said during the interviews to ensure that the participants' responses were reflected correctly in the final report. In some instances, a second interview utilising a new set of open-ended questions was conducted to explore specific themes that the researcher wanted to investigate further. Shenton (2004) supports the idea that a researcher prompts the participants to elaborate if the researcher discovers clusters of themes. Constant communication between the participant and me helped to verify theories and inference.

ETHICAL CONSIDERATIONS

The ethical considerations provided in this section ensured that the research conducted with vulnerable populations, in this case, refugee-background students adhered to the Treaty of Waitangi principles of partnership, participation, and protection. Further to that, the guidance of an ethics adviser and AUTECH, ensured the study was planned carefully with considerations

at every stage of the research as suggested by Creswell (2014). These considerations occurred:

- before conducting the study;
- selecting the potential participants;
- while collecting data;
- analysing data, reporting, sharing, storing data; and,
- presenting the final report to all the participants.

From the outset of this study, the researcher had to consider the most suitable method of recruiting the potential participants. It was decided to utilise a self-selected group within my networks to snowball recruit, potential participants. These individuals utilised served as gatekeepers and as an initial communication conduit to the potential participants. By doing this, the researcher also addressed the importance of ethics of care in which his self-interest as a researcher was put aside; to ensure the participants' interest were kept central.

Trust was a vital variable to consider as the perceptions that participants were going to share were very personal. The researcher was correct to assume the self-selected group which is part of his personal networks, trusted him, and could convey that to the potential participants. Subsequently, these participants accepted to sign the Participant Information Sheet based on pre-established trust between the researcher and their personal contacts. This variable helped me to establish a relationship with the participants before the researcher conducted the interviews.

Lastly, the potential participants were made aware that their feedback and recommendations would form the foundation of the research, and that they would determine the data that would be reflected in the final dissertation. That is why it was important the Participant's Information Sheet provided to them, clearly stated that they were under no obligation to accept the invitation to participate.

CHAPTER 4: FINDINGS

Introduction

This qualitative research study provided four participants an opportunity to share their unique social contexts. Using a thematic analysis of the data collected during the semi-structured interviews, as well as iteration of coding, a number of themes had emerged inductively, which relates to the overall aim for this study. The findings from the interviews with the four participants are presented as four individualised and separate cases. They are:

Table 1: Participant backgrounds

| Names ¹ | Country of Birth | Refugee camp ² | Age | Education (Prior to NZ) | Education (New Zealand) | Current area of study |
|--------------------|------------------|---------------------------|--------------|-------------------------|-------------------------|--|
| AJ (Male) | Myanmar | Bangladesh | Born in camp | Limited | Year 11 | BCS ³ / DSW ⁴ (Progress) |
| Tee (Female) | Myanmar | Thailand | Born in camp | Limited | Year 8 | Bachelor of Architecture |
| Doh (Male) | Myanmar | Thailand | 3 years old | Very limited | Year 9 | BSW ⁵ (Progress) |
| Nigar (Female) | Afghanistan | Iran | Born in camp | Limited | Year 9 | BEng ⁶ (Progress) |

¹ For the purpose of this study, names will be replaced with a pseudonym

² Location of refugee camp where participants for this study received refugee status to New Zealand

³ Bachelor of Computer Science

⁴ Diploma in Social Work

⁵ Bachelor of Social Work

⁶ Bachelor of Engineering

Each of the four cases is divided into two parts. Part one of each section reflects on the pre- and/or trans-migratory experiences of the participants. These social contexts provide a deeper insight into the different social experiences that influenced the lives of the participants, before coming to New Zealand. Part two explores the post-migratory experiences, more so, their experiences within New Zealand secondary schools. Each of the participant's perceptions is described separately to respect the uniqueness of his or her experiences.

MY NAME IS AJ, AND THIS IS MY STORY

Trans-migratory experiences

AJ starts his narrative by sharing the injustices his parents had to endure as they had to abandon their livelihood, cultural connections, family and status of their country of birth, and started their journey of uncertainty in search of refuge as a result of "various sorts of persecutions, religious discrimination and segregation". Although he was born in the camp, AJ never got used to the conditions and a sense of belonging, as he shared:

I never felt that was my home...it seems like you are living in an open prison...things were restricted...limited.

AJ further shared how hard it was living in the camps. He felt that the government of the country in which the camp was located did not provide the refugees with the means to maintain their livelihood, nor respected their cultural and traditional values or religious practices as "they treat you like animals...and not being treated fairly". These unfair conditions were further amplified by having no access to formal education.

AJ shares how his older brother tried to induce circumstances of normality by providing AJ with educational resources that would help him better his future as he shared:

...my brother was always there to help me and to make sure that although we are living in a refugee camp... he was always there to provide the resources that could help me in order to build my future.

AJ then went on to share a heartfelt story fraught with injustices, the absence of basic human rights and compassion as "they shot him [brother] because he was able to speak English". His brother was fluent in English. He served as a translator to non-governmental organisations working with the refugee-communities. He recalls how his brother left home and never returned. AJ and his family could not see the body, and "they forced my dad to sign saying that it was the village people or the refugee people who killed him not the government - We didn't even know where he is buried". Although AJ and his family were traumatised by this experience, he turned this traumatic incident into something that would provide him with direction and motivation: "I am going to take my brothers legacy". He shared:

If he could have done so much in thirteen years of life, I can do so many things as well. He was for us, at home, a hero... a role model.

Subsequently, this event became the impetus and driving force behind AJ to learn more English so that he could continue his brother's legacy. In 2009, AJ's dream to fulfil his brother's legacy came to fruition as "we were very, very fortunate being able to come to New Zealand through the co-operation and the help of UNHCR.

Post-migratory experiences

AJ described the start of his schooling experiences in New Zealand as: "absolutely amazing for a person who has spent almost sixteen years of his life and not being able to obtain any formal education, and not being able to attend any local school". Now for the first time, he felt that regardless of his prior 'refugee-status' he could be included in an educational system, together with other cultures. AJ was, however, acutely aware that there were going to be barriers, "English was one of the barriers that I had to overcome that is why I was always quiet". Language did prove to be a huge struggle and caused him to isolate him from the rest of his peers. He shared:

There were times, for the first few weeks and even during the lunchtime, I would just go and just go to a completely remote location within the school boundaries and just spend my time over there.

However, school routines and structure had proved to be a vital part of helping AJ overcome his isolation and getting to know students as he shared, “to build the relationship with the other students, and ... adapt to their culture as well”. He also shared that:

The form class is really important. It creates, and it connects all students...

Moreover, the value that he got from the consistency of attending his form class helped him to express himself more, regardless of the language barrier. Teachers and friends were regarded as two important variables to ‘break the isolation’ as he shared, “the teacher was there, ...the relationships we've been able to build... I felt more comfortable to ask any questions I had”.

The form tutor practices, teachers and peers created a school culture of tolerance to other cultures, and subsequently, what AJ had discovered was that he did not feel excluded just because he was different, “I talk to them... they never let me feel like... I belong to a different culture or a different background”. He further recollected that:

My teachers were approachable, and they were always eager to help ... My Digital Technology teacher was there to educate me. I've always had help from the careers advisor regarding my career pathway. She was always there to advise us. My Mathematics teacher told me you could come during this time and this time..., and I'll be able to help you.

Another practice that the school employed was whanau assemblies, which provides the students, whose demographics were mainly of Pacific Island descent, the opportunity to meet in their respective cultures. Being the only student who was of South Asian descent, they had no whanau and could decide to join the Samoan aiga, which cultural group to attach him. He shared:

When I went to their cultural group I realised that what made them different to my culture...it was something amazing. That helped me to understand them.

Subsequently, AJ experienced feeling of inclusion and belonging, regardless of being of a different culture. He shared. “I wanted to learn the Samoan language... like greeting... Talofa... and oa mai oe...”

He further shared:

When you do that to others, they feel like you are part of them as well. They never hesitate to talk to you.

Another very important variable that had a significant impact in the way AJ settled in school was his family as they “they played a big role in my life, and they still do”. His family has become his encouragement, “although they have not been able to support me with my education”. A very important recollection was that AJ never felt pressured by his family to study towards a profession he did not want to as he shared:

They never wanted, and they never told me oh you need to become a doctor, they never told me you need to become a lawyer. Just go with the subjects that you feel you will be able to do. Just go ahead with it.

On the other hand, however, AJ's experiences of having a voice in his education were initially restricted. He shared that the school did not provide him with the opportunity to achieve the educational goals he had set out for himself, as the school selected subject options for him, which did not match these personal goals: AJ felt,

I used to hate so much when I had to go to the cookery class. Because I knew that cookery class would never be able to help me. This is not something that I've been looking for. I did not want to be stuck in an Employment Skills class for two years or three years. I did not want to be stuck in an ESOL class, although I know that there is a language barrier or English is not my first language or second language.

These frustrations were as a result of the high expectations that AJ had placed on him. However, he might be that could not, or were not asked by the school, which classes he would prefer to select as part of his National Certificate of Education Achievement (NCEA) programme. AJ felt that he wanted to be treated equally, and not be treated differently just because of his English (dis) ability. This made AJ work harder to show his teachers that he had the self-determination, and the intellectual ability regardless of the fact he initially struggled with English:

They (teachers) said okay so we know that this person, this student has got the ability or he is capable of striving forward to achieve what he wants to do so why don't we give and find out whether we can put him in certain classes and see whether he can cope or not.

It was only AJ had worked well, and started to show outstanding results, the school placed AJ in mainstream classes. By doing this, AJ now felt that he was back on track to achieve the educational goals he had set out for himself and, "I was in Level 2 because my teachers believed that the work that they will give, I would be able to do. So this is why they have opened the door for me you know to go forward".

MY NAME IS NIGAR, AND THIS IS MY STORY

Trans-migratory experiences

Nigar's narrative started with a brief recollection of what it was like being born and growing up as a person with refugee-status in Iran: "it was a hard life as a refugee". She then explained how important education was for them as a means to provide for the family so that they could "get better jobs... and better qualifications".

However, they had to have financial means to access education: "We had to have lots of money to get to school". Even access to extra-mural activities was limited: "I was good at volleyball but I was not allowed to go to competitions". Although Nigar and her siblings had access to education, equal or equitable opportunities were evidently, non-existent: "We could not go to universities... after school... most got married and find a job..." These restrictions made her long for the country that she was from, but never seen:

"If I was in Afghanistan, I will be free".

New Zealand had become an exciting thought as she clearly states:

"We were happy to come to New Zealand...we knew there were more... they won't treat us in a different way... we will have freedom". Now she could strive for those aspirations she had yearned for – to make her parents proud of her "my parents' dream... my graduation... and to get a good job". It was important that she does make her parents happy and work hard at this.

Post -migratory experiences

Upon entering the next phase of her journey, and with the intrinsic motivation to work towards her goals, Nigar describes her initial experiences when she started schooling in New

Zealand: “I was excited and it was scary as well”. Many barriers do, like for any immigrant, albeit economic or with refugee-status, presents itself in a new country. For Nigar it was mainly English, and getting used to having to study in a co-educational school: “I could not speak any English. I was not able to communicate with other people. It was a bit hard. The school was huge for me. It was really big. I could not find my classes easily. Here they study genders together... but in Iran they are separated. That was a big change too”. Significant teachers who have supported her made all these new changes within a new school bearable. She shared:

The best thing was I had teacher that was helpful... they helped me a lot to improve English.

Nigar valued the teachers who had taught her, as her experiences of teachers who taught her whilst being in refuge were “completely different”. She recalled that in New Zealand “the kindness of teachers... they [teachers] were friendly and respected us”. This shows that the teachers who have taught her did not think of her as being different and made her feel welcome and feel that she belongs by “teaching us not to be shy but try to share with other... does not matter what country ... we are all the same”.

It was evident that Nigar had very high expectations for her and would do everything in her means to overcome this barrier as she describes:

I always push myself to learn English. I wanted to move on [and] get into university. Without English, I could not. So, I read books.

The ESOL class, the teacher aide and the teachers whom she spoke highly of also provided her with the means to “make friends”. The value of learning English now found its way to the home as “I could translate for mom and dad”. Nigar was reliant on her older brother who had resettled in New Zealand. Although her parents could not speak English they would encourage her to “never give up... try”. She shared:

Each and every mark I get from school I tell my parents and they appreciate it and say, well done.

It meant a lot to her what her parents thought of her. She felt that she wanted to make them proud and do her utmost best because:

...they are the ones who brought me here...who I am now... I need to appreciate them.

Feeling included, Nigar shared vividly how she had been given the opportunity to share a piece of work she wrote regarding refugees at a symposium regarding refugees. She shared:

My ESOL teacher asked me to write a speech for refugee day. I was keen... I wanted to... we went there and I talked about the difference between the camps and New Zealand.

The speech provided Nigar with an opportunity to express the appreciation she had for her new country. A place that she says “respects us ... and we can see as our home. This experience of feeling home she links with “freedom and ... there is no racism”.

MY NAME IS TEE, AND THIS IS MY STORY

Trans-migratory experiences

Tee’s trans-migratory experiences started when her parents had to flee their country of birth, “because my dad was a soldier.... and could not live in our country freely”. The initial few years of their trans-migratory journey were very unsettled and being safe was always a concern brought about by “attacks and everybody had to move to a different village where it had been safer”. However, safety was only confined to the camps because “we were not Thai citizens, and if we go out of the camp and if caught, we will be in trouble”.

Tee’s parents had a high regard for Education. Both her parents were educated; her dad is a journalist, and her mom and teacher. When she was school ready, she attended the local school in the camp and was taught a range of subjects in her mother tongue. English was also taught, but the content was very limited. Regardless of the fact that she had been fortunate to be educated, her father was insistent on leaving the camp as it would not provide Tee and her sibling with a future. Because of this, her parents knew that it was important that they needed to find a means to get out of the camp, knowing for well that the move to another country would not be an easy one. They were acutely aware of the barriers that will be facing. She shared the day that her mother could fulfil her dad's wish. Tee recalled:

Dad always wanted us to move outside the refugee camps to get a better education. My dad, I said had always encouraged mom to move to a different country so that we as a kid would have a better education and a better life. So dad passed away, but mom carried that on, which was a good thing. Mom knew it was going to be difficult for her learning a new language and then living in a very different place. She knew it was going to be a challenge for us.

So once she had the opportunity her and her friends, just went for it. Not only was Tee's trans-migratory experience fraught with uncertainty and fear, but also with sadness. She shared the circumstances around her father's illness and subsequent death. She felt that, due to their lack of sufficient finances, and because they were refugees, the medical support her father got, and what they could give was insufficient. She shared:

Even though we went to Thai hospital, we were refugee we did not have the money, and they did not want to look after you.

The desire to move from the camp was very strong that they were willing to go to an unknown country without any hesitation. Tee shared:

We never knew New Zealand existed until then. Everyone was like "no go to America". No one wanted to go to New Zealand because no one knew about it. Mom was like; 'I don't care because anywhere is better than in the refugee camps'.

Post-migratory experiences

Tee, her sibling, and her mom's arrival to New Zealand started in mid-2006:

I was young. I stepped down from the plane. I was like... Am I going to live here? (Nervous laugh) Everything was so new, especially from the plane. I can remember mom say; 'look that is NZ, and that is where you are going to stay'. It was (pretty) scary - Isolated Island.

Everything was so blurry. The bus smelled so weird. The new smell... The carpet smell... we were not used to it. We used to the ground smell. But the carpet oh man it made me wanted to vomit. That is why we always got car sick because of the smell.

These new experiences she vividly shared also found its way in the school she attended. Tee described the start of her schooling experiences in New Zealand as, "very hard". The reason why this was hard for her was the language barrier, "I could not understand what my friends

were saying. I was sitting there like a dead person. It was so bad that she did not want to attend school anymore, “I told my mom I don’t want to go to school anymore because I can’t understand”.

However, her family and encouraging and supportive teachers seemed to have been the key variables to support her communication skills, which eventually improved. So did her social interaction with her peers. She shared:

I had a Rainbow reading teacher that was cool. She was very nice. That was the only session I liked because I could understand. I was learning words properly. It took me about a half a year to make friends and to understand what everyone was saying. Yeah, and then I just slowly progressed in the language and the learning.

Tee then moved on to secondary school, in which she completed year nine and ten before started the National Certificate for Educational Achievement (NCEA) Level 1. Tee recalled her secondary school experiences as having had the opportunity to self-select from a range of subject options:

I was shocked that I was placed in Physics 101, which was quite an advance class compared to normal Science class in year 11. I was the only one among the Burmese refugee students to do those classes. It was cool that the school treated me equally, and getting the chance to do what I wanted to.

One teacher did recommend that Tee be placed in a low ability class for a particular subject. However, Tee accepted the decision, which she used as an opportunity to show the teacher that she was not going to let English be the barrier to her not succeeding. She shared:

I chose to go into Geography 101, but my teacher put me into Geography 102 because of my English. My teacher thought I would get more out of it in 102. She was supportive. I managed to come first in Geo 102 out of the whole school. In year 12, they placed me in Geo 201, and not 202.

Tee accredits her academic performance to being self-driven, having clear goals and parents who value education as important.

When I was little in camp, I knew I am going study and finish year ten after that I will go and study overseas. That was my dream. In this country to study at a university was like my dream come true.

No matter what there will be challenges and obstacles you have to overcome, but that is what life is all about. You have to overcome difficulties. Once you do that, you feel good. It is hard, but you try it. That is the best feeling.

For Tee, overcoming her language barrier and feelings of isolation, was because of becoming an active learner. She shared:

I said language was very difficult. Some students they don't do any extracurricular- like my friends I joined soccer, choir and other voluntary work.

The role of family was crucial in supporting Tee to settle at school. Fortunately, Tee's mom understood that it was not going to be easy for her daughter to settle into a new country and learn a new language, and supported her, "She would say just to keep going. She said the more I go, the more I will understand, and just take it slow. Tee's mom, who was a teacher in Burma, did not only motivate her daughter to work harder, but she started to learn English as well. Her mom, therefore, set the example for her daughter. Tee shared:

Mom is a hard worker- she came here; she could not... know basic English like A, B, C, and D's. When she came here, she started learning English as a beginner, and she studied for about 6-7 years and then progressed from beginning to intermediate.

MY NAME IS DOH, AND THIS IS MY STORY

Trans-migratory experiences

Doh starts his narrative by giving a vivid account of his trans-migratory experiences. He shared how, at the age of three, his family had to abandon their livelihood, cultural connections, family and status of their country of birth, and started their journey of uncertainty in search of refuge: "because of civil war we run until we got to a refugee camp... we then rested for a while". This camp and his new social context had provided him with many unique and indelible experiences that had a real impact on his life, and thus how he would perceive education later in his new country. These experiences enabled him to make decisions that would eventually help him to become a very ambitious and motivated person.

Upon entering the country in which their camp was located, Doh and his family had to register as 'refugees' with the UNHCR. However, his parents did not have any official documentation showing when Doh was born: "they cannot remember my date of birth". Subsequently, "I became the person who was born in Thailand". This single event resulted in Doh feeling that he had no identity and that his country of citizenship has not been recognised. He shared:

So, I became the person who was born in the camp. When we were in Burma, we did not have Myanmar citizenship. They did not recognise us as citizenship. Therefore, I do not have any citizenship. I am Karen but have no citizenship as well. ... I do not have any proof... I do not have any identity...I don't have any right as well... (silent)... I don't belong to anywhere.

Finding refuge in a new country did not guarantee a safe place, as, "Life in the camps was hard because they surrounded us with a fence. We could not go outside...Thai police guard us. If we go out, they catch us and punish us. We will have to work for them... ...it's hard". These experiences of limited movement and fear further denied them their basic human rights and perpetuated the social injustices Doh and his family had to endure in their own country of citizenship. Furthermore, their availability to quality education and the food was restricted and rationed as he shared that "the teachers were not educated, and they teach us the basics. Every month we will get rice, chilli, fish paste and salt and yellow beans... just enough to survive". Survival was of prime importance and was selected for, over education. He shared:

Because of the food and the option to go out as well the financial hardship we can't focus on the study, so that is very hard because we don't get any income from outside. We only get [sic] food from UNHCR.

Doh's parents valued education highly as he shared what his dad said:

With education, you can you everything

Education was a means to provide Doh with better employment: "If you are educated, you can be a boss... That's all they know". However, his parents had limited understanding of what education entailed and subsequently placed expected a lot from Doh, "if you're educated you can be a nurse or the doctor, they did not know the process". Therefore, the desire to offer their children a better future encouraged Doh's family to apply for refugee status via the

UNHCR. Their application to was approved, and they were given residence status under New Zealand's, Refugee Quota Programme, regardless of the fact that, "I didn't know anything about New Zealand. I didn't even know where is New Zealand on the map... we didn't have a map".

Post-migratory experiences

Education was a significant driver for Doh and his family's decision to migrate to New Zealand. He was acutely aware of the benefits his new country would provide for him as he shared:

...I feel like there's future; you know... I have a future. Yeah so, I have the freedom to study... I have the opportunity to change my life.

He had set such high expectations for himself but was aware of the number of barriers he had to face. Firstly, he had to understand the way New Zealanders spoke English as he shared:

English like very limited but when I first arrived... when they talk, the way they talk is very different to what I know, you know. The same word but the sound that is very different... so I don't understand what they are talking about...

Regardless of the fact that Doh experienced English as his barrier, he understood the value of it as he shared that, "a language is a powerful tool...the same in New Zealand and Thailand or Burma". Doh enrolled at a school in Auckland, at the age of 21. Although he had access to education, regardless of his age, he could not learn with students who might be having been close to him in age. He was placed in a year 9 class, and the students were not used to having an older student in the class. This was done because he started school in August, at which time the majority of the NCEA programme was nearly completed. Subsequently, the school's programme did not provide sufficient flexibility to start his learning. Hence, "I just did nothing" and felt "I shouldn't be here because a high school is only for 18 years and younger". The students in his class made him feel excluded as he shared:

They say I don't belong there... they keep on saying I am too old.

However, at the start of the academic year, Doh was placed in NCEA level 1 and placed in the ESOL (English for Speakers of Other Languages), class. The role of the ESOL teacher and teacher aide was vital to support Doh's integration into the New Zealand school system as "she helped me with my English, and took me to the library and got books for me. When I

showed my interest to learn she never stopped helping me". As a result, Doh achieved his NCEA Level 1 and two over two consecutive years.

Doh's parents would remind him of where they had come from, and why they moved to New Zealand:

They always tell me that it is not easy in this country... [but] there are people in the jungle struggling... here are people who can help you. I wanted to be their role model.

Doh had very high expectations and wanted to succeed at all costs. His motive was to educate himself so that he could be an example to the Karen community because, "some of them who were born here does not want education and I want to teach them English".

Doh finds his sense of purpose in helping others rather than him, "to help others keeps me going. My goal is to me, as well as for them". His primary purpose is to extend a helping hand to the parents of young Karen refugee-background students living in New Zealand and not attending school or further studies.

Parents must be educated because "when they meet the educated people they are very embarrassed". Furthermore, parents must be able to share the culture and past experiences with their children when they are born in their resettled country so "it is important for parents to tell stories". Another invaluable point Doh shared is the fact that parents come into resettled countries, have access to certain rights, but are not responsible so "they know their rights but do not know how to use it". He argues that the parents of these students do not learn English and subsequently do not engage with schools. Therefore, at school meeting the conversations are not constructive and meaningful as he shared:

It the parents and teachers meet, they just go and thank the teacher... they don't read or listen...they say to the teacher I will leave them in your hands... do whatever you want.

For this reason, Doh shares that he would like to see the schools working closely with community leaders of refugee-background students to narrow the communication gap. He shared:

To work one-on-one with the students do not work... ...work with the community leaders to get more information the whole time.

Conclusion

These findings presented in this chapter had provided the research with some valuable insights to how these four participants had experienced their trans-migratory and post-migratory journey. Individual experiences as well themes emerged inductively. In Chapter 5, these individual experiences and themes will be analysed and discussed using the literature from Chapter 2.

CHAPTER 5: DISCUSSION

Introduction

The aim of this research was to understand from the perceptions of post-secondary refugee-background students, what the optimum conditions or barriers were that enabled or disabled them to experience access, inclusion, or a sense of belonging. The research intended to gauge if the New Zealand schools they attended provided them with equitable educational opportunities (MoE, 2017) by identifying and removing barriers to achievement. Although the researcher has initially intended to focus mainly on the post-migratory context that is representative of their secondary educational experiences, the researchers had realised that, and was supported by Bronfenbrenner's (1977) ecological systems theory, the totality of the refugee-background students' social and ecological context must be considered to provide a holistic view of their educational experiences. The chapter has been divided into the two main themes: Context of uncertainty and Context of opportunity. These two themes explore the underlying sub-themes that emerged during the respective trans- and post-migratory journeys of the participants. For this reason, the chapter engages in a critical discussion providing reasons why the researchers' paradigm regarding access, inclusion and a sense of belonging has shifted, and the implications thereof for future research. The chapter also discusses the significance of this study, its potential outcomes, and benefits, followed by a possible recommendation. The chapter will end off with limitations and final remarks. The summary of the themes and experiences from chapter four is as follows:

Table 2: Summary of themes and experiences

| Experiences with themes in bold | Access | Inclusion | Belonging | Implicit (I) Explicit (E) Shared | Participants | | | |
|--|-------------------|-----------|-----------|--|--------------|-----|-----|-------|
| Disconnected | Experiences (Y/N) | | | | AJ | Tee | Doh | Nigar |
| Restrictions | N | N | N | E/I | ✓ | ✓ | ✓ | ✓ |
| Fear | N | N | N | I | ✓ | ✓ | ✓ | ✓ |
| Identity | N | N | N | I/E | ✓ | | ✓ | |
| Loss | N | N | N | E/I | ✓ | ✓ | ✓ | |
| (Re) connected | | | | | | | | |
| New Country | Y | Y | Y | E | ✓ | ✓ | ✓ | ✓ |
| Education | Y | Y | Y | E | ✓ | ✓ | ✓ | ✓ |
| Experiencing barriers <ul style="list-style-type: none"> • Language • School practices | Y/ N | Y/ N | Y/ N | E | ✓ | ✓ | ✓ | ✓ |
| Overcoming barriers <ul style="list-style-type: none"> • School practices | Y | Y | Y | E | ✓ | ✓ | ✓ | ✓ |
| Significant connections | Y | Y | Y | E | ✓ | ✓ | ✓ | ✓ |

CONTEXTS OF UNCERTAINTY

(Dis)connected

The prior social contexts to which the four participants have been exposed to during their trans-migratory journey have evidently, determined the way these refugee-background students have perceived many aspects of their life; not only in the camp but also during their initial resettlement period in New Zealand. Their experiences of loss, lack of identity, feeling marginalised, or fear, that was expressed by AJ, Tee, Doh and Nigar, provided the research with sufficient reason to take into consideration these prior experiences as a key variable during the interpretation of their perceptions of their post-migratory experiences. Taking the trans-migratory factors into account support Block et al.'s (2014) Australian study who posit that mental and physical trauma may lead to experiences of trauma and stress in the

classroom. For AJ, this context of uncertainty was manifested insofar he "never had any chance to go to school" or could move freely as "it seemed like you were living in an open prison, restricted, and limited". These experiences are what school must be aware of so that they do not perpetuate this, but interrupt these negative discourses using educational reform, as suggested by L. Santamaria and A. Santamaria (2012). Although Nigar had the opportunity to attend school, being a refugee meant she could not participate in extramural activities at a national level, nor attends tertiary institutions. Tee's context of uncertainty was embedded in her experiences of fear and the need to feel safe, as they had to constantly "move from camp to camp to be safe". Doh experienced significant barriers, which resulted in him questioning his identity: "I don't have an identity". Doh's birthdate was compromised as well as his citizenship, growing up in a country as Karen but not being awarded that.

Doh's need for an identity is an important factor to consider that, regardless of the fact that he was the only participant who had experienced this during his trans-migratory experiences. Darling and Healey's (2012) recognise that many refugee-background students enter their resettled countries without an identity, more so, a cultural identity. Schools now need to provide practices that will enable these students to reconnect to who they are – their cultural identity, and not their unified identity as a refugee-background student (Strauss & Smedley, 2009). Darling and Healey (2012) suggest schools become a place that would enable students to build relationship and belonging. By doing this, refugee-background students now express who they in a space that acknowledges who they are and can now experience a sense of social justice. Ryan (2006) asserts that social justice can be achieved through meaningful inclusion and provide equal and equitable opportunities as alluded to by Coleman (2012). Social justice may enable people to independently access resources to develop themselves. Irving (2009) supports these assertions, but he adds that it is about critical social justice as applied. Critical social justice ensures a sense of cultural belonging so that people can construct their place in the world.

(Re)Connecting

The interactions that these refugee-background students had with their social context may have provided them with a platform to develop intrinsic motivation, self-efficacy and to eventually take control of their learning (Hill & Hawk, 1999). The sections start with the participants' expressions of gratitude towards a country that provided them with a context of opportunities. This section has then been divided into three separate interactions, which the participants have perceived as factors that induced their sense of belonging inclusion and access to relationship building. Section 1 explores why the refugee-background students regarded family as important, whereas section 2 focuses on the role teachers played to either inhibit or induce their educational experiences in the secondary schools. The last section focuses on why refugee-background students believe schools must connect with their parents.

Place belongingness in Aotearoa

All of the participants in this research had shared similar stories that ranged from running from persecution, to fear, expressions of hopelessness and tragedy. Because of these assumingly traumatic experiences, these participants have developed a sense of self-determination and hoped for a better tomorrow. For AJ, New Zealand meant "opportunities". Tee shared it was "like a dream come true", whereas, for Doh, it was "I belong to something". Nigar shared that New Zealand represented "freedom". These experiences support what Giralt (2015) and Antonsich (2010) assert – feelings of being at home'. Giralt (2015) asserts that refugees-background families who do resettle well, experiences 'feelings of being at home'. This feeling of being at home is what Antonsich views as experiences 'place belongingness'. The refugees' sense of gratitude are deeply rooted as they all have regarded this country as a means to fulfil their ambitions they had set out while being in transit.

De Wal Pastoor (2015) argues transition from their known to a new country can lead to tension. Her research on the resettlement of refugee-background youth highlighted the importance of the psychosocial transition. Her basic tenet is that there is a close interplay

between the psychological aspects of past or present experiences as well as the relationship with a refugee-background students' new social environment. Subsequently, her sociocultural theory, which is a mediatory tool that taps into the culture of the student, can reduce significant tension. What is therefore evident in the perceptions of these participants was that they had been supported by practices and systems in New Zealand that enabled them to experience a sense of belonging. AJ's eagerness to gain access to education provided him with a 'new beginning' as a means to "obtain formal education for the first time in 16 years". Similarly, Doh felt New Zealand could provide him with a 'future'. What may be deduced from these experiences is that both Doh and AJ may have transitioned.

Connecting to school

Schools are regarded as a "second family" (Kia-Keating & Ellis, 2007, p. 30), and should take a prominent role in preserving hope and a sense of belonging. For this reason, Rah, Choi and Nguyen, (2009), argue that schools must view parent as a critical factor if they want to refugee-background students and their parents to successfully integrate into the mainstream society. However, two out of the four participants shared their views regarding the role, or "missed an opportunity" (Kia-Keating & Ellis, 2007, p.29) that schools had, to strengthen the relationship between the school and home. In this case, their schools did not provide an opportunity to educate both the students and parents and positively influence the relationship (Bronfenbrenner, 1986) between school, parents, and students. AJ shared how his parents were unable to support his learning and were thus reliant on him to make decisions regarding his future. Similarly, Doh shared his parents assumed access to education would automatically enable him to be a "boss", a "nurse" or a "doctor". Doh further highlighted the role school could play in educating parents regarding their role to support the child at home; however, his parents, as well as others from his community, would just expect the teachers to teach and did not want to engage. Doh mentioned that when "parents and teacher meet, they just go and thank the teacher". This absence of constructive interactions could be as a result of the absence of trusting relationship. Shepherd-Johnson (2010) argues the importance of actively engaging the minority parent community is important to building

relationships and to influence both the perspectives of the teachers and that of the parents regarding expectations.

By doing this Shepherd Johnson (2010) believes that it will improve collaboration, communication and trust. This will provide a platform for expanding the ethnic representation and sensitise the school community to the different cultural ways of thinking and behaving. The result is developing a sense of belonging to the school community and one, which will provide parents to voice their perceptions openly and honestly. The advantages of collective approaches are that it bridges cultures (Trumball, Rothstein-Fisch & Greenfield, cited in Shepherd Johnson, 2010).

The value systems of schools and minority culture now become 'mirrored' and may shift cultures where individualism and self-reliance are rife, to that of collectivism, which may bring about mutual dependency. The MoE (2000) believes that the values schools hold could either alienate or bring about solidarity with a community. With this in mind, Doh believed that if schools had worked closely with community leaders, "the whole time", schools will "get the information" to support students of belonging to his culture better. By schools working closely with community leaders and parents, it could reduce the 'zone of interaction' (Figure 2), and bring the school, parents, and students closer, which support the collaboration (Cook-Sather, 2006; Roxas, 2011). Such an approach enables schools to become salutogenic arenas, in which they concern themselves with the well-being of the refugee-background student.

Supportive teachers

A teacher could be regarded as the 'first port of contact' for any refugee-background student entering New Zealand schools for the first time. According to Kooten-Prasad (2001), teacher-student relationships may contribute to restoring safe, trusting relationships and support the subsequent resettlement of refugee-background students. Kooten-Prasad's (2001) view is supported by all four participants. For AJ, his form teacher "was there", his subject teachers were "approachable", and they "helped you". AJ's Digital Technology teachers, the careers advisor and Mathematics teachers have all provided the specialised support that AJ needed.

Their collaborative interactions support Waniganayake et al.'s (2012) view of the importance of cooperative interactions that are humanistic and purposeful. Teachers who work together also support Robinson (1993) who argues that constructive interactions alleviate any beliefs that students are wrong. Nigar recalled the support she got from her ESOL teacher to improve her English, but also the "kindness" and being "helpful", the "friendliness" of other teachers, which was in stark contrast, or as she put it "completely different" to how teachers were while being in transit. Similarly, with Doh, his recollection was that of his teacher who supported his English, but more so, that they "never stopped helping" him. Tee's rainbow reading teacher supported her initial learning, and she recalled how confident this made her feel. These experiences provide evidence to support Cummins' (1986) view of teachers who provide minority students, as in the case of the four participants who were regarded as such, with teachers who might have redefined their teaching practices to be more culturally inclusive. Similarly, the teachers of the four participants may have implicitly and explicitly, reframed their pedagogy to access the socio-cultural context of the refugee-background students and provided them with a learning journey that was meaningful (Ladson-Billings, 1995; Wlodkowski & Ginsberg, 1995).

Home and school

A powerful factor affecting the capacity of a child to learn in the classroom is the relationship between the family and school (Bronfenbrenner, 1986). Parents (and siblings) could be regarded as being at the heart of the refugee-background students' experiences of inclusion, access and belonging in both their trans- and post-migratory journey. They play(ed) an important role in providing these refugee-background students with a social context that was supportive, safe, accessible and inclusive. More so, parents had also instilled in each of these participants, while living and transit and in uncertainty, the value of education as a means to reshape their future (Cranitch & Francis, 2011), and to set high expectations. During their migratory journey, significant factors within their varying social contexts had hindered these refugee-background students' experiences of physical access, inclusion and a sense of place belonging (Antonsich, 2010). However, regardless of this, their parents and siblings would have perhaps unconsciously replaced their physical needs of being in a place unknown to

them, with a strong emotional and supportive bond. For AJ, his brother was always helpful and provided him with resources so that he could improve his knowledge, and that without his brother's support, he would not be able to be where he was today. Furthermore, AJ felt he was not pressured by his family to "become a doctor or a lawyer" and allowed to make decisions that best suited his career choices.

Similarly, Tee's mother encouraged her to continue with school when she struggled to communicate with her peers when she first started school in New Zealand. Tee expressed her dad's wish before he passed away, encouraging her mother to move to a different country so that they could have access to better education. Doh's parents on the other hand reminded him of those who were still back in the camps and were still "struggling in the jungle", and that he had to rely more on "the people who can help". Nigar wanted to make her parents proud by fulfilling their dream of seeing her graduate.

CONCLUSION: SHIFTING PARADIGM AND IMPLICATION FOR FUTURE STUDIES

At the start of this chapter a table was provided which summed up the various experiences, albeit, implicitly or explicitly, of his interpretation of the lived experiences of the refugee-background students. This summary guided the discussion which was supported by the literature. The discussion assumed to 'box' these experiences by using specific terms: access, inclusion and belonging. What the research initially set out to do was to use the 'labels' to guide the experiences and interpret it, as per these categories. However, the varying social contexts that the refugee-background students in this research had journeyed through presented them with lived experiences, and subsequent perceptions that, to a certain extent provided opportunities, and presented barriers that could not be 'boxed'. The discussion provided significant evidence that these 'labels' or 'terms' are all interconnected. Figure 2 now shifts this view that the experiences access, inclusion and belonging all intersect, with relationships at the heart of these intersects.

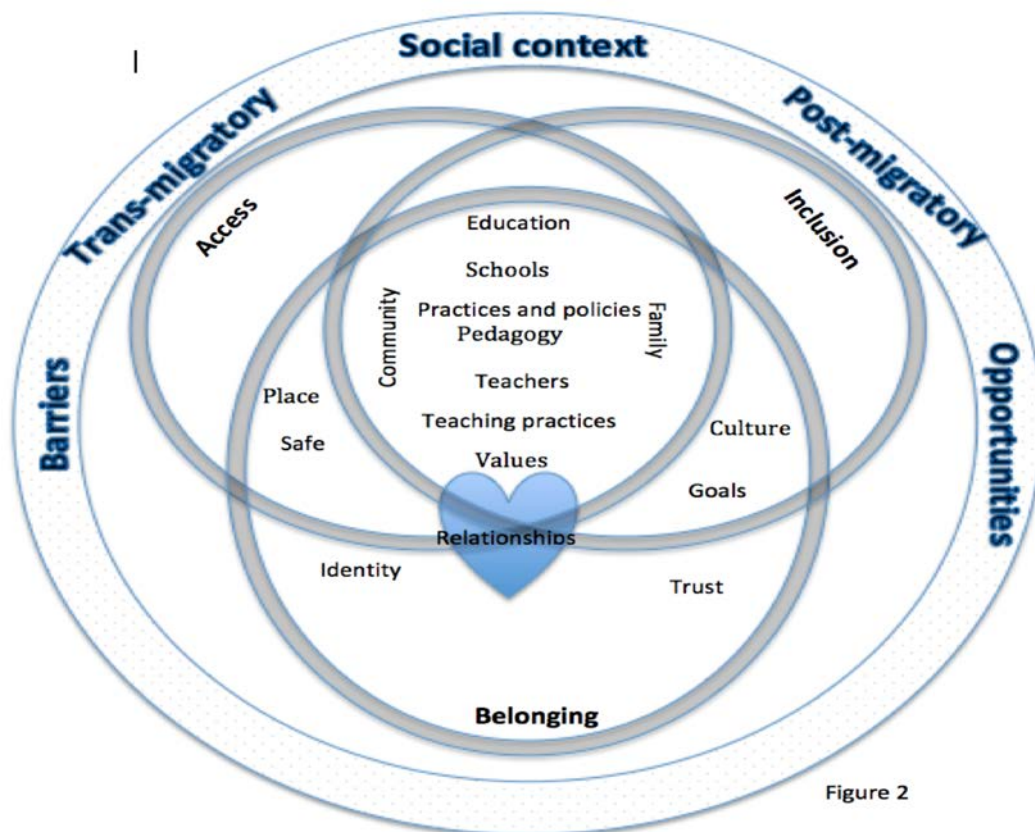


Figure 2

Figure 2: The interconnectedness of the findings

Furthermore, these experiences could not be compartmented, nor confined to a specific social context- albeit trans-migratory or post-migratory. As a result, the refugee-background students could not address experiences of access, without considering inclusion. Similarly, refugee-background students could not experience a sense of belonging if they did not experience inclusion. Subsequently, their experiences within their 'context of uncertainty' and 'context of opportunity' had explicitly, and implicitly influenced the way these refugee-background students had perceived education, and responded to it during their secondary school experiences.

This could be summed up in an equation: access plus inclusion equals a sense of belonging. Schools must consider this outcome so that they can provide refugee-background students, as well as any students who may experience forms of marginalisation with a sense of belonging by providing equitable and inclusive learning experiences, within culturally responsive schools. For this reason, education could be regarded as being entwined with the social contexts of each person in the community. What students learn, where students learn,

and how students learn, are all to a certain extent influenced by their external contexts. It is therefore acceptable to argue that socio, political and economic contexts have a direct impact on the way refugee-background students perceive education. These contexts have entwined the backdrop for refugee-background students to build connections, or become disconnected because of their interactions with these contexts. Using an ecological systems framework to understand these interactions may be of use to make sense how these different contexts may influence the development of the refugee-background student.

SIGNIFICANCE OF THIS STUDY AND POTENTIAL OUTCOMES AND BENEFITS OF THIS RESEARCH

Social value

The social value attached to research is that it has to benefit those it is intended for- in this case, our refugees-background students, as well as the researcher. The potential outcome, therefore, must be not to seek an end-point, but to engage in research as a means to journey with people who are willing to co-create new understanding of perceptions that will eventually better both the researcher and the participants. In this case, the overall aim of this research was the need to find ways to pursue social justice (L. Santamaria & A. Santamaria, 2012; Jean-Marie et al., 2009) a sense of belonging and to feel included by finding the right conditions that will enable refugee-background students a voice not only within the school context but also within the community. Many researchers affirmed that voice empowers refugee-background students and enable them to collectively address issues within their communities so that they can have a means to have equal access to a wider choice of resources like housing, benefits, employment, and education. By doing this, they have some capacity to speak for themselves. Researchers may want to consider what the external and internal drivers are that prompts them to address the certain phenomenon. The external driver for this research was as Strauss and Medley (2009) argue: the key variable missing from this 'equality-of-opportunity equation' is the input or voice of the refugee-background community of a school

The internal driver behind conducting this research was the innate desire to support those who experience marginalisation and to provide them with an opportunity to voice these so that educational leaders can provide these students with an opportunity to experiences of social justice. The desire was not only located within political convictions but within my religious conviction- to put our hearts not in possession but in helping people' As a researcher, our paradigm, epistemological and ontological assumptions are all located within the personal values that we weave together.

Other researchers could find this research useful as far as they were looking at the importance of giving minority students a voice within the school and the resulting flow-on this might have of experiencing social cohesion within the community. This will provide refugees-background students and their families with economic independence and become less dependent on support from outside agencies so that they could be responsible, and engaged citizens. One does realise though that there are more questions than answers. It is a case of trying to meet the needs of individual students while maintaining the integrity of the diverse cultures represented by the students as a whole. However, if we as educational leaders are more critical and reflective in our practices, we know that we have to realign our pedagogies and our practices to meet the needs of our communities, our parents and students, and subsequently enable all to an experience of belonging, inclusion, and social justice.

RECOMMENDATIONS

For educational leaders, teachers, refugee-background students, and their parents to work towards equitable learning experiences that are socially just this research suggests schools adopt a contextualised integrated collaborative approach (Figure 3), which is deeply relational and underlined by an ecological systems theory that can interpret the social contexts of the

refugee-background student. Integrated means that the relationships, the school, community, policies, systems, practices and teachers are all desegregated. It places the student at the heart, and supported by people, practices, systems and annealed by trusting relationships (Robinson, 1993).

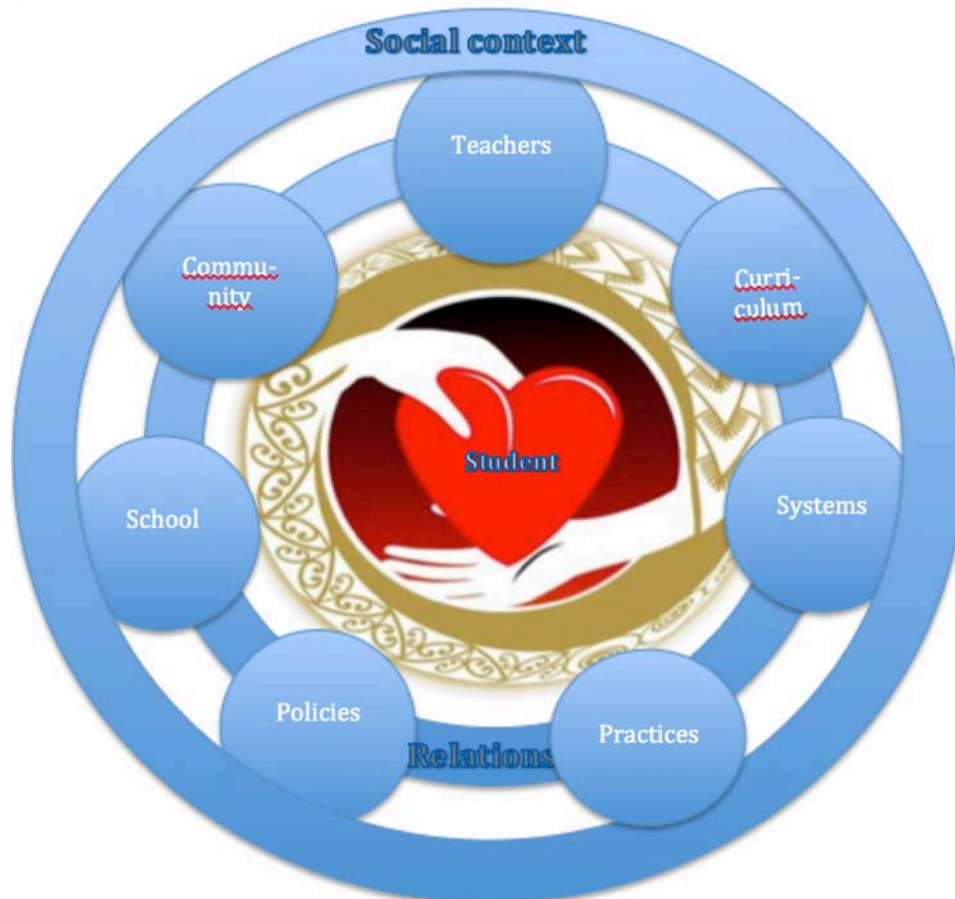


Figure 3: Integrated collaborative model

Such an approach may address possible power imbalances that could prevent inclusivity and trust to be established, and allow all role players to work together towards a unified goal – student achievement. Any model that is integrative takes the collaborative relationship to a deeper level reciprocated level, which supports a community of learning as suggested by McMillan (1996). Such a learning community could provide a platform where cultural mores are exchanged, and parents and students of a refugee-background learn together. Bronfenbrenner (1977) ecological model may help educational leaders and teachers to unpack the social contexts that refugee-background students and their parents had journeyed

through, and provide some perspective should they experience certain resettling issues- which might be a barrier to this integrative, collaborative process. This model should however not be used in isolation. It might be used in conjunction with existing practices that the schools have employed to establish trust and collaboration. The relationship between home and school is important as highlighted by Doh and AJ respectively. McBrien (2014), who has done extensive research in the way New Zealand government are resettling refugees, has made some important findings, which links and supports my argument for a home-school partnership.

Using the Home-school Partnership program as a platform to communicate with longstanding members of the community, as well as other cultures about settling refugees to come and live among them. By doing this, these members not only feel included in this process but also can help welcoming them and not further isolating them from the community. It is not enough just in sharing a culture's food, dances, dress and music. Hanafin and Lynch (cited in MoE, 2008) have discovered in their research the reason why in some communities the home-school partnerships does not work. This is because they state there was no two-way communication and the establishing of collaboration are evident in that no parent nor student input are present when developing the policies, intervention strategies or practices that are supposed to address the reduction of any educational disparities. The Home-School Partnership is an effective means to triangulate and strengthen the relationship between school (including teachers and management) students and parents. Educational leaders must attempt to use existing school systems more effectively to ensure students' experience a sense of educational inclusivity and still maintaining their cultural identity. The reciprocating arrows suggest a two-way communication (MoE, 2008) that enables the school to communicate to parents in their language, school expectations (values), policies, or curriculum matters. Parents in turns have an opportunity to discuss school-related issues as a collective, in a safe and nurturing environment. Integrating systems will ensure that students with refugee status, minority students and students from the dominant culture will all experience success.

LIMITATIONS AND REFLEXIVITY

The aim of this research was to access the perceptions of the schooling experiences of post-secondary refugee-background students. The sampling method selected for this research was purposive as it aligns with the research. However, utilising purposive sampling procedures decrease the probability of being able to generalize findings. The participants interviewed were all located, and attended Auckland schools, thus represent a snapshot, and not a cross-section of refugee-background students who had resettled and attended schools outside of Auckland. Participants were not selected based on gender, as this was not part of the selection criteria, although those who were referred via my networks were representative of male and female. What was evident though was that those participants, who have resettled in New Zealand for a longer period, were more confident to speak English and elaborate on their experiences. For some participants, the questions had to be further broken down or rephrased to elucidate the understanding of the questions. Subsequently, their perceptions that were shared were limited to this group. Many of the themes that emerged inductively in the findings from the might not be transferrable if this was a large-scale design. However, the learning from the study can be transferrable insofar schools want to access the voices of all refugee-background students regardless of their limited access to English.

A further limitation could be that I only had access to the perceptions of refugee-background students and not some of their teachers who, the majority of the participants had mentioned played a significant part in their schooling career. By interviewing, some teachers could enhance the richness of the data.

FINAL REMARKS

The sound of the pūpakapaka (conch) continues to echo over the oceans and continents calling people from all cultures, races, economic status, and political status onto the shores and into the workplaces and classrooms of Aotearoa. With this constant influx of diverse cultures, a significant shift in focus needs to happen; from mainly bicultural and Treaty of Waitangi issues, which has been part of New Zealand's past, to that of managing cultural diversity (Educational Review Office, 2012). For this to happen, it requires school leaders to

implement a robust practice to meet the needs of all. More so, each teacher must be well equipped with the required skills and knowledge to implement the curriculum so that they can also experience success. It is important though that leadership is contextualised and reminds them that people are at the heart of the educational profession. Education is not about teachers being mere technocrats in classrooms guided by rules and an enforced curriculum. Education is a living, breathing organism that is the life-blood, and the beacon of hope and refuge of any thriving society.

With this in mind, I could argue that refugees-background students may just be the catalyst to remind schools, more so educational leaders, and teachers why we have entered the profession in the first place, as summed up by this Māori whakatauki:

‘He aha te mea nui o te ao
He tangata, he tangata, he tangata’

(Māori Proverb – Author unknown)

This Māori proverb firstly asks the question: ‘He aha te mea nui o te ao’, which translates to ‘What do we think is the most important possession’. The answer to this question is provided in the second verse:

‘He tangata, he tangata, he tangata.’
(it is people; it is people; it is people)

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APPENDIX A: ETHICS APPROVAL 11 July 2016

Re Ethics Application: **16/225 Inclusion, belonging and access: Perspectives of post refugee-background secondary school students.**

Thank you for providing evidence as requested, which satisfies the points raised by the Auckland University of Technology Ethics Committee (AUTC).

Your ethics application has been approved for three years until 11 July 2019.

As part of the ethics approval process, you are required to submit the following to AUTC:

- A brief annual progress report using form EA2, which is available online through <http://www.aut.ac.nz/researchethics>. When necessary this form may also be used to request an extension of the approval at least one month prior to its expiry on 11 July 2019;
- A brief report on the status of the project using form EA3, which is available online through <http://www.aut.ac.nz/researchethics>. This report is to be submitted either when the approval expires on 11 July 2019 or on completion of the project.

It is a condition of approval that AUTC is notified of any adverse events or if the research does not commence. AUTC approval needs to be sought for any alteration to the research, including any alteration of or addition to any documents that are provided to participants. You are responsible for ensuring that research undertaken under this approval occurs within the parameters outlined in the approved application.

AUTC grants ethical approval only. If you require management approval from an institution or organisation for your research, then you will need to obtain this.

To enable us to provide you with efficient service, please use the application number and study title in all correspondence with us. If you have any enquiries about this application, or anything else, please do contact us at ethics@aut.ac.nz.

All the very best with your research,

Kate O'Connor

Executive Secretary

Auckland University of Technology Ethics Committee

APPENDIX: B (1) OPEN-ENDED INTERVIEW QUESTIONS

Participant Interview Questions

All of these questions may not be asked but this indicative list covers the possible paths the interview may take. Questions may be added to explore certain experiences that the participants share.

Background

1. Can you just briefly tell me about yourself; where you from, how many in your family
2. What were your experiences like prior to coming to New Zealand?

Values

2. What would you say were the most important things (values) that your mom and expected
of you and your siblings?

Perspectives of Inclusion/Sense of Belonging / Access

3. Can you describe what your first few days were like when you started to attend secondary schooling in New Zealand?

Expectations for learning/education

4. What were your expectations when you started your secondary school journey?
5. Can you describe an experience/or experiences that really stood out for you at school?
6. Can you recall any teachers whom you thought really invested in you, and describe what he/she or they have done?

Inclusion/ Discrimination

7. Can you recall an event that had happened to you at school that you felt you were not fairly treated?

Inclusion/ Access

8. How did the school support you in with some of your personal goals?

Belonging/ acceptance

9. Could you freely speak your own language and express your cultural values and beliefs?
10. Which aspects of school did you find the most difficult to understand?

Factor for inclusion - Agency

- 11. What was your biggest challenge that you needed to overcome at school?
- 12. If so, who helped you to overcome this?



Belonging and Inclusion

- 13. Do you think that it is important for schools to know your culture? If so, what do you think should school do to help other refugee-background students to share their cultures?
- 14. Did you feel that you belonged at the school? If so, why or why not?
- 15. Were there any practices in your school that acknowledged diversity?
- 16. Did you have opportunities to voice your needs?

Providing a voice for further recommendations

- 17. If you should be asked to change things in schools to better support refugee-background students, what will it be, and why.

APPENDIX: B(2) PARTICIPANT INFORMATION SHEET

| | | |
|---|-------------|---|
|  | |  |
| Participant Information Sheet: | | |
| Date Information Sheet Produced: | | |
| 29 March 2016 | | |
| Project Title | | |
| Inclusion, belonging and access: Perspectives of post-secondary refugee-background students | | |
| An Invitation | | |
| <p>My name is Gerschen van Niekerk and I am currently enrolled in the Master of Educational Leadership degree in the School of Education at Auckland University of Technology. I would hereby like to seek your help in order to meet the requirements of research for a Dissertation course, which is an important part of this degree.</p> <p>Please note that you are under no obligation to participate. However, should you agree to be part of the research but mid-way decide that you would like to withdraw yourself and your contributions, you may do so. All the information you share during this research will be kept confidential. You may request a summary of the research as well.</p> | | |
| What is the purpose of this research? | | |
| <p>The aim of my research is to gauge from your perspectives what are the factors or optimum conditions and barriers of your past secondary school experience, that enabled or disabled you to experience authentic inclusion, a sense of belonging, and social justice. This research will enable you and me to co-construct from your reflections on your past-experience 'best-practices', schools can adopt to further support refugee-background students, teachers and support staff within schools. Your contributions to the research could help me improve my teaching pedagogy and deepen my appreciation of your cultures, values and traditions. As a result of your invaluable contributions, I will also be awarded with a Master of Educational Leadership degree.</p> | | |
| How was I identified and why am I being invited to participate in this research? | | |
| <p>You have been identified as a possible participant for this research because you have contacted me after having my details and the aim of this research given to you by a past student or current colleague who knows me personally. Secondly, you are a past refugee-background student, who has attended and successfully completed secondary schooling in New Zealand. As a past refugee-background student, you are able to reflect on this educational experience and render your perception on what were the optimum conditions and barriers of your past secondary school experience, that enabled or disabled you to experience authentic inclusion, a sense of belonging, and social justice.</p> | | |
| What will happen in this research? | | |
| <p>You will be asked to participate in a 45- 50 min interview that will be held in a post graduate room at AUT's South campus. During this face-to-face interview you will be asked a set of questions that focuses on your past secondary school experiences. The interview will be audio recorded to allow me to capture all your invaluable contributions. After the interview has been conducted it will be transcribed, and at which point you will receive a written copy of the interview. You will have an opportunity to review our contributions, and if you so wish to completely withdraw it or make edits, you may do so. After the completion of research, in March 2017, I will host a special event at which point I will share the findings you.</p> | | |
| What are the discomforts and risks? | | |
| <p>You are not expected to experience any discomfort or risks, but should these be anything that you might not be comfortable with, you must bring this to my attention immediately.</p> | | |
| How will these discomforts and risks be alleviated? | | |
| <p>I have tried to alleviate any discomforts you may encounter by keeping the following in mind: should you accept to be part of the research, please assure yourself that I will only require 45-50 minutes for</p> | | |
| 9/25/2017 | page 1 of 1 | This version was edited in July 2015 |

the interview. No interviews will be scheduled on days that you may dedicate for religious or cultural purposes. I have also booked an area for the interview that is neutral and very private. You are also under no obligations to answer questions that you do not feel comfortable with. You can also at any point indicate should you not want to continue with the interview process or completely withdraw your contributions to the research.

What are the benefits?

This actual research and the findings thereof may benefit you as the participant, the wider school community and me as the researcher in the following ways. You will have the opportunity to, without being judged, express your views as you deeply reflect on your past schooling experiences in New Zealand and possibly highlight 'best practices' and/or barriers that schools could use within their planning that could further support refugee-background students to achieve even better results. My findings could also help gain a better understanding of the 'refugee' experience and help me to become more culturally responsive. As a researcher I will gain invaluable research skills, and on the successful completion of the research, be awarded with a Master of Educational Leadership. As a current middle manager and teacher of refugee-background students, I can use your feedback to improve my personal teaching pedagogy as well as leadership strategies within the school I reside. This could be professionally shared with other staff members at the same school or my school cluster. The wider community could use the outcomes of the research to gain a better insight into the contextual factors that affect refugee-background students who settle within their school and in the community. The findings could help to alleviate the lack of social cohesion that affects many refugees-background families experience as highlighted by the Ministry of Business Innovation and Employment (2011).

How will my privacy be protected?

I will offer you complete confidentiality. Within my findings, I will make reference to you using pseudonyms. No other identifiable information for example the secondary school you attended and the area you reside in will be disclosed. Names of schools and places will be replaced by pseudonyms.

What are the costs of participating in this research?

Participation is free. All that I require is your time to conduct the interview. You will only be invited to one face-to-face interview. However, should you like to clarify any information provided to you in the initial transcribed interview notes, or, if you would like to add any additional information, a second face-to-face meeting could be scheduled at a time convenient to you. Thereafter, all other correspondence between us could be via email.

What opportunity do I have to consider this invitation?

You will have 7 days to respond to this invitation. Should you require more time, please feel free to email me in this regard.

How do I agree to participate in this research?

Your participation in this research is voluntary (it is your choice) and whether or not you choose to participate will neither advantage nor disadvantage you. You are able to withdraw from the study at any time. If you choose to withdraw from the study, then you will be offered the choice between having any data that is identifiable as belonging to you removed or allowing it to continue to be used. However, once the findings have been produced, removal of your data may not be possible.

Will I receive feedback on the results of this research?

You may request at any time a summary of the findings. You will also have an opportunity to review the transcribed interview I have conducted with you. As mentioned earlier, I will share the findings of the research with you upon the receipt of my results, which is in 2017.

What do I do if I have concerns about this research?

Any concerns regarding the nature of this project should be notified in the first instance to the Project Supervisor, Andrés P. Santamaría who could be contacted by: asantama@aut.ac.nz or +64 (9)9921999 ext.6753.

Concerns regarding the conduct of the research should be notified to the Executive Secretary of AUTECH, Kate O'Connor, ethics@aut.ac.nz , 921 9999 ext 6038.

Whom do I contact for further information about this research?

Please keep this Information Sheet and a copy of the Consent Form for your future reference. You are also able to contact the research team as follows:


Researcher Contact Details:

Gerschen van Niekerk

email:

Phone:

Project Supervisor Contact Details:

 Andrés P. Santamaría who could be contacted by: asantama@aut.ac.nz or +64 (9)9921999 ext.6753.

Approved by the Auckland University of Technology Ethics Committee on 11th of July 2016,

AUTECH Reference number 16/225

APPENDIX: B(3) PARTICIPANT CONSENT FORM

Consent Form

Project title: Inclusion, belonging and access: Perspectives of post-secondary refugee-background students

Project Supervisor: Dr Howard Youngs

Researcher: **Gerschen van Niekerk**

☐ I have read and understood the information provided about this research project in the Information Sheet dated 29 March 2016

☐ I have had an opportunity to ask questions and to have them answered.

☐ I understand that notes will be taken during the interviews and that they will also be audio-taped and transcribed.

☐ I understand that I may withdraw myself or any information that I have provided for this project at any time prior to completion of data collection, without being disadvantaged in any way.

☐ If I withdraw, I understand that all relevant information including tapes and transcripts, or parts thereof, will be destroyed.

☐ I agree to take part in this research.

☐ I wish to receive a copy of the report from the research (please tick one): Yes ☐ No ☐

Participant's signature:

Participant's name:

Participant's Contact Details (if appropriate):
.....
.....
.....
.....

Date: 11 July 2016

Project Supervisor Contact Details:
Andrés P. Santamaría who could be contacted by: asantama@aut.ac.nz or +64 (9) 9921999 ext.6753.

Approved by the Auckland University of Technology Ethics Committee on 11 July 2016 AUTEK Reference number 16/225

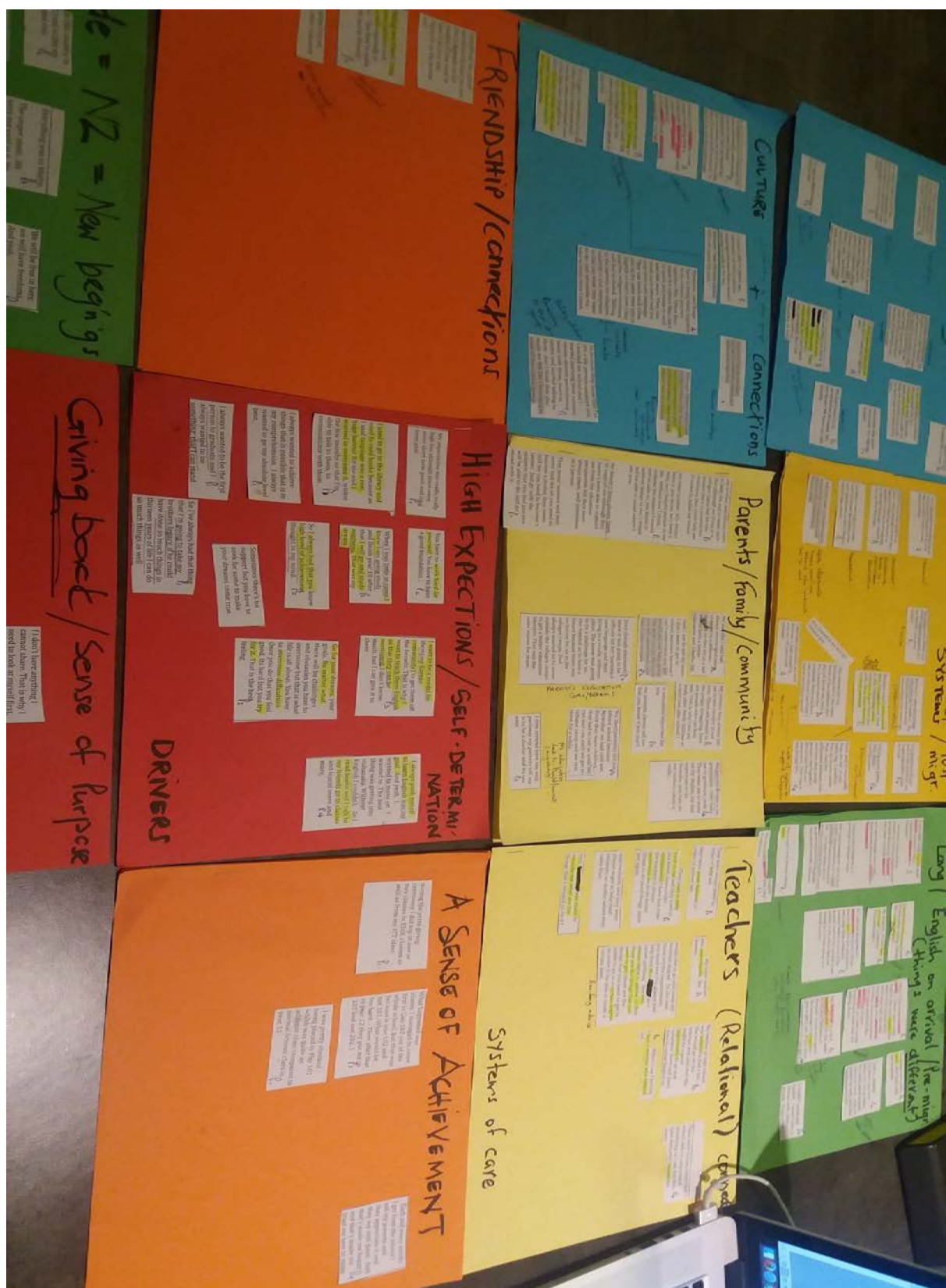
Note: The Participant should retain a copy of this form.

2 July 2015

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This version was last edited in July 2015

APPENDIX: C - CODING



Purpose

Lang / English on arrival / Pre-migr. (things were different)

it was really, really hard to speak English because it was a completely different, new language" P1

... we haven't been able to practice as much as English as we do here because the language over there is totally different."

as I said language was a real, huge barrier for me and I wanted to overcome it

I learnt a bit of English as a privately in Refugee Camp.

that wasn't enough for me to have a daily communication or to have a chat with someone because of the ... we haven't been able to practice as much as English as we

do here because the language over there is totally different.

this is why I was always, always quiet. P1

English was one of the barriers that I had P1

I could not understand what friends were saying.. sitting like a dead person... P2

My English... It was bad, very bad (laughing - uncomfortable) P2

As I said not being able to communicate because I always had the fear, I'm the only person who came from a different country, where as most of the people, most of the student in my school, at my school they are belong to a certain group or a certain country P1

when I first arrived I don't really... I know some of the English like very limited but when I first arrived they, when they talk, the way they talk is very difference to what I know, you know? P3

The same word but the sound that is very difference, so I don't really understand what they are talking about.

Yes, language is a very powerful tool. It's the same in NZ and Thailand or Burmah. If you can't speak the language it is hard for you to get a job. If you don't know English you can get a job. P3

Language was really hard. And yeah, only the language. P4

I had a... Naeem (brother) was here before us. So he came. He could speak English when we came. Yeah he helped us with stuff like banking and stuff. P4

I couldn't speak any English. I wasn't able to contact with other people. It was a bit P4

Science

limited, bad limited, different, powerful, job, quiet, fear

very hard, very hard, very hard

barrier, support, safe room

Draft Dissertation GVN [Compatibility Mode] - Word

File Home Insert Design Layout References Mailings Review View Tell me what you want to do...

Clipboard Font Paragraph Styles Editing

Find Replace Select

| Paragraph | Questions and Responses | |
|-----------|--|--|
| 1 | Researcher: Hi Tee. Thank you for being here today and thank you for actually signing the consent form to be part of my research. I really appreciate this. This is meant to be just a time to talk, share, so can u just give you full name, where you from, some background. | |
| 2 | Participant: My full name is Tee Kuku. My parents were originally from Burma but now <u>its</u> called Myanmar. They moved to Thailand in 1993 until they got married. It is because my dad was a soldier that is the reason why they had to move and <u>couldn't live in Burma freely</u> . A year later I was born and brought up in the refugee camp until I was 11. There were times when we had to move and resettled in different villages. I was born in a village, which was different. When I was 1 there was an attack and everybody from that village had to move to a different village where it had been safer . When I was 7 we had to move to a different camp again where it was safer and bigger as well. A lot of movement. In May 2006, I moved to NZ with my mum, brother and sister. My dad passed away a year before we came here. | No freedom No sense of belonging Ongoing Movement On the move for safety Unsettled times Unsafe |
| 3 | Researcher: what happened: | |
| 4 | Participant: He got high blood pressure and then he got a stroke that is why. And because we were refugee we did not have the money. Even though we went to Thai hospital we were refugee we did not have the money and they did not really want to look after you. And <u>its</u> probably expensive to cure because the stroke affected his brain. And mom thought even if he were alive he would be disabled. | Limited finances limited access to medical care No money Denied proper help |
| 5 | Researcher: You mentioned there was a lot of movement happening. Can you recall a lot of that and how did it make you feel? | |
| 6 | Participant: Yeah because I <u>cant</u> remember. I <u>though</u> as grew up in that first village from 1 to 7 or 8 probably. So what happened was that Thai government helped us with big truck to carry our furniture and clothed and house materials. About an hour drive from old camp to new camp we had to resettle. For the first few weeks we had to stay in a tent. I think, I am not <u>to</u> sure UNHCR gave us this until they had to build our house. | |
| 7 | Researcher: How did that experience make you feel: | |
| 8 | Participant: Now thinking back. Wow it was pretty tough. | |
| 9 | Researcher: Is your family pretty close? | |
| 10 | Participant: Yeah, we are. | |
| 11 | Researcher: What would you say were the most important values that your parents expected of you and your siblings? | |
| 12 | Participant: Education, that's why moved here. Even though she(mum) knew it was going to be | Valued education |

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Comments

Teacher van Niekerk 40 minutes ago
No freedom

Teacher van Niekerk
Continuous movement

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APPENDIX: D – TRANSCRIBER CONFIDENTIALITY AGREEMENT

Confidentiality Agreement – Transcribing of Audio recording

Project title: Inclusion, belonging and access: Perspectives of post-secondary refugee-background students

Project Supervisor: Andrés Santamaria

Researcher: Gerschen van Niekerk

- ☐ I understand that all the material I will be asked to transcribe is confidential.
- ☐ I understand that the contents of the tapes or recordings can only be discussed with the researchers.
- ☐ I will not keep any copies of the transcripts nor allow third parties access to them.

Transcriber's signature :.....

Transcriber's name: Stephanie Coburn

Transcriber's Contact Details:

Email:

Date:

Project Supervisor's Contact Details:

Andrés Santamaria

Email: asantama@aut.ac.nz

Telephone: +64 (9) 9921999 ext.6753

Approved by the Auckland University of Technology Ethics Committee on 11 July 2016 AUTEC Reference number 16/225

Note: The Transcriber should retain a copy of this for

Confidentiality Agreement – Typing of Interview notes

Project title: Inclusion, belonging and access: Perspectives of post-secondary refugee-background students

Project Supervisor: Andrés Santamaria

Researcher: Gerschen van Niekerk

- ☐ I understand that all the material I will be asked to type is confidential.
- ☐ I understand that the contents of the notes or recordings can only be discussed with the researchers.
- ☐ I will not keep any copies of the transcripts nor allow third parties access to them.

Typist's signature:

Typist's name:

Typist's Contact Details:

Email:

Date:

Project Supervisor's Contact Details (if appropriate):

Andrés Santamaria

Email: asantama@aut.ac.nz

Telephone: +64 (9) 9921999 ext.6753

***Approved by the Auckland University of Technology Ethics Committee on 11 July 2016 AUTC
Reference number 16/225***

Note: The Intermediary should retain a copy of this form.

Appendix E: Abbreviations

BCS – Bachelor of Computer Science

BEng – Bachelor of Engineering

BSW – Bachelor in Social Work

DSW – Diploma in Social Work

ECSC – European Committee for Social Cohesion

MBIE – Ministry of Business Innovation and Employment

MOE – Ministry of Education

MSD – Ministry of Social Development

UNHCR – United Nations High Commission for Refugees