



The
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Thesis Title

An exploration of Indonesian students' experiences of transitioning from studying in their home countries to studying in a UK university.

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Declaration

I, the author, confirm that this thesis is my own work. I am aware of the University's Guidance on the Use of Unfair Means (www.sheffield.ac.uk/ssid/unfair-means). This work has not previously been presented for an award at this, or any other, university.

Abstract

This study explores the experiences of three Indonesian students of transitioning from their home country to studying at the University of Sheffield. There has been a considerable amount of work already published regarding the experiences of Chinese students who study in the UK but little on Indonesian students despite over 3000 every year enrolling for study at UK universities.

In a series of unstructured interviews with three Indonesian students (two female and one male) who were currently or had recently been enrolled at the University of Sheffield, this study sought to discover what their expectations had been about studying in the UK before they left Indonesia, what challenges they encountered when they arrived and how their feelings changed as they progressed through their degree.

The interview transcripts were thematically analysed (Braun & Clark 2006) and Bourdieu's notions of capital, habitus and field were utilised as a conceptual framework to interpret participants' experiences as reported in their interviews. Gale and Parker's (2014) transition typology was also drawn on to identify different types of transition experienced by participants.

Several themes emerged as important to all three participants when describing their experiences of transition. These were: differences in teaching methods between the two countries; difficulties in adapting to the style of academic English used at Sheffield; differing expectations of what UK higher education would be like; and the impact of different socio-economic backgrounds when arriving in the UK.

Using the typology of Gale and Parker (2014), the study concludes that all participants completed the first two types of transition: T1 (induction) and T2 (development). Successful completion of T3 (becoming), where individuals reach a stage of feeling 'at home' in their new environment was harder to establish. Some recommendations for how Indonesian students might be more effectively supported by UK universities are also made.

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1. Introduction

1.1 Aims

This research project examines the thoughts, beliefs, feelings, experiences, dispositions, expectations, and challenges **facing a small group of** students from Indonesia when they undertake an undergraduate degree in the UK, specifically at the University of Sheffield.

1.2 Methodology

Examination of the relevant literature to determine its relevance to the research question. There are perhaps three major areas. Firstly, the transition experiences of students. Secondly the socio cultural characteristics of the participants when attending university in the UK. Thirdly, the application of a suitable theoretical lens.

There have been some descriptions and discussions about the behaviour within education, attainment, assessment, and adaptation of students from East Asia in the UK (Gu Q. , 2009; Gu, Schweisfurth, & Day, 2009; Gu Q. S., 2010). However, when considered in the educational home setting, the exploration of students' attitudes, behaviour, and experience has focused on China. (Biggs J. , 1998; Biggs & Tang, 2011) uses the title of CHC (Confucian Heritage Culture) to identify the prominent cultural characteristics of Chinese students. Similarly (Watkins & Briggs , 1996) and later (Webb, Sini, & Xi, 2019) discuss Chinese students and their difficulties, challenges and experiences.

The studies undertaken on the experiences of Chinese students were used as a set of pointers for this research. They outlined the areas which could be considered and suggested factors and a possible method by which the experiential nature of the participants could be extracted and applied to Indonesian students entering the UK university system.

Research question

How do Indonesian students transition from their home countries education system to the UK university system?

There are three main areas which I intended to explore in this research.

(i) the transition experienced by students from Indonesia and how they are reported in the said literature with particular reference to transitions from home country to host country.

Socio-cultural and academic issues can characterise the transition phase or stage along with problems, and challenges that students meet; various mechanisms can then analyse using suitable models and theories. The most useful allows for the categorisation of transitions and how the student reacts to the transition type and likely outcomes (Gale & Parker, 2014).

(ii) The second area of investigation is how the characteristics of the different students have been examined so that it highlights any socio-cultural properties and similarities. Therefore, these should inform how the different student groups interact with other socio-cultural fields.

These characteristics have been identified along with a set of dimensions which are identified with nationality type (Bond, et al., 2004) and (Hofstede, 2011). Both studies attempt to categorise traits displayed within different nationality groups, mainly Chinese students (Gu Q. , 2009; Gu, Schweisfurth, & Day, 2009; Gu Q. S., 2010). Various attempts have been made to explain the distinctive characteristics of Chinese students, for instance, and how they respond to these experiences through the interaction of support services (Webb, Sini, & Xi, 2019). Using the findings from these studies as a basis of explanation when selecting Indonesian students to be interviewed for this study is useful in setting the background and offering pointers on potential discussion areas in the interviews and analysis mechanisms.

(iii) The third area of investigation concerns a particular theoretical lens through which we can usefully examine the literature on transition. Bourdieu is eminently suitable for this, as some of the transition literature used his concepts of ‘capital(s)’ and ‘habitus’ (Balmer, Richards, & Varpio, 2015; Bathmaker, 2015; Tran L. T., 2016) to explain the issues encountered by students in the transition process. However, the analysis did not examine how (explained by capital(s) and habitus), these two concepts formed or mitigated student identity and agency. Nor did they explore the process by which students enter the final stage of transition in a Bourdieusian sense of ‘belonging’ (Gale & Parker, 2014, p. 738) and how the individuals interact with institutional capital(s) and habitus so that they can perform in the ‘field’.

There was a lot of discussion in the literature of the idea of ‘agency’ and how this fitted with the transitioning of the students between and to the final stages of their individual journeys. My interpretation of the final transition stage of T3 may be related to an idea of Bourdieu - ‘fit’ - which is an artifact of mediating and negotiation of field and Gale and Parkers’ (2014) ‘becoming.’ However, a clear understanding of T3 was illusive and it suggested that further work may be needed to explore these relationships further.

However, the characteristics of the educational institution, the interaction with the individual student, and the establishment of the ‘rules for the game’ (Wolf, 2007, p. 130; Lareau, Evans, & Yee, 2016, p. 279) are identified. Others such as assessments, assignments, academic usage of language, and expectations of the institution and the tutors are also important. The students negotiated and navigated these as agents.

An analysis of students’ lived experiences, particularly their response to the educational institution, through the Bourdieusian theoretical lens of capital(s) and habitus, was conducted within the UK university education area.

1.3 Findings

The conclusion summarises and discusses the findings of the themes (pedagogy, language, institutions, expectations, dispositions, and capitals), alongside the theory used as well as defining and explaining the main findings, recommendations, and further work needed.

1.4 Structure of this dissertation

The nature of this research was such that areas were revisited, refined, and altered when further information was obtained. Especially when the interviews had been performed in line with the research question. However, the structure of this dissertation is important as to how the research developed over time. Thus, the following structure is important in so far as it illustrated my thought patterns. Taking each chapter in the order presented. The Positionality chapter highlights both my experience and initial thoughts on the theoretical lens applied to the interviews (Bourdieu). This is followed by the Literature Review which identifies the literature I used when constructing this document. It needs to be mentioned here that the Literature Review, Methodology and Data Collection and Analysis chapters are highly related to one another. The literature influenced both the data analysis performed and the method used for the analysis. The circular nature of this process is outlined in the methodology chapter.

There was a set of literature on the characteristics and earlier analysis of transition factors of international students that formed the basis of my initial ideas for the subsequent selection of the research question, how I was going to attempt to answer it and finally how this was going to be interpreted and analysed.

The methodology chapter highlights and outlines the stages of the research and develops the use of open interviews, the participants and method used for extracting themes. The data collection chapter goes into more detail of the transcription of the taped interviews and outlines the main excerpts from the three interviews. The following chapter states the themes identified and extracts from the transcripts that support the themes.

2 Positionality

It may be appropriate to outline the context in which my experience and background may influence the proposed research from the research questions asked, to the methods I used to answer them, via the way I undertook the project. The definitions are given here, and the context itself might give pointers to any bias and my own positionality, having taught many students over the years from precisely this background and identified some characteristics that are expressed in the literature surrounding the topic. It has interested me why these students appear to display a set of ‘culture-level dimensions’; see (Bond, et al., 2004) who try to isolate the cultural dimensions or characteristics across 41 countries. Despite coming from different areas and countries, some common characteristics have been reported, such as response to power and power structures, such as deference to authority and age. The question arises: are these dispositions social, cultural, or a combination of the two? This has influenced the research questions, expressed in past literature and this investigation.

My position is that of someone that has worked with students from this part of the world, both in their home environments and in the UK. This set of experiences has of necessity influenced me and is why I have adopted a broader view of the way students from Indonesia in the UK react to living, studying, and visiting the UK. There will be an effect on the research process of me being part of the society the study is in. It means that my ‘orientation’ will differ from that of my participants from other countries. However, the individual participant’s experience, beliefs, and attitudes are part of the research.

I, as the researcher, may constantly manipulate my positionality. Others’ views of me as the researcher may differ from how I view myself and my interactions with the situation I study and the participants in it. To identify who I am, I will address this as the context in which I started this research.

Therefore, I state the context as a retired lecturer, a middle-class, British white man whose political views are liberal or left of centre. My social and educational background was initially none of these, being working class and living in council housing and attending Secondary Modern schools when they existed. The following explanations provide an outline of context, as described in (St Louis, 2002). First, the participants are obviously of a unique background to me and may interact with me in ways that conflict with or accommodate my background and positions in between.

Second, my work experience over 35 years teaching and lecturing at Further Education colleges and universities in the UK and abroad exposed me to various cultures, learning environments, strategies, and methods employed by students from different cultures and ethnicities in South and South-East Asia, and former CIS territories (Russian Federation) to name a few. What then struck me as different was the process the students went through as the modules, I taught progressed. Students went through the various stages of their studies, encountering assignments, examinations, and feedback. Among students from different nationalities in these countries, I observed similar stages of quietness and lack of interaction with me, along with the expectation of complete guidance on how to answer the questions. This despite being provided with model answers in the more theoretical sections of the Physics courses I gave. Students expecting a repetition of entire sections from textbooks, along with the chapter exercises, was a common experience of mine.

Of particular relevance were the three universities I taught at in Indonesia. These were:

Universitas Gadjah Mada (internationally known as Gadjah Mada University; abbreviation: UGM), is an Indonesian public Ivy League research university in Yogyakarta, Indonesia. Gadjah Mada University is one of the oldest and largest institutions of higher education in the country. UGM is the oldest, most prestigious university in Indonesia, along with the Bandung Institute of Technology and the University of Indonesia. Hence, probably one of the three internationally recognized universities in Indonesia.

The Indonesian government organized AKPRIND Institute of Science and Industry and 'Yayasan Pembina potential' development organisation, or abbreviated YPPP. Indonesia started IST AKPRIND Yogyakarta on 12 May 1972 as the Academy of Industrial Science and Technology (AKPRIND). The context that could apply to this university is that the setup and ethos is a cross between a polytechnic and post-1992 universities in the UK. AKPRIND initially taught industrial subjects and then widened its remit to teach diploma and degree-level courses.

The third university does not exist in any form in the UK outside of religious seminaries. Universitas Ahmad Dahlan (UAD) is a Muhammadiyah Higher Education Institution. Based on Islamic principles and the ethos is systemic in all subjects taught at the university.

I taught a set of lectures on physics and mathematics to undergraduate mechanical engineering students in all three. The exception is at UGM, where I taught post-graduate students besides mechanical engineering undergraduates. In all three universities, I presented seminars and advanced lectures to research students regarding computation and mathematical modelling. They all took most students from Indonesia, which is ethnically diverse, with 32 provinces, many languages, and religions.

My initial experiences across all three institutions were that students were initially silent and had to be asked direct questions, which caused some of them to be very uncomfortable when I did so. Subsequently, when working in groups, the makeup of the groups comprised quiet individuals from a particular ethnic background in each group. The university in the UK where I worked for over 10 years had a large ethnic population mainly taken from the Indian subcontinent and later from Mainland China, Malaysia, Taiwan, etc. Thus, students from similar backgrounds stuck together and had to be separated to facilitate groups from various nationalities. Even then, Chinese students, for example, were the most reluctant to join in with the discussion or problem-solving sessions that had been set for individual groups.

Nominally, this tendency, which has been identified amongst Chinese students, has been stated as a paradox among students from countries such as India and China. These students, although appearing quiet and uninvolved, attain quite a high standard of academic achievement. (Biggs J. , 1998) mentions that, despite being restrained, the performance of Chinese students was excellent, causing him to create the phrase ‘The Paradox of the Chinese Learner ‘. Therefore, why this was the case amongst Indonesians, and what was driving it, was my concern at the time and has been until I could involve myself in a piece of research that investigated this paradox. What were the issues associated with it in terms of what I witnessed socio-culturally in several settings, not just in a UK university, but in various locations and different mixes of nationalities in various locations?

Since my participants will be from a different minority group, i.e., mainly Indonesian, my ethnic background is important and could affect my attitude, experiences, practices and behaviours towards the participants. Hence, how I interact with these students additionally affects the research process (Bourke B. , 2014).

Therefore, I would be considered a hybrid insider/outsider to the participants because of my being from a different ethnic group. To them, I am a mature postgraduate student from

a different social and cultural background interviewing undergraduates of different ethnicity, culture, and background; but I have an Indonesian partner. These insider, outsider themes, are identified in (Holmes A. , 2014) as a list of characteristics.

Table 2.1 Constructed from a paper by (Holmes A. , 2014)

Insider advantages	Insider disadvantages
<ul style="list-style-type: none"> • Easier access to the society being studied • Meaningful questions ‘prior knowledge’ • Understand language, colloquialisms, and non-verbal cues • Production of ‘authentic’ descriptions and understanding • More trusted so secures honest answers, • Disorientation and ‘culture shock’ removed 	<ul style="list-style-type: none"> • Unknowingly biased, sympathetic to culture and norms • Too familiar, hidebound, myopic • No external perspective on the process • I may not get the articulation of the information because the insider must know it or assume it • Questions about simple matters and sensitive issues may be difficult to ask and undertake

(Holmes A. , 2014, p. 18) uses the term ‘prior knowledge’ when discussing insider advantage as an ability to ask questions that have a particular significance in the location of the studied area. An insider will supposedly have better knowledge of what is happening. However, the assumption of participants that an ‘insider’ possesses similar knowledge to them may cause information and data to be lost or not examined. Holmes uses the term ‘authentic’ in the article to establish an endpoint of a detailed description and understanding of the culture that is being examined, a completeness, and an accurate full description of the social and cultural situation.

I explore this continuum in Table 2.2, where the area of the research undertaken is split into the participants, the context, and the process. The researcher is also part of the subject area, but the location of the researcher depends on the caveats already discussed.

Table 2.2 Location of the researcher in a continuum between area and research. Adapted from (Holmes A. , 2014)

Area	Insider/Outsider position	Research
The Participants	Power distance, culture, social categorisation, age, ethnicity and so affects relationships within the research	The researcher in the subject area
Research Context	Research questions and how these relate to the subjects and reactions to them. The research questions, and how these are addressed within the research and the resulting analysis.	Choice of factors and positionality based on ideas and worldview of the researcher
Research Process	Research as process or method used in the research and how it interacts with the context and participants.	The individual methods used, and the analysis undertaken

The insider-outsider debate depends on where and how the boundary between them is drawn. Hence, the participants themselves will feel that they are both insiders and outsiders in different environments within the UK. On the one hand, they will feel mutual support for what they are experiencing in the course (and so, in this context, will feel that they are ‘insiders’). Whereas in the general community or the host society, they may feel more like outsiders. It depends again on where the boundary is drawn. For example, they might view the university, its life and societies and the lecturers as outsiders, but fellow students as insiders. (Bourke B. , 2014)

I will be seen as one of them, but separate, and identity acting as an interested friend or as an authority, which (St Louis, 2002) talks about as ambiguity, the positionality and the researcher changing as the process of research is performed within a research context because initial positionality is subject to change. Therefore, as I go through the research process with

a choice of suitable methods, my positionality may also change with the stage of the project and the method selected.

I can define these differences between insiders and outsider in terms of power structures. Both (Bourke B. , 2014) and (Holmes A. , 2014) discuss the power structures of insider/outsider influences in some detail. In my research project, I can identify three such power-differentiated positions in which I might appear vis-à-vis, my participants. These are postgraduates distinguished from undergraduate, mature distinguished from young, and UK socio-cultural backgrounds distinguished from South and South-East Asian backgrounds. My biases as the researcher will affect both the reflexive and reflective nature of the research process. As (Jones M. , 2001) states, if a suitable reflexive approach is taken, it will enhance the research process and help to find out whether the research strategy is legitimate despite people's assumptions, practices, and habits. (Bourke B. , 2014) also has a set of relevant ideas: because, in cross-cultural studies, the multiple biases (researcher and participants) may give different interpretations of the disparate identities and levels of integration. The associated interfaces with different groups and individuals (Bourke B. , 2014). (Jones M. , 2001) states that there is a set of issues that interface with the research biases that I may possess; the main one I have already mentioned is as an outsider with my bibliography and data experiences before undertaking the research.

Conceptual framework in this research

My main concepts here are socio-cultural boundaries in the Bourdiesian sense and mapping between them (the host countries' learning culture and the home countries' learning culture are therefore included in the mapping). The method used for data collection should allow for additional data to emerge in the course of the research as I collect data directly from the students by suitable mechanisms. So, my conceptual framework does not define or determine their experiences and expectations for attending university. For example, different words defining roles, responsibilities etc., may or may not mean the same thing in other languages and cultures. I do not, therefore, wish reported students' experiences to be unduly influenced by my preconceived ideas or biases. (Holmes A. , 2014) sees these biases as a quality issue, observed as information about research orientation, intention, knowledge, and understanding (not to be confused with 'prejudice' against nationalities or roles).

Definitions used in this research.

I use a set of definitions or Bourdieusian concepts of Habitus, Capitals and field accompanied by a typology of transitions which are used throughout this research. From these definitions, I evaluated the literature as I searched for suitable documents prior to a fuller literature search and during the analysis of the literature I selected.

Bourdieu definitions:

(i) Habitus definition taken from (Power, 1999, p. 50)

'The concept of Habitus is central to Bourdieu's theoretical framework. It is his way of explaining the regularities of behaviour that are associated with social structures, such as class, gender, and ethnicity, without making social structures deterministic of behaviour or losing sight of the individual's agency. Habitus is a way of describing the embodiment of social structures and history in individuals. It is a set of dispositions, internal to the individual, that both reflect external social structures and shape how the individual perceives the world and acts in it. Although the social structures embodied in an individual's Habitus determine behaviour, they predispose the individual to act by the social structures that have shaped her because she carries those social structures with her.'

Although this reference is quite dated, they construct it in such a way to represent the complexity of Indonesian Students entering higher education in the UK for the first time, bringing as they do their own learnt habitus from their home country.

(ii) Capital(s)

The definition of capital(s) for this study relates to the four distinct areas of economic, cultural, symbolic and social capital(s). Economic capital has only limited relevance in this study and is, therefore, not discussed in any detail except for observing that students have paid fees to the university in some form or other. Secondly, Indonesians pay for their basic schooling as well. Therefore, it can be stated that they have a financial investment in their education.

Within the context of this research, the other forms of capital highlighted by Bourdieu present themselves as relevant to the research using the lens of Bourdieu. Figure 0.1 encapsulates the relationship of cultural capital, social capital and symbolic capital.

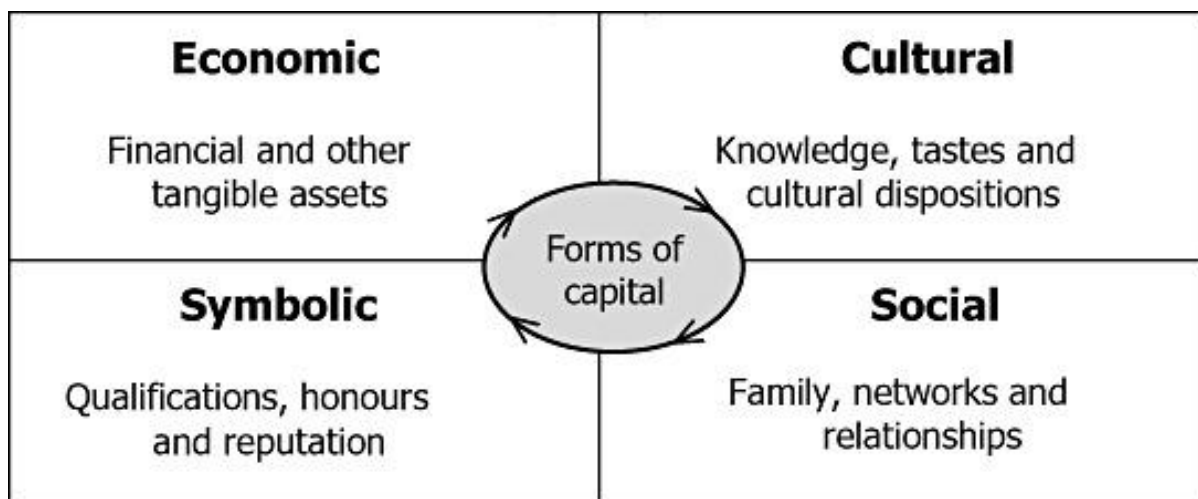


Figure 0.1 Capital(s) taken from (McLean, Harvey, & Press, 2006)

(iii) Field

I constructed the following broad definition of the field within the educational context from those given in (Gale & Parker, 2014), (Bathmaker, 2015) and also in (Addison, 2009).

The ‘field’ is a space with a set of dimensions that allow, or construct actions based on a set of properties, their distribution, differentiation and principles such as tutors, students and the institution. These properties contribute to individuals or groups that move through this social space or interact with it. Bourdieu uses the term ‘agent’ or groups of agents that are defined by their positions within the social space. Relative to it and one another.

We can, therefore, see agents and institutions as having possession of capital and power along with particular ways in which they ‘do’ or are ‘being’ and ‘thinking’. So, positionality within the field of agents is relevant for the analysis of the ‘field’.

The contest and struggle of agents illustrate different capital and exchange mechanisms used and are exemplified by games; see (Bourdieu, 1988) *Homo Academicus* concept of games (and rules governing contestants’ ‘agents’). How to play the game to ‘win’, which emphasises the dynamics, stakes and values and the strategy for playing within the social space.

The impact capitals on the ‘field’ and power within the educational ‘field’ of university attendance is the basis on which Bourdieu is used to examine workspaces of

‘principals’ (tutors, students) as the main actors in the ‘field’. As main actors, they have the associated habitus due to them having a formed set of experiences within the ‘field’.

Thus, the ‘field’ (as it appears in this research and defined by Bourdieu) is a social space that has educational considerations as drivers for professional practices. The processes of teaching and learning are of paramount importance. Influences of other ‘fields’ are assumed to be of marginal importance or external to the ‘social field’ of this research. For example (course leader, and subject requirements) and economic relevance (market for the degree, payment of fees and grants by students and governments) are not analysed.

(iv) Transition terms and factors

I typify transition processes and types of transition in the literature as an initial phase or first year of attendance at a university for a degree. (Ashton-Hay, Wignell, & Evans, 2016) examine the first-year transition from school to university and concentrate on academic language and learning exemplified by the use of the English language by Indonesian Students within the Australian system. They examined the prior language proficiency in the light of challenges that Indonesian Students have with attending a university where the teaching language is English. Language proficiency is examined by considering writing, speaking, and listening. It is interesting in this research that they use a mixed-method approach by a survey to examine the initial language ability of the Indonesian Students and course participants and then a set of focus groups to explore student voice by extraction of themes without interviews of individuals. However, the principal ideas of transition typologies apply to this research.

Also important is the idea that the transition is highly time-dependent, as can be seen in (Ashton-Hay, Wignell, & Evans, 2016). So that the first few weeks are critical for accessing support and getting to grips with both the academic English standards required and the sociocultural issues such as the use of English by lecturers and group members. When the student is attending a university away from home (Ashton-Hay, Wignell, & Evans, 2016). See also (Jones, Fleischer, McNair, & Masika, 2020) who examine a specialised first or induction year for International Students in Australia where one purpose is to expose International Students to the use of Academic English.

These time-dependent transition models are of interest, and the University of Sheffield’s report by (Axon, et al., 2009) makes use of a three-phase transition model where the time-dependent transition phases are used, especially the first phase or academic

transition (Axon, et al., 2009, p. 11) see the initial ‘induction phase’ as representative of the transition process within the initial stages of study as a requirement for support mechanisms for International Students.

My main influence regarding the typology of transitions is a paper by (Gale & Parker, 2014) who identify how the transition is defined by drawing ideas and research from education (curriculum, pedagogy and assessment), cultural studies (production and legitimization), social theory (liquidity, risk and becoming) as characteristics of transition. They use these concepts to identify a typology that has three distinct types or phases of transition ‘induction (T1)’, ‘development (T2)’ and ‘becoming (T3)’, respectively (Gale & Parker, 2014, p. 735). They also point out that ‘students lived reality rather than institutionalised requirements, marginalisation and different ways of knowing and knowledge are fundamental to the transition experience’ (Gale & Parker, 2014, p. 747).

However, these typologies of transition can also be embedded in ‘vertical transitions’ such as from the period before entry, through undergraduate study, postgraduate study and, entry to work after university (Gale & Parker, 2014, p. 748) and ‘horizontal transition’ from home to university, from one course to another. They may not be time-limited, and they may not be linear. Therefore, the typology of (Gale & Parker, 2014) is useful in identifying the typology of transition without indicating a course year or phase for the student’s transition to take place.

In addition, there has been a set of literature that identifies individual characteristics of nationalities. The intention is to identify and cluster these sets of characteristics as a basis for identifying national, and cultural traits of behaviours or beliefs. From the early work of (Hofstede, 1986) and (Biggs J. B., 1987; 1998) to the work by (Bond, et al., 2004) and (Biggs & Tang, 2011) revolve around the attempt to identify what Bond calls ‘social axioms’ (Bond, et al., 2004, p. 552) based on cultural dimensions’. This area of research was involved with the cultural traits of groups of regional nationalities. While useful in defining the possibility that it can achieve such identification, the effect of transitional experiences and the transition undertaken is a question that needs to be addressed by asking participants about their experiences when transitioning.

Hence, I identify and rationalise the description of transitions, effects and challenges for the participants given in context with the relationship between the principal actors or key informants and the societies of the university, course cohorts, and wider host society (St

Louis, 2002). I use the concept of 'student voice' to identify the experiences of Indonesian Students when they attend a university in the UK. (Maunder, Cunliffe, Galvin, & Rogers, 2013) concept of 'student voice' and its relationship to the academic experience of transition, performance, 'belonging' and achievement of students are associated with how these transitions can be viewed and completed.

To collect experiences directly from students where I will interview students as participants, not only will I be subject to the power relationship as already mentioned, but I will have to develop trust with my participants so that data that I might develop and get is given freely. The relationships between myself as the researcher and the participants are, therefore, key, and the trust between me and the participants needs to be built on what I want to do with the data, and how my rich picture developed. The establishment of rapport and trust is a requirement so that participants give a fuller account to me so that I attempt to understand their situation.

3 Literature review

In attempts to examine the disposition, beliefs, experiences and challenges of Indonesian students as they undertake a transition from a home educational environment to study in the UK university education environment, an examination of what has been discussed before and how any categorisation has been performed is needed.

My initial thinking when designing this project concentrated on the cultural effects upon Chinese students in the UK higher education sector. There were a set of factors, which may shed light on what is happening to a student in terms of experience when attending a UK university. Furthermore, students' approaches to the learning experience as the students undertake a degree pathway may be pertinent to the transition experience. It became apparent from an examination of earlier works by Biggs (Biggs J. , 2005) and (Watkins & Briggs , 1996) that there was a paradox in action regarding the performance of Chinese students and the expectations of tutors at university and that the situation was not as simple as accepting that there was a dichotomy between the culture of learning exhibited by the Chinese students and those represented by the host student population.

My own teaching experience both in the UK and in Indonesia led me to believe that the same issues were present within other Southeast Asian cultures. Evidence could be collected on the similarity of Indonesian students' transitional experiences.

The process of obtaining suitable secondary literature for the research questions was split into two sections. Firstly, the actual research questions themselves, and the methods by which I intended to perform an analysis of the literature and any supporting theory that could explain the transition experience. Secondly, the methods I wished to establish were the beliefs, and actions of students from the expected cohort of participants.

Hence, there were two aims for obtaining literature to identify similarities and differences between student participants regarding their transitional experiences. So as to generate interview discussion questions and develop a framework by which the interviews could be analysed to identify themes to correlate with the literature and explanatory theory.

The initial searches were concerned with cultural themes of learning and some general themes from journals and books associated with models for understanding culture, adaption, sociological influences and experiences while students were transitioning from their home culture to the UK.

It was however clear from this brief outline that there were key references. These were used to provide the background to other articles and books directly from the examination of their reference lists. From this initial search of suitable articles and subsequent articles, the overall literature themes emerged, and the articles were analysed for content relating to the research question.

Critical synopsis and analysis

The analysis of the texts was based on the advice and templates given by (Wallace & Wray, 2016, pp. 154-157). The critical analysis and synopsis templates from Wallace & Wray are included in the Appendix D. However, similar procedures and advice also occur in (Chatfield, 2018, p. Chapter 6).

A selection of key texts (Gale & Parker, 2014; Menzies & Baron, 2014; Ashton-Hay, Wignell, & Evans, 2016) were taken as a starting point to scope out the area of ‘student transitions’. These were analysed using the full critical analysis template to examine and evaluate how these texts linked with the broad overall structure and provide a systematic overview of the areas or topics suggested by the research question.

All the identified literature was then subjected to a developed critical synopsis, which identified where these separate texts fitted in with the themes identified as required to support the enquiry of the research question as well as adding to the association of the identified themes. Hence, both types of templates enabled an appraisal of the material that was suggested from the research question of the individual journal articles for instance.

The books and book sections were also examined in similar fashion but were limited to relevant sections or chapters and therefore, not exposed to a full critical analysis. In other words, the texts were examined against the set of broad categories of key words that contributed to the research questions.

Finally, there are a number of reports that are relevant to the research from within universities such as (Axon, et al., 2009) and more generally (Bell, 2016). Both examine transition and are useful in examining student support mechanisms, and in the latter case examining the evidential literature that was included in the publication [was of use in the analysis](#).

The literature I examined identified four main areas for consideration: (i) the different transitions as characterised by the literature; (ii) the characteristics, difficulties, struggles and challenges students meet when transitioning; (iii) a theoretical lens by which this transition mechanism can be understood; and (iv) the relationships between experiences of transition and the ‘student voice’ and how to obtain these expressions of experience. These four areas were identified by examining the academic literature and reports on international students and their experiences at individual universities (Axon, et al., 2009; Webb, Sini, & Xi, 2019), and a report produced by the Higher Education Institute for Scottish Universities (Bell, 2016). Taken together, these are a background for understanding the transitional experiences and support mechanisms experienced by Indonesian Students. I also examined the relationship between the Bourdieusian theoretical lens and the transitional experiences as a major part of the literature review.

Bell (2016) covers much of the recent literature in her scoping study relating to international students. However, her focus and end goal are to identify the set of interventions that institutions and Scottish Higher Education can make to ease the transition of International Students to the Scottish HEI system. She mainly considered these HEI in terms of the policy to ease the experience of transition, but also to consider the practical implications of any support strategy for international students.

Similarly, (O'Donnell, Kean, & Stevens, 2016) have a review of the literature that is based on defining transitions of students and suggesting theoretical underpinnings for understanding the transitional experience of students. They reflected the characteristics of these experiences for students and the support mechanisms of various universities for non-traditional students entering University compared with middle-class and normative cohorts. (O'Donnell, Kean, & Stevens, 2016, p. 9) also mention Bourdieu briefly whereby middle-class students could be seen as less problematic than other types of students given that they have the ‘correct’ social and cultural capital.

It is within this broad structure and with the research question in mind that a suitable theoretical underpinning such as Bourdieu’s concepts of habitus, field and capitals was selected. Characteristics of international students’ transitional experiences more broadly were identified. Suitable search phrases and keywords for journal articles and other material were identified. During this phase, a set of searches also pointed towards the student experience under transition, and these experiences were important and could be examined by ‘student

voice' as a mechanism for understanding. Hence, the following explains why 'student voice' is important and how a suitable method for accessing this 'student voice' is identified, along with a theoretical framework for interpreting it.

There has been a development over time regarding 'student voice' and its relationship to the academic experience (in terms of transition, performance, 'belonging' and achievement) alongside a reflective assessment of support mechanisms and internationalisation effects of policies (Jones, Fleischer, McNair, & Masika, 2020; Maunder, Cunliffe, Galvin, & Rogers, 2013; Seale, 2010).

The 'student voice' can be obtained via unstructured interviews and an analysis of the resultant transcripts. The experiential nature of these transitions, along with the interaction of characteristics of students and theoretical concepts of Bourdieu's capital, habitus and 'field', is important to understand this process. It is the later concept of Bourdieu's 'field' and the influence of capital(s) and habitus of individuals, groups and institutions that will allow the analysis of the transition. How the students negotiate and navigate across the 'field', of attending university in the UK is indicative of such a transition. The emergence of four main areas to examine further in the literature review is, therefore, obtained from the preliminary discussion. These are (i) Bourdieu and the linkages to his theoretical concepts and contribution, (ii) transition itself and the typologies found, (iii) student characteristics in the broad sense, and (iv) student's voice.

3.1 Bourdieu

The chosen theoretical lens of Bourdieu was important to the analysis of existing literature and as an analysis mechanism for data obtained by interview. By the 'theoretical lens' of Bourdieu I am referring to the concepts of capital (economic, social, cultural and educational), habitus, the perceptions, attitudes, beliefs, etc. that accumulate in one particular society and are discussed by Bourdieu. These are part of an individual's makeup, but they can be transferred to another situation that the individual experiences. Also, the institution and the interaction with the individual and the 'rules for the game', such as assessment, assignments, academic usage of language, and expectations of the institution and the tutors in a university setting, are possibly equal major influences. Are these negotiated and navigated by the students as agents within the system to assist them in 'becoming', or are they assimilated within it?

These are properties of the system and field (in this context, the properties that make up the system, such as research, assessment practices, and teaching practices related to it) that are used to analyse the student's voice and are of particular importance. (Gale & Parker, 2014) refer to Bourdieu in three contexts.

(i) Theoretical concepts of transitions when mentioning analysis of social space and how individuals react to agents (tutors, fellow students) within the space, which was based on the sociology of education (Bourdieu & Passeron, 1990).

(ii) The 'legitimated forms of knowledge in the capital, particularly academic capital', the student, in this case, gains this by attending the undergraduate course. (Bourdieu & Passeron, 1990) Bourdieu (1988), in *Homo Academicus*, identifies practical, scientific, and scholarly knowledge. He also identified common and ordinary knowledge to contrast with scholarly knowledge. Then discusses the differences and similarities between them. The use and determination of position and power within the university system and the subjects and faculties within them are identified (Bourdieu & Passeron, 1990, pp. 1-3).

(iii) How going through the various transitions, such as passing through the first year at university enables an acceptance of the social space. This, for instance, typifies the individual 'transitions as a marker of social distinction'. I take this from (Bourdieu, 1984). This is the capacity to develop what Bourdieu calls 'taste' within social groupings.

3.1.1 Bourdieu and forms of capital

The concept of 'capital' is important within the literature and in the analysis of the data which was collected in this study. The forms of capital are represented in the Positionality Chapter. The figure 2.1 represents the interaction of these concepts of capital and allows an analysis of the responses of participants. In Bourdieu's work of (Bourdieu, The Forms of Capital, 1986) (The forms of capital), a set of capitals are described by Bourdieu (cultural, social, economic, symbolic and educational), all of which are different and can be viewed as exchange mechanisms whereby the market value has a relationship with the production and exchange of transmission of these values or goods within these 'capital markets'. There are perhaps four areas of particular interest when identifying the 'capitals' of education.

First, although the exchange mechanism can be understood as a transfer of money or wealth in some form, the acquisition of these exchange mechanisms by people and/or

institutions are both manifestly different and relatively similar in some respects in how they operate. Two important classifications are relevant: those of academic capital which manifest themselves in the accrual of educational qualifications and positions of authority within the educational institutions and as an exchange mechanism for job prospects (salaries, hierarchy, etc.) outside academia.

In the educational context, scholastic attainment depends on the level of education and the amount of symbolic capital which the individual can embody. It can also depend on the acceptance of such symbolic capital by parents, society, and peer groups. Within education, publications, and speaking engagements, the institutional position could be viewed as external representations of what they accept to be part of the group and the society of scholars, for instance.

Bourdieu discusses the relationship between society in terms of the social space of university attendance and the concept of 'value' in Chapter 7 of *The Logic of Practice: Symbolic Capital*, (Bourdieu, 2010). The relationship between forms of transformation or calculation of value within economic fields that have no essentially material value but display the functions and characteristics of capitals that have these values, such as money and wealth is indicative of symbolic capital. Hence, these symbolic capitals are subjective and have 'value' in terms of personal and societal acceptance. This is almost comparable to the business concept 'value added' where the individual instead of using products to increase the value of a produced artefact does essentially the same by performing a task or mutually acceptable action in place of service or increasing personal ability, reputation and position in society.

Bourdieu uses the example of the peasant farmer who shares labour, a cart, etc. at harvest or another season with other members of a society, trusting that he will be 'paid' back in some form of credit for this service. For example, the development of trust in the production and consumption of mutually acceptable 'currency' in a 'market'. It can also attach similar conditions to groups wishing to be a member of society and have burdening (sharing and providing labour) rights, accrue credit, and get prestige. Then these practices are acceptable in society and have a value attached to them. (Bourdieu, *The Forms of Capital*, 1986) also examines the 'profit' and 'material' value of 'patrimony' where the owner of the symbolic activity develops not only economic power but also subjective power over members of the family or group by developing worthiness. Hence, the structure of the society is embedded in the development of hierarchy, which is accepted as the 'true' construct of being.

Bourdieu uses patriarchy as an example, but there are other similarities with the prestige structures in an organisation or institution and society.

Hence, (Bourdieu, 1986) develops transformational theory and a calculation of value attached to non-material artefacts that are used as an exchange mechanism. Over some time, we accept them as a reflection of behaviour, for instance. These symbolic capitals are part of the belief system of a society and influence behaviour and attitudes within the society, a sort of 'custom and practice'. These interactions are scaffolding for the structure and hierarchy of society and embed or enhance acceptance of the symbolic capital as an expression of power.

Hence, (Bourdieu & Passeron, 1990) has a distinction of disciplines in science, law and medicine, which hold particular importance, he maintains, historically combined with authority and reputation, so that a particular discipline or faculty has influence and becomes a dominant exemplar of the educational process, research, and production of competitive degrees.

It is also illustrated by (Bourdieu, Structures, Habitus, Power: Basis for a Theory of Symbolic Power: Doxa, Orthodoxy, Heterodoxy, 1994) who presents an academic power system in the university as the development of intellectual and educational capital which has been accumulated by individual disciplines and people. The symbolic authorities and differences between different grades (professors, tutors, technicians, administration) within the university system of positions and the attached reputations illustrate the hierarchy within institutions, The renown of the professor, the teaching ability of the assistant lecturer and so on are associated with reputation. It is more subtle than that, as members of communities and managerial positions are negotiated along similar lines.

(Bourdieu & Passeron, 1990) uses the concept of a survivor. An individual who has gone through the selection process, examinations, research, and membership of faculty but has reached a status, is the survivor. The survivor is, therefore, embedded in the institution and has successfully jumped all the hurdles to get to the position they have.

In sum, therefore, (Bourdieu, 1988) is valuable in explaining the academic power system that is based on the value of recognition, specialist pedagogical knowledge, judgement and style of the dominant accepted memes of the academics within the university power structure and the institution itself.

By describing the French higher education system, (Bourdieu & Passeron, 1990) examines the structure starting with teacher and pupil through to the graduate and professors of the 'Grande École'. The reputation and the outputs as expressed in the value of 'qualifications' result in a competition of value and expectation of results aligned to the titles of the institutions such as 'Grande École', 'Supérieure', 'Normale'.

Although these distinctions are not present in the UK system, we have equivalent characteristics in primary, secondary and tertiary education. The latter, higher education, for example, the university sector has the 'Russell Group', post-1992 universities and higher education colleges and the attached recruitment and reputational influences to join them as students and staff and within the access to disciplines, research, and teaching. These embed the outside influence of these groupings and individual institutions in the professional membership of academic bodies and wider society. Thus, the concept is one of power within the institutional structure and influence outside the institution. Both of these are a function of knowledge, discourse, prestige, discipline (subject) and reputation.

3.1.2 Doxa

Bourdieu's concept of Doxa brings together an individual's set of capitals and the beliefs, behaviours and makeup to form a holistic view of the sociological and psychological interactions within the individual. Also, by doing this, it outlines, how and where the analysis of data can be carried out. Doxa refers essentially to the combination of capitals and habitus that are present in Bourdieu's theories, the interaction between current practices as experienced by the participant. These current practices and accepted patterns of individual lived experiences and more differentiated patterns (doxa, orthodoxy and heterodoxy as used by Bourdieu in *Doxa and Common Life* (Bourdieu & Eagleton, 1992).

The meaning of doxa is a belief or popular opinion, but classical thought contrasted this with knowledge. So that, according to Bourdieu, the natural and social world becomes self-evident along with what is sayable or what they accept or assume without question. These positions are taken for granted in societies as accepted practices, knowledge and 'truths' (Bourdieu, 1994, pp. 164,167,169).

Thus, the social space is limited by individuals' acceptance of the limits to their belonging within accepted norms or they are pushed by society to have these attitudes and beliefs about what they are or can achieve, how they behave, interact and speak. I can view

these traits, for want of a better word, as an effect of socialisation of the individual and hence result in a prescribed set of actions by the individual as they interact and are accepted by the society that is around them (Bourdieu, 1994, p. 161). This is the social determinant, limitations and acceptable interactions between agents who reproduce themselves via the accepted practice or holding of dispositions that are suitable within the field, the individual expressions of doxa that have a 'fit' with the acceptable behaviour within a particular society, or institution.

The link between individuals within society is identified by (Bourdieu, 1994); each agent or individual has their own set of dispositions which are displayed in practice and interactions with other members of the particular society or group. Hence, here we have an illustration of symbolic exchanges and reinforcement of a collective system of beliefs, practices, etc. A similar effect is also apparent in institutions where group members view the socially acceptable norms as affirmation, authority and necessity within the structure of the organisation (Bourdieu, 1994, p. 162).

This leads to an acceptance by a society where the individual ways gravitate to the accepted behaviour, for instance, but this reinforces the allowed behaviour so that it becomes 'orthodox'. Similarly, belief systems, actions and social structures could also be viewed as a collective acceptance of a set of common values, ways of working, hierarchies and interactions, etc. within a society. The opposite deviates from these behaviours a sort of heterodoxy where the individual or group deviates from what is accepted partly or completely by the society, they are part of (Bourdieu, 1994).

Mediation between the individual, groups and society results from employing capital, which is accepted as the normative mechanism for the exchange of value within the society, as discussed in (Bourdieu, 1994). This is based on the relationship between individuals and the group mechanism, e.g., the symbolic exchange of knowledge between generations; the training of apprentices to become skilled at a particular trade and becoming a master of that trade so that they can then pass on that knowledge or working practices to the next generation.

Similarly, therefore, Doxa or a set of common beliefs, and attitudes within society a trade, or a school system, etc. limits or has within it an embedded social position whereby the individual has a 'place in the world' and that place is expected of them (Bourdieu, 1994, pp.

163, 164). Bourdieu also has an examination of place, beliefs, and attitudes within different systems, fields and societies.

The concept of Doxa flowing through habitus, however, is more than a set of beliefs, etc. that are fixed or learned. They are an interaction between individuals, groups and society that is achievable within a society and limited by that society over time and with interaction.

3.1.3 Bourdieu's concept of habitus, behaviour

These concepts of capital are important in two ways; they are useful in examining the interviews of participants that I carried out, and they are used extensively in the literature produced and covered in this review. Specific capitals of educational and social mixed as shown in figure 2.1. These in turn can then be linked to Habitus and behaviour of individuals in different situations, institutions etc. Bourdieu (1977, pp. 78-87) outlines the identification of three characteristics associated with behaviour (structures, habitus and practices) that interact and impact the individual. Bourdieu has the concept of an agent, which is not restricted to an individual but is essentially an entity that can exist independently in the social world or be part of it and interact with other agents. We can assume that individual interacts with the conditions in the social world that they experience. The action and intention and structure exhibited are a product of the disposition. A practical reaction is a rational reaction to the various demands or mediations of capital, such as economic, social or educational.

To some extent, Bourdieu has been criticised for adopting a mechanistic approach. The mechanistic approach is, however, not assumed to be static or unchanging but will develop, alter and adapt over time given suitable influences, changes in viewpoint, acquisitions of knowledge and outside influences. This categorisation is also relevant to the individual agent and groups within society.

3.1.4 Bourdieu and language

The use of and categorisation of language is also used by Bourdieu as an analysis tool to determine 'official' and 'unofficial' usage. Although he was talking about French, the mechanisms found in English discourse should be relevant to the use of language in the university setting. Bourdieu has much to say about the expressions, terms and style of language used by the dominant group within a structure and can, therefore, be associated with official, administrative and core usage of language by the dominant group (Bourdieu, 1990).

Also, the educational organisation and structure have particular use of language that is centralised by professions and leading members of faculties, etc. We can see the same idea in a centralised education and examination system where content and method are determined by accepted norms and criteria for development.

(Bourdieu & Thompson, 1991) says language may be seen as taking on the 'official' and 'dominant' social space set by or for a particular institution so that using the specific 'official' language tied to a type of autonomous self-selection of what is a legitimate use. Bourdieu distinguishes between practical usage of language in different situations and institutional use, such as political, official and educational institutions and social situations.

The cultural influences from different class backgrounds, ethnic groupings and language usage are distinctive influences on the strategies employed by different classes by which they react and integrate with other uses of language in different settings (social or otherwise). Bourdieu makes use of what he calls bourgeois use in the competence and value placed on the use of language and language used in an academic setting. The contrast is explained by examining language use in the populace (everyday usage) and how it is used in education. The academic use of both language and linguistic tradition (the use of slang and vernacular expressions in everyday language, for instance) is different. Hence, cultural, social and class effects are present in both something embedded in the background of the individual and the situational experience he or she is in or experiences (Bourdieu & Thompson, 1991).

Therefore, it is of importance to evaluate what students have to say in these contexts regarding how they see the obtaining of knowledge, and the process required at university; the impact of the transition typology and what transition they have experienced.

(Ashton-Hay, Wignell, & Evans, 2016) examine the interaction of the first-year student experience and the use of academic English in student transition. Proficiency in English allows students to partake in a study with the requisite academic skills, and the embedding of academic use of English being part of the taught courses and or advisory for international students is considered as mitigation for expectations. Hence the ability to communicate effectively in the recognised type of language at an intellectual level is a critical component in transition.

3.2 The use of Bourdieu as a theoretical lens

This next section explores the use of Bourdieu's concepts in the literature related to students entering the UK, Australian systems of Higher education and from non-traditional backgrounds. Previous findings on the experiences of international students, culture shock, adaption, acculturation and integration are described in (Ashton-Hay, Wignell, & Evans, 2016).. Indeed, there is a set of references that identify similar experiences in various settings from other countries, such as the UK (Gu, Schweisfurth, & Day, 2009), which reports academic, cultural and social challenges. (Henze & Zhu, 2012) examine a set of literature set in Australia, Great Britain, New Zealand, the USA and Hong Kong, in which academic culture and student performance, English language proficiency, social change and psychological stress are also reported as a part of the transition experience.

The requirement to understand and apply Bourdieu's theories against expected or accepted practice is amplified in a paper by (Bathmaker, 2015, p. 65), she claims that habitus, capital and field can be used as an examination method for 'taken for granted practices'. Bathmaker also makes a series of useful comparisons and definitions and discusses these in the idea's context of 'field' within the tertiary education sector, so that 'field' can be seen as a thinking tool.

A definition of the importance of agents gives voice to the idea that a set of negotiations with other agents, and participants (individuals or groups) can assist in the positioning of agents and individuals or being positioned by them (Bathmaker, 2015). These negotiations may not be strictly rational from our viewpoints and are based on internal rationality of judgement, probability and possibility of value, achievement and success.

Bathmaker (2015), therefore, sees the social space of the individual as coexisting with and interacting within differing 'fields' along with 'autonomy and heteronomy of particular agents in relationship with others. These are seen by her as boundaries, movement, positions and position-taking as important factors in the environment of HE.

Bathmaker (2021) says this means forces outside HE influences the 'field' and the expansion and diversification of HE. This is said to have increased the heteronomy of HE so that we can see the influence of pragmatism and selection of career opportunities for choice of subject to be emphasised by degree choice. The current preferences and government influences which are compounded by the impact of globalisation while not directly discussed

in the paper are of relevance and Bathmaker identifies the globalisation of HE as of significance. The global flows of talent for institutions and the raw material of students could be said to produce uneven acceptance of international students and talented individuals via overlapping mechanisms of temporary and contingent fixes related to the support mechanisms offered to students and systems institutions have in place to accommodate students from different backgrounds (Bathmaker, 2015).

How a theoretical lens can be applied to the research regarding the individual's transition process is described in the first two items in Table 3.2 presented below by (Seale, 2010). These show the need for a theoretical lens by which to understand the transition process but also understanding what (Jones, Fleischer, McNair, & Masika, 2020) call belonging and success and (Gale & Parker, 2014, p. 738) call 'becoming' in the same fashion as Bourdieu relates to acquiring the sociological trappings of taste. It may not be enough, therefore, to understand the transitional experience by a just consideration of capital and habitus, but the full experience of transition can also be assessed by examining the agency of the individual as they become competent practitioners and negotiate their position and navigate the various requirements of their chosen area.

Hence, the qualitative assessment of student experiences through interviews so that their voice in these transitional experiences can be heard in full and analysed accordingly. The internal effect on transition as affected in (Maunder, Cunliffe, Galvin, & Rogers, 2013) and external representation of these experiences (difficulties, struggles, academic and personal problems) need to be examined in the student's context experience and are explored later in the section entitled '3.4 Student Voice' later in the literature review.

3.2.1 Agents, Fields, Habitus and Capitals within transitions

This section is important as it attempts to pull together Bourdieu's concepts of Habitus Capitals and Fields in terms of what he calls agents and how they are used in the literature to examine agency within the field. Secondly, how the interaction within the field of others and the Capitals and Habitus are both changed and developed as the agent negotiates and navigates the field. The field in this case is the university and the institutional interaction with individuals that operate in it.

The theoretical lens of Bourdieu is used to good effect in explaining a change mechanism through the use of an example in (Annala, Mäkinen, Lindén, & Henriksson,

2020) How these theoretical frameworks interact and influence the agents (individuals) and field (the institution) by operating as an (area of concern). The differences between authority and power and symbolism are aided by an explanation of what constitutes symbolic capital (reputation, seniority and knowledge, etc.) and the use of these as factors in navigation and negotiation in the 'field'. Therefore, they hint at a way of explaining how a set of individuals changes or transforms within their existence by using their habitus, either collectively or individually. They set this against the institutional perspective and its habitus. The change in rules of the game influence how the agents play the game, and how they 'fit'.

The discussion of the emergence of an alteration of a structure or 'structuring structure' (Bourdieu & Passeron, 1990) and the identities or habitus of individuals being flexible by a reaction and relationship with what it is possible to do and how they think about it in their communities is also reported in (Annala, Mäkinen, Lindén, & Henriksson, 2020).

They associate stable agency with developmental orientation, autonomy, and oppositional activities (Annala, Mäkinen, Lindén, & Henriksson, 2020). These three factors revolved around knowledge understanding of the area (cultural capital) that was a valued possession in the eyes of others following (Bourdieu, *The Forms of Capital*, 1986). Hence, the alignment of professional values is set alongside those of the organisation, the relationship between habitus and the field (Bourdieu & Passeron, *Reproduction in Education, Society and Culture*, 1990), since the individual has a good fit with what is required.

Moreover, these factors create the habitus as it is and, therefore, agents are viewed as acting within social logic that directs or steer them along a specific path. Experience, social and historical background circumscribes navigation. Success was gaining or maintaining valuable capital, stable and change agency. Symbolic capital is valuable despite changes or development and change concerning the construction of capital in new forms, respectively. How Habitus, Disposition and Capitals of the individual interact with the Field is shown in figure 3.1.

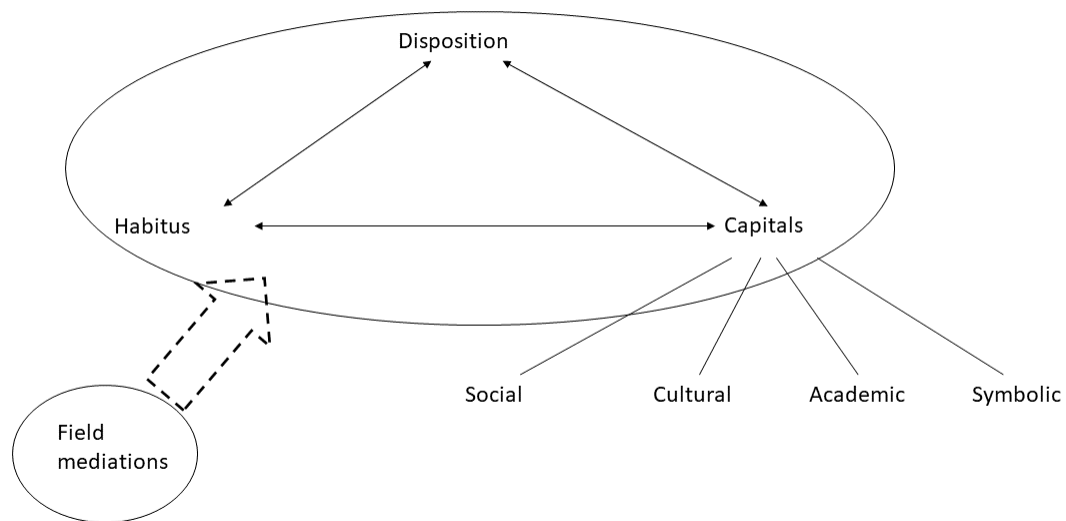


Figure 0.1 Internal and external influences on individual habitus

From the discussion above, the institutional pedagogy and the associated transition mechanisms can be examined. (Katartzi & Hayward, 2020) then generate a heuristic for explaining the transition mechanisms by using the work of (Biggs J. B., Student Approaches to Learning and Studying. Research Monograph, 1987) 3P model (presage, process and product).

Product is the outcome of the transition process or section by which an individual is successful. Presage is the institutional states that pre-exist within the structure and the similar states that pre-exist in the individual (a sort of worldview) before entry and followed by the institutional aims, modes of operation and state of being, etc. The process is, therefore, how the student is aligned with the institutional pedagogy see Table 3.1.

Table 0.1 Factors developed from (Katartzi & Hayward, 2020, p. 304)

Individual	Institution
Prior knowledge	Educational objectives
Abilities	Assessment regime
Approaches to learning	Organisational ethos
Values	Lecturers' values and beliefs
Expectations	Pedagogy
Competence	Curriculum

A mismatch between these factors causes 'transitional friction', as described in (Katartzi & Hayward, 2020, p. 304).

The transition in HE and the role of field, habitus and capitals, as defined by Bourdieu, are used by Katartzi & Hayward (2020) to examine relationships between individuals' position in the field and the power associated with these positions and relationships. The students enter field with them: habitus: - 'as a set of embodied disposition, inclination, values and norms which guide their practices' (Katartzi & Hayward, 2020, p. 305), individual choice influenced by social structures such as family, the educational system, background culture (peer group, religion, media.).

The use of the idea of various capitals runs through the literature; it is, therefore, useful to compare the literature on this basis. The different types of economic, social and cultural (educational) capital available to the individual and accrued by them in the educational HE field as social agents help them to navigate the HE field successfully. The field, therefore, influences and is influenced by the different capital possessed by the individual and agents within the field that interact with the individual so that habitus is conditional on the expression of the adequacy of the individual as they operate within the field. Thus, the HE field can be viewed as a set of negotiations and transformations set against or with mobilisation and accumulation of capitals. The struggles and difficulties emerge by the individually held habitus shaped and altered by course structure, regimes of

assessment, and the mere act of attending and trying to integrate with others and the course demands.

Explanation of the interaction of capitals, habitus and field are used to discuss a distinction between subject and disciplinary knowledge and a sort of know-how about the field and adoption of the ways the field mechanisms operate such as meetings and rituals which embody the fields and hence the institutional norms.

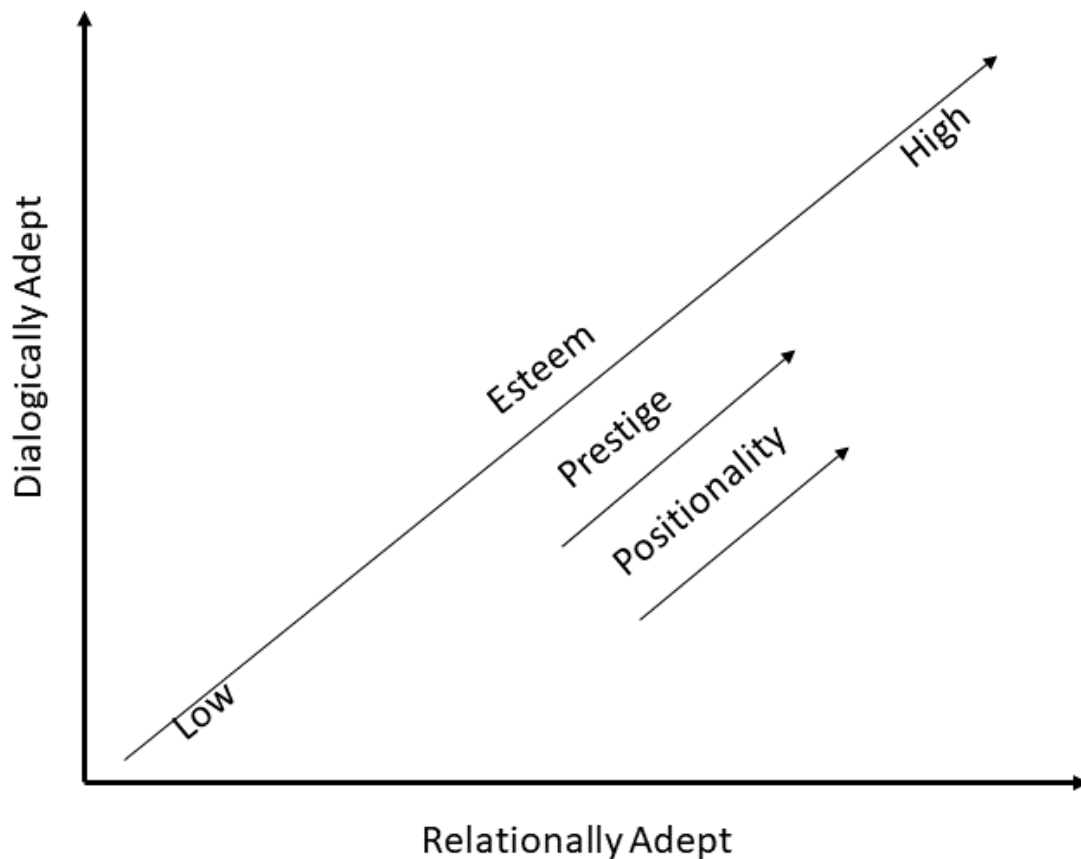


Figure 0.2 Emergence of esteem, prestige and position as individual progress, constructed from (Katartzi & Hayward, 2020)

Katartzi and Hayward (2020) imply that the quality and experience of transition are variable, and a lack of transmission is a misalignment with what is expected, wished and taught for, so that the more an individual is socially adept at reflecting the way the academic subject is produced the more they become ‘the right kind of knower’. Synonyms are ‘fit’, ‘successful’, ‘doing the right things’, ‘one of us’, etc. This ‘fit’ is displayed in Figure 3.2 along two dimensions of Dialogue and Relational.

The different habitus developed in different educational regimes is set against the expectation of HE and the pedagogy expressed within the institution.

A similar set of conclusions and uses of habitus for an understanding of education, career choices of students and standard practices so that the notions of individual choice and construction of identities are in flux are given by Bathmaker (2015). She compared this with the implication that individuals have the agency to choose what and how they achieve their aims in social reproduction within the university.

An establishment of the characteristic mechanism that allows an individual to ‘fit’ in a particular social structure (university) while coming from a different cultural and social background is examined in (Lessky, Nairz-Wirth, & Feldmann, 2021), specifically, those students that come from a background that has no exposure to university from family or peer groups.

The authors outline transitional stages (towards joining, through and out) of university, but also the difficulty for first-in-the-family have an adjustment to university throughout the transition by the feeling of fitting or not fitting in. They use the term ‘cultural fit’, which depends on socio-cultural and economic family resources; the cultural capital gained at school or work and any subject-specific culture gained during their attendance at university (Lessky, Nairz-Wirth, & Feldmann, 2021).

They build the social and cultural capital attained before attendance upon study-related skills and processes, organisation of time and access to given networks. Bourdieu also emphasises the informational capital as defined above but builds upon the linguistic, language and thinking skills acquired earlier and identifies successful completion with an individual’s habitus (Lessky, Nairz-Wirth, & Feldmann, 2021).

Thus, students that are familiar with the ‘hidden’ curriculum and unwritten ‘rules of the game’ before attendance within a specific discipline are an indicator of not only being accepted but of success, given that it is necessary to explore informational capital and its relationship with navigation through the university process (Lessky, Nairz-Wirth, & Feldmann, 2021).

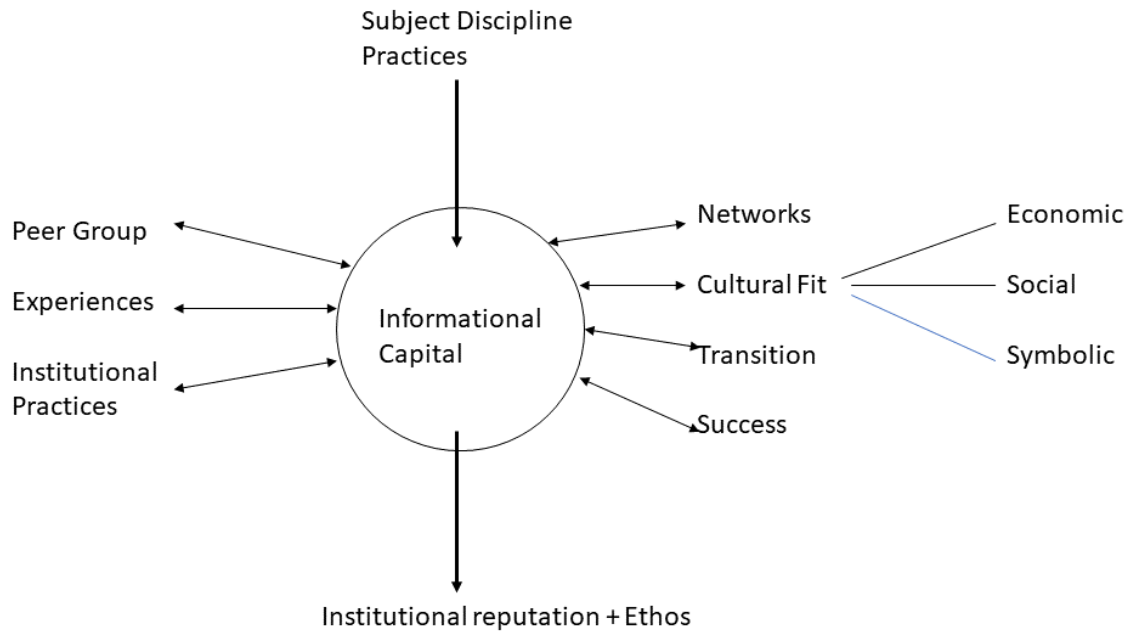


Figure 0.3 The identification of informational capital, constructed from Lessky et al. (2021)

Figure 0.3 pictures the transition to university and cultural fit by examining the perceived feelings related to economic, social and cultural resources of attendees via family, friends and culture. Examination of previous work revolving around unequal experiences and structural conditions and individual agency is part of the explanation but comprises informational capital.

Informational capital has its roots in individual experiences within given areas of practice (disciplines, institutions etc.); in relation to Bourdieu, how an individual uses this to navigate and negotiate a given set of circumstances is important. These circumstances are related to the area of study (discipline) and the physical social space attended and interacted with.

Informational capital, orientation and organising of studies in HE and understanding the way the system works at a particular university, discipline or course via its structure and organisation besides the hidden ‘rules of the game’ are an aid to understanding transition. An understanding of the system is crucial for progress through the university. Exposure of students to help via peers which enables them to understand the rules which are unknown or misunderstood. Hence the importance of the development of a social network of new students to develop a sort of shared informational capital regarding that study process and life at university (Lessky, Nairz-Wirth, & Feldmann, 2021).

Informational capital and disciplinary practices are often related to formal and informal groups within a course or cohort of students. Peer relationships between and within a particular group of students can form stable networks to enable students to feel welcome and have a sense of belonging or ‘fit’. This is because of the development of informational capital. These parameters are, therefore, highly dependent on the respective institution and discipline within them (Lessky, Nairz-Wirth, & Feldmann, 2021).

The relation between capital and ‘fitting’ in establishes a liability–field dynamic but does not fully explain the role of informational capital and fit within a particular institution or discipline. Attendance of ‘events’ does not allow individuals to feel at home due to peer networks and prior experience, and the possibility of cultural capital not being the same. This is despite the acceptance in the paper of such events as a mechanism for gaining access and completion of a degree (Lessky, Nairz-Wirth, & Feldmann, 2021).

Group and peer group building are important developments for transitioning students by (Lessky, Nairz-Wirth, & Feldmann, 2021). These groups and networks can be formal and informal, and time specific. However, the result is the need for students to experience a sense of belonging or ‘fit’ by providing less isolation and easier access to informational capital via institutional practices, intervention and encouragement. More ‘getting to know you’ events are not a solution, but smaller groups over a while are useful. They have reported cultural and national peer groups in earlier work regarding Chinese students as important factors in their establishment of a study base or fit with the rest of such groups (Biggs J. B., *Learning from the Confucian heritage: so size doesn’t matter?*, 1998).

The informational capital idea chimes with research on Chinese students with other literature that develops the idea of pre-university influences such as family and school culture (Watkins & Briggs , 1996; Webb, Sini, & Xi, 2019; Henze & Zhu, 2012). How this is different in an international context is interesting. The pointer may be with the perceived view of universities in the UK set against language and linguistic requisites at the side of existing learning processes that individuals can use. Second, the ‘fit’ of students will, of necessity, not be the same because of coming from a different culture. However, the wider participation of such students can be questioned. Mixing with other students and other members of discipline cohorts can be problematic for students from other ethnic and cultural backgrounds (Gu, Schweisfurth, & Day, 2009; Ashton-Hay, Wignell, & Evans, 2016; Jones M. , 2001; Jones, Fleischer, McNair, & Masika, 2020).

At the other end of the university experience, when students have graduated (Bathmaker, 2021) is about the transitions out of the university of students from working-class backgrounds. Again, because of the widening participation movement and commercialisation of higher education (HE), the attendance at university of students from a non-standard background is considered in the paper. The paper attempts a definition of what makes up output from the system in terms of what it calls graduate capital, which is defined as an assembly of capital that has been built up during a time in university. Normally, the symbolic capital impact of these graduate capitals allows them to be coupled with other dimensions, such as psychological and social, which create developed career identities in the graduates.

Within the literature, there are some pointers as to what constitutes success. (Bathmaker, 2021) analyses the eventual destination and employability of various graduates, whether or not they are on career pathways. She sets this against the accountability measures of graduate skills, attributes and abilities that are suggested as fundamental to the labour market, the so-called employability measure by the (Department for Education, 2017). Hence, the measure of success is intrinsically linked with policy and curriculum development within HE. It is dependent and debatable that given such agendas if students are positioned individually so that they are equally likely to gain an agency or identity from the pathways through a generalised system given ethnicity, gender and social class (Bathmaker, 2021).

(Bathmaker, 2021) draws on the work of Bourdieu and his tools of habitus, capitals and field to uncover the relevance of power and inequality of social spaces to develop what she calls graduate capitals, using graduate capitals and psychosocial dimensions of experience. These graduate capitals comprise cultural, social and human capital. However, missing from this is the economic capital. Thus, Bathmaker (2021) uses the relationship and the identity of psychosocial effects of the individuals' make up and states it misses the historical and class-based economic capital models, which may constitute an influence on graduate outcome or of career advice. The idea professions relate, that the outcome to be successful to career aspirations through the development of identity or being worthy of graduate employment or being accepted in employment, is central to the development of the skills required.

Two aspects of the investment of an individual are the university course to develop the required career and employability skills, identified by Bathmaker (2021). Second, career

adaptability, self-reliance and resilience, and proactive initiatives develop from the learning experience. The accomplishment of career goals and tolerance of conditions within the course and university causes the resilience of students. Transitions within employment and uncertain economic and social conditions can also be key to the choice, of course. Bathmaker's (2021) claim made that 'psychological dispositions' and 'identity of success' can be understood as forms of capital. There are in operation influences of class that affect emotions, culture and symbolic capital. These form a set of dispositions that shape expectations, insecurity, inferiority, ambivalence, security and entitlement in varying degrees within individuals, which is like the challenges, struggles and capitals identified earlier.

Using narrative interviews in Bathmaker (2021) produced the ideas above, centred around psychosocial attitudes (uncertainties, insecurities, risk averseness, pragmatic debt avoidance) causing a change of subject, decision about future education and lack of inspiration and willingness to adapt despite idealised career aspirations on going to university. The two students coming from working-class backgrounds had few economic resources and social networks through connection with others to identify with career paths and occupations outside their understanding, so that to get employment is to be a 'fit' with what they understood and felt comfortable in, and their career paths were not in a professional occupation that had a certain prestige. The analysis, therefore, leads to a basic understanding of 'social alchemy' where individual agents mobilise their 'capitals' as resources within the power and position in the social space of graduate employment but informed by the graduate capitals obtained in the degree course. What was missing is their capital, such as insider knowledge, informers and experiential knowledge of what a career graduate is able to accomplish. The whole set of three capitals are, therefore, influences on the modes of thought and dispositions of the agents within the particular social space. Hence, graduate capital can be viewed as symbolic capital which can mitigate against some of the power relationships for a successful transition into employment. However, the psychosocial impact of identity, employability and 'fit' is also added to the prospects of successful transition out of university and into a career (Bathmaker, 2021).

Additionally, habitus is attuned to the field and the 'fit' is automatic or 'like a fish out of water' (Bathma

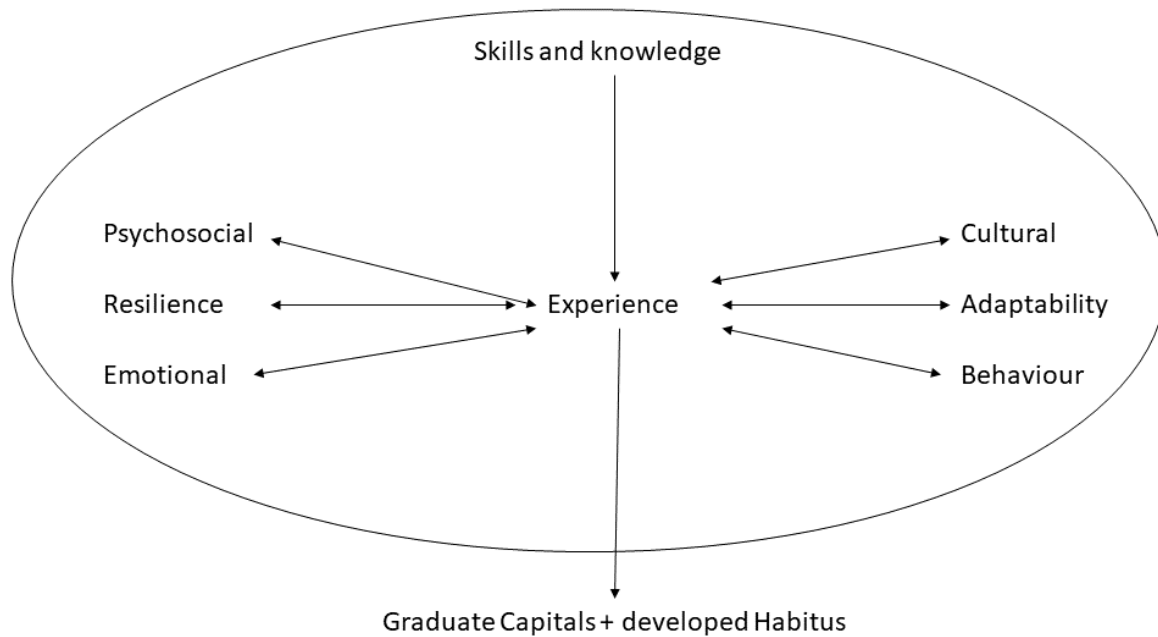


Figure 0.4 Informational capital as defined in (Bathmaker, 2021)

The resulting model developed from (Bathmaker, 2021) in Figure 0.4 above is like the ones presented participants and the transition process are founded on a set of ideas, which are Bourdieu and habitus, capitals and fields and the psychosocial influence on behaviours such as class and experience (it highly related this to dispositions employed along with expectation) performing alongside or with experiences to form new habitus.

I root the Bourdieu theories that allow analysis in the social field or space, which have logic and practices and concepts of capital and habitus. The system, as described above, contains these properties or characteristics. In these two areas of capital(s), (Leese, 2010) used habitus within a 'field' to examine the concept of what she called the 'new student' in a post-1992 University (Leese, 2010, p. 239) . In a similar paper, Jones et al. (2020) examined the first year of students on a specific introductory course for international students and the potential for 'success' after undertaking this induction-type year. They construct a mechanism to understand this induction process by use of capital and habitus that allows first-year international students to 'develop, resistance, belonging, student identity, academic confidence and success (Jones, Fleischer, McNair, & Masika, 2020, p. 36) The question that arises is, is there a list of characteristics that could examine the act of becoming, or is there a mechanism missing to establish how students navigate and negotiate their existence in the system?

It is possible to see, therefore, that international students move within a ‘social field’ that has both others in it and the institutional system along with other influences such as government policy. These sets of influences that the individual interacts with will also affect what that individual does. Second, individual systems will interact with and influence each other. Institutional practices, government policies, commercialisation of education and, in the Australian context, policies for skilled migrants interact with the student’s educational wishes as an example (Menzies & Baron, 2014). The same processes have taken place in the UK and are increasingly important in HEI and HE, i.e., government funding cuts and increasing reliance on tuition fees occur in parallel to the increase in international students (HESA, 2021). Hence, in addition, integrating the concept of ‘field’ into the act of ‘becoming’ is an important contributor to the analysis of international student’s transitional experience.

How these types of capital interact across the ‘field’ and are shaped or indeed alter the field that the students experience is examined by Tran (2016). Also, an identification that international students has come with separate habitus from their previous schooling and associated experiences of education in their home environment so that the actual dynamics of moving abroad illustrates the dynamics of this ‘becoming’.

A similar situation also exists in the way student’s habitus interacts with the accepted ‘rules for the game’ and how international students ‘struggle’ against the accepted norms that allow an individual to function as an ‘agent’ so that the adoption, change and adaption is made by the individual that has ‘become’ part of that contextual whole. However, there is a need to examine the voice of lived reality of the students partaking in these mobility transitions via interviews to get these experiential views.

3.3 Transition typology and characteristics alongside Bourdieu’s theoretical lens

What I took from the literature regarding transition is linked in this section with the typology used in the papers. Namely, a time-limited approach or a phase-limited approach. Both distinguish how the experience of the student or individual is expressed as a development between beginning and end. In whatever way one wishes to think about transition it is important to use the typology characteristic to distinguish the different levels and types of transition and the associated mechanisms.

Secondly, the papers selected made use of the theoretical lens of Bourdieu which linked with the way I wanted to analyse my data. This is due to the number of papers that use

Bourdieu to analyse and explain their findings. The actual discussion areas were not directly influenced by wanting to ask questions relating to my interpretation of Bourdieu in terms of experiences, transition characteristics and challenges. They were decided upon by wishing to explore related concepts of Bourdieu and the transition characteristics that may be present. Therefore, the transition literature and the analysis of transition by a suitable theoretical lens within research papers were a critical pointer to both the question / interview process and the resulting analysis.

There is a set of identified transition mechanisms in the literature that have properties that distinguish themselves. The transition as identified by Gale and Parker (2014) comprises three categorisations of transition and subsequently a phase or nonlinear approach as mentioned in Bell (2016), or a staged approach by Menzies and Baron (2014); all have been studied and put forward as a typology for transition.

There are a set of papers that discuss the mechanism of transition alongside the use of Bourdieu's theoretical lens that illustrates that not only are there difficulties in being absolute about the stages of individuals' transition, but the type and format of transition are affected by a set of influences. Institutional and external influences explore and identify as socio-cultural, but also mediated these influences on the individual. However, the two themes or areas are presented in the following literature to set the ground for what I intended in the research undertaken as outlined in Chapter 4.

Research papers that attempt to address the characteristics of the transition process between the home country and the country of study (Gale & Parker, 2014; Ashton-Hay, Wignell, & Evans, 2016; Menzies & Baron, 2014; Lertora & Croffie, 2020) discuss definitions of what makes up a transition. They mainly set and cover international students' first-year transitional experiences associated with the language of teaching and learning, social inclusion, and social equity, respectively. Gale and Parker (2014) examine the wider student community, including students from a non-traditional and underrepresented grouping or background attending university.

An international student's services report by Axon et al. (2009) identifies support for student transitions and that it is done with a clearer purpose of what constitutes the factors for a student's journey and experience throughout university or transition. To do this, a framework rather than identification of transition typology for understanding transitions and hence the nature of student experience, as well as the type of support required, is examined.

The framework (Axon, et al., 2009) outlined for transition categories was firmly based on the expectations of the institution and gave no mention of student expectations or voice. There seems to be little mention of the framework stages and transitions or cycles mapping onto any theoretical framework or underpinning, such as capital, field, and habitus (Axon, et al., 2009).

However, the framework presented in Axon et al. (2009) has similarities with Gale and Parker's (2014) three defined transition types which are 'induction' (T1), 'development' (T2) and 'becoming' (T3) which are differentiated by characteristics of the dynamics and change within each of the categorisations and the institutional reactions to them in providing support mechanisms to aid individual students' transition. Vertical and horizontal transitioning mechanisms could equally differentiate these systems. The act of 'becoming' or a type T3 transition that includes the student being fully immersed in the academic field is the type of transitional experience that needs examination and research. The association of a full transition or T3 (becoming) is not fully discussed in the literature, according to Gale and Parker (2014).

Thus, the type of transmission mentioned in Gale and Parker (2014) and identified as T3 or the last transition typology beyond 'induction' and 'development' (Gale & Parker, 2014, p. 735) is referred to as 'becoming' and is not very well understood. Bourdieu's concept of capitals and habitus may be useful where we can consider the international students as an agent in the university system changing. Gale and Parker (2014) describe the latter typology T3, as a movement from one transitional change to another, identified as a period of subjective experience and lived reality of the individual.

Being able to exist independently of support mechanisms and navigate and negotiate their way in the field is perhaps a good indicator of 'becoming'. Indeed, Gale and Parker (2014) identify this exact need of examining students' lived realities and abilities to navigate across the university 'field' both theoretically and empirically. This needs to be undertaken by using a suitable mechanism for investigation of the transition between home and host 'field'.

There is also some evidence that points to the agency of lecturers, students, and staff within the academic institutions. Both students and staff experience the influence of the institution as it grapples with the different agendas and widening of the student cohort. It is therefore possible that 'agency' success and 'becoming' are interrelated.

3.4 International Student characteristics

I can relate the reaction to transition to the difficulties, struggles and challenges of international students but also to perceived national characteristics which are equated to the cultural environment in differing countries and not somehow inborn (Hofstede, Cultural differences in teaching and learning, 1986; Bond, et al., 2004; Hofstede, 2011). For example, Hofstede (1986) is a study of characteristics from 67 countries. It is a set of measures or dimensions such as a scale of individuality versus power distance index amongst others. It produces clusters that represent a loose set of countries of regional nature that illustrate the commonality of individual countries' characteristics.

Historically (Biggs J. , 1998; Biggs & Tang, 2011; Watkins & Briggs , 1996) have discussed how students could be assisted by selected support similar to the first two types of transition T1 and T2 given in (Gale & Parker, 2014), based on a set of identified characteristics of the processes involved. We can also see these types of transition in various reports (Axon, et al., 2009; Bell, 2016; Webb, Klasto, & Liu, 2019) all of which attempt to identify support mechanisms that assist in the transition's success of international students and students so that the institutions get the student to accommodate to the transition requirements of the institution in terms of what the students are expected to achieve against the requirements and expectations of the institution.

To examine this in context, (Bell, 2016) produced a scoping study for Scottish Higher Education Institutions, in which international students transitional key features and how HEIs supported these transitions are examined. The key features identified a set of resultant effects related to the use of English language where students are not familiar with methods of academic language or the means of assessment, socio-cultural influences of transition loneliness, homesickness and differences in power structures between students and tutors and peer groups, are identified as a set of significant factors that contribute to the success or otherwise of transition. The report (Bell, 2016) also states that these 'challenges' are more acutely felt by students from East Asia than home students and EU students.

However, examination, particularly of Chinese postgraduate students, was investigated by (Webb, Klasto, & Liu, 2019). It covers the expectations and experiences of Chinese Postgraduate Taught students at the University of Sheffield and was undertaken on behalf of the Students' Union. It used a mixed-method approach of questionnaires, followed by in-

depth interviews and work with focus groups of twenty students, so the method was of interest in that the questionnaires laid the groundwork, and the focus group interviews gave a structure of questions and interview pointers. As a background and exemplar study of one particular group of students within one university it provides a contextual examination of international student's experiences and expectations, the former being part of the actuality of study within the University of Sheffield and thus identified some difficulties, challenges and struggles that one set of students experienced, and the support mechanisms used for the attempt at aiding their transitions.

3.5 'Student voice'

To obtain the required data the participants or students must be interviewed in some way. However, what is the best way to go about this? Lertora & Croffie (2020) have queries relating to students' lived reality rather than institutionalised requirements (examinations, assignments) so that marginalisation and different social performances are understood within the student transitional experience and thence supported by student mental health support.

The examination of experiences that is required leads to the final section of literature to be covered in this literature review, that of 'student voice'. Although attempts were made to include voice by various mechanisms within the literature, such as interviews and questionnaires on the transition of international students, there is a separation of voice and consistency of representation of what type of transition is experienced. Use of 'student voice' see (Seale, 2010) for a particular purpose is also apparent in the literature, and often restricts the questions asked concerning the student reporting experiences. The methods used within this paper (Seale, 2010) which are directly linked to the proposed area of research, such as the student reaction to support mechanisms and the pedagogy of academic practices within institutions are useful. The usual chosen method for identification of voice was normally a mixed-method approach comprising questionnaires followed by interviews on selected participants. So, the 'student voice' for the 'becoming' phase is often muted and is not examined because of the assumption that transition is based around induction and development, rather than an extensive experience of the university as a student (transition to employment or further study).

This ground is covered by (Campbell, Beasley, Eland, & Rumpus, 2007) who report on projects that use 'student voice' to examine the impact and use of obtaining the 'student

voice' within a set of case studies which provided a mechanism for staff to listen to 'student voice' as a way of improving their responses to student learning experiences and as a pointer to curriculum development.

To enable this assessment of experiences, the following papers rely on either mixed-method research of questionnaire followed by interviews or narratives, explicitly qualitative followed by a thematic analysis of students' views directly to identify their experiences and categorise them appropriately. While the mixed-method approach allows a preliminary exploration of the ground and possibly identified the themes by using a questionnaire, the direct application of interviews and allowing students to express their experiences and expectations may allow themes to be developed in association with the transition typologies and underpinning theory more explicitly and independently.

Identification of links between friendship patterns and academic progress throughout the attendance at secondary school is done by examining and analysing existing literature in (Demetriou, Goalen, & Rudduck, 2000) . They were the transfer of students between schools, where specifically student experiences are of particular interest. Also examined was the commitment that the student displays to learning and the continuity or progressive nature of this learning in the curriculum for a particular subject. Second, friendship patterns are an important factor for student performance and success by Demetriou et al. (2000) as a constituent and consistent pattern throughout the student life cycle and not just in the transition phase.

Later work by Turner (2006) reported Chinese postgraduate students' experiences revolving around influences of culture in terms of what she calls a 'Model British Student' and the counterpoint 'Model Chinese Student' (Turner, 2006, p. 38), for example, specific for this nationality because at this period the number of Chinese students in the UK and elsewhere was expanding significantly against the background 'white British academic population'. The findings were that the academic conventions expected were culturally specific to the UK and Chinese students felt alienated, and this resulted in poor academic confidence. To understand this complexity, Tuner (2006) employed a narrative, life history research method to allow the voice to be identified in the individual Chinese student. The normative references of 'Model British Student' compared with 'Model international students' would hopefully lead to a satisfactory examination of 'student voice'.

In interviews about their experiences, Maunder et al. (2013) explored the internalised experiences or images regarding university study which were formed by cultural experiences. Therefore, their differing norms of behaviour and culture that, under stress, always draw on previous socio-cultural resources are used by the students. The students also used these culturally based experiences to inform their expectations before starting their course and to interpret their experiences after. Maunder et al. (2013) also reported the importance of the formation of social groups that allowed change in an unfamiliar environment. Hence, the concept of ‘student voice’ as a mechanism to explore empowerment and academic response mechanisms in the student is needed. The dialogue is directly quoted in relevant passages in the paper, showing that students could talk freely about their experiences. This allowed the researchers to directly investigate the experiences mentioned as ‘student voice’, which was important to understand cultural factors that are present in university transition.

Using a mixed-method approach is identified for the analysis of transition by using ‘student voice’ (Ashton-Hay, Wignell, & Evans, 2016) structured as a questionnaire followed by focus group interviews to establish the importance of English language proficiency in international students transitioning to university. However, not only was the ability to use English in an academic setting found to be important in the transitioning experience, but an additional requirement of international students within the particular university environment was that all students and international students were expected to be fully aware of the use of ICT in an educational setting. They embedded the technology in the course assessment, delivery and support mechanisms and successful use of this technology was also of equal importance for the ability of students to transition (Ashton-Hay, Wignell, & Evans, 2016). Hence, mechanisms such as online submission, feedback and suggested readings were difficult for some international students as this practice in the home countries is not as widespread as in the UK.

To focus on initial exposure to a new environment, (Jones M. , 2001) use ‘student voice’ obtained from undergraduate students within an International First Year (IFY) to examine the related experiences and associated difficulties of IFY using an initial scoping questionnaire that informed in-depth interviews from students that expressed a wish to be interviewed. The IFY students came from courses and students transitioning from the IFY to an undergraduate course in a specific discipline. The IFY also introduced discipline-orientated content as well. Interestingly, the concept of ‘student voice’ is used by (Jones, Fleischer, McNair, & Masika, 2020) as a mechanism to examine the concept of ‘belonging

and success’, for both the students and the institution, and was the basis for the development of open interviews in this research.

Jones et al. (2020) report that ‘belonging and success’ are identified as being embedded in institutional habitus, which is associated with the characteristics and challenges or experiential difficulties of the students. Again, in Jones et al. (2020) the reported difficulties are determined by the ability to express academic language effectively in the UG course setting, speaking and writing. Jones et al. (2020) also reported that working in groups was not only a socio-cultural artefact in a course, but that it enabled both communication improvement and group pattern working development to learn. This is despite the initial difficulty in speaking caused by embarrassment or lack of practice at using English, which is a second language for many International Students. The practice of speaking, writing and listening in associated groups is mentioned in (Biggs & Tang, 2011, pp. 5, 152).

3.6 Key areas from literature in summary

The set of factors affecting International Students’ transition struggles, challenges, shocks that are reported in the paper (Gu Q. , 2009; Gu, Schweisfurth, & Day, 2009; Gu, Schweisfurth, & Day, 2010) were identified. It is in this context that Seale (2010) identified a set of activities in which the voice of the student was appropriate for use as an analysis mechanism. It is something that would be useful in performing semi-structured interviews to identify international student experiences.

Table 0.2 of research needed by Seale (2010, p.998)

- Unknowingly biased, sympathetic to culture and norms
- Too familiar, hidebound, myopic
- No external perspective on the process
- I may not get the articulation of the information because the insider must know it or assume it
- Questions about simple matters and sensitive issues may be difficult to ask and undertake

The research areas illustrated in Table 3.2 were used as a basis for an outline of the overall research process. However, the under-reporting of ‘student voice’ was also discussed in Seale (2010), especially in higher education, but more so the use in ‘participation and empowerment’, which allows a response to what students are saying. So that by listening to the ‘student voice’, the link between the experience of the transformation process of students into effective individuals within the university setting can be obtained (Seale, 2010). Interestingly, the paper uses participatory research to undertake the identification of ‘student voice’ to bridge individual and group experiences of transformation, participation, and empowerment. This is undertaken by allowing the participants to write a diary, write a letter to a friend or undertake an interview from which the said student voice was obtained using analysis of the diaries and interviews by the respective research.

There are a set of key areas that I examined in the light of Table 3.2. These areas were important to the analysis and evaluation of the interviews I undertook. The outline discussion or interview topics shown in the methodology section 4.2.3 were generated from the idea of transition and how the participants reacted, experienced it and talked about it. The student reaction to transition is complex, as explained in the literature on transition, and comprises different struggles, challenges, experiences and issues dependent on the socio-cultural background. We can, therefore, see the result as overcoming these to establish themselves. (O'Donnell, Kean, & Stevens, 2016; Gale & Parker, 2014) reported this establishment as becoming, belonging, agency, and success.

3.6.1 ‘Becoming’

The understanding of becoming, etc. needs to be examined for the role it plays in the transition process. Second, by adopting a clear definition of the transition and how that affects the individual or the society (students) that the individual is in, so that individual change and its associated development is a measure of the transition undertaken by the individual and the interaction with the society (other students and institutions) (O'Donnell, Kean, & Stevens, 2016).

Interpreting this movement from initialisation to finalisation is the transition itself. How the international students react to this movement is both internally and externally identified to some extent by asking questions relating to struggles and challenges, etc. as well

as expectations and experience, both before and during the transition, is part of ‘student voice’.

3.6.2 Transitions, phases and times

The second concept is that of time; whether that is linear, phased and non-contiguous so that the time is taken (Gale & Parker, 2014), for agency and identity to be developed by the international students seeking a feeling of belonging, becoming or success is also important in the transition’s completion. This is a necessary requirement for the international students to become a successful student within a different socio-cultural ‘field’ along with being able to negotiate effectively with other ‘actors’ in the ‘field’. This also allows international students to navigate the ‘field’ so that they have satisfied their interactions with institutional habitus at key milestones in the student life cycle, such as the end-of-year exams and assessment points, associated with becoming and belonging.

Hence the need for research on the student identity and how this is changed via transition. The expression of ‘student voice’ is also important in examining this change, and how international students experience it. The importance of socio-cultural attitude and habitus and the individual student’s interaction with their institution as their identity and agency develop from home ‘field’ to UK university ‘field’ needs to be examined by asking the international students directly about their transitional experience of entering a UK university for the first time.

3.6.3 Agents within these transitions

Often, in the literature international students are considered as a whole but in reality the majority of studies focus on Chinese international students. The continued internationalisation of the UK university sector has led to many other nationalities and cultural identities being represented. The first two items of Table 3.2 presented above from Seale (2010) show the need for a theoretical lens by which to understand the transition process but also understanding what Jones et al. (2020) call belonging, and success and Gale and Parker (2014) called ‘becoming’ in the same fashion as Bourdieu in his discussion of ‘field’. It may not be enough, therefore, to understand the transitional experience by just consideration of capital and habitus, but the full experience of transition can also be completed by examining the agency of the individual as they become competent practitioners

and negotiate their position and navigate the various requirements of their chosen 'field'. The missing context is that of the 'student voice' in relationship with the act of 'becoming' as envisaged by Bourdieu and his theoretical concept of 'field'. This act of 'becoming' illustrates the possibility of students that have identity and agency being able to navigate and negotiate within the UK university 'higher education field'. This is irrespective of nationality and cultural identity.

3.6.4 Obtaining student voice

The student voice, and how students experience this navigation and negotiation between what they have been used to and what they experience when coming to the UK, is a feature of the transition process. Students that come from a different socio-cultural background to the UK have characteristics such as English being a second or non-main language, different schooling and possibly different underpinning philosophy. See Watkins and Biggs (1996) and their concept of Confucian Heritage Culture (CHC) for example.

Hence, the qualitative assessment of their experiences so that their voice in this transitional experience can be heard in full. The internal thought and psychological images in Maunder et al. (2013) and external representation of these intersections with experiences (difficulties, struggles, academic and personal problems) need to be examined in the context of the student transitions and reactions to it of the students who are undertaking this process.

The focus of the research question, therefore, relates to the areas identified above. It is in these areas of contention that further consideration is required for possible research strands. The typology of transition, characteristics of international students, and Bourdieu's theoretical lens for analysis and 'student voice' can identify these areas. There will be some overlap between these areas and an illustration of differences, similarities and experiences are fundamental to the contentions.

Whether these concepts outlined above closely associated with this idea of 'becoming' as being able to navigate and negotiate through the UK higher education field, and whether they also give 'voice' to the experience and expectation of a specific group of students such as those that experience this transition initially are important areas that require further examination.

Therefore, the intended research attempts to fill in missing pieces of the theoretical lens, which is the interaction of individual international students as they gain agency and identity by ‘becoming’ in the ‘field’. Hence, by using the concept of Bourdieu’s ‘field’ and using it as an analysis or thinking tool, incorporating as it does capital(s) and habitus to the transitional experience will hopefully aid understanding of this experience. To do this, there will have to be an explicit asking of questions to international students about their experiences with a particular emphasis on unstructured interviews to elicit student responses without guidance and preconceived categorisation of international students (Malays, Indonesians, etc.) and their experiences. The understanding of the student perspective can be identified and framed within the Bourdieusian framework of capital(s), habitus and field. The concentration on the latter and the associated concept of ‘becoming’ as mentioned by Bourdieu and the additional ideas of belonging and success which are mentioned in the literature but are not pinned to a suitable theoretical concept such as Bourdieu is of particular relevance and are part of this intended research. See O’Donnell et al. (2016, p. Section 6.3), and items 5 and 6 in the table presented by O’Donnell et al. (2016, p. 26) to quote:

‘In evaluating or presenting transition initiatives, practitioner-researchers’ articulation of their definition of transition should be accompanied by clarity around the aims or objectives of the initiative, particularly concerning what would constitute ‘success’, and how much success will be measured.

‘The largest gap in the empirical research literature relates to transition out of higher education, whether conceptualised as a failure, drop-out, or positive development, and researchers should direct attention to this gap to generate empirical data and apply theory to explain this aspect of the transition.’

The notion of what constitutes success for the student and the institution and support mechanisms offered influence effective transition, the occurrence of which needs measurement against a suitable framework of theory based on the sociological viewpoint.

4 Methodology employed.

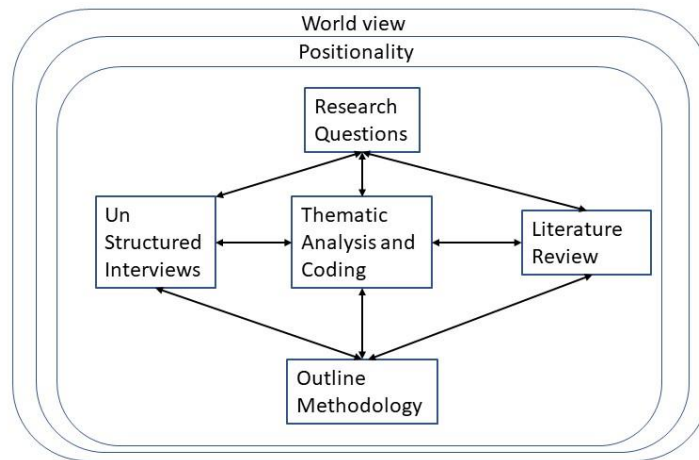
I had a tentative hypothesis (namely that similar forces and experiences would evoke similar reactions in Indonesian students) based on the earlier research regarding the transition experiences of Chinese students but had the impression that it may be somewhat different as the interview process progressed. In reality, the data I obtained was descriptive and allowed some contextualisation of my original thought pattern as expressed in the positionality chapter.

This was allowed by connections with my participants and allowing them to talk about their experiences, thoughts and feelings. I would base the research on understanding the participants' behaviour with respect to the transition process. Therefore, it is an interpretative perspective following (Bryman, 2016, p. 26; Flick, 2009).

However, due to the fact that the participants were faced with a fact, that of transition that they experienced there is an element of positivism in the study. Therefore, I am more inclined to identify with the realist/ ethnographic approach whereby I wished to comprehend the relationship between people and their environment physical and social by trying to establish themes (Bryman, 2016, pp. 24,584; Flick, 2009).

In other words, participants' opinions about the social context in which these transition phenomena occurred but embedded in a real-world situation of transition between social spaces. Thus, this also lent itself to thematic analysis of the non-structured interviews (Rubin & Rubin , 2011).

Figure 4.1 Initial stages of research



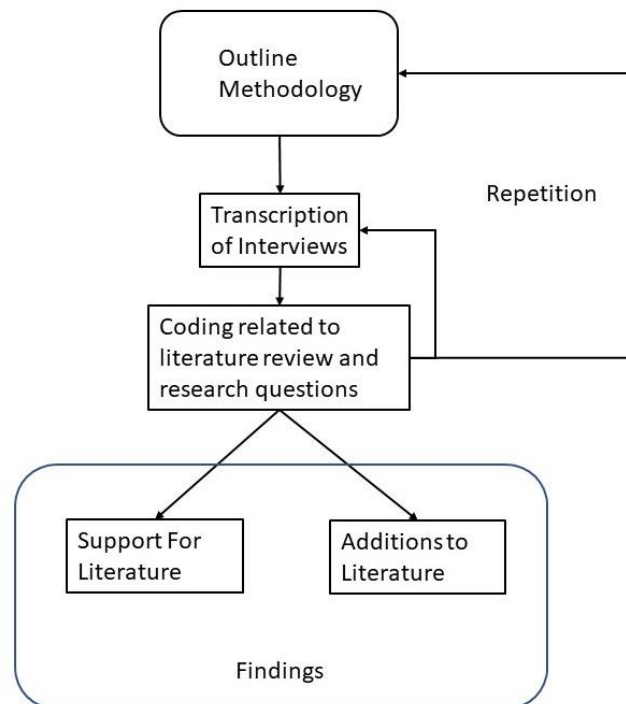
Initial primary focus was on the building blocks required for the outline methodology as identified in Figure 4.1. Namely, the literature review covered the following areas, a theoretical lens which could be used to analyse any data. Second, how and what type of interview I could use to obtain participants' views? Finally, the way I analysed the data obtained. This was not a linear process and the searches and analysis of the literature, as well as the analysis of the interviews, influenced the research. Hence the world view and positionality were important in the initial selection of the literature. A set of initial readings such as Bourdieu and items relating to international student characteristics as well as earlier work on Chinese Heritage Culture were used as a jumping off point for further examination.

The research question and the discussion in the literature review influenced the direction of the research and revolved around the nature of transition, the socio-cultural background of the participants and the theoretical lens I wish to apply. So that the interviews of semi-structured questions and responses should be based on the research question and through the literature and suggestions for further research in the literature and perceived gaps.

The conducting of interviews, thematic analysis and checking with research questions as well as literature did of necessity take place at the same time. This was to determine if the questions asked were able to elicit the responses required to undertake an analysis. Did the responses give an indication of the issues and match or add to the theory discussed in the

literature review? Were there indications that the literature had missing components or did the research review what was required for further analysis and extra work? Figure 4.2 illustrates the steps involved and the cyclical nature of this process.

Figure 4.2 Research stages after initial review and outline



4.1 Methodology Components

- Literature review
- Interviews
- Thematic Analysis
- Ethical considerations

4.2. Interviews.

The method chosen for this investigation took the form of a discussion with the participants or an open non-structured interview based on the outline given by Bartlett & Burton (2016). The study is small scale (3 to 4 unstructured interviews) and involved working with small groups of participants in particular institutions, namely students from

South and South East Asia and attending The University of Sheffield. These individuals exist in small numbers where they live and interact with each other and the wider community, which is made up of fellow students and tutors from differing backgrounds.

My intention was to carry out interviews based on the research areas formulated from the key areas set out in section 4.2.5. To undertake this, I formulated a plan to examine relevant methods such as interviews and analysis of interviews namely using a discussion or conversational style of unstructured interviews and then coding them using a suitable method to identify similarities between responses given in the interviews.

Since I needed to obtain interviewees' experiences and internal images, feelings of reality and attitudes that enable them to exist in the context of transition from home to and through university. Zhang & Wildermurth (2009) introduce the topic and cover the basic premises of this method by examining the conventions (overall ethos as such) of the informal, conversational non-structured interview process. There are also similarities between this approach and contextual interviews that are used extensively in Information Technology. (Mai, 2009; Zhang & Wildemuth, 2009) highlight the partnership aspect between the participant and interviewer as well as the preparation that is needed prior to undertaking this type of interview.

The location of the interview and the selection of the participants is also a key aspect of a successful application of the approach. Thus, preparation is identified as a scoping of issues and how these can be encouraged to be discussed within the interview process. In addition to the experiences that the participant encapsulates and talks about during the interview process. This is attempted to be done without any bias or leading questions being used within the interview process. The whole interview being flexible and responsive without losing consistency between one interview and another.

(Zhang & Wildemuth, 2009)) state that the role and personal relationship or rapport with the participants is important to understanding the interview structure, process and conduct. The flexibility to deviate and adjust from any given pattern to allow for the emergence of any interviewee themes or patterns as expressed in terms of the overall context of what the research is intended to explore. This is essentially a balance of control over the conversation versus the flexibility that is needed so that the conversation flows, and the converse to this conversational approach and flexibility is a fully controlled structured interview.

The flexibility was evident, and the descriptive nature of the interview is context dependant which suited the obtaining of 'student voice'. This allows therefore the participants' worldview to be explored and the flexibility of this in relation to the research questions and methods used for obtaining the said synthesis with the research questions and the data collected without prior judgement. This is summed up in the following quote, "seeing through the eyes of the people being studied" (Bryman, 2016, p. 392) It is therefore important to gain an understanding of events, patterns of behaviour and forms of interaction of the participants in an effective manner. Hence, guidelines for areas of conversation are important. Perhaps, even a preliminary exploration of the participant worldview or history may appropriately be used as part of the interview process.

This method is associated with a contextual interview that is highly aligned with an unstructured interview approach which can be designed to gather qualitative data about student experience on the transition through university. It enabled an approach through such mechanisms as informal interviews or conversation-like procedures, leading to differing terms of engagement to examine the context and understand the [culture, experience and lived reality](#) of the participants while attempting to remain detached and dispassionate about the nature of this experience (Zhang & Wildemuth, 2009).

The research strategy employed is therefore the study of small groups of individuals in a setting that could be seen as embedding them in a culture in which the students live so that a full account and appreciation is found amongst those participants. In other words, the actor's views and perceptions of the surrounding world (Bartlett & Burton, 2016).

Bryman (2016) hints that the social construction of reality for the transition experience and experience, in general, can be examined by a descriptive richness of the reality of actors within a given setting by undertaking interviews. These interviews are intended or aimed at the reality of the experience of the participants by allowing them to expand on their accounts of experiences, beliefs and attitudes. Thereby, aiding the investigation of the subjective nature of the particular social phenomena of attending university away from the home setting. This is allowed because in using this particular method there is no assumption made or categorization of issues prior to undertaking the interviews.

4.2.1 The interview process and participants

A note may be appropriate here to examine the cross-over between differing types of interviews, specifically the qualitative interview, which ranges in type from fully structured interviews to semi-structured interviews and to unstructured interviews. However, an unstructured interview can have a list of topics or areas of conversation, but these can be altered by adjusting the phrases and areas to be discussed between interviews based on the responses given (Bryman, 2016, pp. 201, 397 - 403)

The essential dimension is one of control from totally unstructured through to semi-structured or constructivist to positivist (Opie & Brown, 2019, p. 175). The flexible and unstructured approach gives freedom to the participant to construct the form and discussion of issues or topics and how these are understood by them in context with issues and events that the participants were involved in. See also Bryman (Bryman, 2016, p. Chapter 20) for fuller description of the qualitative interview and its different shapes and forms. The outline of unstructured interviews in Zhang & Wildemurth (2009) is useful in that it covers most of the background needed in understanding the process that is required.

The selection of the participants, number, and cohort needed to be purposive and lead to a method of selection of participants that is applicable to the way of obtaining the exploration of the issues, challenges, beliefs and actions that the participants are expected to reflect and report on (Opie & Brown, 2019, p. 164). Thus, the selection of participants was seated in the type of student that had gone through the experience of transition from home to host country and from the selected background of South and South East Asia.

4.2.2 Participant selection

Definition of participant and development of an interviewee recruitment plan. From the expected cohort of Indonesian students such as the Indonesian society at Sheffield University using the attributes of: (i) being born in Indonesia, (ii) attending school in Indonesia, (iii) attending university in the UK for the first time, (iv) willing to be interviewed for a research project as a basic selection criterion. The sample will therefore select itself as the behavioural attitude and demographics automatically meet the criteria for the study.

A general email asking for participant interest. Followed by an outline interview protocol that explains the process and time scale. In other words, the typical length of the

interview, an outline of the research project, ethical considerations of confidentiality and privacy, and a consent form. Possibly also a list of areas for discussion that are going to be asked in the interview. These are presented in the Appendices

The sample size depended on the interest shown by the Indonesian student population within the University of Sheffield. The willingness and time that could be allocated by the participants. Coordination of diaries and the associated difficulties related to the COVID pandemic and time differences between the UK and Indonesia. This resulted in three successful interviews over the period from March 2021 to September 2021.

Hence the participants were random based on the response to my email. However, this resulted in the following demographics: One male, and two females aged 32, 24 and 53 respectively. These participants are given pseudonyms: Chris, Angie and Ross respectively. This also presented me with data that displayed quite a wide group of experiences over a considerable period of time from initial non-university schooling to a set of career paths. There was one other participant (male) who was interested, but no mutually convenient time could be arranged for the interview. The following table 4.1 summarises the characteristics of the participants.

Table 4.1 summary of participant characteristics

Pseudonym	Age	Subject	Gender	Level of study
Ross	53	Education and Psychology	F	BA then MA
Angie	24	Chemistry	F	BSc, MSc, PhD
Chris	32	Psychology and Music	M	MA then PhD

4.2.3 Development of interview discussion areas from research questions

The question guide for the interviews was developed from the research question by using prompts, areas for discussion and conversation.

Research Question	Key Concept	Interview prompt / discussion area

Figure 4.3 Outline discussion/ interview template

See developing your qualitative interview guide <http://statisticssolutions.com>

The Key Concepts in Figure 4.3 are associated with the areas as follows.

Area one allowed the participant to relive and explain how they fitted with the university experience. How have they reacted to it? This was to allow for an analysis of Bourdieu's habitus, capital and field prior to attending university and after. (The examination of initial transition).

Area two was to obtain any pedagogical differences and similarities that exist between the UK and Indonesian systems of education at senior and tertiary level.

Area three was to establish experiences of the move from Indonesia to the UK but associated with the 'mental map' that the students possessed before and after. The potential change in habitus and capital as well as interactions between fellow students, (agents) and the participant.

Area four was to try to examine the transition experiences directly. To establish how, why and when these affected the participant.

Area five attempted to try and establish the timing and phasing of the transition.

See also Appendix B for a full description and the links to main concepts. The questions were phrased and selected to attempt to obtain the participant's views, experiences, and challenges.

Setting the scene or scenario was key to setting and obtaining resulting information for the transition experience of participants. These experiences could be distinguished by the questions I asked and the way I affected the collection of data and the ways it was 'recorded',

as well as how I interpreted it. I used Un-Structured Interviews followed by Thematic Analysis. Conversations rather than direct questions. I started with a general area of relationship the participants had with their parents, school, expectations, and beliefs about the UK University and community the students joined, which were initial questions as suggested by St Louis (2002). However, my asking questions might not have provided the understanding of the questions that I expected and indeed required from the participants, because of the differences in background, culture and social context leading back to who the researcher is, via data collection, motivation and my positionality as Bourke (2014) identifies as key areas for follow up after each interview and in general in this part of the data collection process. This allowed student voice to be foremost in the type of responses.

Although the research question was fairly set the interview questions were not in any way restricted to the initial topics. The participants were allowed to diverge from and divert from the conversational framework provided in the discussion area or interview prompt. To collect the data or help analyse the research question's validity the areas of discussion supported by the literature could also be seen as a supported hypothesis where the data collected could be considered as a support for the hypothesis and it relates and supports the research question. However, care had to be exercised so that new areas of research and implications did not disappear from the data collected during the interview process and the inherent flexibility Zhang and Wildemurth (2009) discuss during the conducting of unstructured interviews was not lost. Bryman (2016) introduces the topic of interviews by discussing the flexible and unstructured nature of qualitative interviews but gives a guide for the conduct and strategy employed.

There were 5 areas for discussion which are linked not only to the concepts, but also are based on issues that were reported in Gu (2009), where she talks about 'learning shock' and outlined in the earlier Chapter 2:

i) The feelings and experiences when students enter a different cultural environment. Which are within the new society and within a different learning environment. This area for discussion allowed participants to talk about the differences or similarities of the pedagogies and how their habitus was changed along with the transition involved (Bourdieu & Thompson, 1991; Bourdieu & Wacquant, *An invitation to reflexive sociology*, 1992; Bourdieu, *Structures, Habitus, Power: Basis for a Theory of Symbolic Power: Doxa, Orthodoxy, Heterodoxy*, 1994).

ii) This area of discussion is extended by talking about methods of teaching and how the participants reacted to this. Bourdieu's ideas about pedagogy are important in determining the process that the participants reacted to. (Bourdieu, 1988).

iii) I also wanted to discuss their experiences and 'views' of university life and living in another country (Webb, Klasto, & Liu, 2019) and (Menzies & Baron, 2014). Similar issues are also examined in (Gu, Schweisfurth, & Day, 2010). The papers not only mentioned experiences, but they were linked by reporting on issues and reactions.

The following areas were also linked to trying to distinguish expectations, experiences and views of the participants and how they have changed, altered their behaviour and hence altered their socio-cultural capital.

iv) The mediation here is between individuals and the interactions of institutions and functions of these mediations. Self: identity, agency and resilience could be viewed as the constructs of culture but can be changed and motivations, experiences, social actors and social and emotional levels to survive and flourish, change in competence and resilience associated with personal and academic settings (Bourdieu & Passeron, 1990; Gu, Schweisfurth, & Day, 2010).

v) Finally, the basis for linking these discussion areas overall with the transition typology of (Gale & Parker, 2014). However, this was not the only influence on trying to examine transitions (Lertora & Croffie, 2020). The paper authors admit that varying stages of transition that are grouped by time are needed to fully explore the topic of transition process. Student relationships and examination though growth-fostering relationships versus disconnections mediated by support networks to help transition and the experience of transition are the main discursive elements of this paper. Gale and Parker (2014) themselves identify a set of links between transition and Bourdieu's theoretical lens 'A disposition towards a critical sociology of education' (Bourdieu, 1988; Bourdieu & Passeron, *Reproduction in Education, Society and Culture*, 1990), 'legitimate forms of knowledge in capital particularly academic capital' (Bourdieu, 1988), 'transitions as a marker of social distinction' (Bourdieu, 1984).

4.2.4 Interview process and initial analysis

I conducted the interviews in August and September 2021 partly online, and partly in person in one case. To recruit the participants, I used a network of expatriate Indonesian students who had studied at the University of Sheffield. I attempted to get as diverse a sample of students as possible within the small sample size I was working with; thus, one student Ross had just completed their studies, one Chris was in the middle of this process, and one Angie had previously completed their course. The participants were from various disciplines: one pure science, one humanity and one hybrid or cross-discipline humanities/social science.

These participants were given pseudonyms Angie, Ross and Chris, respectively. After greeting the participants and asking them if they understood the process from the documentation I sent them I explained that I was going to record the discussion based on the outline areas. They could stop the recording at any time; they could ask questions and make clarifications about what they said. Apart from some pauses where the participants answered, I did not have to prompt or encourage them apart from saying yes and moving on to the next area for discussion. All the interviews were taken in full without interruption either over the internet or in person; in all cases the discussion areas were followed effectively. There was little repetition in the interviews and the use of English was set as the language to be used in the interview process.

I thanked them for allowing me to interview them and again asked them if they wished to add anything. There was one exception to this where I asked for clarification because I did not understand the context when Ross was talking about understanding, talking and reading English. Ross cleared this up in the next section of the recording and we carried on.

Ross *“I can, I can actually try to make sense in English.”*

Me *“Do you have trouble with your understanding? I think you mentioned you had trouble initially, listening to the lectures, saying what they said is a different type of English from what you learn while you're in Indonesia.”*

Ross *“But it's not about the type of the type of the English, but it's used as you see that English that I use in Indonesia is different with academic English. Right? more ways the different were daily English, [...]”.*

Hence clarifying the initial statement.

I sent my transcript of the individual discussions to the three participants asking for further comments and corrections. I did not receive any emails or correspondence with corrections or additions from any of the participants.

I recorded digitally and transcribed the interviews manually and partly automatically. I illustrate the outline discussion areas in Appendix B. Here, the idea is not to lead the participant but to start trains of thought that engender their thoughts, feelings and experiences relating to the broad areas for discussion. Which was a type of conversation rather than any formal method. The transcriptions were then analysed thematically. I extracted a set of topics based on common words from each of the interview transcripts. The process of analysis followed the outline provided by which involves a two-stage process, 'where candidate themes are reviewed against the coded data and the entire data-set' (Braun & Clarke, 2006, p. 267). See also (Braun & Clarke, 2019; Braun & Clarke, 2017)

The first part of this process was to read through the transcript and listen to the recording several times. I removed all identifiers such as names and places, except the home country and gender-specific words which were altered. Once I was satisfied with the accuracy, I proceeded to the next set of steps that are by no means linear.

To identify frequent words and candidate 'topics', I used various pieces of software such as word clouds and concordance analysis to aid me in the manual searching and to analyse the transcriptions. I put the text documents through a piece of software that identified keywords by frequency of use. This software removed words such as 'isn't', 'a', 'I've' and 'um', and produced a pictorial representation of the common feature words. I followed the methods presented by van Kessel (2018) and Kapadia (2019) as I changed the software to accept different file structures and names, repeating the production of word clouds (Figure 4.1) to allow for numbered topics to my requirements. The software used was Python 3.3 and a set of libraries sklearn, wordcloud, textblob, nltk and matplotlib. A full list of software used appears in the Appendix C along with URLs for access and tutorials for use (Brucher & Courneau, 2022).

From these changed transcripts, I could perform a topic analysis that produces an association with the most common word and a set of associations with this word (Greene, 2017). An outline list of code words can function as a starting point for the identification of areas of interest in the interview transcripts from the outline discussion areas presented in the Appendix B. I listed the main topics in all transcripts generated in order and I selected the

first 10 as significant to examine manually. As an example, the following is topic 4 ‘foreign’ from one transcript of participant Chris. I followed similar processes for the other participants. I show a typical transcript section in Appendix C.

4.2.5 Topic analysis for the associated word ‘foreign’ (topic 4 for participant Angie)

Topic 4: [(‘foreign’, 0.23), (‘all’, 0.22), (‘patient’, 0.21), (‘science’, 0.17), (‘degree’, 0.17), (‘western’, 0.16), (‘indonesian’, 0.16), (‘office’, 0.15), (‘student’, 0.15), (‘major’, 0.15), (‘university’, 0.14), (‘association’, 0.14), (‘modern’, 0.12), (‘sheffield’, 0.12), (‘british’, 0.11), (‘social’, 0.11), (‘government’, 0.1), (‘engineering’, 0.1), (‘difficult’, 0.09), (‘actual’, 0.09), (‘society’, 0.08), (‘discussion’, 0.08), (‘moment’, 0.08), (‘ability’, 0.08), (‘dialect’, 0.08), (‘typical’, 0.07), (‘touch’, 0.07), (‘thing’, 0.07), (‘personnel’, 0.07), (‘chemical’, 0.07), (‘culture’, 0.07), (‘project’, 0.07), (‘willingness’, 0.06), (‘legal’, 0.06), (‘style’, 0.06), (‘meaning’, 0.06), (‘study’, 0.05), (‘management’, 0.05), (‘independent’, 0.05), (‘education’, 0.05), (‘group’, 0.05), (‘people’, 0.04), (‘millennial’, 0.04), (‘environment’, 0.04), (‘public’, 0.04), (‘faculty’, 0.04), (‘attitude’, 0.04), (‘great’, 0.04), (‘theatre’, 0.03), (‘digress’, 0.03)]

For instance, the word ‘patient’ occurs in the text from the transcript of Chris’s discussion; the number 0.21 is the relative importance of this word associated with the main topic ‘foreign’. Hence, by reading the transcript of Angie’s interview as well ‘foreign’ is relating the need to be patient when being in the company of a foreigner (In Angie’s view someone other than Indonesian). Note that foreign is also associated with dialect, Sheffield, student and western etc. with different strengths in both Chris’s and Angie’s interview.

the relationships. I analysed the three transcripts in this way and the result combined to form a ‘wordnet’ from the interview showing linkages between different topics.

Therefore, identification of tentative themes was done from each transcript and the three transcripts as a whole that form a corpus. Some of the themes such as ‘language’ were identified in the analysis fairly easily as all participants related to the use of English as a difficult transition to some extent. At this stage, it was important to re-read the transcripts and identify the area of text where these are discussed to gain the context of the theme. Often linked words or phrases can be obtained in context either in the same sentence or the same transcribed paragraph. The set of initial themes with which words were associated were ‘language’, ‘teaching method’, ‘degree level’, ‘personal background’, and ‘social associations’ or ‘groups’. As an example, I saw the teaching method to be different between the university and the schools attended by the participants. This also is a definite transition from one system of education to another system of education. These themes were added to and compared manually with the transcripts and word clouds of the other participants to allow the generation of a network of words that showed some association and showed relevant themes across all three participants.

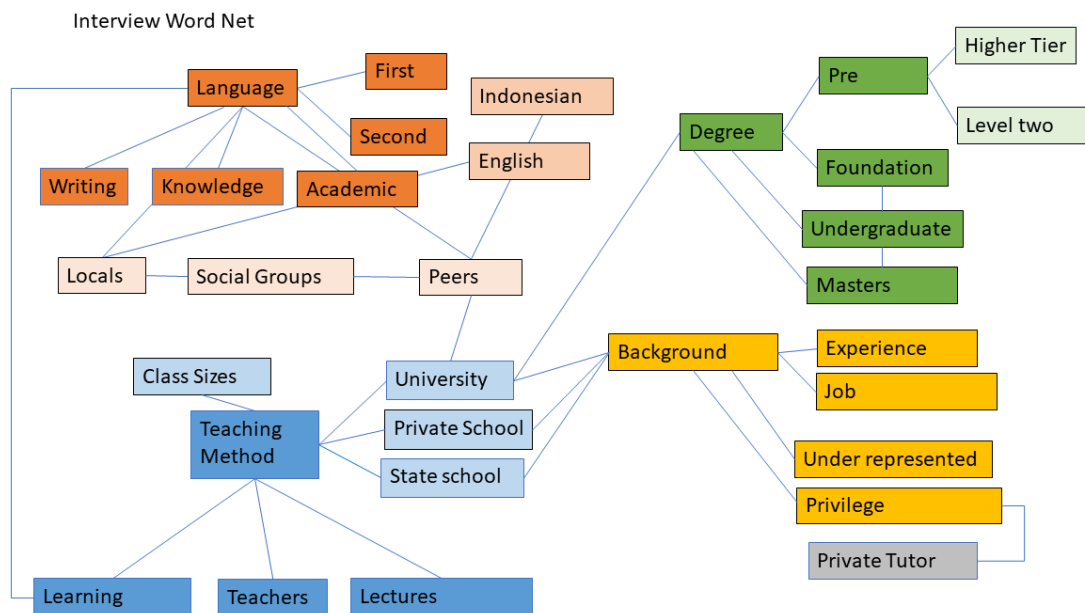


Figure 4.2 The interview 'wordnet'

In this context, the word ‘foreign’ is a direct quote, as Chris states:

'I met friends with anyone, especially like Indonesian. I think like I made more Indonesian friends in the UK rather than like foreigners.'

It can also act as a synonym to describe the wish to study in a foreign country.

To quote Angie:

'I was dreaming of studying abroad by scholarship since I was a child.'

The participant read chemistry and was, therefore, wishing to extend their exposure to the British university system. Second, they identified the differences and similarities of the environments, the society inside and outside the two different systems of UK and Indonesia. This particular participant has had the experience of being a student in both systems but has also worked as a lecturer in the Indonesian system, so the responses were an illustration of the two systems throughout the participant's career progression.

The wordnet, as generated from the three participants, outlined the following cluster (orange) of language use in contexts of academic reading, writing and speaking with peer groups and social groups (locals and lecturers); second, the various teaching methods (dark blue) that the participants have been exposed to in both the home and host education systems; third, the participants' background (yellow) in their pre-university journey seemed to have a significant effect on how they viewed the experience; finally, the effect of the formal transitions (green) that the participants experienced were noticeable as stages in their experience of attending university in the UK.

The clustering and colour coding is deliberate, the paler colours illustrate linkage to the major topics of language, teaching, background (state school, private school and reputation of school) and type of degree and where studied (Indonesia and the UK).

4.2.6 Ethical considerations

Key to this research was the voluntary engagement of the participants who were free to choose to take part with no insistence. All participants could withdraw from the process at any point, without giving a reason.

The participants were told that there would be no negative consequences or actions taken if they did not want to take part. I thanked the participants for responding and taking time to arrange an interview and if they chose to add any further comments or points of correction

after the interview.

Informed consent was obtained from each of the participants. I provided all participants with a document describing what the study was about, the risks and benefits of undertaking the interview discussion and contact information of the supervisor, and the ethical approval number of the university. The relevant outline of the study, the consent form and the basis for the interview discussion are placed in the Appendix A.

Anonymity was ensured by giving each participant a pseudonym unrelated to their actual names. I removed all demographic information from the transcripts. Also, any information regarding the year of study, place of residence, was not asked.

Anonymity and confidentiality went together since I know who the participants were, and I removed all identifying information from the transcripts as described above and any identifying comments and data in the analysis of the transcripts and subsequent reporting of sections in the data analysis part of this dissertation.

Sources of possible harm have been based on four areas. In order to avoid psychological harm, no sensitive questions were asked, and I gave the participants outline topics to talk about in the interviews. They could miss any of the topics out of their conversation and add any comments, pointers, or clarifications. Since I only knew the participants directly and readers only know the pseudonym of the participants, their responses to initial expressions of interest, participation and analysis, and social harm and public knowledge of participation are minimal.

The two other areas of physical harm and legal harm can be dealt with by examining the documents presented in the Appendix A. The study procedures were such that physical harm was at a minimum and the information provided and dealt with legal harm to the anonymity process and the ethical process followed.

5 Data collection and analysis

I analysed the interviews as described in the method. From the transcripts, a ‘wordnet’ was developed, as shown in Figure 4.2. I can see that there are associations between different words and together form a set of themes that are identified in Table 5.1.

Table 5.1 Themes identified

Pedagogy	Teaching, Learning, Course and assessment regime
Language	Ability, Linguistic, Criticality, Construction, Mother tongue, Academic
Institutions	Staff, Structure, Buildings and Location
Expectations	Before, During, After Views
Dispositions	Behaviours, Reactions, Actions, Skill sets, Capitals
Capitals	Symbolic, Cultural, Social, Academic, Economic, Social, Institutional, Individual

Table 5.1 displays the chosen themes. These were obtained by examining the transcripts for major areas of discussion by the participants. Secondly, the inclusion of similar words and repeated use of words in the transcriptions alongside where they were used and in what context they appear. There are possible overlaps; for instance, the disposition and capital’s theme are suggested as overlapping. The section presented below explains the reason for assuming this proposition. Similarly, the Institutions theme could have included support of students, curricula and teaching, besides the sub-themes identified above. However, the distinction between the pedagogy the respondents were exposed to before attending university in the UK is an important theme in the interviews. Also, the structure of schooling and the buildings themselves in Indonesia form an important influence on the respondents and, therefore, deserve to be included under a separate Institutions theme.

5.1 Qualitative analysis of interview data

I split this part of the chapter into sections that deal with and discuss the suggested themes from Table 5.1. I examine them in an order that allows for examples to be given.

Each of the chosen themes has the following structure. A set of chosen theories which will be used to analyse the interview data under each theme. Examples from the interviews as described. Each section has a brief outline of the theoretical lens applied to the analysis. This

is then followed by examples from the texts that display the properties identified using the theoretical lens.

Pedagogy theme

Pedagogy is identified by Bourdieu and plays a central role in the analytical lens applied. To Bourdieu, pedagogy comprises three sub-areas or sections, pedagogic action, authority and work which are a set of relationships and a type of aide memoire by which all concepts are explained in *Reproduction and Education*. These are explored in the first section of the book (Bourdieu & Passeron, *Reproduction in Education, Society and Culture*, 1990)

Teaching and its legitimacy can be explained or identified with a social definition of what is applicable to teaching in the given social and cultural context in which it is done. Secondly, it is also embedded in the social and cultural nature of its existence (The nature of the topic(s) explored). Also, the agent (teacher) is accepted as being legitimate as a proponent of pedagogy by the same tradition or culture that is socially and culturally the 'norm'. (Bourdieu & Passeron, *Reproduction in Education, Society and Culture*, 1990, p. 17) This process is also embedded in institutions by routines and orthodoxy that exist or are accepted in institutional conditions in which the agent(s) exist and practise (Bourdieu & Passeron, 1990, p. 57). The transformative properties of the academic culture are an expectation of promoting the status quo of the system by the reinforcement of the differences between the different classes (social, hierarchical, status, positional (Bourdieu & Passeron, 1990, p. 99). However, the accepted culture is the one that is legitimised by the dominant class as being useful or established as the pedagogy for transmission (Bourdieu & Passeron, *Reproduction in Education, Society and Culture*, 1990, p. 138).

Ross outlines pedagogy and the difference between university and school as follows.

'...the way a lecturer gave us space for the student to learn by themselves on the giving guidance or guidance or topic, and then you can start by yourself' contrasting this explicitly with the teaching encountered when a student was in the Indonesian school system.

'It's a bit shocked me, because in an Indonesian school, I used to be fed and spoon-fed facts, the knowledge and guidance all the time, and everything depend on the teacher, everything depends on what the teacher guiding us. So, we don't really get a chance to actually have the initiative to develop the knowledge or explore knowledge, we really depend on the teacher.'

Ross contrasts the two systems nicely, comparing teacher-centred learning and the more independent type of learning prevalent in UK universities. The quote also illustrated the expectation and experiential change between the system experienced in the home country and that in the UK. There is a distinct separation between the pedagogy experiences in school and those in the university. It seems from the statement that the school pedagogy was a foundational experience for what to expect in education and, therefore, important to Ross.

This is emphasised later in the discussion when Ross states that, *'the teaching methods in Indonesia is preaching methods, which is that the teacher feeds the knowledge to the student and not giving a space to the student to discuss and debate or confine the students fund of knowledge, because I believe every individual has a different fund of knowledge.'*

The participant Chris went to a different type of school. Rather than a state school like that which Ross attended, Chris's school was a private military academy. However, similar exposure to teacher-centred pedagogy was illustrated by the following quote.

'Yeah. Well, in primary school and dealing in secondary school that are mostly like, uh, like, like, like the teachers, I can say it's more like teacher-centred learning [referring to the Military Academy]. So, like the teacher. Gave like the material and then like we have to listen, and we have to agree with what the teacher said. Um, uh, what I remember, I remember when I did my, uh, secondary school'

Angie had a slightly different reply when asked about how they were taught at school and emphasised the difference in the type of subjects studied at senior high school.

'So, um, mostly information coming from the, like the teachers then, uh, we will have some group projects in the laboratory because I was a science student anyway, so yeah.'

It is noticeable that the participant contrasted the discursive process and space given to allow the student to learn at university with their experience at school. As an example, the following is a quote from Ross:

'Whereas learning at universities in the UK provides opportunities for students to study independently, providing space for students to express their knowledge, and explore and discuss new knowledge with peers, group and lecturers...'

Bourdieu and Passeron (1990) state that teaching and its legitimacy can be explained with a social definition of what is appropriate to teach in the social and cultural context in

which it is taught. Second, the characteristics of pedagogy are also embedded in the social and cultural nature of its practice, the way subjects are taught and the interface between student and teacher. Also, the agent (teacher) is accepted as being legitimate as a proponent of pedagogy by the same tradition or culture that is socially and culturally the ‘norm’ (Bourdieu & Passeron, 1990, p. 17).

In the interviews, the participants all mentioned the differences between the styles of teaching that they had experienced in Indonesia and the styles of teaching they were met with in the UK. It was not just the difference between the style of teaching experienced at school and that met within university teaching. It was a deeper difference. Indeed, one participant, Chris, had the experience of being an undergraduate in Indonesia. Chris reports the following experience of university teaching in the UK and Indonesia.

In the UK, you are expected to evaluate or you’re expected to think using your higher order thinking to understand that you have to think critically about like an issue you have, to maybe if you have like a critique of past theories, you may, uh, as long as you have the evidence, but in Indonesia, you are expected to remember everything. You have to learn every theory and then repeat it.’

The differences, in terms of pedagogy experienced, therefore, had a significant effect on the participants’ experience when first coming to a university in the UK, even when taking a higher degree as Chris did when attending university for a master’s degree.

Language theme

In discussing the use of language, Bourdieu identifies that language use has only partly been the reason for dominant structuralising (the way the dominant set of agents or people enforce or use language both spoken and written as a way of distinction between groups within an institution and outside), because of the diverse makeup of universities both in terms of students and staff (Bourdieu & Passeron, 1990). The very nature of separate regional dialects, classes and foreign-language speakers amongst groups in the social world and education are themselves rationalised so that the different speech and expressions of usage can differ from those that are normalised within a context. i.e., the use of academic English in contrast to everyday English. Here, it can be noted that individual, regional or class-related usage of a language is deeply embedded in an individual’s habitus. Similarly,

those from differing cultural backgrounds have a variability of patterns within their speech and written work.

The further development of these ideas in Bourdieu's (1991) *Language and Symbolic Power* illustrates an individual's use and application of language and linguistics. The linguistic ability of individuals will essentially vary according to what and where the individual inhabits in a social context; the initial 'class' of the individual and how they have experienced their development so far. This means, according to Bourdieu, that the 'market' induces a common 'legitimate' product for a particular way of speaking and using language that has a relationship that is practical, common and makes sense within the context that it is used in.

The distinction between contexts is also present in the individual's background and their particular linguistic influences. Bourdieu uses the differences in the French language between what he calls the Parisian elite and its use by individuals from the French provinces on the one hand and separate classes and professions on the other.

Language use in the university courses was an important part of the integration and experience of attending a university course for participants. Ross highlighted the challenges of having to use a second language (here English). When at university in the UK.

'...writing in the second language is a challenge. For me, not to mention, we [were] never taught in Indonesia in school, I never taught how to write a story in Bahasa, and even in my language, Bahasa Indonesia.

Hence, writing academic English or academic writing in class, Indonesia, we never actually train or develop that skill in Indonesia, an Indonesian school. So, when it comes to the English university, I feel difficult to write academic to write, in academic and in second language.'

Here there is a suggestion that it is not just a switch from the first to the second language that causes the difficulty, but also the difference in the expressions and language used in university when this contrasted to the type of language (English) learnt before attending university. The following quote illustrates this difficulty.

'So, I only have a chance to speak English if I actually met the English speaker in Indonesia, and even [then], they use the very basic English. So, when I saw when I came to the University, the lecturer using academic English and jargon and perhaps they come from

middle class as well, which is the way they are talking and the way they choose the or select the word or language it will be differ[ent from] the language that I came across in Indonesia, talking to the foreigner in Indonesia. So, when the first time I enter the lecture in England, I, I struggled to actually understand them.'

Here Ross is talking about the different styles of language and the ability to switch between the different modes of expression in terms of how and what is used inside a university, compared with what they had met with before. I also made the comparison with what Ross met before coming to England, in particular how they communicated with English speakers in Indonesia. There is also an interesting comment about the 'class' of the speaker, the lecturers being assumed to be from the 'middle-class', therefore using a different type of English.

Ross uses a section of the discussion to explore the change in the capitals, skill sets and interactions that they experienced after they studied in the UK. Using English in different situations in their university course presented them with an opportunity to develop a set of skills that they had not met with in their earlier education. Also, the act of talking in and debating with peer groups provides an expansion of experience and a building of educational capital, and information and knowledge accrual. As Ross states:

'Yes, it stands in terms of developing initiatives to explore new knowledge or work or discussion with the team. Yes, it changed [we] all learn to give presentation, as well as interacting and debating opinions with lecturers without any barriers [in place]. Because in Indonesia, teachers are the givers of knowledge. And students are the recipient of knowledge. So, students are not given the opportunity to debate in, in, in a school in Indonesia. So, when I come to when I came to university, where I can actually quantify or debat[e] my opinion about lecturers, and my peer groups, with no barrier, yes, of course, I feel that that's the difference.'

Difficulty with academic English and needing time for change is not just expressed by one participant. Chris highlighted the considerable gap between conversational and academic English.

'... [I] was a bit struggling especially in academic writing and yeah I think..., [the] biggest challenge in the UK is like the academic right thing because I know that I felt like conversational English and like academic English is like two different things...

...[I] learned something new, and I learned about academic English. I remember that in Java... casual English and this is all like academic English...

Angie also found that a period of change was required, especially when using English socially.

'It still causes problems, you can hint, and you understand me because you're different [referring to the interviewer] to the local people here. [...]. People are very friendly. I would say no, it's not that it's actually understanding what they're saying. But then the words uh thankfully it wasn't that difficult...'

Despite having learnt both conversational English and formal writing in English in Indonesia, they found it difficult to adjust and be able to express themselves. Angie interestingly spelt out the initial exposure to the local society and the peer group.

'Yeah, it's quite difficult for, some of the people who are on the course, as I mentioned earlier, some who [are] around, that prepared for adequately, you know, because everywhere in the world is actually different [it's] why you're quieter and patiently listening [in class]'

The respondent Angie here talks about being quiet initially on the course and finding it difficult to interact with people outside the university. They expand on this and talk about the different meanings in the interactions, as well as trying to integrate by understanding differences.

'...maybe, maybe why I'm pointing that [what] we need to, uh, highlight here is the willingness, the personal willingness to, to be not shy, to be speaking openly, to be honest to the local society, it happens that we don't get these. [What] we've done. [is we] get the culture while we don't understand the, the, the meaning, the actual meaning, maybe, maybe that's the best.'

Angie distinguishes between different use of language in different subjects because of the differences between science-based subjects and other subjects.

'Well, the difference in science and this is the... this is part of the social sciences say, it's extremely new to me because you can't test anything, and you can't prove it scientifically. It still causes problems, you can hint, and you understand me because people are different to the local people here.'

This was a response to a discussion about group projects at school and exposure to group working and to the cohort of students at university, both in the UK and in Indonesia. The Indonesian university has a lower proportion of non-Indonesians in university than one would expect in the UK.

Using language coupled with a particular pattern of behaviour, such as being uncertain to ask questions and criticise findings, is illustrated by the responses of the participants. They stress the importance of possessing accepted behaviours or attitudes to attain a sort of professional status of the individual and how they can manipulate the language of that profession to express their mastery, since one participant is a senior university lecturer in Indonesia, and one is undertaking a PhD (Bourdieu & Passeron, 1990, p. 129).

This is particularly relevant in the possession of linguistic ability, and the possession of the ability to construct, decipher and analyse complex structural arguments in the language of teaching and learning. Bourdieu and Passeron (1990, p. 77) use the term ‘linguistic capital’ to explain the obtaining of competence by individuals, within the society and education in particular, despite the social and cultural origins of the recipients.

The participants all mentioned some difficulty in adopting and adapting the English that they had learned either in school or university before coming to the UK. The ability to express, manipulate and articulate ideas in a second or third language took some time to develop in all three participants.

Institutional theme

I separated the institutional theme from the pedagogy theme to distinguish between the exposure to the systems and structures of an institution.

Bourdieu offers a discussion of the social role of educational institutions in the maintenance of literary and social conservation by instilling the expected reproduction of the necessary skills for achievement within the sector as well as outside the sector (academic symbolic capital).

This is said to form a dominant legitimacy of the authorised way of doing, saying and possessing what the academic institution should perform and transmit. Of necessity, the agents within this institution are both parts of the culture and enforce or reiterate the culture so as to reproduce the necessary conditions by which both the institution and academic

behaviour maintain their dominance see Section 2 (Bourdieu & Passeron, *Reproduction in Education, Society and Culture*, 1990). They use delegation of learning to a pedagogic agent or agency that inculcates culture required to perform expected tasks (as it were, within the institutional function) so that the reproduction of cultural norms takes place for the exchange of symbolic goods which it produces and the specialists that enact it (Bourdieu & Passeron, 1990, pp. 57-59).

How the individual teachers and lecturers teach the subject. Chris talks about the history of their schooling and how this influences the attitude and the interaction with institutions in Indonesia.

'...from my elementary school and the like, the senior high school I was in, in Jakarta. So yeah. And then for [the] teacher's attitude. Well, because for my primary school, because it's like a military [school], so they're quite strict, I can say, quite vague in elementary school, but for like, when I was like, in the junior high school and senior high school, I think, like, it's quite relaxed, like, yeah, it's, it's a public school and in Jakarta, like the public school that I went [to] is like, one, one of the most favourite public school in Jakarta.'

Chris has a significant amount to say on the socio-economic status of students that come to study in the UK from various parts of the world. They perceive universities in England to be more universally multi-ethnic, multi-cultural than those in Indonesia.

'What I'm telling you today is from my perspective, and from my experience, which may fit where other foreign students are. It depends on the position of the socio-economic status background. So, I came to the University in England because not because I have money but because it depends... I have an opportunity while other foreign students... and maybe they'll be able to come to the UK because of they have they have money to pay the fee okay.'

The school experience was different for Ross as their period of schooling was some time ago in the 1980s and 1990s.

'[There is] basic level of a state school in Indonesia different [from] the state school in England... state school in Indonesia means that you pay less...' Here they are referring to the quality of school within even the state sector.'

This is about the variability of state school provision in Indonesia and the availability of good schools. To attend a ‘good’ school, not only does it have to be paid for, but there is a premium to be paid for the better ones on offer.

This experience also links to the theme of institutions in Indonesia and the UK. All three respondents had been to either a state school or a military school before attending university. All of them had undertaken their first degree and had qualified at master’s level, and two had also obtained a PhD.

The transitioning between educational institutions, school, university degree, higher degree, was described by Angie as follows:

‘...In terms of my background of education prior to attending the university in the UK uh I completed my schooling ... my public university uh lectures aptitude uh the experience was an expectation on finding university in the UK uh my idea and that was my expectations before attending the university in the UK and uh thinking about the system in the UK so Sheffield university both the lectures and [they] also support the students that have difficulty adjusting’

Here they are examining the transition between public universities in Indonesia and one in the UK coupled with the attitude of the faculty staff and the behaviour of students, the differences in institution, staff and students compared to how they viewed these institutions before attending the UK institutions in particular.

All three participants expected the attendance at university to be positive. However, they all reported that a period of change was needed because of the different approaches in Indonesia and those that they experienced in the UK. There also seems to be a change within the Indonesian education system to prepare students for studying overseas, for example, in the UK. Thus, at the end of the statement, Angie distinguishes between those current (newer) students studying in the UK and those that have since exited the system. They allude to various initiatives in teaching and learning that are applied to Indonesian education during their time in the UK before going home (World Bank, 2018).

Angie states, this explicitly refers to the high school and university sector in Indonesia.

‘Well, I think that their support is getting better, better, and better day by day. More than when I left for UK in 2012 until now their support is just huge. So, they are progressing.’

In 1988, Bourdieu discussed the concept of educational and symbolic capital in a higher educational setting in *Homo Academicus*, specifically in ‘A book for burning’. This is Bourdieu as an explainer of the French education system as an analysis of the structure of Higher Education in France. It is important because it identifies a set of distinctions or characteristics within institutions of higher education in terms of what makes up knowledge. The reputations of faculties and individuals influence the operation internally and externally of the institutions (reputation and prestige, for instance).

Bourdieu identifies different knowledge types and the reputation these types of knowledge have within an institution. He makes much use of a comparison of science in terms of the subjects that have an ethos of discourse (scientific method), research and power as compared with other subjects (Bourdieu, *Homo Academicus*, 1988).

Ross had thought about attending university in the UK before doing so.

‘To be honest, before I started in the UK, I didn’t have any views and/or knowledge about how, how the learning and teaching process in UK universities, because I was always educated in Indonesia. So, my expectation is only I believe that as a student, I have a freedom to speak and express nothing more than that.’

I highlight here the value of being able to express themselves and speak within the UK system. Later, Ross expanded on this by comparison with Indonesian teaching.

‘They’re expecting student to listen to them. Giving the idea, the teacher giving the idea to the student, but it’s not vice versa.’

However, the difference in the UK was quite a surprise. Ross explained this as follows.

‘But I didn’t expect the difference of method of teaching and learning. I didn’t expect that what I [was] only aware [of] is the difference [in] the statement of support to enter the university.’

Chris had a strong expectation that when coming to the UK they would meet people from different countries (‘foreigners’). The internationalisation of the university is at the forefront of their mind when discussing this expectation.

'...like my expectation is, um, because like, I know that I'm going to go to the UK and I know that in the UK is like an international community that, um, people like around the world will come to the UK. So that's why I have this expectation of, uh, I'm going to make friends with like foreigners, like people outside, uh, Indonesia.'

This initial expectation by Angie is associated with getting a ('modern education') in a different culture

'... my idea and expectations were. To get the modern education. So before coming to the UK, I was thinking that it's going to be, uh, independent study, lots of, uh, individual and group projects and also readings.'

'And also, open-mindedness all that Western culture. And, uh, yeah, that was my expectations before attending the university in the UK.'

After attending the university for a while, Angie developed a different understanding regarding the discursive nature of the lectures and group work and the feeling of difference and separation between Indonesia and the UK grew greater.

'Mind [...] thinking about that, the major differences and similarities with home countries, uh, including the lectures coming our electives and tutorials. Actually, the difference is quite different.'

Chris also talked about the presentation of the curricula on offer and how this differed from the Indonesian attitude to the provision of knowledge. In particular, they highlighted the Indonesian way of providing the information explicitly versus the way they offer the knowledge in a university in the UK. This relates to the participant's expectation that the gaining of knowledge in the UK would be primarily by self-study rather than by being 'spoon fed'.

'If you want to deepen your knowledge in this. Uh, that's fine, but if you don't want to that's okay. And I think that that's the difference with like, in Indonesia, in Indonesia, like you expect to know everything, you expect to understand everything.'

5.1.4 Expectations

Later on in the discussion, Chris expands on this theme of expectation within the two systems and how they reacted to universities in the UK and how they adjusted their

expectations accordingly. Chris outlines another major difference between the two systems regarding critical thinking and building argument with evidence.

'...in Indonesia, you're expected to understand like, uh, when you're using like a Bloom's taxonomy of like knowledge, in the UK, you are expected [to think] more about like the argument you need to think critically about like the material, [...] you are expected to like evaluate or like you're expected to like'

This section has explored the linkage between the expectations of the participants and the opportunities they have encountered in the UK. It has considered the association of student expectations and perceived opportunities with the different social origins, social capital and educational capital of students on arrival in the UK, however, the linkage between society and university terms of the lack of social diversification make it apparent that the numbers of 'middle-class' individuals amongst students and teachers (lecturers) are overrepresented in the typical university (Bourdieu & Passeron, 1990, p. 170). While Chris and Angie had difficulty adjusting to university in the UK in terms of language and internal society, Ross had greater difficulty in adjusting to the demands because of their social and economic background.

'I come from [an] underrepresented and disadvantaged family, which is my social and cultural and socioeconomic background is differ[ent from] people from other social status, social-economic status that more advantaged than me. [...] after the school time, students that can afford to pay the additional course provided by the teacher get more attention from the teacher than the children that don't take the additional course from the teacher.'

Its operations over time (Bourdieu & Passeron, 1990, p. 32) accumulate the interaction between university structures and the expectations of the students coupled with the production of artefacts, such as research. I could consider expectations as affecting the interaction of students, staff, and the institution. Bourdieu discusses that the expectations of the students and universities are in themselves embedded in the academic or institutional capacity in terms of academic ability and reputation of the university and of individual actors or agents and the institutional disposition (research or teaching led). These ideas of reputation and academic prowess provide those engaging in education over a significant period (encouraging, maintaining) with the hope or expectation of progression within the system,

having the skill set themselves to play the education game founded on qualification and career expectations (Bourdieu & Passeron, 1990, p. 114).

Disposition and capital themes

I closely tied together the themes of disposition and capitals in the participants' responses. The adoption and adaption of the participants to the academic environment and the different teaching and education styles between the UK and Indonesia explain the changes in academic capital.

The development of skills and learning in the three respondents follows the course of the university degree and individual development in capital and disposition. The essay by Bourdieu (Bourdieu, *The Forms of Capital*, 1986, pp. 241-248) which relates the forms of capital and 'dispositions of the mind and body'. The essay discusses the interplay between the mind and body. How the mind influences the way we talk, walk and interact. In the book *Language and Symbolic Power* (1991), Bourdieu argues that the objective social experience of the individual is made up of actions, structure and intention as well as what Bourdieu calls disposition or habitus where the individual rationalises their interaction within the social experience by both the conscious use of language and their experience or history of social interaction before embedding in the current situation. We see that with the participants of this study.

There is a close relationship between participants' reactions, influences, habitus and behaviour within a context and what they have developed over some time. They are influenced by culture and language ability, which again is the product of experience and development (Bourdieu & Thompson, *Language and Symbolic Power*, 1991).

Obtaining Cultural Capital and Academic Capital could be viewed as identical in the institutional setting where Pedagogic Action, Authority and Work are expressed by the dominant class and have value in the social world and culture around them. Since these symbols of the academic culture (capital) are of value outside. E.g., possession of a particular degree gives ingress into a profession for instance (Bourdieu & Passeron, 1990, p. 75). This is particularly relevant in the possession of linguistic ability, and the possession of the ability to construct, decipher and analyse complex structural arguments in the language of teaching and learning. (Bourdieu & Thompson, 1991, p. 77) use the term "linguistic capital" to explain the obtaining of competence by individuals within the society and education in particular despite the social and cultural origins of the recipients.

Chris mentions the academic culture in the UK and their adaption to it.

'I get to know about like the ... culture and like the academic culture, uh, better now, because I will study for like three, four years.'

The international nature of the cultural environment was an important part of Chris's experience and why they wished to study in the UK.

'I made friends with like my, uh, people, like from America, Korea, uh, Greece, Cyprus, Spain, but also like, I think like I made more friends.'

Similarly, Angie was equally enthusiastic about the experience, in particular, that they could grow and develop an understanding of the university environment and the local environment in the UK. There was a change in expectations and experience alongside cultural and social capital development.

'I have a good time. It was, it was, it was a great four years of my life ... then thinking about the difficulties and challenges of studying the different system, culture and language.'

Angie takes this further and describes interacting with the local culture when referring to the attitudes and behaviour of locals (interestingly, no distinction is made by Angie between university students and the local Sheffield population).

'The personal willingness to, to be not shy, to be speaking openly, to be honest to the local society, it happens that we don't get these[...] [here Angie is referring to the Asian cultural concept of 'Face'] [...] We get the culture while we don't understand the, the, meaning, the actual meaning, maybe, that's the best.'

Ross discussed the socio-economic status or social capital of international students. They highlight the difference between scholarship students and 'private' international students who both pay full fees, but their governments and foundations sponsor some. I repeat the quote here for clarity.

'But what I'm telling you today is from my perspective, and from my experience, ... it depends on the position of the socio-economic status background. So, I came to the University in England not because I have money but because I have an opportunity while other foreign students maybe they'll be able to come to the UK because of they have they have money to pay the fee okay.'

The inequality of experience in Indonesia is perhaps illustrated by the following discussion from Ross.

'don't know because I'm from this attendance background, so I never have a private tutor. So that's why when it comes to one to one, actually make me nervous. Make me nervous when it comes to one to one because I've never had a private tutor before in Indonesia.'

This quotation displays two things; the difference within the body of Indonesian students who take degrees in the UK and the uncertainty that these differences in socioeconomic status cause when attending university.

Doxa and Common Life presents an explanation of Bourdieu's theories concerning capitals. The 'capitals' that the individual has, i.e., what they view as having 'value' within a set of societal interactions could explain partly the 'properties' of the individual.

The participants in this research hinted at the effect of these capitals by mentioning the impact of social background. Chris mentioned the fact, for example, that they attended a private military school, showing the ability to pay for good schooling and the relevant structure the school provided. While, on the other hand, Ross came from an underrepresented background and could not afford an expensive school and private tutors.

I originally discussed social and cultural capitals in Bourdieu (1986) above. Both were examined in the light of the 'market' in goods and services and how they can be used to structure examination and explain the social world. There is a distinct embedding of symbolic capital in the discussion of cultural capital (Bourdieu, *The Forms of Capital*, 1986) Symbolic capital is probably best indicated by the societal divisions within the Indonesian student body, the ability to return home in the holidays, the experience of having been abroad before, and the attendance at expensive schools within the Indonesian system.

This 'market' can be seen in the discussion around attendance at university in the UK by Angie regarding the inclusive nature (students from different ethnicities) of study. Similarly, Chris remarked on friends of other nationalities. However, all three had their capitals expanded in terms of how they approached their university education (academic capital) since all three obtained the degrees that they wanted.

5.2 Participants' transitions

Often these symbolic capitals are supported by beliefs, attitudes and expectations of return developed. Bourdieu (1990) goes further in examining the relationship between personal capital, symbolic capital and its transference in the 'field'. So that transferring socio-cultural capital over time is, or acts like, an economy where the principal exchange mechanisms are understood by all, and they accept the transformation of value from personal to social and back again.

The theoretical concepts of Bourdieu have been used to explore the nature of these transitions about capital, field and habitus (Davey, 2009) (Balmer, Richards, & Varpio, 2015). These papers are set in the UK and USA, respectively, and are important in understanding this association between transition and a suitable theoretical lens of Bourdieu to explore these transitions.

Links between Bourdieu's theoretical framework of habitus, field and cultural capital are used by (Davey, 2009), to examine the transition of students from state school to private sixth form (unfortunately the location of these institutions is not stated in the paper exactly, but they are referred to as near the University of Southampton). The narrative from the participants and the analysis of these individuals' or participants in Davey's (2009) narratives evidenced effects of behaviour, attitude, beliefs and actions despite these being interior reflections on individuals' demeanour and underlying psychology. The responses to transition reflect moving between situations. So that the reflections should identify how relationships with other individuals, groups or institutions alter from the home environment to the host environment, especially if this transitional experience is from one country to another.

There is a similar dissonance experienced by students that move from university study into the professional workplace, for example, in the world of medicine. (Balmer, Richards, & Varpio, 2015) examine how medical students transfer between one phase and another in medical school by consideration of the medical school curriculum and influences the skills and aptitudes required to be considered 'becoming a doctor'. They do this by introducing theoretical concepts from Bourdieu. However, the in-depth explanation of how 'field (social structures), capital (resources), and habitus (disposition)' should be identified requires further examination of the experiences of Indonesian students; how phased transitions and reactions are analysed by the framework of capital, field and habitus to examine similar 'dispositions'

in Indonesian students and how this relates to the transition and characteristics of Indonesian Students.

There is evidence from the participant interviews which enables us to examine the transitional experience of the three students Chris, Ross and Angie as they progress through the educational system. Here, the analysis is based on Gale and Parker's (2014) three transition stages T1, T2 and T3 which act as a 'framework' for the discussion of the participant's experience below.

T1 (Induction)

Although not accepting the idea of a fixed point in time, the essence of T1 is one of a 'linear path' through what the student encounters when they enter university. Hence the concentration of research trying to understand the nature of what happens to students in earlier stages of the university experience (Ashton-Hay, Wignell, & Evans, 2016; Bell, 2016), there is a marked concentration on this 'critical time' rather than what experiences students have had before attending university. Therefore, the discussion with the participants asked about their experiences before attending university in the UK. All three respondents mentioned that their schooling before university did not prepare them for their university experience in the UK. The Indonesian system has Senior High School as the main level of pre-university education, and similar to the UK A-Levels system the individual can specialise in a particular stream; Ross in humanities/social science, Angie in science for instance.

The complexity and difficulties students experience in their first year lie in the idea of induction and the motivation/commitment of students, learning, interaction with staff, and extra-curricular activities. The universities attempt to support students via course advice and student decision-making, orientation or core practices of a curriculum (assessment and pedagogy) (Gale & Parker, 2014, p. 741).

Chris had some problems in understanding the grading system, but eventually understood it.

'One of the major differences is the grading system, I guess. Uh, in Indonesia we have like using a minus B plus B, but in UK, um, I had like distinction, merit and pass.'

Chris also mentioned the importance of making friends and integrating with other students.

'At first I wanted to be friends like with foreigners compared to like Indonesian people. But I see that. Um, but I made friends with like my, uh, people, like from America, Korea, uh, Greece, Cyprus, uh, Spain.'

Bell (2016), identifies that membership of groups is a fundamental part of the induction stage, that students want to possess similar socio-cultural and academic attitudes to other members of the group. This is coupled with many students maturing from teenagers/pupils into adults, which is part of the same adjustment process, but at a personal level, an individual's reactions can affect this to it.

T2 (Development)

This phase focuses on student identity, i.e., the student develops their identity into what is required of a university student. They transform or develop from one life stage to another and begin the process of preparation for entering a profession or job. Again, the assumption is that this process is linear, but the psychological change and development happen in stages. These stages are related to the time and synchronisation of an individual's development within the set of identified stages along pathways. There might be year stages in courses, we can regard these as trajectories along with the series of stages, which 'occur linearly and are non-reversible' (Gale & Parker, 2014, p. 738). Here, the trajectory is individual, but the pathway is social and related to the in situ social system in the institution. Two of the respondents have jobs already, and one is still seeking employment. Ross says:

'I contacted career service, but the current services are only offered [ing] a job opportunity [...] we have to [be] proactive to apply and send the CV and [it] depends on the employer whether or not they decide to accept the graduate and I've been applying for jobs and never get answer right.'

In sum, the differences between accounts of students' experiences of T1 and T2 can be highlighted through an examination of beliefs about learning and knowing. They expressed learning as course and subject knowledge, and knowing is the confidence that the student can attempt to apply knowledge in a particular way. This can be embedded in the way things are done within a particular university, which can counteract the formation of separate student identities based on differences in student backgrounds, including the differences in ethnicity, gender, and representation of different socio-cultural groups (Gale & Parker, 2014,

p. 744). Ross makes an interesting statement and identifies the growth of knowledge they experienced.

‘[...] than the way a lecturer gave us space for the student to learn by themselves on the giving guidance or guidance or topic, and then you can start by yourself.

‘It’s a bit shocked me, because in Indonesian school the knowledge and guidance all the time, and everything depends on the teacher.

‘To be honest, before I started in the UK, I didn’t have any views and/or knowledge about how the learning and teaching process in UK universities, because I was always educated in Indonesia. So, my expectation is only I believe that as a student, I have a freedom to speak and express nothing more than that.’

A comparison of students’ transition into HE to entering an alien environment is made by Leese (2010) and argues that it is different for each student depending on their social class (Leese, 2010, pp. 241-243). Leese also reports that this transition period provides both social and academic skill sets so that some form of ‘cohesion’ is obtained; ‘the individual fit in’. This is seen to be easier if the student’s cultural capital is like the expected norm. However, what the paper sees as the ‘new student’ (who spends less time on campus, has a non-traditional background) (Leese, 2010, pp. 240-241) has or may have difficulty since they cannot draw on previously obtained social networks, the socio-cultural, linguistic and economic capital. These differences increase the ‘new student’s’ sense of dissonance with the dominant or normative discourse at university. They accepted the normative discourse as encouragement of independent learning alongside limited interaction with staff.

Angie stated that they identified with experiencing this kind of transition of a new student moving between different stages in their educational journey, specifically between school and universities and level of study.

‘Is it the difference between what you did at school and what you did at university? Well, I experienced it in interesting[ly] in both (degrees).’

T3 (Becoming)

The essence of this transition typology is that HE needs to be more flexible in how it accommodates students from diverse backgrounds so that teaching, curriculum and

institutions can value 'students' cultural capital', i.e., knowledge systems and policies become more flexible to the needs and experiences of international students.

However, this reconfiguration of the student's dispositions has been caused by the influence of life events and the fluidity of occupational and social mobility, the meeting between other students in the same cohort from differing backgrounds. Exposure to the public realm outside the university and also within it (staff, administration) illustrates this. The challenges from this are related to the interdependence of public and private issues which do not relate to a particular time of crisis, a linear progression and something which is experienced and normalised by all students over their time in the university (Gale & Parker, 2014, p. 746).

The participants embed themselves in the student disposition and become what they expected of a university student in two ways. First, is the attainment of 'legitimate forms of knowledge in the capital, particularly academic capital' (Bourdieu & Passeron, *Reproduction in Education, Society and Culture*, 1990); second is 'transitions as a marker of social distinction' (Bourdieu, *Distinction: A Social Critique of the Judgement of Taste*, 1984)

These processes regarding acceptance and adaption to the 'system' are also discussed in Balmer et al. (2015). Different capital morphs from initial exposure to the system. Balmer et al. use Bourdieu's work as a way of analysing the experiences of students in medical school who experience a transition from one stage to another. The theoretical concepts used are 'field (social structures), capital (resources), and habitus (dispositions)'. They identified a consistent reliance among the students taking part in the study on habitus, dispositions, initiatives and flexibility to cope with variation in field and capital on the gaining of skill and collective knowledge or understanding of what is valuable.

Chris stated that this developed their academic ability and initiative during their university course, hence they gained additional academic and cultural capital.

'I need to dig down to my curiosity. If I want to know something, you have to explore it. Like you have to. You have to have this curiosity to explore about something.'

Similarly, Ross commented on the opportunities to develop and use new skills as they were learned.

‘Yes, it stands to develop initiatives to explore new knowledge or work or discussion with the team. Yes, it changed, [we] all learn to give presentation, as well as interacting and debating opinions with lecturers without any barriers in place.’

Hence, the agency that students possessed was a subconscious achievement of characteristics that enabled their ‘navigation’ through the transition phases. (Balmer, Richards, & Varpio, 2015) concentrate on ‘what counts’ or what they held to be of value by these subconscious attitudes to prosper and succeed in this system, hence the interest in students’ perceptions since the authors thought these to be real and that these had consequences for the student’s success. Different capital varies from an initial starting point through to the graduation of the individual, but the dispositions that the students rely on to gain capital are consistent throughout (Balmer, Richards, & Varpio, 2015).

O’Donnell et al. (2016) use the idea that transition comprises ‘identity, development and change’ and is a process involving the interaction between student and institution and staff over time. A successful transition indicates a shift by both institution, staff, and student. The theories that could explain this are socio-cultural, sociological and psychological and provide suitable frameworks by which we can understand transitions. O’Donnell et al. (2016) attempt to define ‘transition’ and identify a set of typologies and explanations of different researchers’ views of what constitutes a definition of ‘transition’. O’Donnell et al. (2016, pp. 3,5,7,8) discuss how the transition can be characterised against the implied backdrop of the transition process in terms of time limitations, process and psychological, sociological and cultural implications for the students throughout their time in university.

Lastly, the participants illustrate the development of ‘Agency’. Bourdieu’s field theory is used extensively by (Annala, Mäkinen, Lindén, & Henriksson, 2020) and a concept of what students’ academic agency looks like was influenced by the concepts of field, habitus and capital. These concepts are used to analyse the substantial change of a working environment (field) for agents that are active or inhabit the field (academic work). Thirdly, narrative analysis is used to examine the lived experiences which create habitus and the internalisation of social structures, new forms of capital for the (institution and agents) within the social structure.

Agency success and educational capital are identified by Annala et al. (2020). They analyse the interaction of individual agents within a setting (field); the strategic or value-laden activities which are valued within a society (field) need to be distinguished and

examined. I link success to identity change within individuals (academics, in the paper's case) as a reaction to the process. The opposite is also examined and identified as resistance or loss, a reaction to movements, changes, and alteration of power dynamics within the system (field). To do this, the concepts of field, capital and habitus are used as a basis for explanation and examination of the process that individuals are going through. As they alter or influence the agent's 'agency', the elements and alteration as the process of transition unfolds.

An interesting examination of good teaching via debates and negotiation of what it constitutes is set against personal values and the formation of individual identities of agents in Annala et al. (2020). Bearing in mind that there is little or no option but the engagement of individuals within this process, either by instruction or normative behaviour of individuals. Compared with students undertaking the study of a subject within a particular curriculum, their engagement within the rules of that study, the subject, and how they interact with others and the subject.

Agency is explained in Annala et al. (2020) as structure in relationships within field theory. The relations are important within habitus and its use at micro (individual) and macro (group) levels. This gives the user that negotiation between individuals and groups of agents and determines how the macro and micro-systems operate and the actions they perform. The environment in which the agents exist can, therefore, constrain or empower these actions. This in turn allows the notion that habitus can either contain practices or illustrate lack of control by agents so that the original position, as mentioned (status quo), is a matter of preference by the agents. Alternatively, the process is moved or changed about within the environment.

6.0 Conclusion

The structure of the conclusion is as follows: the key findings are stated briefly. This is followed by suggestions of further research. This is then followed by potential recommendations in the form of student support. The final section is a discussion on why each of these sections are suggested from the data analysis and literature.

6.1 Key Findings

The transitions from school to university or from the prior establishment to the UK university system were a key influence on the participants. The use of assignments and self-directed learning was also a topic which influenced the participants' initial transitions. These first two areas are adjacent to the theme of teaching methods as identified earlier. In other words the pedagogy they were exposed to prior to entry in the university and that they were exposed to while in the university. Other relevant considerations or derived issues are the level and type of study which provided different backgrounds for the participants and also led to the degree-level study. The links to the background of the participants in terms of experience, job and privilege described or articulated the school attended prior to university along with exposure to the types of pedagogy within the schools may have some influence.

The second major finding revolves around language and its use in attending academic university courses. This is in contrast to what the participants are exposed to prior to attending university in the UK. In contrast to what they were exposed to prior to university and outside the university as well as their wider group. They were embedded in the course peer group and within that smaller subset of students made up of fellow attendees and others.

These two above are also supported by how the institutions interacted with the participants. The expectations that the participants had prior to attending university. The disposition of the participants and hence their habitus also had an influence on how the participants expressed their views. These identified themes illustrated the transition typologies of T1 and T2 with hints that the final typology of T3 was elusive.

6.2 Further research

There needs to be a deeper understanding of what participants wished for prior to attending a university in the UK. Therefore, a suggested investigation of what constitutes 'success' or 'becoming' is needed to evaluate the T3 transition. Even in terms of dropping out or failing the process. Success could also be seen as survivor status. The distinction between

Becoming, Success and Survival therefore needs to be addressed, and do these labels demonstrate the characteristics of a third transition stage?

Secondly, a wider set of participants through the system is suggested to examine the cycle from initial wish to completion, successful or otherwise and has the experience altered the participant in some form.

Research should therefore revolve around how 'agency' and 'success' can be evaluated in determining what the transition T3 means, and what its characteristics are. Since there are various definitions and suggestions in the literature such as Bourdieu's concept of the 'survivor' and 'belonging' as well as 'agency'.

6.3 Support systems

The practice of the university in the provision of suitable induction processes whereby entrants are sufficiently exposed in the initial induction phase or T1 to the academic use of English. This is followed by the use of structure and process of the teaching methods by example to aid the development phase or T2.

The support systems in attending university are important beyond the induction and development transitions T1 and T2 respectively for Indonesian students and students as a whole. The final transition is difficult in that it is fixed not in the university itself but outside in terms such as employability, job markets and student phases.

One clear theme developed in all three participants was one of language and how this alters from school to university. All participants in this study had English as their second or third language. This seemed critical in the induction phase or T1 as well as the participants being articulate in English in the T2 development phase.

Although a mechanism for attending extra English help is provided. The participants had difficulty in distinguishing academic use of English, the assessment mechanisms and how the dialogue between the lectures and participants was mediated especially in the initial phase of the participants. Almost a T0, a prior exposure to the courses in full in the use of English as a communication mechanism for academic pursuits.

6.4 Discussion

The initial framework for this piece of research revolved around my experience of teaching Asian and Middle Eastern students in various settings within the UK and their home countries. My main influence was the three years I spent in Indonesia lecturing at universities there. I found that there were similarities between students in the UK and Indonesia, but there were significant differences as well. These differences revolved around students that came to the UK and their experiences of university education. From this very tentative observation about why these Indonesian students differed from home (UK) students, I developed a question about the transition from Indonesia to the UK and how these students experienced that transition.

Second, this involved a considerable amount of background research into various comparison studies mainly about Chinese students (Turner, 2006; Gu Q. , 2009; Henze & Zhu, 2012; Webb, Klasto, & Liu, 2019) but not only. I considered the experiences of various international students in various settings across the world, as well as historical research into cultural personality traits.

This was followed by working out how I could best obtain information and data that would allow me a framework in which to operate. This led to the decision to focus on the concept of transition and views of transition, and a set of theoretical tools that I could use to analyse the data I obtained from unstructured interviews. I chose the form of an unstructured interview as a vehicle that would allow me to get the views of a set of participants, which could then be analysed against a suitable framework.

The suitable framework suggested itself by reading the work of Bourdieu and trying to link the interviews or set the interviews within the work of Bourdieu. Bourdieu gave me a set of theories that could be linked to themes in the interviews. The themes identified in the unstructured interviews (set out in the data analysis chapter) can be compared with the work of Bourdieu and the various academic articles researching the concept of transitions. Therefore, the individual-identified themes of pedagogy, expectations, dispositions, language and institutions are compared with the writings of Bourdieu. I followed this by an analysis of how the transition can be seen in the experiences of participants.

6.5 Pedagogy and the participants

A sense of a major transition between what the participants were used to in Indonesia and what they experienced in the UK was quite marked. The methods of teaching and learning were different and so were the ethos of the teachers and the system. The basic premise is that the Indonesian style of teacher-led knowledge transfer contrasted with the student-centred and self-regulated strategy, as followed in the UK. The type of teaching being led by the teacher or lecturer seems to have been persistent in the Indonesian system over many years, despite the interaction of the World Bank. Bearing in mind that the participants were not only transitioning from one system to another, but from one country to another, Chris had the experience of the differing school pedagogies, but also the university pedagogies.

Bourdieu and Passeron (1990) state that teaching and its legitimacy can be explained or identified with a social definition of what applies to teaching in the social and cultural context in which it is done. (The nature of the topic(s) explored). Also, the agent (teacher) is accepted as being legitimate as a proponent of pedagogy by the same tradition or culture that is socially and culturally the 'norm' Bourdieu and Passeron, (1990, p. 17). They also embed routines and orthodoxy that exist or are accepted in institutional conditions in this process. Institutions in which the agent(s) inhabit and practice Bourdieu and Passeron, (1990, p. 59). The transformative properties of the academic expectation promote the status quo of the system by the reinforcement of the differences between the different classes (social, hierarchical, status, positional) Bourdieu and Passeron, (1990, p. 99). However, the accepted culture is the one that is legitimised by the dominant class as being useful or established as the pedagogy for transmission Bourdieu and Passeron, (1990, p. 138).

6.6 Language

This was a consistent theme among the three participants. The language used in the academic circle of the university differed from both that met within the wider society and in language classes in Indonesia and in any classes that they may have had here in the UK. Although this is not surprising as the participants were using a second or indeed a third language the nature of the Indonesian archipelago comprising 32 provinces, 17000 islands and a set of native languages causes the adoption of an official language - that of Indonesian - on top of the local language. All teaching in Indonesia is done in Bahasa, Indonesian.

(Bourdieu & Passeron, 1990), use the term linguistic capital Bourdieu and Passeron, (1990, p. 77) to explain the obtaining of linguistic competence by individuals within the society and education in particular despite the social and cultural origins of the recipients. They refer to the interaction between accepted agents (students) and other agents (academic staff) in obtaining and transmitting academic and linguistic capital.

6.7 Institutions

The participants mentioned their exposure to the Indonesian school system as significant to them in terms of how they experienced the transition to a UK university. The differences in the school system help to explain the significance of the school-to-university transition of the participants. For instance, Ross went to school earlier than the other two participants and experienced the Indonesian system at that time. Chris attended a private military academy and Angie state school both at later dates. They all, however, showed the differences in pedagogy and the support mechanisms on offer and the important interactions between themselves and members of staff.

An institution's pedagogy, support systems and culture of interactions between staff and students may be said to legitimise the allowed way of doing, saying and possessing what the academic institution should perform and transmit. Of necessity, the agents within this institution are both parts of the culture and enforce or reiterate the culture to reproduce the conditions by which both the institution and preferred forms of academic behaviour maintain their dominance (Section 2). Institutions delegate learning to a pedagogic agent or agency (academic staff, curriculum forms). That inculcates the culture required to perform expected tasks within the institutional setting so that the reproduction of cultural norms takes place. Hence, through the exchange of symbolic goods which the university produces and the specialists that enact those cultural norms and reinforce themselves (Bourdieu & Passeron, 1990, pp. 57,58,59).

6.8 Expectations

This was an interesting theme in that the individual participants had experiences that were both intense and differing. Angie wanted to experience a western-style education. Whereas Chris had also attended university in Indonesia and found that different attitudes to marking and grades were difficult at first to reconcile with what he had experienced in

Indonesia. Chris mentions the marks obtained and what they were got for when undertaking study in the UK and the difference in allocation.

“One of the major differences is also the grading system, I guess. Uh, in Indonesia we have a minus B plus B, but in the UK, um, I had distinction, merit and pass”

There is also evidence in the interviews that supports the idea that international students bring with them quite different expectations of studying in a UK university from the experiences they had in their own country. It enveloped students from different backgrounds in varying social influences, career choices, and psychological and sociological dispositions. This shapes the ‘what is acceptable’ for them (Bathmaker, 2015).

This is reinforced in Balmar et al. (2015) where a student talks about their own and others' expectations as well as what they expected of them in class initially in the course. Their internal expectations undergo a transition and determine how 'successful' they feel.

Campbell et al (2007) extend this insight to staff expectations. The staff expects the students must use debate and argument. Chris states this explicitly.

“[...] in the UK, you are expected more about like the argument you need to think critically about like the material, but in Indonesia, you're expected to understand like when you're using like a Bloom's taxonomy of like knowledge”

Similarly, Ross identifies a significant difference between the Indonesian pedagogy of the time they were at school and attending university in the UK.

“Because in Indonesia, teachers are the givers of knowledge, and students are the recipient of knowledge. So, students are not allowed to debate in school in Indonesia. So, when I came to university, where I can quantify or debate my opinion to lecturers, and my peer groups, without any barrier, yes, of course, I felt that's the difference.”

The expectations were therefore of two types. First, there were the external expectations that were illustrated in the different ways that institutions delivered material and expected students to interact with it. Second, the internalisation of expectations by the students entering a different system, and hence reacting to it appropriately, is established.

6.9 Dispositions and Capitals

The participants had existing dispositions, habitus and capitals as defined by Bourdieu. The experience and time spent in the UK and the university changed these. They moved from what they had seen and experienced to a new situation that altered their behaviour, what they felt, and indeed modified their disposition towards how they interacted with and viewed the world outside the university, but also within the structure of the university, its, structure and pedagogy.

This is closely related to Bourdieu's notion of Habitus whereby any teaching and structure related to it (Pedagogic actions) is designed to provide training that provides a mechanism for the establishment of an ethos and a cultural acceptance of the principles and practice of sections of society - in this case, a university. The participants associated lasting cultural capital with cultural goods that are the output of the system, a university education. The individual participant internalises and accepts the pedagogic authority of the institution and the symbols of culture, which are associated with the products or wishes of what is the dominant culture. Through this, the participants reproduce the symbolic goods of the dominant agents in the assimilation of these within others (Bourdieu & Passeron, 1990, pp. 30-50).

6.10 Participants' Transitions

Using the typology suggested in the previous chapter, the participants experienced all three types of transition. Evidence for transition typologies within the interviews was as follows; T1 type of transition is associated with students' 'induction' into the university and its procedures. The methods of operation. The subject content and assignment marking.

Ross had difficulty at first adjusting to the university lectures and pedagogy.

"I had a tremendous feeling raging. Every time I entered the classroom and listened to the lecturers' explanations, I always got cold and sweaty because I felt lost. Feeling lost, because of listening to new knowledge sometimes I don't understand the context and the jargon used by the lecturer. It does take tenacity, determination, and a strong will to be able to continue the learning process at universities in England."

Chris makes a comment on the ease of interaction with administration in the UK.

“Easier in the UK, uh, administratively speaking, there's a lot of like my records to see in Indonesia, but in UK it's more, in my opinion, like more straightforward. If you want to see. If you want to complain, for example about something or if you have any concern about things or you need some letters for something”

These two quotes illustrate not only different reactions but also different stages in the ‘induction’ phase. It is not a linear process. It is not definable in terms of a set of like realities for individuals.

The second type of transition T2 or development of individuals is essentially a confidence building and coping of the students as they proceed through their course. The attitudes and successful navigation through the demands of the curriculum and the operations of the university. The extracts from transcripts above could be viewed as a hybrid of the two transition types. However, the student’s ability to achieve the various expectations and requirements of the university is illustrated by the following quotes from Angie.

“[...] thinking about that, the major differences and similarities with home countries, including the lectures come in our selections and tutorial.”

[...] So post-op is also great, and, academic as well as the tutors are. Also, grades then above the feelings that my experiences being out there and change while I was studying in the UK, obviously there's a lot of, changing, alterations, including to my own attitude because when I was in the UK [...]

However, the type of transition that is least reported is that of 'becoming'. In this stage of transition (T3), the individual feels 'at home' in their new environment. They adapt and adopt the attitudes and capital that are expected of them to satisfy the education they set out to obtain. Hence, they move by the mechanisms presented in the other transition to a position that represents ‘success’. They become the product of the university and its teaching, research, attitudes, etc.

Higher education and its output (e.g., a successful career) is a set of determining practices, characteristics and behaviour within wider society. We couple the social goods produced by a university with a certain linguistic competence in the subjects that require this to be present and highly valued.

The idea of graduate capitals and psychosocial dimensions of experience is articulated by Bathmaker (2021), drawing on the work of Bourdieu and his tools of Habitus, Capitals and Field to uncover the relevance of power and inequality of spaces to develop what they call graduate capitals. These graduate capitals comprise cultural, social and human capital.

However, missing from this is the economic capital. I closely related the possession of economic capital to identity formation at university and the psychosocial effects of studying in another country. To overlook economic capital is to miss the historical impact of class-based economic systems on graduate outcomes and careers. One participant (Ross) referred to this in their experience of Indonesian school. It is important to recognise that to be successful is closely related for a graduate to career aspirations which develop through a process of identity formation while at university during which process students come to deem themselves worthy of graduate employment or being accepted in employment by professions. It takes two aspects: the personal, psychological and financial investment of the individual and the investment of the university itself to develop the required career and employability skills. Also needed to accomplish career goals are career adaptability, self-reliance, resilience and proactive initiatives which develop from the learning experience. Such resilience with experiencing transitions is vital for navigating the challenges of post-university, particularly in uncertain economic and social conditions.

Bathmaker (2021) states that 'psychological dispositions and the identity of success can be understood as forms of capital. There are in operation influences of class that affect emotions, culture and symbolic capital. These form a set of dispositions that shape expectations, a sense of insecurity, inferiority, ambivalence, security and entitlement to exist in varying degrees within individuals. The narratives derived from the unstructured interviews produced the ideas above centred around psychosocial attitudes (uncertainties, insecurities, risk averseness, pragmatic debt avoid avoidance) causing students to change their degree subject, to decide about future education and to suffer from a lack of inspiration and willingness to adapt despite idealised career aspirations going to university. The two students Ross and Angie coming from working-class backgrounds in this study had few economic resources and social networks through connections with others to identify with career paths and occupations outside their understanding. This is evident in the choice of degree subject and the decision to undertake a STEM degree for Angie and a hybrid degree for Ross.

Thus, what was missing in their capital, as reported by Bathmaker (2021) was insider knowledge, informers and experiential knowledge of what a career graduate is supposed to accomplish. The set of three capitals is, therefore, influenced by the modes of thought and dispositions of the agents within the particular social space. Hence, graduate capital can be viewed as symbolic capital which can mitigate some of the power relationships. Thus, allowing for a successful transition into employment. However, the psychosocial impact of identity, employability and 'fit' also add to the prospects of successful transition out of university and into a career for the graduate in their trajectory of 'becoming'.

The participants' transitions were not totally time-based, but phase based within their university course. In essence, there is a suggestion in the interviews that all three types of transition are in evidence. However, 'becoming' or T3 is elusive in that a set of factors vital on achieving graduation i.e., being a graduate (Lertora & Croffie, 2020), has some factors missing such as 'fit' and clear navigation patterns throughout the system.

6.11 Agency and development.

The main set of themes identified in the Methodology chapter is related to those discovered from the participants' interviews. However, there is mention in the literature of the development of 'agency' and the students having 'agency'. How this is related to the third type of transition T3 or 'becoming' remains to be identified clearly. Bourdieu and Passeron (1990) use the term 'agency' in respect to power and the delegation of authority within institutional power. Annala et al. (2020) related this to the understanding of 'cultural capital'. Similarly, Bathmaker (2015) equated it with the achievement of aims within the social structure of the university.

Therefore, the relationship between the development of 'agency', 'success' and 'becoming' is somewhat elusive. There are a few pointers to the characteristics of 'success' in that all three participants obtained degrees and two had employment during the interview stage. Secondly, by completing the cycle of being a student and undertaking the pedagogy prescribed by the university in terms of lectures, seminars, assignments and study methods they obtain the 'agency' of survival by successful navigation and negotiation of a way through the system. In Bourdieu's terms, they become 'agents' in the field. Since their habitus and capitals are altered in the university 'field'.

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8 **Appendix A**

Consent form

PROJECT TITLE How are International Students shaped by their experiences, dispositions, expectations and challenges within the UK university system as they transition between their home countries' education and the UK?

<i>Please tick the appropriate boxes</i>	Yes	No
Taking Part in the Project		
I have read and understood the project information sheet dated 01/02/2021 or the project has been fully explained to me. (If you will answer No to this question, please do not proceed with this consent form until you are fully aware of what your participation in the project will mean.)	<input type="checkbox"/>	<input type="checkbox"/>
I have been given the opportunity to read the project information sheet and to ask questions about the project	<input type="checkbox"/>	<input type="checkbox"/>
I agree to take part in the project. I understand that taking part in the project will include being interviewed, being audio recorded and then the recording transcribed, analysed, and no payment is given	<input type="checkbox"/>	<input type="checkbox"/>
I understand that my taking part is voluntary and that I can withdraw from the study at any time; I do not have to give any reasons for why I no longer want to take part and there will be no adverse consequences if I choose to withdraw. All transcriptions and recordings relating to, and individual will be deleted on request at any time in the project and not used.	<input type="checkbox"/>	<input type="checkbox"/>
How my information will be used during and after the project		
I understand my personal details such as name, phone number, address and email address etc. will not be revealed to people outside the project and not on transcriptions or audio files .All transcriptions and notes regarding participant involvement will be destroyed Sept 2024.	<input type="checkbox"/>	<input type="checkbox"/>
I understand and agree that my words will be recorded and transcribed, and may be quoted in publications, reports, web pages, and other research outputs. I understand that I	<input type="checkbox"/>	<input type="checkbox"/>

will not be named in these outputs unless I specifically request this.		
I understand and agree that other authorised researchers may use my data in publications, reports, web pages, and other research outputs, only if they agree to preserve the confidentiality of the information as requested in this form.	<input type="checkbox"/>	<input type="checkbox"/>
So that the information you provide can be used legally by the researchers		
I agree to assign the copyright I hold in any materials generated as part of this project to The University of Sheffield.	<input type="checkbox"/>	<input type="checkbox"/>

Name of participant [printed] Signature Date

Name of Researcher Stuart Wattam Signature Date

Electronic signature accepted as valid email address or inclusion of scanned signature.

Project contact details for further information:

Researcher: - Stuart Wattam MSc, BSC(Hons), PGCE, School of Education, Edgar Allen House, Email: siwattam1@sheffield.ac.uk

Supervisor: - Dr Heather Ellis, **Email:** h.l.ellis@sheffield.ac.uk

Head of School: - Professor Rebecca Lawthom, Email r.lawthom@sheffield.ac.uk

Save 2 copies of the consent form: 1 paper copy for the participant, 1 copy for the research data file

For MPhil student research

An exploration of Indonesian students' experiences of transitioning from studying in their home countries to studying in a UK University

**Name and email of student responsible for the research: Stuart Wattam
siwattam1@sheffield.ac.uk**

University tutor supervising the work: Dr Heather Ellis h.l.ellis@sheffield.ac.uk

You are being invited to take part in a research project for an MPhil qualification at the University of Sheffield. Before you decide whether or not to participate, it is important for you to understand why the research is being done and what it will involve. Please take time to read the following information carefully and discuss it with others if you wish. Please ask me (Stuart Wattam, the researcher) if there is anything that is not clear or if you would like more information. Take time to decide whether or not you wish to take part. Thank you for reading this.

1. What is the project's purpose?

The purpose of the project is to explore the feelings, attitudes and experiences of undergraduate and postgraduate students from Malaysia and Indonesia about entering UK universities to undertake courses for the first time. The project is an MPhil study examining the experience of students when they arrive in the UK from a different educational culture.

2. Why have these participants been chosen?

Participants have been chosen as they are undergraduate or postgraduate students from Indonesia who are currently undertaking a degree in Sheffield University for the first time.

3. Do the participants have to take part?

It is up to you to decide whether or not to take part. If you do decide to take part, you will be given this information sheet to keep (and be asked to sign a consent form electronically). You can still withdraw at any time up to the end of September 2022 without any negative consequences. You do not have to give a reason. If you wish to withdraw from the research at any stage, please contact: -

Stuart Wattam, Edgar Allen House, 241 Glossop Road Sheffield 10,
SIWattam1@sheffield.ac.uk

4. What will happen to me if I take part? What do I have to do?

Your participation involves taking part in an unstructured interview which will be conducted online at a time of your choice using suitable internet software by mutual agreement such as Google Meet, Skype and Zoom. The interview will be audio-recorded and transcribed. It is anticipated that the interviews will last between 30 and 45 minutes. Areas for discussion will relate to your experiences and feelings as you began study in the UK for the first time. You will also be asked to talk about the ways in which you have adapted to a different educational environment and teaching styles in the UK.

5. What are the possible disadvantages and risks of taking part?

It is not expected that there will be any risks or disadvantages of taking part. You may be asked to discuss your views and attitudes towards aspects of education and your educational experiences. At no point is this research intending to be judgemental; it is hoped that participation will not lead to any offense, feelings of insecurity or questioning. If you do feel uncomfortable during the interview, you may ask to stop at any time. Signposting to relevant support services will also be provided.

6. What are the possible benefits of taking part?

Whilst there may be no immediate benefits for those people participating in the project, it is hoped that this project will inform future research in the field of international students' experiences as well as university responses to the needs of international students.

It is hoped that participants in the questionnaire and/or the interview may find the content of interest and of some use for their own development.

7. Are there any expenses or payments involved?

No, there are no expenses or payments involved if you take part in this research.

8. What happens if the research study stops earlier than expected?

If the research study stops earlier than expected, you will be informed of when and why this has occurred. You will still have the option to withdraw consent for your data to be used.

9. What if something goes wrong and I want to complain about the research?

If you wish to make a complaint or withdraw your consent for participation in the study, you can contact the researcher (Stuart Wattam - SIWattam1@sheffield.ac.uk) in the first instance.

If you have any further concerns arising, such as your treatment by the researcher or something serious occurring during or following your participation in the project, please see the contact details at the end of this document.

10. Will my taking part in this project be kept confidential?

Yes. All the information that I collect during the course of the research will be kept strictly confidential except in cases where a disclosure is made about criminal activity or risks to public safety, in which case I am legally obliged to report such information to the relevant authorities.

The recordings and transcriptions from the interviews will be anonymized by using unique ID Codes. The transcription files and recordings will be kept on the University of Sheffield's Google drive and will not be linked in any way to actual names of participants. Quotations used in the research will also be anonymized and no content inserted that will allow the reader to identify individuals. All written notes will be destroyed as soon as the transcription process is complete. All data will be destroyed at the end of the project in September 2024.

11. What is the legal basis for processing my personal data?

This data will be stored and processed in the United Kingdom by the researcher conducting this study. Therefore, according to data protection legislation, we are required to inform you that the legal basis we are applying in order to process your personal data is that 'processing is necessary for the performance of a task carried out in the public interest' (Article 6(1)(e)). Further information can be found in the University's Privacy Notice <https://www.sheffield.ac.uk/govern/data-protection/privacy/general>.

12. What will happen to the results of the research project?

These results will form part of my research project and as well as appearing in the final thesis, some of my findings may be published in academic journals.

13. Who is organising and funding the research?

This research is being undertaken as part of the requirements for an MPhil at the University of Sheffield. It is being privately funded by the researcher.

14. Who has ethically reviewed the project?

This project has been ethically approved by a panel of reviewers at the University of Sheffield School of Education. The University's Research Ethics Committee monitors the application and delivery of the University's Ethics Review Procedure across the University.

15. Will I be audio or video-recorded, and how will the recorded media be used?

Yes, the interviews will be audio-recorded. Your consent will be explicitly sought for this as stated in the accompanying participant consent form. Any recordings made during this research will be used only for analysis and for illustration in my thesis. All contributions will be anonymous. No other use will be made of them without your written permission, and no one outside the project will be allowed access to the original recordings.

16. Who is the Data Controller?

The University of Sheffield will act as the data controller for this study. This means that The University is responsible for looking after your information and using it properly.

17. Contacts for further information

If there is concern about any aspect of this research project it should be addressed in the first instance to Stuart Wattam - Stuart Wattam siwattam1@sheffield.ac.uk or to the researcher's supervisor - Dr Heather Ellis h.l.ellis@sheffield.ac.uk.

If the matter can still not be satisfactorily resolved then the Head of the School of Education, Professor Rebecca Lawthom should be contacted at r.lawthom@sheffield.ac.uk

In addition to these avenues the University also has a complaints procedure, details of which may be found at: www.shef.ac.uk/ssid/procedures/grid.html#complaints

Date: 28/01/2021

Thank you for considering participating in this study.

Appendix B

Outline discussion script used in the three interviews.

Research Question	Key Concept	Interview Prompt or Discussion Area
How are International Students shaped by their experiences, dispositions, expectations and challenges within the UK university system as they transition between their home countries education field and the UK?	Transition and the lived reality of the process Area 1	How would you describe how you reacted or coped with attending the University in the UK? Can you describe the process you went through and how you reacted to it?
	Educational Pedagogy, previous or home country and now Area 2	Could you describe the way you were taught in your home country and try to compare it with what you experienced in the UK? You may, for example, be able to contrast or compare teachers and lecturers methods and the resultant reactions that you had to them at the time.
	Images of attending university in the UK before during and after Area 3	Before coming to the UK what sort of view did you have of attending university in the UK? Have you or did you have a picture in your mind as to what to expect?
	Participants expectations, experiences, values, attitudes, behaviours, dispositions Area 4	Have you changed your view, behaviour etc while attending the university in terms of how you react to the education you have received, and your personal lived experience? Would you say that this view has changed since you started your course of study at Sheffield?

	<p>Reactions to the university institution and process from requirements to relationships Area 5</p>	<p>What did you make of the Universities requirements when you first joined and now? How would you describe you experience of studying at university in the UK so far? How have your feelings, views and experiences changed since you began studying at Sheffield?</p>
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Appendix C

Short selection of typical transcript

SW: [00:00:00] Go ahead then. Thank you very much.

AS: Okay. So, thank you very much. Um, my name is. I graduated from The University of Sheffield, um, 2016. I'm currently a lecture in Indonesia, and, uh, I [...] also act[ing] as the director of international office in the university. So, uh, first of all, the background of education prior to attending the university in the UK, uh, I completed my bachelor's degree in the department of chemical engineering at [university name]

Uh, so I was in the public university, uh, the, the. The, the lectures. Aptitude is a very Eastern, uh, culture, [00:01:00] uh, some opportunities are present.

When I did my bachelor prior to the education in the UK, I received scholarship from the Indonesian government. Then the experience was an expectation on finding university in the UK. Uh, my idea and expectations will. To get the modern education. So before coming to the UK, I was thinking that it's going to be, uh, independent study key team, lots of, uh, individual and group projects and also readings.

Note: The sections are time stamped every minute and Initials are me and the respondent. I removed the university name in the first paragraph as it could possibly identify the participant.

List of Software used

<https://scikit-learn.org/stable/>

See working with text documents. Text vectorization, which is the process of representing non-numerical input data (text documents) as vectors of real numbers.

<https://www.jasondavies.com/wordcloud/>

The layout algorithm and any code for converting text into words and produces the wordcloud in the dissertation.

<https://textblob.readthedocs.io/en/dev/>

Common natural language processing (NLP) tasks such as part-of-speech tagging, noun phrase extraction, sentiment analysis, classification of words and phrases in a given document or set of documents.

<https://www.nltk.org/>

Provides a platform for building Python programs to work with human language data. It integrates with other libraries.

<https://matplotlib.org/>

To provide an integrated visualisation system for the Python language.

<https://www.python.org/downloads/release/python-330/>

The release of Python that I used in production and analysis of the interview texts

<https://www.anaconda.com/>

The integrated development environment that was used to program the libraries and produce the results.

Appendix D

Template: Critical Synopsis of a Text

Text (reference details)

A. Why am I reading this?

B. What are the authors trying to achieve in writing this?

C. What are the authors claiming that is relevant to my work?

D. How convincing are these claims, and why?

E. In conclusion, what use can I make of this?