

“Nameless” “Stateless” and “Forgotten”:

An exploration of the discursive identity constructions of and
around a young person with refugee status as a learner.

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Abstract

This Discourse Analytical study uses a case study approach to explore the discursive identity constructions of and around a young person with refugee status (Amal) as a learner. The constructions were gathered through the use of four interviews, including, two interviews with Amal, one with an adult who works within Amal's school setting and one with two of his family members. An approach rooted within Discursive Psychology, a branch of Discourse Analysis, was used to analyse and interpret the constructions present within the talk.

My analysis indicated that five interpretive repertoires were used to describe Amal as a learner. These were, *'learning as success'*, *'learning as a struggle'*, *'learning as dependence vs independence'*, *'learning as provider'* and *'learning as a cultural journey'*. A number of discursive devices such as, extreme case formulations, contrasting and repetition were used. Through the talk a variety of subject positions for Amal were presented which positioned him in sometimes conflicting ways. These positions included Amal as, vulnerable, powerless and reliant, as well as, achieving, powerful and valuable. These resulted in Amal being constructed as both a passive and active agent in his learning.

My research suggests that Amal was able to resist the dominant societal discourses around failure for those labelled as 'refugees'. Instead, an empowering alternative discourse was used to construct Amal as a successful learner. My research showed the importance for Educational Psychologists (EPs) in offering a safe discursive space for young people. In this study, this space enabled Amal to talk about himself as a learner and to resist the often pathologising tones of the label 'refugee'. This research provides an insight into discourses of learning in a wider sense, rather than focusing solely on academic achievement, and in doing so, highlights skills that Amal has developed due to his unique experiences of 'being a refugee'. I conclude by discussing possible avenues for future research and further potential implications for EP practice.

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Introduction

My research uses Discursive Psychology to explore the discursive identity constructions of and around a young person with refugee status. I consider the potential implications of these constructions and how they position the young person as a learner. Due to my research using Discursive Psychology, I take a social constructionist stance.

I firstly became interested and more aware of my own use of language when I began my doctoral training. I was prompted to reflect on my own experiences of working with children, young people and their families. I thought back to my role as a classroom teacher. I considered some of the children that I had worked with and some of the language used around these children, particularly those seen as having some additional learning needs and/or behavioural difficulties. As a teacher I had not given much consideration to the consequences of the language use of myself and others. I had not thought about how language 'does things' which could have had implications for both me and the child that I was talking about.

As I began my doctoral training the use of language and its active role in identity constructions, especially around particular groups, became of great interest to me. As part of my Year Two and Year Three placements as a Trainee Educational Psychologist (TEP) I was given a role in working with families that were new arrivals to the United Kingdom (UK). As I progressed in this role, I became interested in the language used around this group. This interest was further developed as I considered some of the available wider discourses around those that are new arrivals. I wondered how these discourses might impact on the families themselves, and further, on the education and learning of a child or young person that is a new arrival.

I decided to focus my research on those with refugee status as I became interested in the discourse around the label 'refugee'. Within the literature and media, I found that the dominant discourses around this group focused on their past adverse and traumatic experiences. Much of the literature around those with refugee status constructed them as 'failing', 'struggling' and as not being able to succeed in their learning. I wished to explore the implications of these wider discourses and how they could influence and shape the identity constructions of and around a young person with refugee status.

As a researcher I acknowledged from the outset that I was actively involved in my research. I understood that my own views, beliefs and opinions will have impacted on my interpretations. However, I aimed for my involvement to be transparent throughout the research process. This transparency was addressed with the use of reflexive boxes throughout my thesis.

I will now begin by considering the relevant and available literature in relation to those with refugee status and learning, as well as exploring the wider societal discourses around this group. Following this, I will explore and discuss the justification for my chosen methodology. Next, I will explain the procedures taken to select my participants and construct my data. I will then present the analysis and interpretation of my data, along with discussing my findings in relation to relevant literature and wider discourses. Finally, I will consider the potential implications of my study for Educational Psychology practice and for future research.

The names of all people and places have been replaced with pseudonyms throughout this thesis in order to maintain confidentiality.

Chapter One: Critical Literature Review

Introduction

This literature review is divided into four parts. Within part one a definition of 'refugee' will be given. In part two there will be an exploration of the literature around those with refugee status. This will begin with a general exploration, followed by focusing in on research around learning and achievement for young people with refugee status. Part three will explore the literature to gain an insight into the dominant discourses around those with refugee status within the media, including discourses around learning, education and achievement. There will also be a consideration as to how these discourses could impact upon educational inclusion for children and young people with refugee status. The final part will examine the literature around identity in relation to those with refugee status. This will include outlining the identity formation and reformation processes. This chapter will end with three research questions that have arisen throughout the review.

Part One: What does it mean to be a 'refugee'?

In defining the term 'refugee' I have consulted the Convention Relating to the Status of Refugees (United Nations High Commissioner for Refugees (UNHCR, 1951)), who describe those with refugee status as, 'owing to a well-founded fear of being persecuted for reasons of race, religion, nationality, membership of a particular social group, or political opinion, is outside the country of his nationality, and is unable to or, owing to such fear, is unwilling to avail himself of the protection of that country'. To further clarify what is meant by this term, I have included the definition of my placement Local Authority, due to me conducting my research within this context. On their website, the authority explains that this group used to be Asylum Seekers but have now been given permission to stay in the United Kingdom (UK) either temporarily or permanently.

Statistics by the UNHCR (2013) showed that there were approximately 150-160,000 individuals with refugee status living in the UK, with around 46% being under 18 years old. Within my local authority, records show that there were approximately 250 individuals seeking asylum living in the district in 2013. The district, City, take 100 individuals with refugee status each year through the Gateway Protection Programme, which is a resettlement programme within the UK.

Part Two: The Literature

The literature around those with refugee status

There is a growing body of research around those with refugee status within the literature. Historically, much of the research has focused on trauma and the adverse experiences faced by this group in their countries of origin (e.g. Howard & Hodes, 2000; Sack *et al.*, 1995; Savin *et al.*, 1996). These studies describe how those with refugee status are likely to have experienced persecution, death, trauma and war. Throughout the literature it is suggested that as a result of these adverse experiences many individuals have high levels of stress and psychiatric disorders, such as post-traumatic stress disorder.

Rutter (2006) has criticised the literature for its dominant focus on trauma. She describes how this discourse around adverse experiences can result in the construction of those with refugee status as traumatised. Summerfield (2000) described how there is now a tendency, evident in the media and literature, to locate 'refugee' into the category of 'traumatised', which is often associated with psychopathology. This notion of pathologisation is usually understood as a negative process, with it being seen to medicalise individuals and suggest that any 'problems' are within the individual. It could be said that the apparent pathologisation of those with refugee status individualises the refugee experience meaning that attention (and blame) is diverted from societal attitudes and barriers. Some writers (e.g.

Rutter, 2006; Summerfield, 2000) explain that this tendency to pathologise those with refugee status can reduce complex and still-evolving experiences of the group to a single category of 'trauma' and mask the importance of attending to post-migration experiences such as, poverty, isolation and racism.

It is important to acknowledge that pathologisation is one particular way of viewing and understanding an individual or group and their needs. In some situations pathologisation enacted through naming something as an illness, or through trauma labels, can be useful to people. Therefore, as opposed to it being solely a negative way of thinking about those with refugee status, it might also be viewed as beneficial. It could be that through drawing on this discourse of trauma a greater understanding of the possible difficulties faced by those with refugee status, as well as their associated needs are highlighted. In addition, focusing on adverse experiences might place blame for any difficulties outside of the individual into the social realm and views them as being as a result of their life experiences, of which they are not to blame. However, such pathologisation is often beneficial in situations where access to services and to asylum itself may be premised on this kind of pathologisation. Thus, if the systems changed there would be less need for this approach. Also, it depends what becomes pathologised: the situation people are in, poverty and racism, or the people themselves and their countries of origin.

In more recent years, research has begun to shift its focus from 'trauma' to exploring the experiences of those with refugee status as they arrive into their new countries. Researchers have emphasised the importance of this shift by stating that, although professionals tend to concentrate on past experiences, it is as important to look at the circumstances that individuals are in once they arrive in their country of asylum (e.g. Kohli & Mather, 2003; Richman, 1998b). A literature review conducted by Hek (2005) found that there are some

key areas of need for families with refugee status on arrival to their new countries. These include education, health, emotional needs and social relationships.

When considering key areas of need for those with refugee status, it is consistently highlighted within the literature that we need to recognise that they are not a homogenous group but that they are likely to have a wide range of individual experiences, needs and expectations. It is thought that this tendency to view those with refugee status as a homogenous group could lead to an unawareness of individual needs and stereotyping (Hek, 2005). Instead, Hek explains that there is a need to understand the individual experiences of those with refugee status in order to assist them in settling and creating a sense of stability.

Within her review of the literature, Hek places the views of children and young people at the heart of her paper. She explains that although some researchers state that they have consulted children and young people, many studies do not incorporate their direct words. Hek goes on to explain that the voices of those with refugee status are often silenced and oppressed, perhaps both in their countries of origin and new countries and so it is important for studies to present their actual words. Yet, it seems that much of the existing research on education for children with refugee status is still mainly dominated by practitioner discourses that claim to describe what constitutes good educational practice. Consequently, there is a greater need for research which focuses on post-migration factors and explores and incorporates the actual words of individuals within this group.

The next section will focus more specifically on the literature around education for children and young people with refugee status.

The literature around children and young people with refugee status and education

It is no exaggeration to say that refugee children's well-being depends to a major degree on their school experiences, successes and failures. Because they are unfamiliar with the education system and particularly when they do not speak English, parents cannot help their children as they would wish

to, and children may be left to deal with difficulties alone... Failure in school can have a disastrous impact on children who are trying to reconstruct their lives and their self-esteem, and develop hope for the future. Educational progress and emotional well-being are mutually dependent.

(Richman, 1998a, cited in Hek, 2005)

The importance and value of education for children and young people with refugee status is illustrated within the quote above. In recent years, there has been a larger emphasis within the literature on educational provision for children and young people with refugee status. This research has described the value in attending school due to it having the potential to act as a normalising experience for children whose lives have been unsettled and unpredictable (Rutter, 2003). School is further regarded as being important in supporting young people in becoming part of the wider community whilst also developing their social and emotional skills (Macaskill, 2002). Early positive experiences within school have been found to be an important contributory factor for children's quick and successful settlement into school and the community (Dennis, 2002; Rutter, 2003). Research incorporating the views of young people with refugee status highlighted the significance of education for these young people (Hek & Sales, 2002; Kidane, 2001).

Therefore, the value of school is well reflected and established within the literature, yet it is important to consider that school itself could also be unsettling for those with refugee status. As schools, including teachers and other students, are exposed to wider societal discourse that is sometimes negative about those with refugee status. Consequently, school may be a site where 'othering' and racism is played out. I feel that this potential issue within schools is something to be mindful of and so it should not be assumed that school is a safe and settled environment for all children and young people.

The literature also highlights various barriers that this group can face when accessing education. It is thought that children and young people with refugee status can have gaps in

their knowledge and learning due to a disrupted education as a result of a series of moves in school (Rutter, 2003). Furthermore, once the children have arrived in their new countries many are faced with waiting sustained periods of time before attending school (Kidane, 2001). Once in school, children can then receive variable education, with some being found to only receive part-time educational provision (Dennis, 2002). Other young people stated that they did not receive any additional adult support in school to help them to integrate into the UK education system or to learn English. Instead, the young people described how they were placed in classes in which they could not understand the lesson and were expected to learn English language through osmosis (Sporton & Valentine, 2007). This is interesting considering that language proficiency has been found to be an essential part of resettlement, with it affecting general wellbeing through increased self-efficacy, reducing social isolation and enhancing educational opportunities (Watkins *et al.*, 2012).

Further to this, many children with refugee status have experienced prolonged time spent in refugee camps, where education is not regarded as a priority and the 'quality' of education is variable. The literature around refugee camps suggests that camp life can be difficult, with the camps being overcrowded with poor delivery of basic services (Jabr & Cahan, 2014). Research exploring educational practices within a refugee camp in Thailand found a large contrast between the education received by the Burmese refugees and their Thai peers living outside of the refugee camps. Most Burmese students were unable to study outside of their camps and did not have access to an officially accredited or recognised education system. The students also had limited opportunities to experience the world outside the camps. The lack of opportunities for further education and employment places those with refugee status in a highly disadvantaged position compared to their Thai peers (Oh & Van der Stouwe, 2008). Further research, which focused on one refugee camp, concluded that although there was a need for improved quality of education, the children mostly did not seem concerned as they were glad to receive an education (Mareng, 2010).

The educational experiences of some children with refugee status are said to have a detrimental effect on their educational attainment (Oh & Van der Stouwe, 2008). In addition, Rutter (2006) has argued that the ongoing tendency for those with refugee status to be presented as a homogenous group has prevented an understanding of their individual needs and, in turn, the development of effective personalised educational support.

When considering the literature, it seems that children with refugee status can have variable educational experiences and so it is important for the right support and provision to be in place for these children. In her literature review, Hek (2005) highlighted the important factors for educational provision when working towards the inclusion of refugee young people, including good induction procedures. Taylor and Sidhu (2012) further emphasised that in order for the successful inclusion of young people into schools, it is important for them to also be accepted within the wider school community (Pinson & Arnot, 2007). Therefore, this inclusion goes beyond the immediate practices within a school setting.

Some of the dominant societal discourses and influences will now be discussed in order to explore the context in which those with refugee status are situated.

Part Three: Discourses in Society

Discourses around those with refugee status

Discourse is thought to play a central role in shaping and influencing identity construction (Burr, 2003). The shared and social nature of discourse has been emphasised, with individuals drawing upon those available within society (Gee, 2005). Our everyday talk and conversations are thought to feed into wider power relations that maintain particular categories (Foucault, 1980). This can be seen in categories that describe labels such as, Autistic Spectrum Condition or Schizophrenia, with these seeming to be stable constructs which have emerged from dominant societal discourses. These constructs and identities can

assign individuals to certain categories within society that might be particularly 'sticky' and difficult to resist and re-construct. Labels such as these, and such as 'refugee', can seem to 'stick' and position individuals across multiple contexts. These positions can also potentially limit the rights for individuals to speak and act within particular discourses (Foucault, 1972; Parker, 1992a). Further to this, it is thought that if certain discourses are drawn on enough then they can be perceived as 'fact'. This is sometimes referred to as an 'ideology', in which a discourse is regarded as common-sense within a society (Billig, 2001).

One dominant discourse within the literature and within society is around the label 'refugee'. This group undergo a vast change from being classed as a citizen in their countries of origin to being labelled as a 'refugee'. The potential power that this label can have in positioning individuals is highlighted within the literature (Burnett, 2013). It is thought that labels bearing negative stereotypes, such as 'refugee', reduce the opportunities for individual's to self-construct and express their own preferred identities (Kebede, 2010). The vulnerability of those with refugee status to imposed labels and their powerlessness in this process has been emphasised by Zetter (1991). An example of this is seen below in the quote below:

'I *am not* a refugee; it is true that I have lived in a refugee camp and asked for refugee status and the protection that comes with it, but right now, I *am not* a refugee.'

(Kebede, 2010, p.4)

Here Kebede (2010) appears to portray that seeking refugee status could be seen as a process rather than a way of being. Further to this, a paper by Kumsa (2006) explored the way in which individuals that have been given this label view and define themselves. Again, this paper illustrates that the individuals, as a whole, did not identify with 'refugee'. This highlights the importance in questioning the use of the label and whether individuals accept it or see it as part of their identities, or, alternatively, simply as a process. Zetter (1991)

describes that if the discourse around this label is not carefully constructed then the alternative would be predetermined stereotypes and imposed identities of powerlessness and dependency, destroying much of what this group seeks to support and sustain in their identities.

For many, the stereotypical view of those with refugee status is that they are dependent, helpless and defenceless (Philips & Hardy, 1997). It has been suggested that 'the government, it would seem, prefers the identity of a helpless and incompetent refugee' (Phillips & Hardy, 1997, p. 177). This is because such an identity is advantageous for the government in that it provides further justification for keeping people out of the UK, especially if they are likely to be seen as a 'drain' on the country's resources. This stereotypical view of those with refugee status as 'dependent' 'helpless' and 'incompetent' seems to further feed into dominant discourses within society around this group as 'the problems' and as the 'unwelcome other'. Ghorashi (2005) explains that it can be difficult for this group to live independently after the asylum process due to society blaming them for being dependent on the state and, in turn, limiting the possibilities for them to be independent.

Research has explored ways in which the identity of 'refugee' has been constructed through discourse within UK society. Research which analysed British newspaper headlines highlighted some dominant discourses within the UK media (e.g. Greenslade, 2005; Lewis, 2005). Their research shows that the media predominantly portrays migration groups such as those with refugee status in a negative way. Greenslade's (2005) research included newspaper titles such as, 'Asylum war criminals on our streets', 'Brutal crimes of the asylum seekers', 'Hand-out UK: how many refugees are living in your town?' and 'Britain's 1bn [pound] asylum bill'. In addition, Lewis (2005) referred to other negative headlines, 'Fury at asylum seekers' free golf lessons' and 'Asylum seeker? Doctor will see you first'. Each of

these headlines has negative connotations and suggests that new arrivals are to blame for issues in UK society such as, crime, failures in the economy and accessibility of healthcare. It is also likely that these headlines have now worsened with current politics and austerity.

Research by Burnett (2013) interviewed a group of individuals with refugee status and found that they did not want to identify with this negative media portrayal as they did not want people to think that they were like the image created. Thus, for this group, the discourse was constructing them in particular ways which they wanted to resist. In her paper, Burnett explains that when the editors of the newspapers were questioned about these headlines they responded by explaining that their writing reflected the viewpoints of their audience (readers). However, the editors' claims would suggest that viewpoints and attitudes are stable constructs, as opposed to them being dynamic and socially constructed within interaction. Yet, the statement made by the newspaper editor is very powerful, in that it claims that its words represent the views of all readers. This statement further colludes with the dominant discourses around those with refugee status and, in turn, contributes towards maintaining the power of such discourses.

In line with the findings of Burnett (2013), research by Guilfoyle and Hancock (2009) applied Discourse Analysis to policy and media to explore the discourses around those with refugee status within Australia. The research found that the available discourses within policy and media were detrimental to the successful inclusion of those with refugee status. However, those who produced the policy and media stated that they drew on cultures own socially constructed and accepted facts, in order to produce what they saw as being common sense texts. As described above, the words of policy makers and media are powerful and, although the authors acknowledged that these texts could exclude individuals with refugee status, they presented them as being ideologies and so acceptable ways of talking about those with refugee status.

When thinking about these media articles, it is important to recognise that the media, in itself, produces and reproduces certain discourses. Media within the UK has a critical role in shaping discourse around immigration. Therefore, when the editors of the newspapers above explained that they were simply representing the facts and views of their readers, this in turn, could lead to the readers viewing these descriptions of those with refugee status as 'the truth'. This could result in readers drawing on these discourses and such discourses becoming more dominant and powerful within society. It seems here that the media claim that they present and represent public opinion. They fail to highlight how the media and government, themselves, have been instrumental in the creation of such discourses.

When reflecting on the media, it is important to acknowledge the complexities leading to the production of such articles. To claim that their words are the views of the readers is misleading. There seems to be a complicated relationship between the media, politics and public opinion, with particular newspapers aligning themselves with specific political parties. This is seen in the current political agendas around immigration which have led to an increase in negative and stereotypical portrayals and media description of those with refugee status. This could be due to vested interests of groups and individuals driving such descriptions and selecting the way in which they present 'refugees' as a result of their political alliances. For example, through media construction of migrants as 'the problems' and as 'being a burden' on UK society, negative discourses around the group become increasingly powerful and embedded. Thus, when government policies and agendas are introduced, such as those around immigration laws, then it could be that these are likely to be more readily accepted and seen as necessary in order to 'protect' UK society. These invested interests are described by Philips & Hardy (1997) who explain that a refugee identity of 'helpless' and 'a drain on resources' is preferential for the government as it provides them with a justification for keeping migrants out of the UK.

This is evident in the current political climate where there has been a rise in supporters of certain political parties that through their manifestos and policies present migrants as not being able to contribute economically to society. Alongside this demonisation, these parties propose policies which reduce the numbers of migrants allowed to enter the UK, and have, in turn, seen an increase in voters within the UK. It seems that political parties that are seen to be associated with policing UK borders and reducing the number of migrants are becoming increasingly popular within UK society. It is likely that this is partly as a result of increased media coverage and portrayals of migrants as being to blame for the UK's economic problems. Such constructions of migrants, is therefore, beneficial for both the media and politicians.

Interestingly, Guilfoyle and Hancock (2009) stated that the focus of Discourse Analysis should be less on personal narratives of the refugee communities and more on those of the host society and community in order to work towards facilitating positive change. They further explained that, often, researchers 'would not apply discourse analysis to the 'narratives' of refugee communities, since we can easily identify what is socially constructing their text - trauma, war, rape.' (p. 129). Although I recognise the importance of exploring and exposing the dominant discourses around this group, it seems a disservice to discount their individual narratives and discourses. Stating that we can identify what is socially constructing an individual's text seems a bold statement to make and presents those with refugee status as a homogenous group. To suggest that such adverse experiences are socially constructing an individual's narrative further pathologises the community, as Rutter (2006) described. Hence, it appears important to both explore the individual discourses of those with refugee status, whilst also exploring the wider societal discourses in which these are situated.

I will now move onto exploring discourses around those with refugee status in relation to achievement and learning in order to gain a greater understanding into the available discourses for this group.

Discourses around the education and achievement of those with refugee status

From reviewing the literature, it would appear that the dominant societal discourse around those with refugee status and their learning mainly constructs them as unable to succeed or to positively contribute towards UK society. Research by Connor (2010) highlighted the discourse of the 'refugee gap' within the USA. In his study he sought to explore this notion by identifying whether the likelihood of employment, the occupational level and the average earnings of those with refugee status were significantly different from those of non-refugee immigrants. He found that individuals with refugee status were much less likely to work in skilled jobs, such as, teaching and engineering. He concluded that this economic gap can be explained by the lower English language ability and educational attainment of the group. These findings are consistent to those of other studies which have concluded that those with refugee status have poor English language skills and low levels of education (e.g. Chiswick *et al.*, 2006; Waxman, 2001).

These findings could be read as being quite deterministic in that they limit the potential life chances and construct those with refugee status as only being suitable for lower skilled jobs. Yet, it could also be said that these findings are, instead, pointing to issues and ideologies embedded within society around those with refugee status. For example, rather than concluding that those with refugee status are unsuitable for certain jobs, it could be read that these findings are highlighting how accepted ideologies around this group within society, evident in the lack of provision for learning English, can have a negative impact on those with refugee status.

As described earlier, much of the literature around this group and their learning constructs them as having had variable, unsettled and disrupted learning, as well as having to face various barriers in accessing education (e.g. Oh & Van der Stouwe, 2008; Rutter, 2003; Weekes *et al.*, 2011). Further literature describes how those with refugee status can have a range of learning needs and can face social and academic difficulties within mainstream education (Weekes *et al.*, 2011). Research also states that it can take some students up to ten years to catch up with their peers who are native speaking (Brown *et al.*, 2006). In addition, it is thought that students with refugee status may have difficulties in understanding westernised school norms and expectations (Brown *et al.*, 2006). Research has also explained that the physical and psychological effects of past adverse events may result in the students presenting with slow academic progress, a lack of concentration and challenging behaviour (Olliff, 2010). Thus, this literature could be seen to be constantly individualising the 'issues', for example, by shifting the focus from unaccommodating communities and schools, to the individual child's behaviour and concentration as being the 'problem'. This seems to collude with existing discourses around young people with refugee status as struggling and failing within education.

A Study of British Local Education Authority and School Values, Policies and Practices by Arnot and Pinson (2005) described how schools had been given the option to exclude the exam results of pupils with refugee status, if they have been in the country for less than two years. This had been regarded as having a positive effect on the acceptance of these students into schools, as their results would not impact upon school league tables. Yet, Arnot and Pinson describe how this decision could be perceived as not being inclusive or as seeing the young people as temporary and not part of schools and potentially not worth the teachers' time and efforts. Again, this illustrates how this group of children and young people have been constructed as not being academically able to achieve or to effectively contribute to school or to society.

In contrast to these dominant discourses, Weekes *et al.* (2011) explained that despite the challenges facing this group of children and young people, they can often be successful learners. Other research highlights the importance in recognising and valuing the cultural understanding, life skills and potential benefits to society offered by these young people (Olliff, 2010). Many of these young people have been found to be highly motivated and see education as ‘the most important aspect of their life as it is a source of hope and future’ (Chegwidden & Thompson, 2008, p. 24, cited in Weekes *et al.*, 2011). Furthermore, it has been highlighted that many individual’s with refugee status arrive well educated and with an array of skills that can benefit the UK economy (Morrice, 2007). Yet, it seems from the literature and media, that these alternative discourses are within the minority and often unheard or unrecognised.

Research has emphasised how the predominantly negative societal portrayal of this group can act as a barrier to the social inclusion of children and families within schools. Arnot and Pinson (2005) explained how constructions of those with refugee status as ‘the unwelcome other’ can make it difficult for schools trying to integrate these children and young people. It is proposed that educators and service providers need to challenge the media constructions of the ‘refugee problem’ if they are to facilitate educational outcomes for this group (Taylor & Sidhu, 2012).

The next section takes into account these wider societal discourses generally and in relation to learning, whilst exploring identity formation for this group.

Part Four: Identity Formation

Identity formation and reformation

For some, identity is seen as being ever-changing, dynamic and flexible (e.g. Burnett, 2013). Identities are seen to be not created from inside an individual but from the social world in

which they live (Burr, 2003). An individual's or groups' identity can be constructed through the discourses that are present within their culture (Burr, 2003). Consistent with this notion, Phillips and Hardy (1997) explain that a broad range of texts, such as, government statements and news reports, produce an object, 'the refugee', which changes over time as the discourse changes.

Research has suggested that identity formation can become difficult for groups, such as those with refugee status, who face hostility and are constructed as being 'out of place' by society (Kebede, 2010). Therefore, when thinking about the potential multiple identities of this group, it is likely that they undergo a complicated process of identity reformulation as they experience vast changes in their cultural environments (Burnett, 2013). This reformulation process is defined by Burnett as involving three stages: the initial journey to seek asylum, awaiting decision around status and gaining refugee status.

Researchers have identified the importance of place in the construction of identity for those with refugee status (e.g. Holt, 2007). This notion of place relates to where individuals see themselves as belonging. Yet, at times, it may be that those with refugee status are perceived as not having a place, particularly during the process of awaiting asylum, time spent at refugee camps and their journey to their new countries (Robinson & Rubio, 2007). Research by Sporton and Valentine (2007) explored the integration experiences and identity formation of young Somali refugees and asylum seekers. They found that the majority of the young people had been left with feelings of a 'rootless' identity and a confused attachment, or no particular attachment, to place, due to their forced mobility.

A further notion described within the literature which could relate to the identity construction of a young person with refugee status is the concept of whiteness (Nelson, 2015). Whiteness is explained as a dominant racial discourse, with it having a privileged social status (Nelson, 2015). Other writers state that whiteness has become accepted and

established as a dominating ideology, with it often perceived as the norm by which all 'others' are to understand themselves (Nakayama & Krizek, 1995). Whiteness is seen to marginalise the lived experiences of these 'others' (Morrison, 1992).

Furthermore, Rivière (2008) describes how the education system, as a social institution, preserves whiteness and, so, perpetuates social inequalities such as racism. Bonnett (2008, cited in Rivière) explains that 'being white remains a dominant, high status identity ... [I]t would seem likely that it will prove attractive to a whole array of migrants' (p.195).

However, it is important to note that whiteness is not the same as being white and thus, many white people could be excluded from and not privileged by whiteness, for example, migrants from Ireland or Eastern Europe.

This notion of whiteness seems to relate closely to the findings of research by Sporton and Valentine (2007) who found that many of young people, within their study, were wary of claiming a British identity because it is seen as a white identity. Some of the young people explained that their British identity was sometimes challenged by others and so they felt that they could only identify as being British in particular contexts. This research provides an insight into the importance of transculturism (Burnett, 2013) for identity formation. This process involves those with refugee status adopting aspects of their new host countries cultures, whilst also retaining aspects of their traditional culture. This journey is seen as being an important aspect in integrating those with refugee status into their new countries.

Therefore, this seemingly powerful discourse of whiteness within UK society, is one in which those with refugee status are likely to be situated. Thus, this discourse could shape and influence their feelings of belonging and their opportunities to identify with being 'white' and 'British'. It also seems that those with refugee status are faced with the potential tension of how they are identified by others and how they identify themselves.

Research exploring the identity constructions of young people with refugee status

From the literature review, it is evident that there has been research interest into the societal discourses around those with refugee status and how these wider influences could impact upon the identity construction of individuals (e.g. Burnett, 2013; Greenslade, 2005; Guilfoyle & Hancock, 2009; Lewis, 2005). Yet, there has been limited research exploring the identity constructions of the individuals themselves. Examples of research which have explored the area of identity construction for this group include research by Bek-Pederson and Montgomery (2006) and Sporton and Valentine (2007). These studies used a narrative approach to explore the constructions of family identity (Bek-Pederson & Montgomery, 2006) and a mixed methods design to investigate the identity formation experiences of Somali refugees and asylum seekers (Sporton & Valentine, 2007). Therefore, the literature focusing on individual identity constructions of this group is limited.

Conclusion

In summary, there has been research into the identity construction of young people with refugee status but no research has focused on learner identity. As I have shown in this review, there is now an emerging insight into the educational experiences of this group of young people. The research highlights the role of education in acting as a normalising experience and as being important to the resettlement of those with refugee status. However, a range of barriers to education have been presented within the research. Therefore, I feel that the exploration of identity constructions of a young person specifically in relation to learning is an important area to research.

My research set out to expose how discourse could limit or open up opportunities for a young person (Amal) with refugee status to be constructed and construct himself as a learner. By including the individual discourses of the young person, I hoped that alternative

(and possibly minority) constructions of him could be exposed, which might have positioned Amal as having agency in resisting stereotypical constructions of himself and other young people as being low achieving and not being able to 'add ' to society. I believe that this focus enabled me to address the follow research questions (RQs):

RQ1: What are the discursive constructions of a refugee young person as a learner?

RQ2: What are the discursive constructions around a refugee young person as a learner?

RQ3: How do these discursive constructions position the refugee young person as a learner?

Chapter Two: Methodology

Introduction

This chapter will describe the theoretical assumptions underlying my research and how these led me to the decision to ground my research within a social constructionist framework. I will explore the notion of language as an active agent and how this belief lends itself to the use of Discursive Psychology (DP) as a methodological approach. Finally, I will discuss the importance of being reflexive as a researcher throughout my research journey.

Theoretical assumptions

Ontological position

My research stemmed from an interest in exploring the identity constructions of and around a young person with refugee status. I was interested in the notion that knowledge and the psychological phenomenon of identity are not fixed and not something that individuals have, but are actively constructed through discourse during social interaction. My research takes the ontological assumption that knowledge is socially constructed (Burr, 2003; 2015) with there being no objective truth or reality, but multiple truths and realities based on an individual's own construction of reality. I believe that a person's own construction is not an individual matter but is constructed within society, amongst competing forces and flows of power.

Burr (2003) further expands on this notion by explaining that an individual's own reality and identity is likely to be created from the social world in which they live and are constructed through the discourses that are present within their culture. These various discourses are constantly shaping an individual's identity. Therefore, when thinking about the identity constructions of an individual that has refugee status, it is likely that they will undergo a

complex process of identity reformulation as they experience changes in their culture and environments (Burnett, 2013), and thus, potentially changes in the discourses available to them.

Schwandt (1994) illustrates this constructionist thinking by explaining that 'human beings do not find and discover knowledge so much as construct it' (p.25). Thus, I believe that within my research, knowledge and meaning were created jointly through the interactions between me, as the researcher and the participants (Denzin & Lincoln, 2005; Guba & Lincoln, 1994). Therefore, words such as 'refugee' and 'learning' were co-created and the meaning assigned to these words was likely to have changed through my interactions with the participants. Some believe that reality does not exist prior to the research inquiry and that it ceases to exist when the inquiry ends (e.g. Smith, 1983). In line with this belief, it is likely that my own constructions of reality have changed throughout my research journey. These ontological assumptions taken within my research challenge a more traditional approach to research that proposes that there is one fixed truth and reality which are 'out there' to be discovered (Burr, 2003).

Epistemological stance

My epistemological stance assumes that language is an active agent and plays a fundamental role in constructing versions of reality. This position is in contrast to Gee's (2005) quote in which he states that 'many people think that the primary purpose of language is to communicate information' (p.1). Instead, I believe that language is not simply a tool for accessing experiences and attitudes or a way to describe our social world. Language allows individual values, meanings and motivations to be produced through our interactions with others (Burr, 2003). I also believe that language does not uncover any truths or reality but it constructs them (Willig, 2001).

I recognise that as a researcher I was entwined within my research and so acknowledge that my own personal constructions, thoughts and beliefs could not be separated from this process. I am aware that through my own talk I will have co-constructed knowledge and meaning within the interviews with the participants. This stance, again, challenges a more traditional approach to research which views the researcher as being objective and impartial and separate from the research process (Taylor, 2001).

Social constructionism

Social constructionism insists that we take a critical stance toward our taken-for-granted ways of understanding the world, including ourselves.

(Burr, 2015, p.2)

I chose to use a social constructionist paradigm as a framework for my research because I believed that its assumptions were in line with my ontological and epistemological stance. There is said to be no one way of describing social constructionism; however, Burr (2003; 2015) explains that there are some key assumptions of this paradigm, which will be described below.

Some believe that social constructionism makes us radically question many of the assumptions underlying traditional psychology (Burr, 2003; 2015). Gergen (2015) further describes how social constructionist ideas make us question our own understanding of our self, our reality, emotions and desires. Social constructionism suggests that there are different versions and interpretations of knowledge and reality due to us constructing our world in different ways (Gergen, 2015). Thus, there is no single 'truth' to be discovered. This paradigm emphasises that people actively construct knowledge and make sense of the world through historical, social, cultural and linguistic influences (Gergen, 2015; Willig, 2001). Therefore, an individual's way of understanding the world is culturally and historically relative. It is important that we do not assume that our way of understanding the world is

any nearer to the 'truth' than someone else's (Burr, 2003). The search for the 'truth' has long been at the foundation of social science, yet, it is thought that social constructionism could provide a different model for approaching social science (Burr, 2003).

Social constructionism opposes the essentialism of much traditional psychology because it often 'traps people inside personalities and identities that are limiting' for the individual (Burr, 2003, p.6). Instead, this paradigm assumes that language provides subject positions for speakers to occupy. Positioning is thought to be something which happens in the course of a social interaction and so it is a discursive process (Harre *et al.*, 2009). Therefore, when we speak and are spoken to we position ourselves and are positioned by others in particular ways, with these positions serving particular functions. I take on the belief that these positions are not static but are a product of interaction and so they are continuously recreated through available discourses within the context (Philips & Hardy, 1997). A person can thus be positioned differently at different times and can occupy a number of subject positions (Davies & Harre, 1990), whilst also resisting the identities they are cast into by their own use of language (Burr, 2002). This notion of multiple positions emphasises the power of language and challenges the idea that identity is fixed and objective and that people are consistent in their attitudes and beliefs.

As mentioned earlier, there seems to be no one feature which identifies a constructionist position. Instead, Burr (2015) explains that writers of social constructionism are linked together through a kind of family resemblance, with family members differing in the characteristics that they share. As a result, it has been criticised for its many different versions, consisting of conflicting and disparate ideas (Cromby & Nightingale, 1999).

Yet, irrespective of its critiques, I believe that my research sits comfortably within the social constructionist framework due to it placing interactions at the centre of its focus and believing that language is performative and constructive. I did not seek to uncover any

truths or provide any definitive answers; instead I wished to explore the way that individuals used talk to construct meaning and reality. I took on the perspective that multiple constructions can co-exist, and I recognised that these constructions may be conflicting (Mertens, 1998).

I acknowledge that by using a social constructionist framework my research was not a rigid process, instead my findings are likely to be highly subjective and open to multiple interpretations. I recognise that if my research was to be repeated then the outcomes are likely to be different due to its findings being based on my own interpretations. Researcher reflexivity was, thus, imperative throughout my research journey.

Language as active

Cognitive psychology tends to assume that language is simply a vehicle for meaning and for obtaining access to mental representations, such as, attitudes, views and thoughts (Taylor, 2001). A criticism of this paradigm could be around its assumption that these mental representations are fixed and consistent over time. In the 1970s, social psychologists (e.g. Gergen, 1973; Harre & Secord, 1972) began to question this perspective and the dominance of the cognitive psychology paradigm (Taylor, 2001). The importance of language as being far more than simply a way of describing things became central to the work of social psychologists, with language being seen as a social resource for constructing different accounts of the world (Burr, 2003).

Language is thought, by some, to be used for a range of functions and its use has a variety of consequences (Potter & Wetherell, 1987). Language is seen to be a complex, cultural and psychological product that is used to construct social interactions, order perceptions and make things happen (Willig, 1999). It is suggested that rather than language being able to simply access stable attitudes and reality, it actively constructs attitudes (Potter &

Wetherell, 1987) and has a role in the constitution of reality (Wittgenstein, 1967). Therefore, attitudes are likely to change over time and will be dependent on the context. Our thoughts, experiences and emotions are all seen to be constructed through language within interactions (Wiggins & Potter, 2008).

Gee (2005) further emphasises this active role of language by describing that its primary function is to 'support the performance of social activities and identities and to support human affiliation within cultures, social groups and institutions' (p.1). Gee goes onto say that:

Language has a magical property: when we speak or write we design what we have to say to fit the situation in which we are communicating. But, at the same time, how we speak or write creates that very situation. It seems, then, that we fit our language to a situation that our language, in turn, helps to create in the first place

(Gee, 2005, p.10)

Gee's quotes above illustrate the active nature of language and its relationship with the context. How we speak is seen to create the situation as well as the situation influencing how we speak. In addition to being able to continually shape and build our worlds through language, Gee (2005) explains that as part of this we are also actively constructing identities. By saying something in a particular way, we are able to position ourselves in certain ways (Harre & Moghaddam, 2003) and create and project a specific identity (Gee, 2005).

If we take ourselves to be constructions and not objective descriptions, then it is (at least in principle) possible to re-construct ourselves in ways that might be facilitating for us

(Burr, 1995, p.13)

This indicates that our identities are not fixed, but are static and changeable. This notion of ever-changing identities is further emphasised by Harre (1983) who states that there is not one self but a multitude of selves waiting to be revealed. This perspective mirrors the

assumptions of my social constructionist stance. The idea that people use language to construct versions of their own realities is important within my research as it could open up opportunities for my participants to construct identities for themselves and others which can lead them to occupy a variety of positions. Thus, positioning theory (Davies & Harre, 1990) could offer individuals with refugee status the opportunity to occupy more favourable positions which could conflict and resist more dominant and less favourable positions.

However, it is important to recognise the potential power of societal discourses in maintaining categories such as 'refugee' (Foucault, 1980). Due to the power of discourse, some identities can be difficult to resist and so those with refugee status might not always have the agency to position themselves in more favourable ways due to being 'stuck' within the identity of 'refugee'.

Much research within the area of young people that have refugee status and their learning has focused on what has been said and why it has been said, as opposed to how language is used within the talk. Thus, I wanted my research to explore the talk of and around the young person as a learner and to consider how this can then position the young person.

In selecting my research methodology, I explored and considered a number of different approaches. I rejected a number of cognitive methodologies as I felt that they took on a contrasting theoretical stance and did not share the belief of my research that language is active. I firstly rejected Interpretative Phenomenological Analysis (IPA) as within this methodology language is given less agency and is seen as simply a tool to access experiences; it does not consider why the experience has been described in one way as opposed to another (Parker, 1992b). Another methodology that I rejected was Q methodology. I felt that this was another approach that sees language as merely a vehicle to access aspects of cognition, such as, views, attitudes or experiences. As Q methodology also accesses the views of participants through the use of pre-determined statements, I felt that

this methodology would focus solely on which statements were selected, rather than how language was used.

In contrast, Discourse Analysis (DA) is thought to view language and discourse not as simply a vehicle to access meaning but as constitutive of the social world (Phillips & Hardy, 2002). DA seeks to explore the way in which language can actively construct an experience (Parker, 2005). I feel that DA views language as being an active agent and so I selected this methodology for my research. DA will now be discussed in greater detail.

Discourse Analysis

Within this thesis, discourse is viewed in its most open sense, to cover all forms of spoken interaction and written texts (see Appendix One for Glossary). Some argue that discourse could have an active role in the creation of social reality by creating ways of understanding the world (Phillips & Hardy, 1997). The term discourse is expanded on by Gee (2005) as he proposes that there are two types of discourse. The first is discourse with a 'little d' which focuses on the language within the interaction or immediate context, for example, in the interviews with the participants. The second is discourse with a 'big D' which focuses on the influence of the wider social context, including, our history, society, culture and the media.

I recognise that context affects discourse (Potter & Wetherell, 1987) and, in turn, identity constructions. I understand that individuals draw upon available societal discourses to position themselves and others in particular ways and to project specific identities (Gee, 2005). Further to this, I agree that language does not occur in isolation as it involves parts of society (Wetherell *et al.*, 2001). I also recognise that potential power of societal discourses in maintaining particular identities and categories (Foucault, 1980) such as 'refugee'.

Consequently, although exploring wider 'big D' societal discourses was not the main focus of my research, I was aware of the importance in considering the wider context within which

my research took place and so I have explored and discussed some of these wider discourses within the literature review. I have also considered my findings within the existing literature and discourses around the learning of young people with refugee status in order to situate my research findings.

Discourse Analysis (DA) has been described as an extensive field that has evolved in various forms (Potter, 2012). DA refers to the analysis of any form of discourse (Potter & Wetherell, 1987) and so it appears to cover a wide range of discursive analytical approaches.

Therefore, it is suggested that DA is seen as an 'umbrella term' for a variety of analytical principles and practices (Hepburn & Potter, 2003).

I believe that DA differs from other methodological approaches as it emphasises the central role of language within our constructions of the world. It also acknowledges that language is active and that it is used by people to achieve certain objectives (Wetherell *et al.*, 2001).

Whereas other qualitative methodologies work to understand or interpret
social reality, as it exists, discursive analysis endeavours to uncover the
way in which it is produced

(Phillips & Hardy, 2002, p.6)

Discourse Analysis (DA) is said to be able to offer us a set of rules for studying discourse and the social world, as well as a way to understand it (Billig, 1997). It has also been suggested that DA allows researchers to attend to 'human concerns from a different theoretical and philosophical basis and can expose expert knowledge to continued scrutiny' (Billington, 1995, p.38).

DA has been criticised when it comes to analysis, with it being viewed by some as being an 'anything goes' approach (Hepburn & Potter, 2003). It has also been criticised for focusing on how a person uses discourse to achieve objectives but failing to consider the motivational aspects of discursive practices (Willig, 2001).

Further to this, Burman and Parker (1993) proposed 32 problems and dangers when using DA as an analytical approach. Each of these proposed problems were relevant considerations for my research, however, I decided to explore two of these potential problems which I felt were most salient to my research. The first relates to DA not providing a sufficiently rigorous methodology, with the analysis being said to tempt the reader to 'close the text' to alternative readings. This is so that the reader feels satisfied that the analysis has produced the only possible reading. I aimed to address this potential issue within my research by being very open and transparent about my interpretations of the data. I also acknowledged that the findings of my research will be open to different interpretations and that I do not wish to 'close the text' to the possibility of other readings.

The second problem that I wish to explore is around the power and control that the researcher can have over other people's words (Stenner, 1993). It is suggested that when using DA, the analyst imposes their own meanings on the text and in doing so has power and control over the words of the participants. Thus, it is imperative that the potential power of the researcher, as 'expert', is considered. Marks (1993) argues that it is particularly important to recognise this power differential in using research methodologies, such as DA, which gives the impression that it will empower participants. I feel that this is an important consideration for my research, as I offered my own interpretations of the words of my participants. Yet, I hope that my interpretations and findings are seen as my own readings, and not as me, as a researcher, being the 'expert' and trying to uncover any 'truths' behind the participants' words. Prior to beginning my research, I was aware that my participants with refugee status may have been constantly asked to re-tell their experiences and stories, with these being judged for their plausibility and credibility (Millbank, 2009). Thus, I did not wish to be positioned as emulating this process and so wanted to be clear to my participants about my stance in not trying to assess their talk for 'truth'.

Overall, despite these criticisms, I still believe that DA was the most appropriate form of analysis for my research. I hoped that DA's potential for identifying alternative, perhaps minority, discourses to those that are often dominant within society (Foucault, 1980) might have enabled my research to expose minority identity constructions of a young person with refugee status.

Discursive Psychology

After exploring the different approaches within the 'Discourse Analysis community', I felt that Discursive Psychology (DP) was an approach that would best enable me to address my research questions and to fulfil my research's aims. DP is described as being concerned with discourse practices, meaning that it studies what people do with language and so it emphasises the performative qualities of discourse (Willig, 2008). It has been suggested that instead of just focusing on the psychology of language, the primary aim of DP is to understand the action and subjectivity that arises through language (Wetherell *et al.*, 2001). One of the key characteristics of DP is that discourse is action orientated (Potter, 2012).

DP explores how particular constructions are 'talked into being' through the use of discursive resources (Willig, 2001). It is used to address questions around how participants use language and discursive resources (e.g. devices and interpretative repertoires (see Appendix One for Glossary)) in order to negotiate and manage social interaction, so as to achieve interpersonal objectives, such as: to disclaim an undesirable social identity, justify an action, or attribute blame (Pomerantz, 2008; Willig, 2008). The discursive devices used by individuals to manage their stake and interests might include: disclaiming, whereby a speaker might convey a negative view whilst claiming the opposite; extreme case formulations, whereby justification is provided by taking claims to the extreme (Pomerantz, 1986); stake inoculation, a device used to manage interests and create a factual account (Wetherell *et al.*, 2001). I believe that DP allowed me to explore the discursive resources

used by the participants and to consider how these enabled them to achieve interpersonal objectives when talking about the young person as a learner (Potter & Wetherell, 1987).

DP assumes that interactions are the primary site for the co-construction of knowledge, action and identity (Potter & Wetherell, 1987). It is thought that these interactions offer a version of reality, although there are likely to be multiple versions (Edwards & Potter, 1992).

I felt that the assumptions of DP were in line with my ontological position that knowledge and the phenomenon of identity are socially constructed and ever-changing. I believe that DP allowed me to think about what the talk was doing for the language users and to explore the implications of the talk.

DP has been criticised for its failure to attend to the motivational aspects of talk and for ignoring the person and the 'self' (e.g. Parker, 1997; Pomerantz, 2008). DP focuses on exploring how a person uses discourse, rather than why. Some argue that DP fails to see language as an expression of something unconscious (Parker, 1997) and to account for internal discourses (Pomerantz, 2008). The term 'blank subjectivity' has been used by Parker (1997) to propose how the history of the discourse user and what is going on inside their heads is deliberately ignored and rejected in DP. Parker further states that this tendency to view the self as 'a blank theoretical space waiting to be filled by subject positions' (p.3) means that questions about the 'self' or 'subject' continue to be a criticism of DP.

Hollway and Jefferson (2000) suggest that researchers can begin to address these criticisms by using psychoanalytical interpretative strategies. This will help to consider the motivational aspects behind adopting discursive practices and as a system of self-reference (Parker, 1997b). It is thought that by using psychoanalytical approaches, researchers could uncover unconscious reasons as to why a person has positioned themselves in a certain way (Hollway & Jefferson, 2007). I decided not to adopt a psychoanalytical approach within my

research as I felt that this could have positioned me as the expert, and, in turn, disempowered the participants. It could have also conflicted with my ontological and epistemological stance, in suggesting that there is a 'truth' to be uncovered and that as the researcher, I aimed to discover this truth.

Reflexivity

Being reflexive as a researcher is imperative when using DP as it is seen to be a subjective methodology. Reflexivity has been described by Etherington (2004) as a 'skill that develops our ability to notice our response to the world around us, other people and events and to use that knowledge to inform our actions, communications and understanding' (p.19).

Within my research, I recognise that I was an active participant. Thus, I understand that the language that I used within the interviews with the participants also co-constructed the young person's identity as a learner and positioned both him and myself in different ways. I also acknowledged that within my interactions with the participants we engaged in producing joint meanings (Wetherell *et al.*, 2001), for example, the meanings that we assigned to words such as 'learning'.

Hardy *et al.* (2001) highlight the potential impact of the researcher on the research. They emphasise the significant role that reflexivity plays in prompting us, as researchers, to reflect on the ways in which we may have impacted on and shaped our research. Therefore, it was crucial for me to continually use my skills in reflexivity throughout the research process in order to consider how my own values, pre-conceived assumptions and life experiences might have been impacting upon my interpretations of the data.

In line with my reflexive stance, I saw the importance in considering my own positioning throughout my research journey. To do this effectively, I felt it necessary to reflect on my own personal and professional motivations for my research. I have aimed to address this

within my introductory chapter. Throughout my thesis, I have also incorporated the use of reflexive boxes with the aim of ensuring that my thinking throughout my research journey was transparent. The use of reflexive boxes throughout my thesis interrupt a linear reading of my research process, which I feel gives the reader an insight into the complexities and 'messiness' of the research process.

Conclusion

In this chapter I aimed to outline my ontological and epistemological stance, as well as my decision to ground my research within a social constructionist framework. I discussed my belief that the psychological phenomenon of identity is not something that is fixed but is actively constructed through discourse during social interaction. I explained my position in viewing language as being more than a vehicle to access aspects of cognition. Instead, I see language as being an active agent which enables us to do things which have implications. Through language we are also able to construct and project specific identities which position us and others in different ways. I described how my social constructionist stance and view of language as being active led me to the decision to adopt Discursive Psychology as my research methodology. The importance of reflexivity throughout my research journey has also been discussed.

Chapter Three: Procedure

Introduction

In this chapter I will describe the procedures that I followed to construct my data. Firstly, I will discuss my decision to use a single case study approach. Next, I will explain how I selected my participants and how my data was constructed. I will then provide some contextual information about my participants. After this, I will go onto outline the ethical considerations of my research. Finally, I will explain and discuss my stages of analysis.

Case study approach

My research uses a case study approach around one young person with refugee status. I decided to use this design as I wanted to use an approach which enabled me to gain a deeper understanding (Flyvbjerg, 2006) and to conduct a rich, sharply-focused investigation into a particular phenomenon (Yin, 2002). The importance in creating and defining clear boundaries in a case study, in order to provide the research with a clear focus, has been described (Willig, 2008). I created boundaries for my case study by concentrating on the talk which focuses on the young person in relation to all learning and skill development.

The case study involved two interviews with the young person and interviews with key adults in the young person's life. By talking to the adults I was able to explore the discourse around the young person and how this constructed his identity as a learner. Further to this, it enabled me to reflect on the discourse of the key adults and to consider how these may have been shaped by societal discourses which are available historically and culturally around individuals with refugee status. I hoped that the interviews would enable me to explore how the constructions of and around the young person as a learner may have shifted over time, whilst considering the young person's journey through the asylum process and changes in his cultural contexts.

The data gathered from a single case study is criticised for its lack of generalisability. Therefore, my findings will not be representative of other young people with refugee status. Yet, it has been explained that generalisation is not the intention or the key focus of case studies, instead, the priority is to gain an understanding into the case being studied (Stake, 1995). It is also proposed that the findings from single case studies are still valuable due to them being able to add to existing 'knowledge' within a particular area (Flyvbjerg, 2006). Thus, I hoped my findings would offer new insights into the power of discourse and the ways in which it can construct 'refugee' and learner identity, with particular consideration to the implications of these constructions in positioning individuals.

Participant selection

Potential participants for my research were selected through purposeful sampling. Due to recognising that my participant group of young people with refugee status could be 'hard to reach' I remained open about the characteristics of my participant. However, I did seek to recruit a participant that was of at least secondary school age (aged twelve plus) and was proficient in English language. I made this decision due to using a form of analysis which studies language. I felt that this would be compromised if I was to use an interpreter who would be using his/her own language to interpret the language of the young person. I also felt that an older student would have developed greater skills in reflection and so would be able to speak retrospectively about his/her learning in the past. Due to using a case study approach, I had to also ensure that some key adults around my chosen participant wanted to take part in my research.

In my role as a Trainee Educational Psychologist in City I have been working alongside the New Communities Team to provide support in finding suitable educational provision for children and young people who are new arrivals to the authority. This role has enabled me to develop links with the lead of the New Communities Team, Robert Thompson. I was

aware that Robert worked closely with a number of families who were new arrivals to England and so I asked him to meet with me to discuss my research plans and to see whether he knew of any families and young people that might be interested in taking part. Robert told me about a few young people who he felt would be interested in participating in my research. In line with my ethical considerations (see Appendix Two), we agreed that it would be most appropriate for Robert to firstly approach one of the selected participant's families to discuss my research plans and aims, using the participant information sheet (see Appendix Three).

Out of the young people that we discussed I asked Robert to firstly approach Amal and his family. Both myself and Robert felt that Amal would be a suitable participant due to him reportedly being proficient in English language and having lived in England now for six years. Robert also described how some of Amal's family members were proficient in speaking English and so might also want to take part. Robert further said that Amal's key worker in school, Jessica, was experienced in working with children that are new arrivals to England and she too might be interested in speaking with me.

After speaking to Amal's family and providing them with my information sheet (see Appendix Three) the family said that they would like to take part in the research and were happy for me to visit them and Amal at home. I went with Robert to meet the family. I discussed my research aims and explained what their role would be if they were to be participants in my research. Amal's mother, Parvina, and Amal gave consent for Amal to take part in the research (see Appendix Four & Five). Amal and his family speak Rohingya as their first language and are originally from Myanmar. An interpreter for the family was discussed but due to the family being of a small ethnic minority group, I was told that there would be no available interpreter for the family who could speak the language of Rohingya proficiently. After discussing this with the family, it was agreed that Amal's mother, Parvina,

would participate in the research with the help of Amal's older sister, Safia, who would interpret for Parvina. I was aware that by interpreting Safia would also be using her own language and thus also co-constructing Amal's identity as a learner. Therefore, I felt that she should also be recognised as an active participant within the research. Safia gave her consent to also be included as a participant in the research.

Reflexive box - when told that there would be no interpreter available for the family I was not sure what to do. I believed that as a researcher and professional I should be ensuring that the research was accessible to the family. I felt uneasy about Safia acting as an interpreter for her mother as I did not feel that she should be put in this position as a family member. Yet, I did not want to discount certain family members as participants just because they did not speak English. I also felt that they should be given the opportunity to talk to me about Amal and believed that there was a risk that they could be silenced. After reflecting on this issue, I decided that it would be preferential for Safia to act as an interpreter for her mother as this meant that the research was then accessible to the family, rather than telling the family that they could not take part.

Following the meeting with Amal and his family, I contacted Amal's key worker, Jessica, from school and asked whether she would like to take part in my research. I met with Jessica in school to discuss my research further and what it would entail. Jessica was also keen to take part and gave her consent after reading through the information sheet (see Appendix Six) and consent form (see Appendix Seven).

Each of the participants was given a pseudonym in order to keep their identities confidential. Amal and his family asked me to select pseudonyms for them. Amal's key worker in school, Jessica, selected her own pseudonym.

Reflexive box - when selecting a pseudonym for the young person I found myself drawn to names with particular meanings. I felt that I wanted to choose a name for him that had the meaning of hope and aspiration – Amal. I was not sure whether this is because I felt that Amal's identity was constructed within my research interviews as providing hope and aspiration for himself and others. This made me aware of using the name Amal for the young person and the way in which I was then constructing the identity of the young person within my writing, within this thesis. I felt that it was important that I acknowledged the meaning behind the name Amal and to reflect on why I selected this name.

The Participants

Amal and his family

Before moving on, I feel that it is important to provide some contextual information about Amal and his family. I do not know many of the details of Amal's history as I did not feel that it was ethically appropriate to ask about the family's history. I am aware that those seeking asylum are often called upon to constantly story their lives for professionals, sometimes having to re-live painful experiences. Millbank (2009) explains that those seeking asylum often rely solely on the telling of their 'story' in order to demonstrate their fear of persecution. The stories are then assessed for credibility, consistency and plausibility and determine the future for the individual. I did not want to imitate this process within my research.

However, I do know that Amal is a young man who is thirteen years old. He lives at home with his mum, dad, two older sisters and older brother. Amal is a very sociable boy. He told me that he likes spending time with his friends, playing football and helping his family. He also enjoys learning and going to school. Amal's family are Rohingya and are originally from Myanmar. Amal's family fled to a refugee camp, in Bangladesh, possibly as a result of persecution of Rohingya people. Amal was born in the refugee camp.

From my reading around Rohingya people, it states that they are a Muslim ethnic minority group, who are not recognised as citizens of Burma by the Burmese Government. In a recent United Nations (UN) census, the Government of Myanmar (Burma) did not recognise Rohingya as an ethnicity. When reading media articles around Rohingya people, I noticed some of the discourses surrounding them define them as, 'stateless', 'the forgotten people', 'the nowhere people' and 'the nameless people' (e.g. Herman, 2014; Reuters, 2014).

In 2008, Amal and his family moved to City through the United Nations Gateway Protection Programme. This programme offers families from a refugee camp a third country to settle in because they cannot return to their home country due to war or persecution. Amal's parents speak Rohingya and little English. Amal and his siblings are proficient in the English language. When Amal arrived in City he attended St Mary's Primary School for three years before he began at Meadowbank Secondary School in September 2012 (see Appendix Eight for a timeline of Amal's learning).

Reflexive box - I am aware that the language that I use could construct and position Amal and his family in particular ways and so believed that I needed to take time to reflect on my own use of language within this thesis. I felt that this was important when considering the societal discourses around Rohingya people and refugees. I decided to see how Amal and his family identify themselves during the interviews. I initially referred to the term 'refugees' within my interviews with the participants but I noticed that Amal and his family referred to themselves as Rohingya people. It felt important to me to ensure that I recognised that the family identify as being Rohingya and not refugees. However, as my research focus is on refugees, I recognise that I need to refer to this term in my research but rather than describing this group as being 'refugees', I have decided to refer to this group as having refugee status. This wording felt more comfortable as I feel it implies that it is simply a status that the family have, it is not who they are or what defines them.

Jessica (also known as Miss Harrison in the transcripts)

Jessica works as part of the New Arrivals team in Meadowbank Secondary School.

Approximately one third of students attending Meadowbank Secondary School have English as an Additional Language. Jessica and her team work with children who are new arrivals to

City and support them in developing their English language skills. In addition, they also provide a nurture type provision for students, where they can go when needed. Jessica has worked with Amal since he started school in 2012. However, due to Amal having progressed well in his English language skills, he rarely spends time in the New Arrivals provision in school, but still has regular contact with Jessica. Amal's progress is also still tracked and monitored by Jessica's team.

Data Construction - Interviews and Equipment

From reading the literature around Discursive Psychology, I was aware that some writers believe that it is preferential to gather naturally occurring talk and records of natural interaction as data (e.g. Potter, 1997; Potter & Wetherell, 1995). However, I decided to use interviews with my participants in order to construct the data as opposed to naturally occurring talk. Firstly, I felt using interviews enabled me to gather rich, in-depth discourse. Secondly, my research has a particular focus on the construction of the young person as a learner, meaning that I had a specific area that I wanted to address in my data and so I believed an interview allowed me to do this. Finally, on an ethical and practical note, I believed that using interviews would be more accessible than trying to get naturally occurring talk. I felt that it would be difficult to gather naturally occurring talk for the young person's family members due to them requiring an interpreter. Collecting naturalistic talk of the young person might have also meant recording a group/class of young people which would have had additional practical and ethical implications.

Due to taking on the position of the language user as an active agent, I wanted my interviews with the participants to be very open so that the participants felt able to talk freely. Hollway and Jefferson (2000) tell us how: '...the manner and detail of its telling, the points emphasised, the morals drawn, all represent choices....such choices are revealing (p.35)'. Thus, I wanted my participants to choose what they talked about. However, due to

my research focusing on the constructions of Amal's identity as a learner, I felt that it would be appropriate to enter the interview with a range of prompts to stimulate talk around his learning.

I piloted my interview prompts with another young person, Anya, who has English as an additional language. After reflecting on the pilot interview, I felt that using such a loose and open framework for the interviews was not the most effective way to construct rich discourse. I wanted both myself and my participants to be able to co-construct a shared meaning of words such as 'learning'. However, Anya seemed to need a greater level of prompting and support and the discourse which was constructed was very limited. After this initial pilot, I devised some more prompts along with a series of visual supports. I hoped that the interview would still be open and I aimed to use the prompts flexibly.

After reflecting on my second pilot with Anya and listening to her feedback, I felt that the use of the prompts and visual supports would be beneficial for use with my participant, Amal. These visual supports included drawing a timeline and using various images showing different learning activities, such as: swimming, writing, developing friendships, cooking and reading. I also used some images from Margot Sunderland's (1997) book *'Draw on your Emotions'*. These included an image of a suitcase (p. 85) to use when introducing Amal to the concept of skills that he had brought with him in his suitcase from Bangladesh. I also used an image of a head with thought bubbles (p. 71) to support Amal in the drama activity (as described below) when considering what others would say about him as a learner.

Although, I was initially leading the interview with Amal through the use of prompts, I still tried to encourage him to talk freely and I responded accordingly to his talk with further prompts and questions which were not pre-planned. I met with Amal individually on two occasions within school, within one fortnight. Each interview lasted around one hour. I began the interview by asking Amal to complete a timeline focusing on his learning journey

(see Appendix Eight for an edited version of the timeline, with pseudonyms). This acted as a visual prompt for him to reflect on his learning at different points in his life. It has been suggested that it is most effective to use these types of questions which focus in on specific times, rather than asking people to talk about their life over a longer period of time (Hollway and Jefferson, 2007). I then used some prompts (see Appendix Nine) to encourage Amal to tell me about different points in time across his learning journey.

During the second interview with Amal, I asked him to engage in a drama related activity. I asked him to imagine that individuals within his life, e.g. his mother, were sat in a chair in the room. I then asked Amal to respond to prompts based on what he felt that his mother would say about his learning. This enabled me to explore how Amal feels that others see him as a learner and gave me an insight into the discourses that Amal perceives that he is situated within.

In order to explore the discourses around Amal and how these construct his identity as a learner, I had a joint interview with his mother, Parvina, and sister, Safia, and then a interview with his key worker in school, Jessica. I produced a series of prompts for the adults' interviews, similar to those used with Amal. The prompts focused on exploring constructions of Amal as a learner in the past, present and future (see Appendix Ten). Again, I hoped that these prompts would not restrict the talk of the participants and would still give them some choice over what they spoke about. I firstly had a joint interview with Parvina and Safia within their home prior to meeting with Amal in school. I then met with Amal's key worker, Jessica, in school after meeting with Amal for the first time. Each of these interviews lasted for around one hour.

With participant consent, I recorded each of the interviews using a Dictaphone. Although I did not feel that the presence of the Dictaphone presented as an issue within the interviews, it is important to be aware that its presence may have had some impact on the interviews.

Each of the interviews was transcribed using Jefferson's (1984) transcription notation (see Appendix Eleven).

Reflexive box - I found the interview with Amal's family quite difficult. I felt that they responded to my questions with very short answers and that I had to use a greater range of prompts and questions than I had hoped. However, after speaking to Robert Thompson, he told me that some families are probed and recorded when in refugee camps. This then made me more cautious about asking the family too many questions and potentially making them feel 'probed' and uncomfortable. I also wondered how the family viewed me as a researcher and whether they were unsure of my agenda and of what I expected of them within the research. It might have also been that the family felt a power differential between me, a white British woman, as the researcher, and themselves, as refugees to City and who speak little English, as the participants.

Ethical considerations

Prior to meeting with my participants, I reflected on and thought about numerous ethical considerations (see Appendix Two for Ethics Application). Due to Amal and his family moving to England from another country and being given refugee status, I spent time reading around Rohingya people so that I was aware of some of the past adverse experiences that he and his family may have faced. Therefore, prior to entering the interviews with Amal and his family members, I was mindful that there would be sensitive topic areas which if discussed may have caused Amal and his family harm or distress. In order to try to avoid more clearly sensitive topics, I decided to focus my research on looking at the young person as a learner. I structured my interview prompts so that they focused on Amal's learning journey.

Prior to each of the interviews, I met with the participants and spent time building rapport and talking through my research intentions. I hoped that this would then enable the participants to feel more comfortable during the interviews and would help me to create

more of a safe context for my research. I provided each of the participants with an information sheet (see Appendix Three & Six) and gave them time to read this and to ask any questions. At the beginning of each of my interviews I explained that the participants were free to not discuss any particular events or times and that they could also withdraw from the interview at any point. I recognised that the consent giving process was ongoing and so I discussed this with my participants throughout my research process.

Steps of Analysis

These steps of analysis have been adapted mainly from Wiggins and Potter (2008) and provide an outline of my analysis process:

1. After each of the interviews I listened back to the recordings so that I could familiarise myself with the data.
2. Next, I transcribed the data using a transcription key based on Jefferson's (1984) style. My transcription key can be found in Appendix Eleven and the full transcripts of my interviews in Appendices Twelve-Fourteen.
3. After I had transcribed the data, I listened back to the recordings again whilst re-reading the transcripts so that I could check for any errors. This process also allowed me to look at any sections of discourse that stood out to me. I made notes about these sections in particular.
4. Following this, I read through the transcripts and highlighted any words or phrases in bold which I felt related to the construction of Amal's identity as a learner. An example of which can be seen below:

154	Amal	In school (.) I was good at (.) erm Maths (1+) and erm (.) and
155		thingy (.) erm learning English (1+)=
156	Leanne	Yea
157	Amal	= we just learnt a bit of English like every day (.) like the
158		alphabets and I was really good at it
159	Leanne	right (1+) <i>so they're the things you were good at in school</i>
160	Amal	yea (.) outside of school I was good at (.) football like I was really
161		active running football like playing tig

5. I then identified the ways in which these words and phrases clustered together to produce different ways of talking about Amal's learning (see Appendix Fifteen). These are known as interpretive repertoires (IRs) and were colour coded. An example of this is shown below:

248	Amal	Yea (.)my teachers (1+) they did a lot for me (.) like (.) er (1+) like
249		they treated me every time I did my homework and then they
250		told me what to do if I was stuck on something
251	Leanne	ok (.) <i>what did it feel like when you first arrived here then?</i>
252	Amal	very (.) very difficult and nervous (.) like (.) I like (1+) didn't know
253		what to do like the way they acted was very different (.) like and
254		the place was very different (.) in Bangladesh we didn't have any
255		lights at at night and we arrived here at night and as as I
256		walked out the airport I I seen the er sea shine with lights

'Learning as success'

'Learning as a struggle'

'Learning as dependence vs independence'

'Learning as provider'

'Learning as a cultural journey'

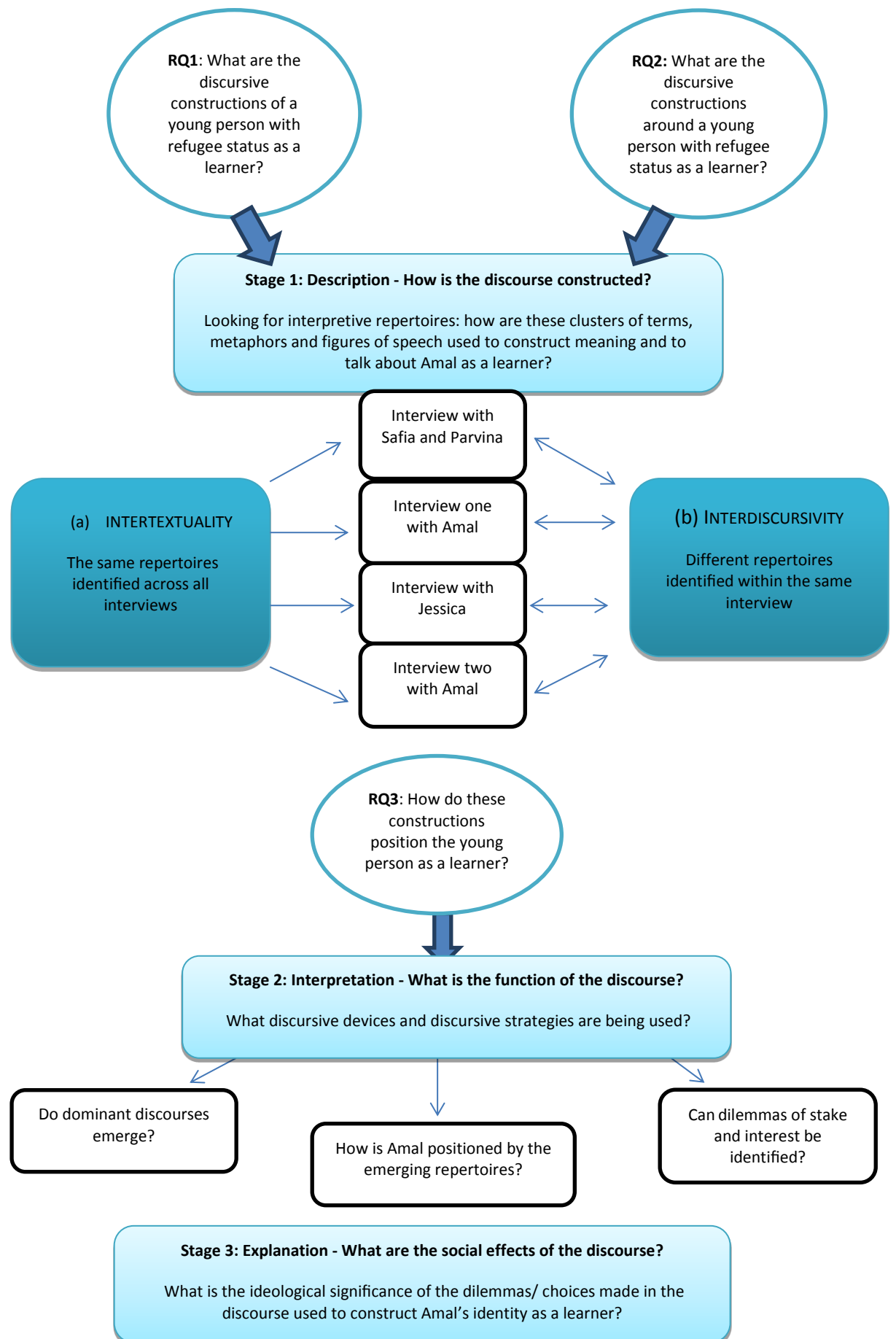
6. After this, I went back through my data and highlighted any discursive devices that I felt were used by my participants to manage their interests and stake and to establish their accounts as factual. A list of these devices can be found in Appendix Sixteen. The example below shows Jessica using emphasis and intonation to stress her point that Amal is an exception. She also uses emotive language when talking about other children that are new arrivals as not finding learning difficult. Jessica then uses repetition of the phrase 'absolute exception' to further establish his position as being more successful than his peers.

914	Jessica	[Oh he is an ABSOLUTE] EXCEPTION! (.) you know (.) I'd
915		like to say he's not (.) [but he is] =
916	Leanne	[yea]
917	Jessica	= he's an absolute exception!)most of the kids (.) try really hard
918		nearly all of our kids try really hard (1+) they jus [don't get as far]

7. Next, I considered how the talk and use of IRs positioned Amal's identity as a learner (see Appendix Seventeen).
8. I also considered the ideological dilemmas that the participants seemed to be engaging within in their talk.
9. Throughout the analysis process I was working both within (interdiscursivity) and between (intertextuality) each interview. In order to consider the different IRs at play within (interdiscursivity) and across (intertextuality) all four of my interviews. This enabled me to look for any variability in the use of the interpretive repertoires and to explore the main ways that Amal's learning was talked about.
10. Finally, I considered the practical applications of my research.

Diagram One offers a visual representation of how I analysed my transcribed data.

Diagram One: A tool for analysis



Conclusion

In this chapter I have outlined the procedures that I used to construct my data. I discussed my decision to use a single case study approach within my research. I also explained how I selected my participants. I gave some background information about my participants and discussed ethical considerations. At the end of this chapter, I aimed to explain how I have approached my analysis by including a step by step guide. However, it is important to note that analysis was not a linear process as illustrated in the steps to analysis; instead, it was conducted in a cyclical way. My interpretations of the data will be explored and discussed in the next chapter. The next chapter will also include a discussion of my analysis with reference to relevant literature and wider societal discourses.

Chapter Four: Analysis and Discussion

Introduction

This chapter outlines and describes the key interpretive repertoires (IRs) and the discursive devices used by the participants, during interviews with me, to construct Amal's identity as a learner. During my analysis, five IRs emerged from the data which were used to construct Amal's identity in relation to learning. These repertoires are illustrated in Table One and are named: *'learning as success'*, *'learning as a struggle,'* *'learning as dependence vs independence'*, *'learning as provider'* and *'learning as a cultural journey'*. Table One shows how each repertoire was used by the participants both within (interdiscursively) and across (intertextuality) the four interviews and summarises the positions that these IRs lead Amal to occupy.

Within this chapter, each IR will be explored and discussed in turn by looking at examples of talk and considering the discursive devices at play. Interpretations of the way in which the talk leads to Amal being positioned and the implications of these positions are also given. Amal's agency within the talk will also be considered. The analysis will be discussed in relation to wider discourses and relevant literature in order to gain an insight into the contexts in which Amal's identity constructions are situated.

Analysis

Diagram One (Page 54 of this thesis) illustrates the stages of my data analysis and how I was able to fulfil the aims of my three research questions (RQs):

- ***RQ1: What are the discursive constructions of a refugee young person as a learner?***
- ***RQ2: What are the discursive constructions around a refugee young person as a learner?***
- ***RQ3: How do these discursive constructions position the refugee young person as a learner?***

Consideration of the constructions of Amal's learner identity in interviews one and two (with Amal directly) address RQ1, whilst interviews three and four (involving Jessica and Safia and Parvina) address RQ2. Finally, RQ3 will be addressed through an interpretation and discussion of how the use of the IRs positions Amal and the potential effects and implications of this positioning for Amal as a learner.

Table One: Intertextuality and Interdiscursivity: Summary of analysis within, and across, the four interviews

Interviews	Interpretive Repertoires: 'Learning as...'	Leading to Amal being positioned as:
<i>Interview One (Amal and Leanne)</i>	Success Struggle Dependence vs Independence Provider Cultural journey	Achieving Powerful Weak Powerless Empowered Victim Valuable Beneficial Reliant Vulnerable
<i>Interview Two (Amal and Leanne)</i>	Success Struggle Dependence vs Independence Provider Cultural journey	Achieving Powerful Weak Powerless Empowered Victim Valuable Beneficial Reliant Vulnerable
<i>Interview Three (Parvina, Safia and Leanne)</i>	Success Struggle Provider Cultural journey	Achieving Powerful Weak Victim Valuable Beneficial Vulnerable
<i>Interview Four (Jessica and Leanne)</i>	Success Struggle Dependence vs Independence Provider Cultural journey	Achieving Powerful Weak Powerless Empowered Victim Valuable Beneficial Reliant Vulnerable

‘Learning as Success’

The ‘*learning as success*’ repertoire was present in each of the four interviews and played a dominant role, with the talk constructing Amal as achieving and being successful in his learning. I believe that this construction might be seen to allow Amal to be able to resist the more dominant discourses around the unsuccessful learning of those with refugee status. When using this repertoire, the participants constructed Amal’s learner identity in three main ways. I have named these: “‘becoming’ clever’, ‘having the internal skills’ and ‘clever compared to ‘them’”. Each of these constructions will now be explored and discussed.

‘Becoming’ clever

Each of the participants talked about the extent of Amal’s success as a learner at different points in his life. They reflected on Amal’s learning throughout his journey from being in a refugee camp in Bangladesh to moving to City. Amal seemed to construct his own learner identity as fluid and changeable which suggests an optimistic view, with Amal believing that his identity is not fixed.

There appeared to be a focus within each of the interviews around change, with Amal’s learning becoming more successful as he transitioned from Bangladesh to City. Amal talked about his learning in Bangladesh as being ‘alright cos I was good at some’ (line 112-113). Whereas, he spoke much more positively about himself as a learner once he had arrived in City. This change is seen in the excerpt below, where there is an interesting shift between and conflation of cleverness, age and learning, alongside an association between coming to the UK and ‘becoming’ clever:

40	Safia	in back home yea (.) ... in his education he was really <u>really little</u> (.) so
41		he dint learn much yea (.) but he was clever and er (1+) yea and (.)
42		when he came here he <u>became REALLY clever now</u>
43	Leanne	what was he really clever at at hom (.) before he came here (.) so if we
44		just think about before he came (.) what was he really clever at (.)

45		what was he really good at?
46	Safia	no
47	Leanne	before he came here he wasn't as clever?
48	Safia	No

In the extract above, Safia explained that Amal being 'little' was to blame for his lower level of success. This construction of Amal as a learner positioned him as being vulnerable and as having limited agency in his ability to be successful. Here Amal was not seen as an active participant in his learning. This construction will be explored further within the discussion around the '*learning as a struggle*' repertoire.

When the interviews moved onto talking about Amal's learning once he had arrived in City, the '*learning as success*' repertoire was then used to highlight Amal's achievements throughout each of the four interviews. Amal was described by Jessica as 'doing well! He's making expected progress' (line 503) and as being a 'bright boy' (line 546). In the extract below, Amal's sister, Safia, used a range of discursive devices, including, emphasis, louder speech, an animated tone and repetition of the words 'really good'. Safia used factual information alongside these devices in an attempt to convince me of Amal's learning success and to maximise her claim:

118	Safia	he's <u>SUPER SMART!</u> (.) she goes he's really good he gets like As and Bs for
119		his tests (.) HE'S GOT AS IN A ROW (.) like 5 or 6 in a row (1+) he's <u>really</u>
120		<u>good at it!</u> I wish I was him!

In the extract above and in the talk of each of the participants, examples of Amal's success were given through the use of illustrative examples of his grades within school. The participants talked about Amal's success in relation to the grades that he had achieved. In doing so, they were drawing on the dominant discourse within education in which success is measurable through tests and assessments. The use of this discourse and examples of Amal's grades helped to evidence their claims of Amal's learning achievements and made

their accounts seem more factual, and in turn, reduced the chance of their accounts being discredited. This could be seen as a form of the discursive device of stake inoculation which was used to enable the participants to construct Amal as an above average student and position him as being capable. Interestingly, Safia used the phrase 'I wish I was him!' (line 120) when talking about Amal's learning success. Here, Safia positioned Amal as being powerful, aspirational and more successful than her.

This construction of Amal as being clever and academically successful positioned him as being able to resist the societal discourses around those with refugee status as being unable to achieve in learning. Arnot and Pinson (2005) described how British schools had been given the choice to not include the exam results of pupils with refugee status, which further emphasises the perceptions around this group as 'failing'. Yet, Amal's results were not hidden and disregarded, instead, they were well acknowledged, potentially due to them being regarded as 'good enough' and demonstrating success. It could be said that Amal's integration, inclusion and acceptance within school has been made more accessible due to his academic achievements and his skills being viewed as beneficial to the school.

Having the internal skills

Much of the talk within my interview with Jessica constructed Amal's success as a learner as being as a result of his individual, internal skills. Jessica described Amal as 'so switched on' (line 528) and that he 'knows what he wants' (line 529). Amal was constructed as having the skills and drive needed to succeed. These skills were talked about as already belonging to Amal. They did not need to be taught as he owns them. This construction positioned Amal as powerful, skilled and motivated.

When I talked with Jessica about what she knew or remembered about Amal when he first arrived in England, she drew on the wider discourse of trauma that can be seen to

pathologise those with refugee status. Jessica said that ‘it’s just like another tiny little thing to add into all these traumas that you go through when you’re having to be, shipped from one side of the world to the other’ (lines 249-251). The use of the word ‘shipped’ constructed new arrivals as being like objects that are picked up and placed elsewhere without any choice. This positioned them as vulnerable and passive. However, it could also be said that Jessica used this discourse of trauma in order to resist other potential forms of pathologisation, for example, that Amal was struggling due to him just not being ‘clever’ or ‘skilled’. So, for example, by saying ‘he’s traumatised’ this acts against the counter assumptions that he’s just not very bright or skilful. The use of the discourse of trauma to position Amal more favourably is seen in the extract below. Jessica used this discourse to compare Amal to other new arrivals in order to construct him as being a resilient boy who has overcome any potential barriers that he has faced:

48	Leanne	ahh (.) can you remember any of the things she told you about him?
49	Jessica	she just sort of said that I remember she talked about <u>how confident he</u>
50		<u>was how chatty</u> and <u>how smiley</u> he is he’s always <u>really happy</u> they’ve
51		they’ve maybe been through some <u>tough stuff</u> and obviously they’d had
52		to meet with them when they <u>very first</u> [moved to the country]=
53	Leanne	[right]
54	Jessica	= and a lot of students <u>struggle with that</u> (1+) but he just sorta (.)
55		<u>embraced it</u> and (1+) you know got stuck right into it and he wasn’t sort of
56		(1+) he he didn’t appear to be sort of traumatised (.) withdrawn (.) you
57		know (.)he just seemed to take it all <i>in his stride</i>

By using words and phrases such as, ‘embraced’ and ‘got stuck right in’, Jessica constructed Amal as having the skills to enable him to be a resilient and active learner. Here, Amal was given agency over his own learning.

Jessica further talked about Amal’s internal skills when referring to his future chances of success. Jessica explained that Amal has the ‘ambition to do really well (line 897)’ and the ‘drive to do something really brilliant’ (lines 890-891). This talk drew on the ‘*learning as success*’ repertoire and positioned Amal as having the power to achieve what he wants to

achieve. In the extract below, Jessica constructed Amal as being able to overcome any barriers that being new to English might present:

545	Jessica	well from from what I know of him you know I think he can achieve (.)
546		anything he wants to you know (.) he's a bright boy (.) so I don't think (.)
547		that his achievement needs to be <u>held back</u> by the fact that he's (.) he's
548		not you know that English is not his first language (.) some students <i>are</i>
549		<i>not academic</i> and you know you <i>have to be realistic</i> about what their
550		expectations are but you know (.) with with Amal I think you know (1+)
551		<u>for him</u> it's gonna be as far as he wants to take it (.) you know

The talk within the extract above positioned Amal in conflicting ways. Firstly, Amal was positioned as being more vulnerable and at a disadvantage due to him being new to English. This suggests that other children that are new to English would struggle and might not achieve as much as those with English as a first language. Secondly, Amal was positioned as being able to resist this discourse around struggle and failure for new arrivals, due to the internal skills that he has. The talk within the excerpt is an interesting example of how an identity construction can be both empowering but also disempowering. Although, Amal was empowered through Jessica's talk due to his internal skills, onus was then put on Amal by saying that 'it's gonna be as far as he wants to take it' (line 551). Thus, it was implied that if Amal does not do all that well then it is his fault, for example, due to a lack of ambition. This places any blame away from societal or structural aspects, such as Amal's failures being due to the ways in which society may treat those with refugee status.

Clever in comparison to 'them'

To further emphasise Amal's success as a learner, a number of discursive devices were used within the talk. Amal used both extreme case formulations and contrasting in both of his interviews with me in order to provide justification for the claims around his learning success. Amal used these devices when he said that he was 'the most cleverest person' (line

460-461) and ‘best at it in the class’ (line 180). He used repetition of these phrases throughout his talk to further establish his position as being more successful than his peers. It seemed here that Amal was trying to manage his own interests by using a range of discursive devices to convince me that he was successful.

Although, Amal talked more generally about his success in relation to all of his class peers, in the extracts below, Jessica and Amal used contrasting to talk just about Amal’s success in relation to other children that are new arrivals to England:

914	Jessica	[Oh he is an <u>ABSOLUTE</u> <u>EXCEPTION!</u> (.) you know (.) I’d like to
915		say he’s not (.) [but he is] =
916	Leanne	[yea]
917	Jessica	= he’s an <u>absolute exception!</u> (.) most of the kids (.) <u>try really hard</u> nearly
918		all of our kids try (.) <u>really hard</u> (1+) they just [don’t get as far]

1195	Amal	she might say like(.) I <u>settled</u> in like in in secondary school I settled in
1196		faster than the other erm(.) (.) erm the other people that were <u>new to</u>
1197		<u>English</u> like the Slovakian people (1+) like and he didn’t need to attend any
1198		other <u>extra classes</u> like the other people (.) like all the people that came
1199		with him attended <u>extra classes</u> in erm new arrival but he didn’t

Jessica used repetition of the phrase ‘absolute exception’ to highlight the differences between Amal and other children that are new to English. This portrayed an ‘us and them’ discourse between Amal and his new arrival peers, where interestingly, Amal was then positioned as ‘different’ to this group of peers, as opposed to being one of them. Jessica seemed to demonstrate a dilemma of stake in her comparison of Amal to his new arrival peers. She appeared to want to emphasise Amal’s success but needed to position his peers less favourably to do so. She used emotive language when referring to the other children as trying really hard but not getting as far. Amal also seemed to imply a pathologisation of ‘extra classes’ which he tried to distance himself from. It could be said that Amal was presenting with an ideological dilemma by trying to detach himself from being associated with those that are new arrivals, perhaps in an attempt to be seen as being able to succeed.

This could, in turn, support Amal's sense of belonging within his new community, whilst simultaneously signalling that he no longer 'belongs' with the other new arrivals.

Within these two extracts, Amal appeared to be positioned in an advantageous way and as having agency, whereas, other new arrivals were generalised as struggling and failing. The talk constructed the other children as not being able to achieve irrespective of how hard they tried, suggesting that there was no hope for them. This drew on a dominant societal discourse around those with refugee status and those new to English, which positions them as being unable to 'add' to society due to lack of educational achievement (Chiswick *et al.*, 2006; Waxman, 2001). Interestingly, it could be said that Amal also drew on this discourse, in an attempt to manage his own interests. Parker (1992a) explained that it is important to explore what people could lose or gain from the use of a discourse, in order to think about who would want to promote and dissolve a discourse. Here, Amal appeared to be promoting this discourse of struggling for new arrivals, in an attempt to position himself more favourably, as being able to overcome the difficulties associated with being a new arrival.

Although Amal was placed in a more empowered position, he was positioned in comparison to 'them'. This not only seems to 'other' those newly arrived children who may be struggling, but it still, in a way, pathologises Amal, because it implies that he can only do well in comparison to other new arrivals. It could be read that Amal attempted to position himself as more successful than all of his peers (including those that are not new arrivals) when he said 'the most cleverest person' (line 460-461). Yet, Amal's claim did not seem to be further justified or confirmed by the talk of the other participants. Instead, Amal's success was talked about mainly in relation to his new arrival peers.

This further colludes with the discourse that new arrivals cannot be of benefit to UK society because, although Amal may be more successful than his new arrival peers, it could be viewed that he can still not 'add to' or 'enhance' society in the way that other British

children could. This might be because the discourses around those with refugee status and academic failure are so powerful and embedded within society that it is difficult to see other alternative minority discourses, even when given evidence of these, such as Amal's success.

Thus, there is an apparent need for a greater number of successes and positive stories and experiences 'out there' of new arrivals within society in order for these dominant discourses to ever really be challenged.

Summary of the 'learning as success' repertoire

The '*learning as success*' repertoire was very dominant throughout each of my interviews with the participants. Amal was constructed as being successful in his learning and as having the internal skills needed to achieve. It could be said that these constructions allowed Amal to resist the dominant discourses around those with refugee status as struggling and failing. Amal's constructed success, might have also enabled him to be more easily accepted and to develop a greater sense of belonging within school. Yet, although constructions of Amal as successful were dominant, he was only ever compared within the talk to his other peers that are new arrivals. It might be that Amal, as a 'refugee', is not seen as being able to compare academically to British children. This dominant construction of Amal as a successful learner will be discussed further in the next chapter.

‘Learning as a Struggle’

The *‘learning as a struggle’* repertoire was present in each of the four interviews. This repertoire played a more dominant role in my interviews with Amal and his family whilst reflecting back to Amal’s learning in the past in which his learning was constructed as being a challenge. Amal used phrases such as ‘I didn’t even know any of it’ (line 212) and ‘it was very difficult’ (line 209) to illustrate his struggle with learning when he was in Bangladesh. Amal drew on the discourse within education which measures success through academic achievements. He explained that he ‘failed that one (line 74-75)’ and ‘had to start that year again’ (line 79). Here Amal was positioned as vulnerable and as having little agency.

The use of the *‘learning as a struggle’* repertoire was present during my interview with Jessica but was a minority repertoire. It was only drawn on when talking about Amal’s learning when he first arrived at Meadowbank Secondary School. I felt that Jessica presented with a dilemma of stake in her use of this repertoire. She seemed to resist using this repertoire, maybe due to not wanting to construct Amal as struggling in his learning, but, instead, wanting Amal to be constructed as successful.

This repertoire did not appear in any of the talk about Amal’s learning now or in the talk surrounding his learning in the future. I felt that the use of this repertoire could be seen to offer an alternative to the dominant discourse that constructs those with refugee status as destined to struggle. Instead, it tapped into a minority discourse in which young people that have refugee status might struggle but can also overcome this struggle. When using this repertoire, the participants constructed Amal’s learner identity in five key ways. I have named these, ‘being new to English’, ‘too little to learn’, ‘lack of quality education’, ‘having a voice’ and ‘learning how to do boy’. Each of these constructions will now be explored and discussed.

Being new to English

In the extract below, there appeared to be an ideological dilemma, with Amal acknowledging that he struggled with his learning but then also appearing to try to resist this construction:

215	Amal	well like (.) like sad cos I couldn't do it and everyone (.) everyone could
216		do it but I couldn't (.) and it were very difficult that's why

Amal used emotive language and contrasting in the extract to position himself as vulnerable and as failing in comparison to his peers. However, Amal then tried to justify his struggle and manage his stake when he said that 'it were very difficult'. This seemed to be an attempt to place the blame elsewhere by suggesting that the learning task was not suited to his abilities, therefore, portraying that it was the task or subject that was the issue and not his skills or ability. It appeared that Amal was attempting to externalise the 'problem' and to position himself as separate to and as not owning the 'problem'. This externalisation could be viewed as Amal resisting being constructed as struggling, whilst also resisting the dominant construction of those with refugee status as individually problematic and blameworthy.

Amal further tried to manage his interests and place blame away from himself when he explained that he was 'new to English, so it would have been hard for him' (lines 1171 – 1172). Amal drew on the discourse of learning as being a struggle for individuals that are new to English to give a reason as to why he found his learning difficult. Again, Amal appeared to be trying to resist this construction of himself as struggling and placed the blame outside of his own control. This positioned Amal in different ways. Firstly, it illustrated a deterministic viewpoint and positioned Amal as powerless, with there being nothing that he could do to help himself due to him being new to English. On the other hand, this

construction also positioned Amal more advantageously as it suggested that it was something external to blame for his struggle. Yet, it could be viewed that perhaps locating blame externally could also be a disadvantage because this is then harder for Amal to exert control over.

He was too little to learn

In my interview with Amal's family members, Safia and Parvina, the *'learning as a struggle'* repertoire was dominant when talking about Amal's learning in the past. Safia explained that when Amal was in Bangladesh he 'wasn't really good at anything' (line 57). Safia gave reasons for Amal's struggle which were beyond his control. One of these reasons was that Amal was 'really small' (line 244) and 'he was really really little, so he dint learn much' (lines 40-41). Safia referred to Amal as being 'small' and 'little' repeatedly throughout the interview. When acting in the role of his parents, Amal also constructed himself as being young when he said that 'he was only er, six when he started learning it and so it would have been hard for him' (lines 969-970). Amal's family used the discourse of childhood here to emphasise that Amal was not ready to learn as a way of reasoning about his struggle with learning. Amal was positioned as being vulnerable and passive in his learning, with his success outside of his control. However, this construction also seems to suggest that as Amal ages he will be successful in his learning.

Lack of quality education

Each of the participants used the *'learning as a struggle'* repertoire to talk about Amal's learning in relation to the effectiveness of the education that he received. When talking about the available schooling in Bangladesh (in the refugee camp), Safia used phrases such as 'he needed better education' (line 52), 'never used to get a good education' (line 221) and 'they never used to teach properly' (line 227). Jessica stated that 'I think it was very limited

education that he had' (line 18). Amal talked about education seeming to be something that was out of his reach when he said that 'before that I couldn't even get to go to school' (line 81). Safia further explained that 'you don't really learn anything there' (line 233) when talking about school in the refugee camp. This might have enabled Safia to attend to her own stake by managing her self-interests because by stating that the education was 'not good enough' she was also able to position herself more favourably as a learner. By using the pronoun 'you', Safia stated that it was not just Amal that did not learn but that all children struggled in the refugee camp, including herself. The use of this pronoun seemed to validate her account and establish a factual tone. This normalised Amal's struggle and placed both himself and Safia in a more powerful position.

This construction draws on the discourse around the 'quality' of education received within refugee camps. From the literature it is clear that refugee camps hold many negative connotations, with a lack of 'quality' education being part of this (Jabr & Cahan, 2014; Oh & Van der Stouwe, 2008). However, during this time, children and young people within the camps may have received no prior education, such as Amal, and so they are unable to compare this to other educational experiences. This could be partly why Safia now draws on her experiences of education in the refugee camp and compares this to her experiences of education now. By drawing on this discourse around refugee camps, Safia constructed Amal's learning struggle as a result of his environment. This construction positioned Amal as being disadvantaged and powerless as a result of not receiving 'good enough education'.

When asked about hopes for the future for Amal, Safia said that her mother, Parvina, 'didn't have any hope cos there were no good education' (line 345). Safia's comment here gives the impression that her family did not have high expectations for Amal at this time due to believing that he did not have the resources available to him in order to succeed. The phrase 'didn't have any hope' constructed Amal's learning success as being inaccessible and

unreachable. However, it might also be that Amal's family felt a more general lack of hope reflective of their life circumstances. Here Safia and Parvina seemed to draw on the dominant discourses around limited life chances and opportunities for those with refugee status. This fairly deterministic construction positions Amal and his family as powerless.

When considering Amal's family's use of this discourse of 'lack of hope' for families with refugee status, I felt it helpful to explore the literature around subject positions and the power of discourse. The literature explains that we are all positioned as subjects with regard to the rights that we have to speak and act in a discourse (Foucault, 1972; Parker, 1992a).

Individuals and groups are also thought to be locked into positions by way of the linguistic practices available to them to make sense of the situation (Philips & Hardy, 1997).

Therefore, for Amal's family, it might be that they had been positioned within this dominant discourse of limited life chances and hope for families with refugee status. The family's positioning could have limited the opportunities for them to speak and act differently within this discourse, thus, maintaining the power and dominance of this discourse for the family.

Having a voice

Much of Amal's talk around his learning struggle when he arrived in City surrounded his limited English language. He explained that it was 'very difficult cos I didn't know any English' (line 236) and that he felt 'nervous' (line 778) and 'couldn't interact' (780). Amal constructed his ability to be able to speak and understand English as being central to his success as a learner. Safia also drew on the discourse of the importance of English language by saying that 'he used to speak no English, and he was worried that, what if someone say or do or say anything bad to him' (lines 300-302). This positioned Amal as being very vulnerable. Consistent with Amal's construction of the importance of learning the English language, Watkins *et al*, (2012) explain that language proficiency is an essential part of

resettlement, with it affecting general wellbeing through increased self-efficacy, reducing social isolation and enhancing educational opportunities.

In the extract below, when asked to imagine what his mother might say, Amal also highlighted the importance of the English language when he talked about how he did not want to go to school when he first came to City:

934	Leanne	so you know where you're going (.) so when you said (.) erm Amal
935		didn't want to go to school at first (.) and you convinced him (.) why
936		didn't he want to go? what was he saying?
937	Amal	he was scared (.) that like he didn't know <u>any English</u> and he wouldn't
938		know anyone and he couldn't respond to anyone if they said summit
939		(.)so he were like proper scared

Amal's repetition of the word 'scared' emphasised how nervous he was when he first went to school in City. Amal seemed to position himself as alone, vulnerable and powerless. As Amal had no way of communicating with others, he was also positioned as passive and voiceless. This notion of voice and position of Amal as voiceless could be seen to relate closely to the sometimes silencing and oppressive process of seeking asylum and occupying refugee status (Hek, 2005). Hence, it could be said that during this time Amal was repositioned as voiceless, and in a sense, silenced.

Later in the interview, when playing the role of his primary school teacher, Miss Jones, Amal stated that 'if I was in his shoes I'd , I'd, be I wouldn't have came to school' (Lines 1093-1094). This sentence could be read as fairly emotive and might be said to have helped Amal manage his interests due to it positioning him as being helpless but also as being brave. Therefore, the '*learning as a struggle*' repertoire was used here to position Amal in a more favourable way.

Learning how to 'do boy'

In my interview with Jessica the '*learning as a struggle*' repertoire was a minority discourse and was not used in relation to Amal's academic learning. Jessica talked more about Amal's struggle in learning how to act appropriately within the classroom and in finding his position within his peer group. In the extract below, Jessica drew on a gendered discourse which generalises boys as being hyperactive:

336	Jessica	er (1+) I think the <u>boys</u> in particular (.) Amal a little bit (.) but not not not
337		so much I think (.) you know it's difficult for boys to be <u>settled</u> (.) and you
338		know it's a long time to sit (.) in a classroom (.) and just listen to a
339		teacher do that work you know (.) erm (1+) they find it quite challenging
340		to just sort of (.) <i>it's boys that they're they're</i> active they want to be
341		around doing stuff (.) so he did struggle a little bit there (.) I know we had
342		a quite sort of erm (1+) not not <u>fight</u> s but you know a couple of you know
343		little scuffles (.) where they're trying to sort of work out their place in
344		things (.)you know how do we [deal with conflict] =

The frequent use of pauses within Jessica's talk could suggest that she was caught in a dilemma of stake and was trying to select her words carefully. Perhaps she was not wanting to feed into any discourses which may be viewed as negative around boys or not wanting to construct Amal in an undesirable way. Jessica explained that Amal only slightly struggled with being unsettled and that this did not seem to be a huge concern. This seemed to position Amal as being separate to the other boys, with him being able to settle quicker than them. Jessica appeared to draw on the discourse of boys as hyperactive and as struggling in their learning. This gendered discourse was possibly utilised in the hope that Amal would not be constructed as struggling, or that his struggle was outside of his control because it was due to him being a boy.

Jessica's talk suggested that Amal needed to learn and figure out who he was and where he fit in amongst his group of peers. Jessica explained that in figuring this out Amal was

involved in some peer conflict. Here Amal was positioned as being vulnerable and uncertain of where he fit in amongst his peers. However, Jessica's talk seemed to further draw on the discourse around boys and masculinity to defend Amal's struggle. Jessica also used repetition of the phrase 'you know' in an attempt to justify and normalise Amal's behaviours by implying that this struggle was something which is to be expected of boys and something which we all understand, accept and recognise. This apparent appeal to common knowledge around the behaviours of boys supported Jessica in portraying her account as factual and attributes blame to Amal's gender, which, in turn, enabled Jessica to manage her stake.

I believe that Jessica seemed to construct Amal's unsettled behaviours as being reflective of him just learning how to 'do boy'. It seemed that Amal was struggling between knowing how to 'do boy' in a socially acceptable way within his new cultural environment, whilst also wanting to project the identity of being academically successful. This presented a potential clash between wanting to be male and wanting to be successful within education. To help me to further think about the talk around Amal as a male learner, I explored the literature around males and their learning. A theory which appeared to be prevalent within gender studies was that of 'hegemonic masculinity'.

The term hegemonic masculinity is proposed to describe practices which promote the dominant and most honoured ways of being a man within society (Connell & Messerschmidt, 2005). It seems to define the idealised form and 'approved' ways of being male. It is normative and so requires all men to compare themselves to it (Connell & Messerschmidt, 2005). Research by Frosh *et al.* (2003) explains that there are strong pressures on boys to be constructed within the hegemonic masculinity. Frosh *et al* (2003) suggests that due to the components which constitute hegemonic masculinity few boys, within their study, managed to be popular and academically successful, with a commitment to work being feminised and viewed negatively by other male peers.

The literature further explains that gendered practices can be viewed as 'acts' which are ever-changing, performative (Butler, 1988), contradictory and relational, with them being constructed through everyday discourses (e.g. Edley & Wetherell, 1997; Mac an Ghail, 1994). When considering the concept of hegemonic masculinity, Wetherell and Edley (1999) suggest that within Discursive Psychology hegemonic norms should be viewed as defining a subject position in discourse that can be taken up by men in order to fulfil particular purposes within particular contexts. Masculinity is further described as a discursive accomplishment, rather than a natural fact (Edley, 2001). Therefore, it could be said that hegemonic masculinity does not represent a certain type of man but, rather, a way that men are able to position themselves through discursive practices (Connell & Messerschmidt, 2005). Hence, instead of being constrained by the notion of hegemonic masculinity, boys are able to seek alternative ways of 'doing boy'.

However, the possibilities for males in the constructions of their masculine identities are largely determined by the power of available societal and cultural discourses. Edley (2001) also explains that it is an individual's cultural history which determines the kind of identities that they can assume. It is thought that there are culturally specific and popular ways of positioning males which, for example, emphasise their toughness, which help to create a male identity (Frosh *et al.*, 2003). The power and dominance of these discourses can shape and limit the possibilities for minority or conflicting male identities. However, these discourses are likely to differ in dominance depending on the context in which they are situated.

When considering Amal's identity as a male learner, he seemed to project the importance of constructing his identity as academically successful, over and above identity constructions of him as being male. This could have been an attempt for Amal to 'do boy differently' and to resist the constraints of hegemonic masculinity in order to seek to construct himself as both

accepted as being male, whilst, also being able to be successful in his learning. It might also be that the dominant discourses surrounding males within Amal's home context and culture are that 'doing male' is associated with being academically successful. Thus, perhaps the two intersecting identities of 'being academic' and 'being male' do not need to be conflicting.

Summary of the use of 'learning as a struggle' repertoire

Throughout the use of the *'learning as a struggle'* repertoire, Amal was mainly constructed as struggling due to external influences which were out of his control. Amal was constructed as struggling prior to coming to City, due to being 'too little to learn' and due to the 'lack of quality education' that he received. Alongside this talk of struggling for Amal when he was in Bangladesh, his family also drew on the discourse of 'no hope' for Amal's learning and future. It seems that, at this time, Amal and his family were embedded within this discourse due to their life circumstances. Amal drew on the discourse of struggling for those who are new to English as a further way of externalising his difficulties when he first arrived in City. Amal and his family emphasised the importance of learning the English language as a way of giving Amal a 'voice' and enabling him to communicate with his peers and potentially to develop a sense of belonging. The *'learning as a struggle'* repertoire was a minority repertoire for Jessica. She externalised Amal's struggle with his behaviour as being due to him trying to 'do boy' and enacting masculinities. It seemed through the talk that Amal was trying to seek how to 'do boy differently', in an attempt to be constructed as both male but also as academically successful.

‘Learning as Dependence Vs Independence’

The ‘*learning as dependence vs independence*’ repertoire was used in both of Amal’s and in Jessica’s interview. When using this repertoire, the participants constructed Amal’s learner identity in two main ways. I have named these, ‘dependent on others’ and ‘striving for independence’. These constructions will now be explored and discussed.

Dependent on others

When reflecting back to when he first arrived in City, Amal explained that he did not have anyone to support him in school. He stated that he ‘didn’t have anyone there’ (line 662) and that ‘no one particularly helped’ (line 666). An example of this can be seen in the extract below:

234	Leanne	that’s good! sooo tell me what it was like for you when you first came to
235		St Joseph’s to City (.) what was it like?
236	Amal	It was very difficult cos I didn’t know any English (.) er er (.) and no one
237		was there to help (.) er like the first about first three days or first week I
238		tink I had an Interpreter but after that he left so I was all alone but (.) like
239		luckily the teacher (.) said like said to one of the pupils (.) to stay with me.
240		So he helped me like (.) when I moved in here and when it was break and
241		lunchtime and in class he sat next to me and told me what to do

In the first part of the extract the language used by Amal was particularly emotive and positioned him as alone, emphasising his vulnerability. Within the same extract of talk, Amal went onto say that a pupil helped him and stayed with him, suggesting that he did have some support in class. The use of the word ‘luckily’ seemed to position Amal in different ways. Firstly, it suggested that Amal felt that he would not have been able to succeed in school without this peer to help him. This positioned Amal as vulnerable. Secondly, it seemed that Amal was constructing himself as being grateful, as though he did not see this support as a right but as a privilege. This positioned Amal as indebted to those providing him with support. This could have been seen to have situated Amal in a position that he has

tried to resist, him being dependant on others, which is likely to be a position that he was put into as a result of his transition through the asylum process.

Amal’s learning as being dependent on others can also be seen in the extract below in which Amal used words such as ‘gentle’ and ‘carefully’ and , in turn, positioned himself as weak, delicate and vulnerable:

352 353	Leanne	and was that(.) what were other children (.) what were other children like with you when you started at the school?
354 355 356	Amal	erm some of em were like(.) some of em were very gentle with me and like told me what to do like carefully (.) and <u>others</u> (.) they weren’t harsh but they like dint like tell me properly what to do (1+) yea

Later in the interview, Amal talked about wanting support but not receiving it. He said that ‘one or two people like always stayed with me but like they didn’t tell me what to do like they only stayed with me’ (lines 669-670). This seemed to position Amal as vulnerable due to him needing people to stay with him. Yet, this construction also seemed to enable Amal to resist being positioned as dependant on others by saying that the other children did not tell him what to do. When using this repertoire, Amal presented as experiencing an ideological dilemma in that the ideology around those with refugee status and learning in society appears to be that they need support to achieve. Amal seemed to recognise this in himself but at the same time acknowledged that he needed to develop independence and therefore tried to resist this ideology within his talk.

Striving for independence

I believe that Amal’s resistance of being positioned as dependent can also be seen in the extract below where he talked about his learning when he arrived at Meadowbank Secondary school:

416 417	Leanne	Y8 (.) so can you tell me what it was like when you arrived at th this school? what was it like now when you arrived here?
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418	Amal	erm (.) I knew(.) I knew pretty much English(.) like (.) I could(.) I
419		could help myself like learn new like I didn't hav I didn't need
420		anyone's help here but (.)as the school was very big I was
421		nervous and I didn't know what to do(.) so you know Miss
422		Jessica helped me (.) like go around the school and know everyone

In the extract, Amal used the discursive device of contrasting to state that he did not need help whilst also saying that he was unsure of what to do and so was supported. It seems that Amal now regards himself as being able to be independent in his learning after being in City for a few years. However, due to Amal transitioning to secondary school he was then re-positioned as dependent on others to support him through these changes. Amal was, thus, positioned in conflicting ways within this repertoire. It seemed that he was facing an ideological dilemma and was battling between drawing on the discourse of dependency (which he may see as a negative position) due to him having worked hard in primary school to become independent, whilst also seeing the position of dependency as being beneficial to him in his learning at that time.

As the talk moved onto Amal's learning at present, Amal clearly constructed his learner identity as being independent. He explained that 'everything's easier for me now' (line 523) and 'I can interact with them more better and I can ask them questions like freely' (lines 703-704). Jessica also talked about Amal as having the skills and confidence that he needed to be independent. She described how 'he doesn't need us now' (line 309) as he has 'developed his own friendship groups and he's happy he feels safe and settled' (lines 310-311). Jessica drew on the discourse of independence as a positive construct by explaining that it's 'the best thing for them to be out there in that mainstream school' (lines 299-300). Hence, Jessica constructed Amal's independence as being a positive transition for him. This construction positioned Amal as having agency, as being empowered and self-sufficient. He

was no longer constructed as vulnerable and reliant on others, as might be usually associated with those with refugee status (Phillips & Hardy, 1997).

When thinking about Amal's apparent engagement with the ideological dilemma of being constructed as independent vs dependent, I felt it helpful to consider the wider societal and cultural discourses in which these constructions were situated. By exploring the context within which these constructions were made possible, it enables an insight into the ways in which wider discourses may have shaped the constructions of Amal's identity as a learner.

It is important to note here that the constructs of independence and dependence are culturally situated. There appears to be two, broad cultural orientations according to which cultural models are described: individualism and collectivism (Suizzo, 2007). Cultural models of individualism, which are more common in UK society and more westernised cultures, reflect a preference for independence. We saw Jessica draw on this discourse of independence as a positive construct (lines 299-300). On the other hand, cultural models of collectivism, which are more common in eastern and southern nations, tend to promote goals of interdependence, relatedness and conformity to group norms (Greenfield, 1994). Hence, interdependence, in learning and more generally, is not inherently a negative and in some cultures is valued and promoted. Yet, in UK society, independence tends to be privileged. Therefore, it could be read that Amal's resistance of being dependent was an attempt to develop a sense of belonging within his new cultural environment, in which, independence might be more highly valued and advantageous.

Research by Ghorashi (2005) indicated that through the asylum process, those with refugee status can spend sustained periods of time living as dependents of the state. It can then be difficult for individuals to live independently after this time due to society blaming them for being dependent on the state and, in turn, limiting the possibilities for them to become independent. When taking Ghorashi's research into account, it might be that Amal was

positioned as dependent on the state and on others throughout the asylum process. During this time it is likely that Amal had limited or no control over decisions made about him. It could be said that Amal was attempting to resist being associated with the label 'refugee'. He might have been seeking to construct himself as no longer needing others and wanting to be able to support himself.

Summary of the use of 'learning as dependence vs independence' repertoire

The '*learning as dependence vs independence*' repertoire was mainly used by Amal during the interviews. Amal seemed to be engaging with an ideological dilemma in that he was battling between constructing himself as dependent vs independent. Amal seemed to acknowledge that he needed additional support in school but possibly saw being constructed as independent as the more advantageous position. From reviewing the literature, it might be that Amal wished to be constructed as independent, not just as a learner, but more generally, as a way of resisting the dominant discourse around those with refugee status as dependent on the state. Within the interviews with and around Amal, it seemed that Amal has been successful in resisting being seen to be dependent. Constructions of Amal as independent were much more dominant than those which positioned him as dependent, which were mainly related to when he first arrived in City.

‘Learning as Provider’

The *‘learning as provider’* repertoire was present in each of the four interviews. This repertoire was dominant within both of my interviews with Amal and also seemed to play a significant role in my interviews with the adults around Amal. I felt that the participants really emphasised this construction of Amal. I believed that this identity construction of Amal was highly valued by the participants. The use of this repertoire could also be due to the participants having some interest and stake in constructing Amal in this way. Amal’s family members seemed to have a high stake and interest in constructing him as being able to achieve and to provide for them as a family. Jessica also seemed to have stake and interest in the construction of Amal as successful for the benefit of his school.

This repertoire was used to construct Amal’s learning and skills as enabling him to provide for and support others. This positioned Amal powerfully with his skills and learning being beneficial to others. This is an interesting contrast to the way in which Amal was positioned at times as being dependent and reliant in the *‘learning as dependence vs independence’* repertoire. I believe that this construction taps into a minority discourse in which those with refugee status can support others, as opposed to needing support. Further to this, it could also be viewed that a gendered discourse has been drawn on throughout the use of this repertoire, with Amal constructed as the future male economic provider.

Below I will describe the way in which the *‘learning as provider’* repertoire was used to construct Amal’s identity as a learner in three different ways, which I have named, ‘providing help in school’, ‘providing support at home’ and ‘aspiring to help others’.

Providing help in school

In the interview with Jessica and in the second interview with Amal, the *‘learning as provider’* repertoire was used to construct Amal as providing help and support to others in

school. Jessica described how Amal ‘did a lot of erm interpreting for Shaqeeq and helping Shaqeeq out’ (line 159). Amal also talked about how he had to help his friends Shaqeeq and Uzair due to them finding it difficult in school. He stated that Shaqeeq ‘didn’t know how to settle in like I got settled before him then I had to help him’ (lines 1336-1337). When talking about Uzair, he said that ‘when he came I had to show him around. I was always with him!’ (lines 1349-1350). Jessica said that ‘I think it kind of upsets Shaqeeq a little bit, cos everyone’s like all hail Amal. Poor Shaqeeq is like what about me?’ (lines 924-925).

These examples of talk used the discursive device of contrasting to compare Amal’s learning success to the struggle that his peers (other new arrivals) faced. Amal was constructed as being in a powerful position, with his peers positioned as needing Amal’s support. Jessica’s statement above used an extreme case formulation by stating that ‘everyone’s like all hail Amal’ (lines 924-925). The use of this phrase suggested that everyone looked up to Amal due to his success. This again, positioned Amal very powerfully as being well respected, appreciated and valued. In contrast, Shaqeeq was positioned as inferior and overlooked.

As well as supporting his peers in school, Jessica talked about how Amal has also supported the school as a system:

160	Leanne	he seems to like that helping ro- (.) I know when I’ve spoke to him
161		he said he likes to help other people as well
162	Jessica	<u>yeaaaa!</u>
163	Leanne	he seems to be good in that role doesn’t he?
164	Jessica	yea I think that’s definitely something that as he gets older (.) that
165		that he needs (.) well that school need to tap into (.) =
166	Leanne	yea yes
167	Jessica	I mean obviously we’ve got <i>peer mentors buddies and things like</i>
168		<i>that</i> so (.) I think he’d be <u>great</u> as sort of an <u>ambassador type</u>
169	Leanne	Yes
170	Jessica	I mean obviously (1+) we (.) we’ve used him in that role before
171	Leanne	how have you used him in that role? (.) has it been with like other
172		new arri- children that are new arrivals?
173	Jessica	yea we’ve we’ve had erm (1+) when students have come from erm
174		(.) similar (.) parts of the world and with the same sort of language
175		skills we’ve used er (.) Amal if we’ve needed to =

Here Jessica explained how school staff have used Amal in a helping role. She also said the school need to ‘tap into’ Amal’s skills of helping others. The use of the phrases ‘tap into’ and ‘use him’ are interesting as they constructed and positioned Amal in two different ways.

Firstly, it could be said that Amal was being constructed as an object or resource that can be used when needed by school staff. This positioned Amal as passive and submissive.

Secondly, Amal also seemed to be constructed more positively here, with him having a particular skill set which can be used to support others. This construction then led to Amal being positioned in a more advantageous way, with him enjoying this helping role. Jessica’s use of the word ‘ambassador’ positioned Amal as important and influential.

Providing help at home

In both of the interviews with Amal, he drew on the ‘*learning as provider*’ repertoire to construct his identity as a learner as enabling him to support his family. An example of this is shown in the extract below in which Amal talked about the importance for him in learning how to act and how to speak English so that he could support his family:

377 378 379	Leanne	so that’s good (.) ok(.) what were you (.) what are you most proud of that you managed to learn really well? what makes you most proud about yourself?
380 381	Amal	learning how to (.) how to act in in City and in England and knowing English before my family members
382 383 384	Leanne	yea(.) that sounds that sounds really impressive that you did that (1+) and does (.)what (.) is English (.) was it important or did you find it helpful to learn English as well?
385 386 387 388	Amal	It was important and helpful (.) cos it was important to learn English cos there was no one in like we couldn’t like buy anything or anything like that so we needed to learn English to buy something and go out (.) and it was helpful cos I was helping my family members too

In the extract Amal talked about being proud that he learnt English before his family. Amal also explained how he supported his mum when he said that ‘when we go out I always have to go out with her cos she dint know English’ (lines 402-403). Amal constructed himself as

having the skills needed to support his family. On the other hand, his family members were constructed as being dependent and reliant on Amal’s support. It seems that in order for Amal to be positioned as independent, his family have had to be positioned as dependent.

When asked to act in role as his mother, Amal said that his mother would say that ‘he was good at helping people, he always liked to help people, er ah especially me’ (lines 952-953).

Here Amal again referred to himself as helping his family members but he also talked about himself as being good at helping others and enjoying this role. This constructs Amal’s helping role as being a strength, as well as being something that he enjoys.

Aspiring to help others

In the interviews with Amal and the interview with his family members, the ‘*learning as provider*’ repertoire was drawn on to construct Amal’s learner identity as aspiring to help others. Amal and his family talked about wanting Amal to get a job which has a key role in helping people, such as a Lawyer or a Doctor. Amal explained that this was because ‘Lawyers help people, and the Doctors help people as well’ (line 555). Amal having a job which involves helping people was portrayed as being an important and dominant discourse for his family. This discourse was described below in relation to the family’s past experiences:

157	Safia	she WANT erm (.)him to become a Doctor because like a Doctor
158		savers people <u>lives</u> (.) and she like it er she she she loves like social
159		worker she is like a social work- she was a social worker in our
160		country (.) NOT LIKE WORK (.) just in community
161	Leanne	ahh right (.) so at home your mum was a social worker like in the
162		community?
163	Safia	er yea (1+) AND THEN HE HELPS (.) like Doctor helps a lot of <u>people</u>
164	Leanne	like your mum used to? (.) so your mum values that that’s
165		something she [really likes?]
166	Safia	[yea] (.) and a Lawyer (1+) a Doctor or a Lawyer cos (.) a Lawyer he
167		can help people like (1+) save from hang (1+) <i>or dunno ((laughs))</i>
168	Leanne	save from what sorry did you say there?
169	Safia	Like (.) people get hanged in- (1+) like in my country they used to
170		get hanged
171	Leanne	ahhhh ok
172	Safia	<i>and my mum (.) she like (.) she don’t like hanging</i>

Safia used intonation and emphasis throughout this extract to highlight the importance of Amal having a helpful job. Safia used extended pauses and seemed hesitant when talking about her past experiences at home. This suggested that it was a difficult time for the family. Yet, the family now seem hopeful about Amal's future and aspire for him to do something which will make a difference to the lives of others. The use of the example of people being hung is an extreme case formulation of how Amal could help others. Amal was positioned as having the potential to be a saviour of others and to 'add' something to society. This essence of hope for the family and for Amal seemed to be very different to the lack of hope that they spoke about when reflecting back to being in Bangladesh. It might be that the family now feel more able to draw on this discourse of hope (and to speak and act within it) due to their changes in life circumstances, and potentially life chances, since moving to City. Amal also talked about the importance of succeeding in his learning so that he can support his family in the future. This links closely to findings by Chegwidan and Thompson (2008, cited in Weekes *et al.*, 2011) who explain that young people with refugee status are highly motivated and see education as 'the most important aspect of their life as it is a source of hope and future' (p. 24).

A further example of the importance of succeeding can be seen when Amal explained that he needed to focus on his learning so that he can get a good job to provide for his family. He emphasised the importance of this by using the extreme case formulation of 'if he dunt have money he can't live' (line 859). Amal's talk implied that you cannot get a job because you do not speak English and if you cannot live without money, then you cannot live if you do not speak English. Therefore, Amal constructed his own success as a learner as being a matter of survival, with him needing to succeed and speak English. This construction is illustrated in the extract below where Amal is acting in role as his friend Shaqeeq but talking about himself:

851	Amal	erm like learning about like properly and learning good (.) like some
852		people mess about (.) like he needed to learn and focus on his work
853		and don't get carried because of them
854	Leanne	why did he need to foc- (.) learn to focus and not get carried away?
855	Amal	like he needed a good job and then erm (.) like if he's in an English
856		country he needed a job for living and then he need (.) he wanted
857		to become a Doctor or a Lawyer
858	Leanne	so you said he needs a job for his living (.) what do you mean by that?
859	Amal	like (.) If he dunt have money he can't live
860	Leanne	right (1+) and was that different to at home?
861	Amal	Yea
862	Leanne	did(.) did you (.) did Amal need to have a job at home to live? =
863	Amal	er no
864	Leanne	= or was that different? how was that different?
865	Amal	his dad in Bangladesh owned a like erm (.) at the seaside (.) erm like
866		where they sell stuff he owned the whole place of it
867	Leanne	<u>wow</u> (.) and what's it like now for dad <i>in City? What is he doing?</i>
868	Amal	er it proper (.)It really hard cos he dunt speak English and there's no job for him

In the extract Amal's repetition of the word 'need' suggested that this is something that was required of him and that he has no choice or agency in this. Interestingly, Amal then said, 'he need (followed by a pause) he wanted to become a Doctor or a Lawyer (line 856)'. This indicated that Amal might have been battling between whether he really wanted to follow these particular career paths, or whether he felt he 'needs' to pursue these. It could be read that Amal used the pause in this sentence to carefully consider his use of words, potentially in an attempt to construct himself as wanting to be successful, as opposed to needing to be. Interestingly, Amal explained how he has to focus on his work and not get carried away like some of his peers. This could be interpreted as resistance against the gendered discourse of boys as enacting forms of 'cool' masculinity through 'mucking about in class' (Martino, 2000) and their rejection of academic achievement (Frosh *et al.*, 2003). Here Amal appeared to construct his masculine identity as being successful as a learner to enable him to provide for his family, rather than him needing to be disengaged in class in order to gain peer acceptance.

Amal explained that this need for him to get a good job is specific to being in England due to his father previously providing for the family in Bangladesh. It could be read that due to Amal's father no longer being able to work and provide for the family, Amal has now taken on this new role and pressure of being the future male economic provider. This need to support his family appeared to be very important to Amal and seemed to be leading him to be motivated as a learner by not allowing himself to be distracted by his peers.

Within this extract, Amal seemed to be grappling between the discourse of being a child (and male) and being able to get carried away with his peers, whilst also drawing on the discourse of needing to be sensible (and an adult) due to being the provider for his family. Here Amal was positioned as providing the family with hope and a feeling of chance, whilst also positioned as having to mature at an earlier stage. This need to be 'mature' was mentioned throughout the interviews with Safia and Parvina. Earlier in the analysis, I discussed how Amal's family talked about Amal as struggling because he was 'little'. They then talked about Amal as being successful once he had 'matured'. Therefore, it could be said that the family were constructing Amal as transitioning between childhood and adulthood. This also suggests that the discourse of maturity is important for the family.

When trying to further explore this construction of Amal as a male future provider, I found it helpful to consider this notion of masculinity as a way of trying to understand the talk. The literature that I explored seemed to relate closely to the idea of hegemonic masculinity and what it means to 'be a man'. Jaji (2009) explains that 'masculinity refers to the socially and culturally-constructed characteristics that distinguish a man from a boy and a man from a woman or qualities that are the opposite of childhood and femininity respectively' (p.178). Hence, masculinity is seen to be consistent with the notion of adulthood and the opposite of childhood. This idea of masculinity is interesting to consider when thinking about the way in which Amal's family spoke about him being successful as he became more mature,

potentially, as he became more like an adult. It could be that on moving to City the family recognised that Amal would have to take on more of an adult role and so when he showed this maturity his family viewed this as success. Yet, this distinct separation of being a man and being a boy also seems to be quite restrictive for Amal, as he is still a boy, but is affected by discourses of masculinity.

Jaji (2009) further describes 'being masculine' in terms of economic self-sufficiency, independence and the ability to provide for and protect a family. Yet, the challenges of exile can mean that it is very difficult for male's with refugee status to confirm to this hegemonic masculinity. This can be seen when Amal talked about his father as no longer being able to provide economically for the family. Research has outlined the multiple losses of social position and difficulties in renegotiating 'respectable' masculinity for males following displacement (Kleist, 2010). This tension in re-enacting what it means to be masculine for those labelled as refugees is illustrated in the quote below:

It can be very difficult for the men. In the welfare offices, the men are on an equal footing with the women. Many men had very high positions before the war and it is difficult for them to accept that they have lost them. They keep on talking about what they used to have and what they used to be

(Khadija Said, London, 2004, cited in Kleist, 2010)

As described within the '*learning as independence vs dependence*' repertoire, being a 'refugee' also leads to being dependent on the state. This dependency on others can be seen to conflict with the ideals of being masculine (Jaji, 2009). Therefore, the identity of 'refugee' does not sit neatly within hegemonic masculinity; instead, it conflicts with this notion of how to succeed at being a man.

It could be read that Amal has never felt this 'failure' of being male (perhaps like his father has) due to him being constructed as a boy and as 'little' prior to arriving in City. During this

time, Amal was not expected to take on the position of being a man and so may not have experienced this loss of social positioning. It could be said that Amal was, thus, seeking to resist this identity of 'refugee' in order to construct and negotiate an identity considered to be showing hegemonic masculinity.

Summary of the use of 'learning as provider' repertoire

The use of the '*learning as provider*' repertoire was very dominant within all interviews. The repertoire was used to construct Amal as helping others and being able to provide for his family. Amal's success was talked about as enabling his family to draw on the discourse of hope for the future. Throughout the interviews, Amal was constructed as, striving towards independence, being successful as a learner, being able to resist the dominant discourses around males as unsettled and disengaged in learning, and as being able to support and provide for others. These constructions seemed to enable Amal to take the position of a future economic male provider, irrespective of the negative societal discourses that he is subjected to due to being labelled as a 'refugee'.

‘Learning as a Cultural Journey’

The *‘learning as a cultural journey’* repertoire was used by each of the participants and positioned Amal’s identity as a learner in differing ways. It was a particularly dominant repertoire within Amal’s and Jessica’s interviews. It was used to emphasise that Amal’s learning involved much more than just his academic learning in school. It was also used to talk about Amal’s life transition from Bangladesh to England. The use of this repertoire constructed Amal’s identity as a learner in two key ways. I named these, ‘changes and differences’ and ‘learning how to act’. These will each be discussed below.

Changes and differences

In the interviews with Amal he described his cultural learning journey by giving examples of some of the differences between England and Bangladesh:

251	Leanne	ok (.) <i>what did it feel like when you first arrived here then?</i>
252	Amal	very (.) very difficult and nervous (.) like (.) I like (1+) didn’t know what to
253		do like the way they acted was very different (.) like and the place was
254		very different (.) in Bangladesh we didn’t have any lights at at night and
255		we arrived here at night and as as er as I walked out the airport I I seen
256		the er sea shine with lights
257	Leanne	yea! (.) I bet that was strange [wasn’t it] =

Amal used the discursive device of repetition of the phrase ‘very different’ to stress the great contrast between Bangladesh and England. Further on in the interview, Amal gave another example to illustrate the differences in these environments. He stated that ‘these are sit on toilets and they were weird’ (line 266). Throughout the interviews, Amal explained that, at times, he did not know what to do or how to act. He talked about it being very difficult and him feeling nervous. Here Amal was positioned as vulnerable and as being at the beginning of his cultural learning journey. It seemed that Amal was managing his

interests here, with him emphasising how different his new cultural context was and so convincing me that it was something that he was bound to find challenging.

When talking to Jessica she explained that Amal talked to others in school about his move to England and that he ‘talked about change in the weather, the change in the food’ (lines 218-219). In the interview with Jessica, Amal was positioned more powerfully, with him having had this life experience of moving to England and having learnt about a different way of living.

Learning how to act

During the interviews, Amal emphasised the importance and need for he and his family to learn how to act in their new cultural environment. An example of this can be seen in the extract below in which Amal repeated the word ‘act’ in order to emphasise that this was an important skill for the family to learn:

310	Leanne	none others (.) we might have we can think of any others if any
311		others come up anyway (.) so what do you <u>think</u> was the <u>hardest</u>
312		thing you had to try learn when you got here?[what was hardest?]
313	Amal	[English] (.) English and the way (.)
314		and the culture (.) and the way they act (.) like I needed to get along
315		with them (.) cos they acted very different <i>from Bangladesh</i>

In the excerpt above, Amal used the word ‘them’, suggesting that he sees himself as being separate to other students in school. Amal here talked about the importance of learning about the English culture and how to act so that he could get on with his peers. This constructed Amal as wanting to ‘belong’ with his peers and to do this, Amal needed to learn about their ways of being. Here Amal seemed to portray an ‘us and them’ discourse which further emphasised the differences between himself and his peers.

When asked about his family members, Amal said that ‘whenever we go out I had to help them like don’t act, like we couldn’t act like, how we wanted like in Bangladesh, we had to

act differently here' (lines 325-327). During this talk, Amal presented with an ideological dilemma and used several pauses, which could suggest that he was trying to select his words carefully. This could be read as being due to Amal recognising that within society those with refugee status are expected to change and adapt to 'fit into' their new cultural environment. Whilst Amal might not want to be constructed as unwilling to change, he might also have wanted to maintain some aspects of his own cultural background and so he was caught within this dilemma.

Here Amal and his family were constructed as having to change how they act, with them having no choice in this, thus, positioning them as having little agency and as being restricted in their own actions. There are some interesting implications of Amal's choice of the word 'act' within this interview. It could be said that Amal was constructing he and his family's identities as being performative. This could imply that they might be 'acting' in order to survive or cope but may not necessarily see this 'act' as a more integral part of their self-identities.

Jessica further highlighted this need for Amal (and other new arrivals) to learn how to act differently in a way that is appropriate to the English culture. She did this by using phrases such as, 'in certain cultures it's quite acceptable' (line 358), 'but it's not how we deal with things here' (lines 375-376). She stated that Amal and the other children that are new arrivals had to learn 'what's acceptable and what's, what's not acceptable within school' (line 367-368). This suggested that Amal had to learn about acting appropriately both within the English culture as a whole but also within the school's individual culture. Jessica here drew on the wider societal discourses of those with refugee status as needing to adapt and change in order to become integrated within their new countries. This expectation that new arrivals should adapt and change is also emphasised by Valentine *et al.* (2009) who explain that often the responsibility for integration is solely placed upon the migrants and not on the

host communities. Therefore, it is likely that any difficulties with integration are individualised and blamed on the migrant, as opposed to society.

In order to help me to further think about the construction of Amal as needing to 'act' differently, I will use a performative lens to explore this concept of 'acting out' identities. Within the literature, there is a body of research which discusses the notion of 'whiteness' (as described in the literature review). Whiteness has been explained within the literature as being a dominant racial discourse, as being the 'norm' and as having a privileged social status (Nakayama & Krizek, 1995; Nelson, 2015). Taking this notion of whiteness and its associated power within society, it could be that instead of resisting this discourse, Amal was seeking to 'act white' due to feeling pressured to do so. It might be that Amal sees this 'act' as a way of integrating, being accepted and perhaps, as a way of being viewed as successful. However, whilst considering the dominance and power of this discourse, it might be that Amal has always been compared to and judged against those that are 'white'. This relates back to my earlier discussion around Amal as only ever being seen as successful in relation to his new arrival peers. Thus, the power of the discourse of whiteness, could be limiting the possibilities for Amal to construct his identity as successful in his own right. Instead, it could be maintaining his position as being unable to compete with his peers who are seen to be privileged by whiteness.

A further way of understanding Amal's construction of needing to learn how to act, could be explored by looking at the process and theory of transculturism (Burnett, 2013).

Transculturism is said to be important in identity formation and in the integration of those with refugee status into their new countries. This process involves individuals adopting aspects of their new countries cultures, whilst also retaining aspects of their traditional culture. Amal appeared to be within this process of transculturism and was potentially battling between trying to 'fit in' within his new cultural environment and claiming a British

identity (Sporton & Valentine; Valentine *et al.*, 2009) and thus, having to 'act', a certain way, whilst also not wanting to lose his cultural identity of Rohingya.

When considering the findings of Sporton and Valentine (2007), it could also be that Amal was wary of claiming a British identity because it is still seen to be a white identity. Some of the young people within Sporton and Valentine's study explained that on occasions their British identity was challenged by others and so they felt that they could only identify as being British in particular contexts. This could also present as a tension and dilemma for Amal, resulting in him 'acting out' different identities depending on the context and the availability of discourses which enable him to construct particular identities.

Summary of the use of 'learning as a cultural journey' repertoire

The '*learning as a cultural journey*' repertoire was used to talk about the skills that Amal had to learn in order for him to be successfully integrated into City. Amal used this repertoire to talk about the differences between Bangladesh and City. He emphasised the need for he and his family to learn how to 'act' in City. Amal drew on an 'us and them' discourse when talking about the differences in the way that he and his peers act. This use of the word 'act' was explored in relation to the notion of 'whiteness' and the process of transculturism.

Conclusion

This chapter has explored the range of discursive devices used by the participants to construct Amal's identity in relation to learning. I have addressed my three research questions by showing how the participants used five IRs to construct Amal's identity as a learner and how these have led Amal to be positioned (and to position himself) in differing and sometimes contradictory ways. I believe that my analysis, interpretation and discussion, presented some key and dominant identity constructions of Amal. I termed these, Amal as, 'successful', 'independent', 'doing boy', 'provider' and 'acting white'. This chapter further explored and discussed the potential impact of these dominant identity constructions in relation to relevant literature and wider discourses. I believe that these discursive identity constructions positioned Amal powerfully as a future successful male economic provider. The next chapter will go onto further explore and discuss the key conclusions of my research in relation to Amal's identity as a learner and as a 'refugee'.

Chapter Five: Further Discussion

Introduction

The previous chapter aimed to analyse, interpret and discuss my data. I discussed the use of the five IRs in relation to the relevant literature and considered the wider discourses in which the identity constructions of Amal were situated. I will now further discuss the outcomes of these constructions for Amal as a 'refugee'. I have named this discussion 'resisting the stereotypes of 'refugee''. Following this, I will outline the limitations of my research and provide a brief evaluation of my study. Finally, I will explore possible avenues for further research and consider the potential implications of my research for the practice of Educational Psychologists.

Resisting the stereotypes of 'refugee'

I feel that my research offers an empowering alternative discourse in which Amal has been predominantly positioned as a successful learner and as a future successful male economic provider. Each of the participants appeared to use the same repertoires to create Amal's learner identity which supports the theory that talk is influenced by discourses available within society (Gee, 2005). It might be that Amal was able to resist the dominant discourses of failing in order to construct a positive learner identity due to him now being immersed in this discourse. Yet, when reflecting back to Amal as a learner prior to coming to City, the dominant constructions positioned Amal as struggling. This could be due to Amal and his family then being situated within the dominant discourses around lack of hope and failure due to their life circumstances. This further highlights the power of discourse and positioning in both limiting and offering possibilities for those with refugee status to speak and act in different ways (Foucault, 1972; Parker, 1992a; Philips & Hardy, 1997).

Although the dominant discourse used around Amal was that of success, it needs to be acknowledged that a number of more negatively associated discourses around those with refugee status have been drawn on within this research, for example, refugees as: 'traumatised', 'struggling', 'dependent' and 'having limited life chances or hope'. However, when these discourses were drawn on they seemed to be used as a way of enabling Amal to resist these discourses and to position him more favourably. Yet, this was usually at the expense of other new arrivals. Whereby, they were positioned as struggling and dependent and Amal was positioned as a provider and as independent. Amal's success was constructed as 'an exception' by Jessica, with Amal positioned as separate and different to his peers that are new arrivals. Consequently, within this research, it could be said that the discourse more generally around those with refugee status and new arrivals as failing and struggling remained dominant.

Interestingly, Amal also drew on these more negative dominant discourses. He seemed to do this as a way of externalising the blame for his 'struggle' with learning when he first arrived in City. He also drew on these discourses when he talked about having to support some of his peers. It could be said that by tapping into the dominant discourses of failing around this group, this opened up possibilities for Amal to be positioned more successfully and as having overcome any adversity and challenges. This may be because as the talk is about himself, Amal ultimately has the most investment in constructing a successful identity and, therefore, was managing his own interests (Willig, 2001). When considering Jessica's use of this discourse of 'struggling' and her statement of Amal as being 'an absolute exception' it could be that Jessica regularly draws on this discourse, due to her experience in working with and supporting children that are new arrivals. As Amal's success does not seem to be compatible with this discourse, it might be that Jessica is seeking to highlight how successful Amal is and wanting to share his success. This could be read as a way of Jessica trying to resist this tendency to construct all children that are new arrivals as failing. Jessica's talk is, thus, being

influenced by the dominant discourses within her work and daily life. This notion seems to be particularly pertinent when considering the discourses available to us, particularly around certain groups of children and young people.

A further key interpretation relates to Amal as seeming to only ever being positioned as clever and successful in relation to his peers that are new arrivals. It seems that the presence and use of the dominant discourse of those with refugee status as not being able to really achieve is being utilised here. It could be said that young people that are new arrivals are not seen as being able to compete with and compare to the potential successes of those children that are seen to be privileged by 'whiteness'. This relates to the literature discussed around the notion of 'whiteness' as having a privileged social status (Nelson, 2015) with 'whiteness' often perceived as the norm by which all 'others' are to understand themselves (Nakayama & Krizek, 1995). Therefore, the power of this discourse of 'whiteness', together with the dominant discourse of those with refugee status as failing, appears to limit the possibilities for Amal to be viewed as being able to compete with his peers who are privileged by 'whiteness'. This is an important consideration for those working within education, with the need for the successes of those with refugee status to be emphasised and acknowledged.

In addition, I believe that my research provides an in-depth insight into the wider discourses of learning which go beyond simply focusing on academic success, as seen in the majority of the literature. The research does not just view success as being measured through assessments and takes into account other, as important, areas of learning. It suggests that the narrow view in the literature contributes towards maintaining the discourse that those with refugee status are failing, but by considering learning beyond just academic, a minority discourse of success is offered. The research explores the discourse of life experiences as learning experiences for those with refugee status. Amal's case study gave an insight into

the range of skills that he has developed and acquired through his unique experiences as a young person that has moved to a new country and has been through the asylum process. This case study further considers how Amal has and will be able to apply these skills within school and beyond. This focus within the research emphasises the need to consider other ways for those with refugee status to be able to contribute towards society, other than those made entirely through an economic lens.

Further expanding on this point, much of the literature around those with refugee status tends to emphasise the challenges and barriers faced by this group (e.g. Oh & Van der Stouwe, 2008; Rutter, 2003; Weekes *et al.*, 2011). This, in turn, positions them as struggling and constructs them as lacking in skills and the ability to succeed due to them being labelled 'refugee'. The research neglects to consider the skills that the experiences of being a 'refugee' have enabled the individual to develop. Oliff (2010) highlights the importance in recognising and valuing the cultural understanding, life skills and potential benefits that young people from refugee backgrounds can offer to society. This research has shown that the skills that Amal has developed has enabled him to be successful both in and out of school, and further, have led to him being positioned as helping and supporting others. This provides a discourse of resistance in that those with refugee status are able to use their skills to help others rather than being reliant on others for help.

I believe that a particularly interesting construction which emerged within the research was around Amal's identity as being male vs being labelled a 'refugee'. This construction of Amal learning how to 'do boy' was explored and discussed in the previous chapter and was drawn on by participants when using the '*learning as a struggle*' '*learning as dependence vs independence*' and '*learning as provider*' repertoires. As discussed in Chapter Four, Amal was constructed as wanting to work hard and achieve in his learning so that he is able to support and provide for his family now and in the future. Amal as the male future provider is

consistent with the idea of hegemonic masculinity, in which men are seen to have the social status which requires them to be able to provide economically for their families (Jaji, 2009). Yet, Amal as achieving academically within school appears to be conflict with the ideals of hegemonic masculinity, with few boys managing to be popular and academically successful within school (Frosh *et al.*, 2003).

When further exploring these identity constructions, it is helpful to think about the discourses in which they are situated, due to these available discourses shaping various masculinities (e.g. Edley & Wetherell, 1997; Mac an Ghail, 1994). This potential clash of identities links closely to Amal now seeming to be immersed in the discourse of 'needing' to be a male provider within his family, due to his father no longer being able to work, and in turn, fulfil this role. It could be that for Amal the discourses around the 'need' for him to become the future male provider within his family are more dominant than those associated with 'being cool' and 'mucking about' in class, in order to gain social and peer acceptance (Martino, 2000). In addition, it could also be said that, actually, Amal is able to be academically successfully due to him being constructed as showing elements of hegemonic masculinity, as a result of his sporting abilities and his skills in football (as he described in the interviews - see Appendices Eleven-Thirteen). The relationship of a boy to football was found to be significant in the extent to which he was considered appropriately masculine by Frosh, *et al.* (2003).

Consequently, it seems that throughout the interviews, Amal was able 'do boy' differently and to 'act out' the gender of male (Butler, 1988) by taking up positions in opposition to the dominant ideology of hegemonic masculinity. The subject positions available to Amal enabled him to resist the discourses around boys as 'mucking about' in class, due to him being situated within more powerful discourses around the importance of succeeding and providing for his family. Amal's skills in football and sporting abilities could also be said to

make this resistance possible. Constructions of Amal as a successful male future provider who is able to help and supports others, and is not reliant and dependent on others, resists the stereotypical view of those with refugee status as dependent (Ghorashi, 2005; Philips & Hardy, 1997) and as being unable to contribute to society. Amal's identity constructions greatly challenge and resist the dominant discourses around this group as 'failing' and 'helpless'. This highlights the importance of considering the 'whole child' in order to explore the potentially competing discourses in which a child or young person is situated.

I feel that an important reflection from my research was around the use of the label 'refugee'. Interestingly, it was this label that had led me to conducting this study, yet, the word 'refugee' was not used by the participants. It could be said that by making no direct reference to himself as a 'refugee', Amal may not see this label as being an important part of his identity, or that it was not a part that he felt that he wanted to share or represent. These findings are consistent with research by Kumsa (2006) who found that those given the label of 'refugee' did not identify with this but, instead, seemed to regard it as simply a process, rather than a way of being. It could be said that by not identifying with this label, Amal was more able to resist the dominant discourses associated with 'refugee'.

Amal did refer to himself as being a new arrival and as being new to English. He also talked about other children as being new arrivals, like him, and so he seemed to identify more with this group. This was an important learning point for me when considering the way I talk about others and the language that I use around particular groups. The importance in being respectful about how individuals wish to identify themselves became apparent throughout this research.

Limitations

I feel that one particular limitation of my research was around a potential perceived power imbalance between myself, as a white British professional working for the local authority, and Amal and his family, as 'refugees'. Billington (1995) emphasises the importance for EPs in identifying and recognising power relations as they are thought to determine psychological practices. Prior to the interviews, I did seek to build rapport with the family and make them feel as comfortable as possible. Yet, this perceived power imbalance is something that became apparent during the interviews with Amal's family (see reflections in procedure section). The family's responses were limited and it was difficult to engage in a more naturalistic interview, as I had initially hoped. This meant that I used a greater range of prompts with the family. This questioning was something that I was trying to avoid due to not wanting to take ownership of the interview or to emulate any past processes of 'being probed' that the family might have experienced (Millbank, 2009). This resulted in me being unable to gain a great insight into the discourses surrounding Amal's learning outside of the school context. However, I do believe that what Amal's family said was very valuable in helping me to gain some insight into the discourses surrounding Amal within his home context.

A further limitation of the study was that I was unable to talk to Amal's mother without the use of an interpreter (see reflections in procedure section). Although I asked Amal's sister, Safia (who acted as an interpreter for her mother) to communicate her mother's exact words, I cannot be certain that this was always the case. I was also aware that, at times, Safia might have been using her own language and so co-constructing Amal's identity as a learner. Yet, although I highlighted this as a limitation to my research, I also recognise that without an interpreter, Amal's mother would not have been able to take part in the research. Thus, I believe that having Safia act as an interpreter was also an advantage of my

research in providing Amal's mother with the discursive space to talk about her son and his learning.

An additional limitation of the research is that some of the data around other young people with refugee status was omitted from my analysis due to word count restrictions. Within each of my interviews, I asked the participants to *'tell me what you know about other young people that are refugees and their learning, and what it's like for them?'* This prompt generated some rich and interesting data around the learning of other young people with refugee status, particularly from the perspectives of Jessica and Amal. I originally decided to include this prompt within my research due to feeling that it would have given me a greater insight into the talk around those with refugee status. It would have also enabled me to further explore the ways in which the participants own talk might have been shaped by wider societal discourses. Yet, for the purpose of this research, I decided to analyse and explore further the talk surrounding Amal as a learner.

Evaluation

Research taking a traditional positivist stance is judged on how 'true' the generalisations are from their findings (Taylor, 2001). These studies are also evaluated on their reliability and validity. My research did not seek to uncover the notion of a fixed truth, but, instead it sought to explore multiple perspectives of the truth (Burr, 2003; 2015). Consequently, these measures of evaluation do not appear consistent with my epistemological position.

Therefore, I felt that it was more appropriate to work towards emulating good qualitative research as a way of measuring the effectiveness of my research.

There is a range of literature around what constitutes quality qualitative research and how researchers might try to convince their readers that 'qualitative research findings are worth paying attention to' (Lincoln & Guba, 1985, p.90). Tracy (2010) has outlined eight common

markers of 'goodness' in qualitative research, these are: a worthy topic, rich rigour, sincerity, credibility, resonance, significant contribution, ethics and meaningful coherence. I will now discuss how I believe that my research has met these quality marks.

I feel that the topic of 'those with refugee status and learning' is a worthy topic due to it being an area which remains under researched, particularly the incorporation of the voice of young people themselves. As my research employed the use of a case study and was focused around one young person, it will not be possible to generalise my research conclusions. However, the findings from a case study are still thought to be important and can add to existing 'knowledge' on a topic (Flyvbjerg, 2006). It is thought that through transferability it might also be possible to achieve resonance with the wider population (Charmaz, 2005). Furthermore, Stake and Trumbell (1982) have stated that when research induces feelings of personal experience and knowing this can lead to improved practice. This resonance is said to be achieved in ways that cannot be reduced to truths or scientific knowledge (Stake & Trumbell, 1982). Therefore, it is hoped that my research will achieve a certain resonance for other professionals and can, in turn, contribute to practice when working with young people with refugee status.

When considering the credibility of my research, Guba and Lincoln (1989) describe how credibility is thought to be a measure of a study's trustworthiness. I believe that I have aimed to achieve credibility throughout my research by being transparent about my own thoughts, beliefs and values and how these could impact on my interpretations of the talk. This can be seen in the use of reflexive boxes as well as being open about my thoughts and decision making within my research diary.

Recommendations for future research

I feel a worthwhile piece of research would be to expand the number of participants so that a greater insight can be gained into the learner identity constructions and discourses of and around a wider range of young people with refugee status, e.g. those who are not constructed as academically successful, a female young person, children and young people of different ages and young people at different stages of the asylum process. This could enable an insight into the available discourses around those young people, e.g. how do these differ and open up or limit possibilities for a female young person, or a young person who is constructed as 'struggling' in their learning. This will enable an exploration into how these discourses shape the identity constructions of and around those young people. This will also help to address the dominance of practitioner discourses that aim to describe what constitutes good educational practice within the existing research on those with refugee status and education.

I believe that further research is also needed which highlights successes in relation to young people that have refugee status and their learning, therefore, adding to the currently limited body of literature which taps into the discourse of success for those with refugee status. By looking at learning in a wider sense than purely academic success, practitioners, professionals, policy makers and young people will be able to see an alternative perspective which, highlights the young people's skills and explores how they can also 'add' to society and be successful in their learning.

Further to this, although I was unable to analyse the data around other young people that have refugee status (due to word count restrictions), I was interested in Jessica's talk around the provision and future prospects for those that arrive in Meadowbank Secondary from the age of Year 9 (see transcript for interview with Jessica: from line 731). I feel that an exploration of the experiences and stories around educational provision for both the young

people, professionals and their families would be beneficial. This could help to prompt more systemic thinking around the need for effective provision and planning for the futures of this group of young people.

Possible implications for Educational Psychology practice

I greatly enjoyed engaging in my research and believe that I have developed my skills as a Trainee Educational Psychologist (TEP) as a result of my research journey. I feel that the way in which I carried out and approached my research linked closely to the ways in which I approach my work as a TEP, for example, by being constantly reflexive and valuing the building of rapport and developing trusting relationships. My research greatly emphasised the importance for me in relationships. I believe that the development of a relationship with Amal, his family members and Jessica enabled my research to take place. I also believe that my skills in reflexivity were central to my research journey and are key within my practice as a TEP. As well as the various implications for myself as a TEP, I believe that there are several practical implications for Educational Psychologists (EPs) and other professionals as a result of my research and research journey.

Firstly, I believe that my research highlights the potential power and dominance of particular discourses around those with refugee status. I hope that my research enables professionals to think about how as individuals and as society, we talk of and with young people with refugee status and the potential consequences of this talk. This is also important for professionals to consider when working with other groups and individuals. Further to this, my research emphasised the importance in exploring how an individual or group identifies themselves, e.g. do those assigned a label identify with it. Billington (2006) proposes a number of questions which I feel are relevant to this point. He asks 'How do we speak of children? How do we speak with children? How do we write of children?' (p.8). This seems particularly important when the dominant way of talking about young people

disempowering, resulting in them becoming positioned and situated within less favourable and oppressive discourses. It is hoped that this study will raise professionals' awareness of the importance of considering their own use of language and how available discourses can influence their practice when working with and talking about particular groups and individuals.

I further believe that EPs are well placed to take on a holistic and systemic approach in order to explore the discourses within a young person's immediate environment. The influence of the environment and individual's within his environment seemed of great importance in Amal's case. The research showed that Amal was able to largely resist the dominant discourses of failing which could be said to be due to him being immersed in discourse (within his immediate environments of home and school) which constructs him as having a positive learner identity. EPs have a pertinent role here in exploring the language use around a young person from differing perspectives in order to think about the discourses in which an individual is situated. Further to this, there seems to be a role for EPs in working with and exploring language use and discourse within particular systems, e.g. a school system in order to promote change. I believe that EPs are well placed to carefully challenge the dominant discourses used by others by offering and raising awareness of more minority discourses in order to work towards supporting others to shift their language use and consequently, their constructions of and around children and young people.

A further implication of my study is around the importance of acknowledging learning in the widest sense, rather than focusing on success as measured through testing and assessments. I feel that an important role for EPs is to take a holistic perspective when working with young people in order to explore their wider range of strengths, skills and unique life and learning experiences, as opposed to focusing solely on the challenges and struggles that they might face due to them being labelled 'refugees'. This seems especially important for groups

such as those with refugee status, who can be embedded in discourse which pathologises them as traumatised and failing.

By adopting a case study method, my research highlights the complexities of an individual's life and the need to consider each young person as an individual. This need to recognise those with refugee status as individuals was emphasised by Hek (2005) who highlights the importance of also acting on the individual words of children and young people. Although Amal's discourse appeared powerful within this research, it may not be heard by others in other contexts if it does not correspond with the available dominant discourse. Therefore, there is an important role here for EPs when working with young people to help them to share their voice and to develop agency. It is important for EPs to then advocate for children and young people to ensure that their voice is heard, listened to and acted upon. This will hopefully prompt an exploration around the specific barriers and challenges that each individual child or young person might face when accessing education (e.g. learning the English language), as opposed, to assuming that as professionals, we know what works best for all children and young people.

Conclusion

This chapter has aimed to further explore and discuss some of the key interpretations and conclusions of the research in relation to relevant literature and wider societal discourses. This discussion considered the potential impact of the label 'refugee' in identity constructions of Amal as a learner. Key limitations of the research were explored and recommendations for future research were given. Finally, the conclusions drawn from my research were linked to potential implications for Educational Psychology practice

Concluding Reflections

I can't go back to yesterday because I was a different person then

Lewis Carroll (1865) *Alice's Adventures in Wonderland*

I feel that the quote above neatly reflects and summarises my journey as a TEP and as a researcher throughout this research process. I believe that my own understanding of myself, the world and others has changed throughout this journey and will continue to change. My research began with an interest in language and the way that it can 'do things' which has consequences for the speaker and for others. At the end of my research journey I still hold the belief that language is an active agent and that through language we are able to construct discourse within our interactions with others. I believe that I have gained an insight into the power of discourse within society and have been able to explore ways in which it can limit or open up possibilities for individuals to speak and act in particular ways.

I hope that my research has given Amal the opportunity and space to talk about and reflect on himself and his learning. I also hope that it has provided Amal's family members with the chance (which might have been a rare opportunity) to speak about Amal and his learning. I further hope that readers of my research will reflect on their own language use and practice.

I wish to end my research with some of the words of my participants which I feel illustrate some of the key identity constructions of Amal as a 'successful learner'.

"I was top. I I was again top in my class. I were like, like the most cleverest person"

"When he came here he became REALLY clever now"

"I think he'd be great as sort of an ambassador type"

(Amal – lines 460-461, Safia lines – 41-42 and Jessica line 168)

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Appendix One

Glossary

Glossary

Dilemma of Stake and interest: this term describes how within interaction people orientate to issues of stake and interest. Dilemmas of stake and interest are often managed by 'doing' attributions indirectly or implicitly through language, e.g. through the use of factual reporting and description. These reports are constructed and displayed as factual through the use of discursive devices and are used to undermine alternative accounts, in order for individuals to manage their stake and interests (Edwards & Potter, 1992).

Discourse: Potter and Wetherell (1987) explain that this term has been used in various ways. However, they proposed their preferred definition for the term, with discourse being viewed in its most open sense, to cover all forms of spoken interaction and written texts. I will use this definition within my research but I also wish to further expand on this definition, as I believe that discourse is more than simply speech and written texts. I also understand discourse to refer to dominant frameworks that shape how people understand themselves, others and the world around them.

Discursive devices: this term is used to describe a variety of 'tricks' we use within our talk for a variety of reasons, for example to reinforce what we are saying. We may not be aware that we are using these devices within our talk. Examples of discursive devices can be found in Appendix Sixteen.

Discursive constructions: within this research, this term refers to the ways in which Amal's identity as a learner is constructed through the use of discursive resources (e.g. discursive devices and interpretive repertoires).

Ideological dilemma: describes how discourses can be contradictory, inconsistent and problematic (Billig, *et al.*, 1988), e.g. when an individual says that they are an independent individual but then makes a conflicting claim. These contradictions between ideological themes occur as individuals try to make sense of their social worlds.

Interpretive Repertoire: is the term used to describe a cluster of words, phrases, metaphors or figures of speech which are used to produce a particular way of talking about objects and events in the world, for example, Amal's learning. Amal's learning was talked about in five main ways (e.g. '*learning as success*').

Appendix Two

Ethical Application



The banner features the University of Sheffield logo on the left, which includes a shield with a book and the motto 'SCIENTIA FIDES CARITAS'. To the right of the logo, the text reads 'The University Of Sheffield.' The main title of the banner is 'The School Of Education Ethics Application Form for all STUDENTS' in white text on a dark green background.

This form has been adapted for The School Of Education, and agreed with The University Research Ethics Committee (UREC)

Complete this form if you are a **student** who plans to undertake a research project which requires ethics approval via the University Ethics Review Procedure. If you are a member of staff or are submitting an en bloc ethical review, this is the wrong form.

Your Supervisor decides if ethics approval is required and, if required, which ethics review procedure (e.g. University, NHS, Alternative) applies.

If the University's procedure applies, your Supervisor decides if your proposed project should be classed as 'low risk' or potentially 'high risk'. *For the purpose of ethical review all research with "vulnerable people" is considered to be High Risk (eg children under 18 years of age).*

Date:	7.3.14.
Name & Registration No of applicant:	Leanne Needham, 120118401
Contact details (University email address & telephone number):	XXX XXX
Applicant's signature:	<i>L C Needham</i>
Research project title:	The discursive constructions of a refugee young person as a learner in the past, present and future.
Programme of study:	DEdCPsy
Module code:	EDUR136
Is the research ESRC Funded?	

Is the research project High or Low risk (please tick as appropriate)?	High <input checked="" type="checkbox"/> Low <input type="checkbox"/>
What type of student are you (please tick as appropriate):	Undergraduate <input type="checkbox"/> Postgraduate Taught <input type="checkbox"/> Postgraduate Research <input checked="" type="checkbox"/> PhD <input type="checkbox"/> MPhil <input type="checkbox"/>
I confirm that I have ethically approved the above named project.	Supervisor's name: Dr Kathryn Pomerantz Signature: Date:

This form should be accompanied, where appropriate, by all Information Sheets/Covering Letters/Written Scripts which you propose to use to inform the prospective participants about the proposed research, and/or by a Consent Form where you need to use one.

A1. Other key investigators/co-applicants (within/outside University), where applicable:

Please list all (add more rows if necessary)

Title	Full Name	Post	Responsibility in project	Organisation	Department

A2. Proposed Project Duration:

Proposed start date: April 2014

A3. Mark 'X' in one or more of the following boxes if your research:

<input checked="" type="checkbox"/>	Involves children or young people aged under 18 years
<input type="checkbox"/>	Involves only identifiable personal data with no direct contact with participants
<input checked="" type="checkbox"/>	Involves only anonymised or aggregated data
<input type="checkbox"/>	Involves prisoners or others in custodial care (eg young offenders)
<input type="checkbox"/>	Involves adults with mental incapacity or mental illness
<input checked="" type="checkbox"/>	Has the primary aim of being educational (eg student research, a project necessary for a postgraduate degree or diploma, MA, PhD or EdD)

A4. I can confirm that in my judgement, due to the project's nature, the use of a "Consent Form" is relevant.

I can confirm that in my judgement, due to the project's nature, the use of an "Information Sheet" is relevant.

A5. Briefly summarise the project's aims, objectives and methodology?

In my research I intend to explore the way in which discourse is used to construct the identity of a refugee young person as a learner. I aim to consider the effects of these constructions and how they position the young person as a learner. I believe that my research will offer a deeper understanding into the power of discourse. I hope that its findings will prompt professionals, such as Educational Psychologists, to consider the way in which they use discourse and how this can position an individual or group. I also believe that my research might have wider implications, such as considering how educational practices and potentially media and societal discourses can shape identities. As the population of new arrivals and new communities within the UK is increasing, I believe that this piece of research is valuable and timely.

I will use a discursive methodology within the context of a single case study around one refugee young person. I made the decision to use a single case study design as I wanted to use an approach that allows me to gather data which enables me to gain a deeper understanding (Flyvbjerg, 2006) and to conduct a rich, sharply-focused investigation (Yin, 2002). The case will involve an interview with the young person. I will also conduct similar interviews with each of the key stakeholders around the young person, for example, a parent, class teacher and key worker. I am aiming to recruit around 2-3 key stakeholders. By interviewing the adults, I will be able to explore the discourse that they use when talking about the young person as a learner. This will give me a greater insight into the discourses available around the young person and how these can construct his/her identity as a learner.

I will use a narrative interview to construct my data with all participants. Within the interview with the young person, I will ask a number of open-ended questions, with prompts, such as, 'Tell me about....' In order to elicit the young person's constructions around his/her learning experiences in the past, present and his/her hopes for their future. During my pilot interview, I will devise and test out some visual prompts, e.g. a learning

history grid or a learning timeline, which could be used to support the young person to talk about his/her learning journey.

I plan to ask related questions to the key stakeholders around the young person. The parent/carers interview will explore the constructions of the young person as a learner in the past, present and future. For the key worker or school staff member, I will invite him/her to tell me about the young person's learning retrospectively from when they first arrived at school (or when they first met the young person), to their learning at present and their hopes for him/her as a future learner.

I will use Discursive Psychology (DP), which is part of Discourse Analysis, in order to interpret and analyse my data. By using DP, I hope that I will be able to gain an insight into the ways in which the participants use discourse and how this positions the young person as a learner. This, in turn, may expose how discourse limits or opens up possibilities for a young person who is a refugee to construct him/herself and be constructed by others as learning and achieving. By including the individual discourses of a young person, alternative (possibly minority) constructions of the young person as a learner may be exposed, which may position the young person as having agency in resisting stereotypical constructions of themselves as being low achieving. These findings will be considered in the context of wider societal discourses surrounding young people as refugees.

A6. What is the potential for physical and/or psychological harm / distress to participants?

I am aware of some of the past adverse experiences that the refugee young person and his/her family may have faced. Therefore, I am mindful that there will be sensitive topic areas which if discussed may cause the young person and/or his/her family harm or distress. In order to try to avoid more clearly sensitive topics, I decided to focus my research on looking at the young person as a learner. I will structure my interview with prompts which focus on the learning journey of the young person. I will also seek to find out more about the young person and families history prior to the interview (e.g. from his/her keyworker from the New Communities team) so that I am more aware of any potential sensitive times. In addition, I will fully explain my research intentions to the young person and family members so that they know that the focus will be on learning prior to the interview. I will explain the

term 'learning' as including all learning and skills that the young person has developed throughout their life. Thus, learning will not focus solely on educational achievement. Further to this, I will begin each of the interviews by encouraging the participants to reflect on the young person as a learner in the past present and future. During this time, I will ensure that they know that they are free to not discuss any particular events or times and that they can also withdraw from the interview at any point. During my interview with the keyworker or school staff member, I will ensure that I adhere to the same ethical considerations as outlined above.

Each of the interviews will last for approximately one hour. If I do believe that any of the participants are becoming distressed or upset, then I will explain that I will stop the interview in order to give them the opportunity to decide whether they wish to withdraw from the study, to have a break or to discuss something else. In order to reduce distress and harm I will give each of the participants the chance to decide whether they would like to speak through an interpreter or whether they prefer to speak to me in English, or they might want the interpreter there in case they need him/her to explain something to me.

A7. Does your research raise any issues of personal safety for you or other researchers involved in the project and, if yes, explain how these issues will be managed?
(Especially if taking place outside working hours or off University premises.)

I will agree a suitable place for each of the interviews with the participants. I anticipate that the interviews for my research will take place in both the young person's home (for the family/family member and possibly the young person) and his/her school setting (for the school staff member and/or young person). When working within the young person's home, I will follow my Local Authority's procedures for doing home visits, so that others know where I am and when I will be expected to return to the office. I will also discuss the possibility of someone coming with me to the home, such as a link worker from the New Communities team, who knows the family well. To respect confidentiality, it may be that the worker is not in the room during the interview but is close by.

Whilst working in the school setting, I will follow procedures as I would in my usual work in schools. I would ensure that a member of school staff knows where the interview is taking place and how long it will take. I will also make sure that I am in a room in which we can be

viewed, e.g. it has a window, and is easily accessible to members of staff. I will ensure that throughout my research, I discuss issues of personal safety with my supervisor and I will consider different ways of conducting my interviews if any issues arise.

A8. How will the potential participants in the project be (i) identified, (ii) approached and (iii) recruited?

I decided to use one participant (young person) within my research and do a case study around that participant. I made the decision to have a sample with one participant due to the large amount of data that I construct with one participant and his/her key stakeholders alone. With time constraints and word count limits, it would not be feasible to use more than one participant. When discussing sample size for my chosen form of analysis, Discourse Analysis, Potter and Wetherell (1987) describe how *'there is a danger here of getting bogged down in too much data and not being able to let the linguistic detail emerge from the mountains of text'* (p. 161). They further explain that success for discourse analysts is not dependant on sample size and that a few interviews are generally adequate.

The participant will be a refugee young person, preferably of at least secondary school age and with a good level of English language proficiency. I made this decision due to using a form of analysis which studies language and I felt that this would be compromised if I was to use an interpreter who would be using his/her own language to interpret the language of the young person (although the option of using an interpretation will still be given to all participants with English as an additional language). I also felt that an older student would have more developed skills in reflection and so be able to speak retrospectively and reflect on their learning in the past.

After speaking to the lead of the New Communities Team in my Local Authority, who works closely with refugee families, we decided that once I have ethical approval, he would discuss some potential participants with me, who he feels would be keen to take part in my research. After this discussion, this person will approach one of the families and discuss my research aims and plans with them, with the hope that they may like to meet me to find out more information. I will then go to meet the family and young person and take my participant information sheet (with translated copies if needed). I will invite any questions and give them time to think about whether they would like to be part of my research. Whilst

discussing the research with the young person and his/her family, I will also seek to speak to a keyworker or class teacher for the young person to see whether they would also like to take part and explain the participant information sheet to them. If the family or young person does not want to take part then I will approach another family.

If I cannot access any of my chosen participants then I have developed a 'Plan B'. Plan B would mean slightly changing the focus of my research as this would mean that I could not interview a refugee young person. Instead, I would consider interviewing teachers/key workers who have experience in teaching refugee young people. I would seek to elicit their constructions around refugee young people as learners.

A9. Will informed consent be obtained from the participants?

Yes

No

If informed consent is not to be obtained please explain why. Further guidance is at <http://www.shef.ac.uk/ris/other/gov-ethics/ethicspolicy/policynotes/consent>
Only under exceptional circumstances are studies without informed consent permitted. Students should consult their tutors.

A10. How do you plan to obtain informed consent? (i.e. the proposed process?) – remember to complete your “Consent Form” and “Information Sheet”:

I would begin the process of obtaining informed consent by discussing my research plans with the family and young person. If the family and young person agree to take part, then I would approach a keyworker or school staff member of the young person to see whether they would also like to take part.

For each of the participants I will take a consent form and give them time to read through it. I will explain that the research is voluntary and that the participant does not have to take part. Once the participant has been given time to read the consent form, then I will invite any questions and ensure that the participants are fully informed about all aspects of the

research and that they are clear about the intentions of my research, e.g. data will be included within my doctoral thesis. I will ensure that I explain how the data will be stored and kept safely. When verbally explaining my research plans and aims, I will ensure that I am using language which is appropriate for the understanding of each of my participants. I will then ask the participants to sign the form if they are happy to take part and I will explain withdrawal procedures. A parental/carer form will also need to be signed in order to consent for the young person taking part in the research, as well as the young person consenting themselves. If I have to use an interpreter, e.g. if any of the participants are not proficient in English, then I will firstly discuss my research plans with the interpreter and explain the way in which I would like them to describe my research plans to the participant. I will also seek to have my consent form translated, if needed. I will ask the interpreter to act as a witness for the consent given by participants who are not proficient in English language. If I do need to use an interpreter within my research, I will agree with both him/her and the participants some form of confidentiality agreement. I recognise that the consent giving process is ongoing and so I will seek to discuss this with my participants throughout my research process.

A11. How will you ensure appropriate protection and well-being of participants?

I will encourage the participants to consider the potential impact of taking part in the research for them, prior to conducting the study, e.g. it is particularly important that the young person and family think about how they may feel discussing areas of their life prior to arriving in the UK, and then their life once they have arrived. I will make sure that I respond appropriately to any concerns and be open and transparent throughout the research process. Prior to conducting interviews, I will spend time building rapport and developing a relationship with my participants which will help me to create a safe space for my interviews.

If I have any safeguarding concerns and feel that any of the participants are at risk then I will follow the safeguarding procedures within my local authority. These involve: immediately documenting factual information around the incident, speaking to a Child Protection Officer either within school and/or within the New Communities Team, followed by discussing the issue with my Field Work Supervisor within the Educational Psychology Team. I would then discuss this within research supervision with my research tutor. In addition, I will find out

about safeguarding procedures within the New Communities Team so that I can ensure that I am appropriately adhering to their policies. I will find out how members of the team would manage a disclosure within their work and how I should manage this within my research. I will question the team members about the support available to refugee young people and their families after making a disclosure and how they are supported to work through any adverse experiences and the process of disclosing these experiences. This process will enable me to further think about and devise a plan for how I would manage a disclosure.

Further to this, after considering the potential power of the label 'refugee', I felt that some ethical consideration needed to be given to the way in which I will talk about the young person within my research. I am aware that the language that I use could construct and position an individual in particular ways and so believe that I need to reflect on this, for example, will I use the term, 'a refugee young person', 'a young person that is a refugee' or a 'young person that has refugee status'. I feel that ethically this is something that I need to continue to reflect on and consider throughout my research journey. I feel that a good way of approaching this issue might be to see how the young person and family within my research identify themselves. I believe that this would enable me to show sensitivity and respect to the young person and his/her family by giving them the control and power over the language that is used around them within my research.

A12. What measures will be put in place to ensure confidentiality of personal data, where appropriate?

I will ensure that all data that I gather will be anonymised as soon as possible after data collection, so that the participants cannot be identified. I will do this by using pseudonyms within my thesis and not including any identifiable information. I will analyse the data in a secure environment. Only I will have access to the data and I will ensure that data is stored in a safe place that is password protected and backed up on a password protected device, which will be deleted after the completion of doctoral thesis. Once I have completed my data analysis, all data will be fully transcribed and anonymised within my thesis.

A13. Will financial / in kind payments (other than reasonable expenses and compensation for time) be offered to participants? (Indicate how much and on what basis this has been decided.)

Yes

No

A14. Will the research involve the production of recorded or photographic media such as audio and/or video recordings or photographs?

Yes

No

A15. This question is only applicable if you are planning to produce recorded or visual media:

How will you ensure that there is a clear agreement with participants as to how these recorded media or photographs may be stored, used and (if appropriate) destroyed?

I will ensure that I gain informed consent from each participant before I record the interviews. I will discuss openly with them what will happen to these recordings and how I will store the data. I will keep these recordings safe so that they cannot be accessed by anyone else. Each participant will be anonymised as soon as possible after data collection. I will continue to back up my files and work throughout the research process, ensuring that these files are only accessible to me and are password protected.

PART B - THE STUDENT DECLARATION

I confirm my responsibility to deliver the research project in accordance with the University of Sheffield's policies and procedures, which include the University's *'Financial Regulations'*, *'Good research Practice Standards'* and the *'Ethics Policy for Research Involving Human Participants, Data and Tissue'* (Ethics Policy) and, where externally funded, with the terms and conditions of the research funder.

In signing this ethics application on the cover page I am confirming that:

1. The above-named project will abide by the University's Ethics Policy for Research Involving Human Participants, Data and Tissue': <http://www.shef.ac.uk/ris/other/gov-ethics/ethicspolicy>
2. The above-named project will abide by the University's policy on good research and innovation practices: <http://www.shef.ac.uk/ris/other/gov-ethics/researchethics/grippolicy>
3. The research ethics application form for the above-named project is accurate to the best of my knowledge and belief.
4. There is no potential material interest that may, or may appear to, impair the independence and objectivity of researchers conducting this project.
5. Subject to the research being approved, I undertake to adhere to the project protocol without unagreed deviation and to comply with any conditions set out in the letter from the University ethics reviewers notifying me of this.
6. I undertake to inform the ethics reviewers of significant changes to the protocol (by contacting my supervisor or the Ethics Administrator as appropriate
7. I am aware of my responsibility to be up to date and comply with the requirements of the law and relevant guidelines relating to security and confidentiality of personal data, including the need to register when necessary with the appropriate Data Protection Officer (within the University the Data Protection Officer is based in CICS).
8. I understand that the project, including research records and data, may be subject to inspection for audit purposes, if required in future.
9. I understand that personal data about me as a researcher in this form will be held by those involved in the ethics review procedure (eg the Ethics Administrator and/or ethics reviewers/supervisors) and that this will be managed according to Data Protection Act principles.
10. I will inform my supervisor if prospective participants make a complaint about the above-named project.
11. I will inform my supervisor of significant changes to my project that have ethical consequences.
12. I understand that this project cannot be submitted for ethical approval in more than one department, and that if I wish to appeal against the decision, this must be done through the original department.

PART C - THE SUPERVISOR DECLARATION

The Ethics Administrator needs to receive an electronic copy of the form, and other documents where appropriate, plus a signed and dated electronic copy of this Part C 'the Supervisor Declaration'.

Full Research Project Title:

The discursive constructions of a refugee young person as a learner in the past, present and future.

In signing this Supervisor Declaration I am confirming that:

- The research ethics application form for the above-named project is accurate to the best of my knowledge and belief.
- The above-named project will abide by the University's 'Good Research Practice Standards': www.sheffield.ac.uk/ris/other/gov-ethics/good
- The above-named project will abide by the University's 'Ethics Policy Governing Research Involving Human Participants, Personal Data and Human Tissue': www.sheffield.ac.uk/ris/other/gov-ethics/ethicspolicy
- Subject to the above-named project being ethically approved I will undertake to ensure that the student adheres to any ethics conditions that may be set.
- The student or the Supervisor will undertake to inform the Ethics Administrator of significant changes to the above-named project that have ethical consequences.
- The student or the Supervisor will undertake to inform the Ethics Administrator if prospective participants make a complaint about the above-named project.
- I understand that personal data about the student and/or myself on the research ethics application form will be held by those involved in the ethics review process (e.g. the Ethics Administrator and/or reviewers) and that this will be managed according to Data Protection Act principles.
- I understand that this project cannot be submitted for ethics approval in more than one department, and that if I and/or the student wish to appeal against the decision made, this must be done through the original department.

Supervisor's name:

Supervisor's signature and date:



**The
School
Of
Education.**

Leanne Needham
c/o DEdCPsy Programme

Head of School
Professor Cathy Nutbrown

School of Education
388 Glossop Road
Sheffield
S10 2JA

Telephone: +44 (0)114 222 8167
Email: edu-ethics@sheffield.ac.uk

Dear Leanne

ETHICAL APPROVAL LETTER

The discursive constructions of a refugee young person as a learner in the past, present and future.

Thank you for submitting your ethics application. I am writing to confirm that your application has now been approved, and you can proceed with your research.

This letter is evidence that your application has been approved and should be included as an Appendix in your final submission.

Good luck with your research.

Yours sincerely

Appendix Three

Information Sheet for Young Person and Parent/Carer



The
University
Of
Sheffield.

Young Person's and Parent/Carers Information Letter

Dear _____,

My name is Leanne Needham and I am a Trainee Educational Psychologist. I am studying at Sheffield University. I also work in some schools in City. I work with different children and young people to help them with their learning, behaviour and feelings in school.

I am writing to you as I would like to ask if you want to be part of my research project. Please read the information in this letter with your parent/carer so that you can decide together whether you would be happy to take part in my research.

I am hoping to find out how a young person who is a refugee sees themselves as a learner. I would like to talk to you about how you saw yourself as a learner in the past, the present and your hopes for your future learning. I also want to talk to around 2-3 key adults who know and work with you to ask them how they see you as a learner. These key adults could be members of your family and school staff members.

If you do want to take part, then I will come to meet you before starting my research so that you and your parent/carers can ask any questions and so that we can get to know each other. We will then meet again to talk for around one hour and I will ask you questions about your learning.

It would be helpful if I could record our conversation about your learning, so that I can write up your exact words as you say them. As soon as I have written this up, I will delete the recordings. I will also make sure that your name and school are not included in my writing. The results of the study will be used in my thesis for university and possibly in other pieces of writing. Things that you say may also be used in future training to help people who work in schools.

If you did decide to take part in my research, then I would not want the interview process to be distressing and to cause you any harm. I would not want you to talk about anything that you are uncomfortable with. You will have the right to decide if you do not want to answer any of the questions. You can also stop the interview at any time and decide that you no longer want to be part of the research.

All the information that I collect about you during my research will be kept confidential. However, if I feel that either you or someone else is at harm and are not safe, then I would

need to pass this information onto a third party, such as the Child Protection Officer within school.

It is your choice if you want to be part of this research. You can talk about this with your parent/carer and decide together if you would like to take part. If you would like to take part, then please sign the consent form. If your parent/carer is also happy for you to take part, then they also need to sign the consent form. If you do not want to take part, then you do not need to sign anything or give a reason why.

If you have any other questions, then you or your parent/carer can contact me on:

Tel: XXX

Email: XXX

*Yours Sincerely
Leanne Needham*

If you wish to make a formal complaint about the research you should contact my research supervisor, Dr Kathryn Pomerantz on: Tel: XXX Email: XXX

[You can also contact](#) Dr Philip K. Harvey, the University's Registrar and Secretary at: XXX

Appendix Four

Consent Form for Young Person



The
University
Of
Sheffield.

Young Person's Consent Form

My name is _____ I have read the letter about Leanne Needham's research project and I would like to take part.

I understand that my interview will be audio recorded and transcribed for Leanne's thesis. I understand that all of my details will be kept anonymous. My name and school name will be changed when Leanne writes about it. I understand that Leanne will use what I say in her thesis for university and maybe some other pieces of writing. She may also use some of what I say in future training for people working in schools.

I understand that I can decide to not take part at any time and that this is ok.

I understand that if I want to ask any other questions then I can speak to Leanne or a parent/carer or somebody at school.

Name of young person

Signature of young person

Date:

Name of researcher

Signature of researcher

Date:

Appendix Five

Consent Form for Parent/Carers



The
University
Of
Sheffield.

Parent/Carers Consent Form

I have read the letter about Leanne Needham's research project and I give consent for my child _____ to take part.

I understand that my child's interview will be audio recorded and transcribed for Leanne's thesis. I understand that all of my child's details will be kept anonymous. I understand that Leanne will use what my child says in her thesis for university and maybe some other pieces of writing. She may also use some of what my child says in future training for people working in schools.

I understand that my child can decide to not take part at any time and can withdraw from the research.

I understand that if I have any other questions then I can speak to Leanne or somebody at school.

Name of parent/carer

Signature of parent/carer

Date:

Name of researcher

Signature of researcher

Date:

Appendix Six

Information Sheet for Key Adults



The
University
Of
Sheffield.

Information Sheet for Key Adults (3.6.14)

You are being invited to take part in a research project. Before you decide 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. Ask us 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.

Research title: The discursive constructions of a refugee young person as a learner in the past, present and future.

Who is the researcher?

My name is Leanne Needham and I am a Trainee Educational Psychologist in Year 2 of my three year doctoral training at Sheffield University. I am currently working for City Education within the City Psychology Team. I have a patch of schools within City and support staff in meeting the needs of children within their schools. Before starting on the training course I taught within a primary school.

What is the project's purpose?

As part of my doctoral training, I am required to conduct a piece of research beginning in May/June 2014 and ending in September 2015. I intend to talk to a young person who is a refugee about how he/she sees him/herself as a learner in the past, present and future. I want to better understand how we can promote the learning and achievements of young people who come here to the UK as refugees. I also want to talk to key adults who know and work with young people who are refugees about the young person as a learner, such as parents, key workers and key school staff members.

What is the research process?

The research process will involve you taking part in an interview of approximately one hour. This interview can be done in a time and place that is mutually convenient. During this time you are also free to ask any questions. The interviews will include the use of open-ended questions, with prompts such as, 'tell me about your experience of learning for the young person who is a refugee'. With your consent, the interviews will be recorded. The recordings

will only be used for transcription and analysis and no one else will have access to the original recordings.

How will I be safeguarded during the research process?

It is not my intention for the interview process to be distressing and to cause you any harm. I would not want you to talk about anything that you are uncomfortable with. You will have the right to decide that you do not want to answer particular questions, or to stop the interview or to withdraw from the research completely.

All the information that I collect about you during the course of the research will be kept strictly confidential. I will anonymise all data from interviews and give you a pseudonym so that you will not be able to be identified in my research. All data will be kept securely and password protected so that only myself and my supervisor have access to this. However, if I feel that either you or someone else is at harm, then I would need to pass this information onto a third party, such as the Child Protection Officer within school.

This research project has been ethically approved via The University of Sheffield School of Education's ethics review procedure. The research is being supervised by Dr Kathryn Pomerantz, Academic and Professional Tutor, at the University of Sheffield.

What will happen to the results of the research project?

The results of my research will be used within my thesis. They may also be used in future publications. Anonymised quotations from the research may also be used in future presentations, for example, in training around working with young people who are refugees within schools.

What are the possible benefits of taking part?

Whilst there are no immediate benefits for those people participating in the project, it is hoped that this work will give you the opportunity to share your insights and experiences of working with and knowing a young person who is a refugee. This information will then enable others to gain a greater understanding into the learning and achievements of young people who come here to the UK as refugees.

What if I decide not to take part?

It is up to you to decide whether or not to take part in the research. If you do decide to take part you will be given this information sheet to keep (and be asked to sign a consent form) and you can still withdraw at any time. If you do decide to withdraw at any stage, then transcripts and any other information will be destroyed.

What if I decide to take part?

If you have decided that you would like to take part then please sign both of the attached consent forms. One copy can be kept for your own information, and the other can be passed onto me when we meet.

Thank you for taking time to read this information.

If you have any other questions, then please feel free to contact me on:

Tel: XXX

Email: [XXX](#)

Yours Sincerely

Leanne Needham

If you wish to make a formal complaint about the research you should contact my research supervisor, Dr Kathryn Pomerantz on: Tel: XXX Email: XXX

[You can also contact](#) Dr Philip K. Harvey, the University's Registrar and Secretary at: XXX

Appendix Seven

Consent Form for Key Adults



The
University
Of
Sheffield.

Consent form for key adults

Title of Project: The discursive constructions of a refugee young person as a learner in the past, present and future.

Name of Researcher: Leanne Needham

Please initial box

1. I confirm that I have read and understand the information sheet dated 3.6.14 for the above project and have had the opportunity to ask questions.
2. I understand that my participation is voluntary and that I am free to withdraw at any time without giving any reason.
3. I understand that the interview I take part in will be audio recorded and transcribed for use in Leanne's doctoral thesis.
4. I understand that my responses will be anonymised before analysis. I give permission for members of the research team to have access to my anonymised responses.
5. I agree to take part in the above research project.

Name of Participant
(or legal representative)

Date

Signature

Name of person taking consent
(if different from lead researcher)

Date

Signature

To be signed and dated in presence of the participant

Lead Researcher

Date

Signature

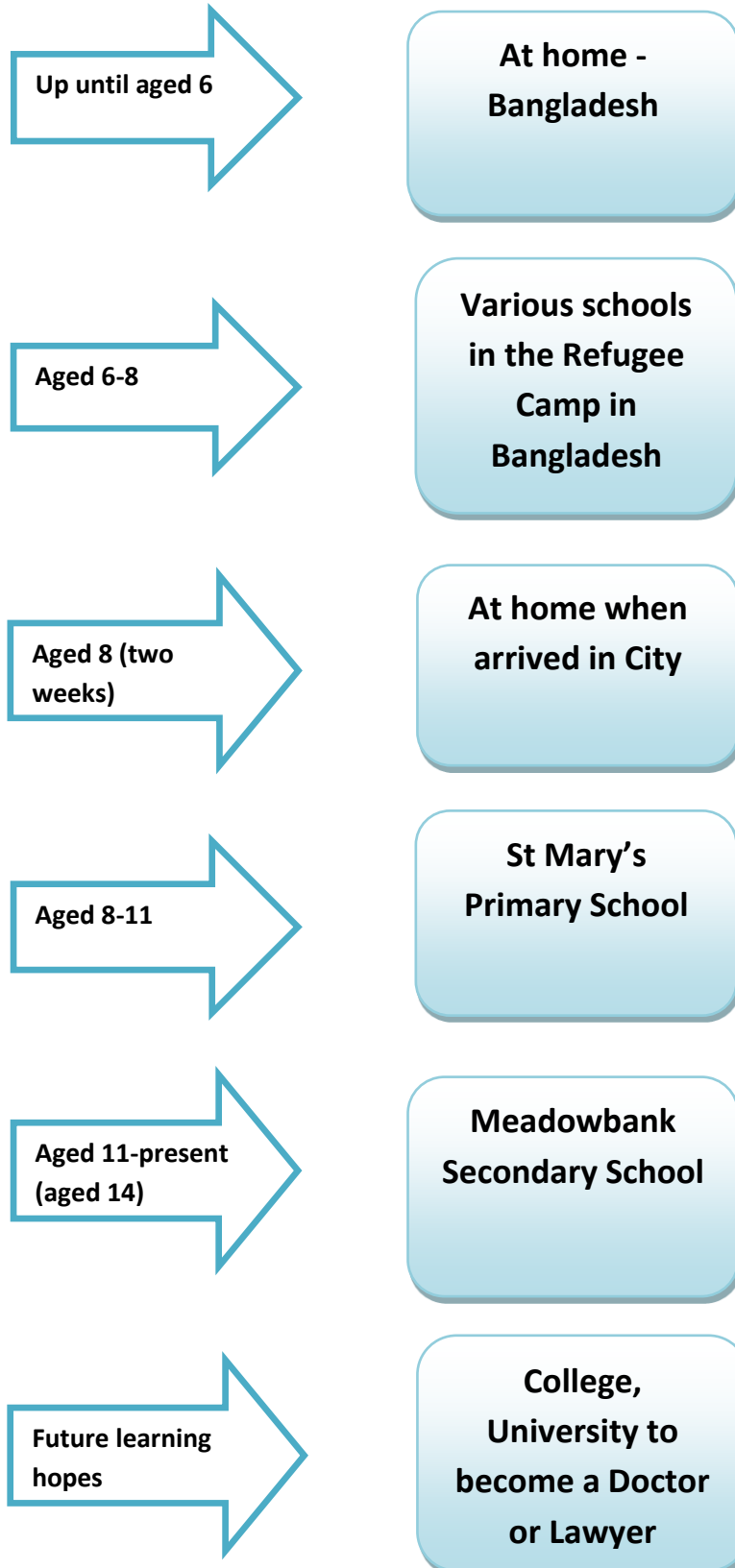
To be signed and dated in presence of the participant

Appendix Eight

Amal's Learning Timeline

Amal's Learning Timeline

(Produced from information given in the interviews with participants)



Appendix Nine

Interview Prompt Sheets: Young Person

Interview One Prompt Sheet: Young Person

Introduction

Introduction to interview – review information sheet and consent. Do you want to choose a pseudo name? Discuss who YP can go to if he needs to talk after. Introduce the term 'learning'.

Learning is when we learn something new and develop a new skill. Learning can happen both in and out of school, e.g. we also learn things in different places such as at home and through our life experiences. We can find some things easy to learn and some things harder to learn. Today I want us to talk about your learning and to think about things that you have learnt. These pictures might help us to remember some of your learning and life experiences – show pictures

Getting to know you

Draw a timeline – label past, present and future. Label different things that might have happened, e.g. which schools attended and when moved here etc.

Learning in the past

YP to draw himself in the past

Tell me what this person is like as a learner....

Introduce idea of suitcase of skills...

What skills did you have in your suitcase? What were you good at? What was harder?

Which of these skills were important to you and why?

What were you most proud of?

Learning in the present

YP to draw himself in the present

Tell me what this person is like as a learner....

What skills did you bring with you to England?

What skills do you have now that you didn't have in the past?

Are there any skills that you no longer need?

What skills are now important to you?

What is easy/hard now?

Learning in the future

Tell me what this person will be like as a learner in the future...

Tell me about your hopes and plans for future learning

What skills do you want to learn?
How/why are these hopes important to you?

Interview Two Prompt Sheet: Young Person

Learning reflections

Fill in concentric circles to map out people in YPs life who they want in the 'chair' - e.g. parent/teacher/a friend. Empty chair technique (introduce it as drama and role play -if we were to interview the person in the chair what would they say about you and your learning)

What was the YP like as a learner when he arrived in England?

What skills did he have?

What did he need to learn?

What did YP find easy/hard?

What is most important to the YP?

What do you think that the YP will be able to do in the future?

Thinking about other refugee young people

Tell me what you know about other refugee young people and their learning.

Ending

Is there anything else you would like to tell me about your learning?

Appendix Ten

Interview Prompt Sheet: Key Adults

Interview Prompt Sheet: Key Adults

Introduction to interview – review information sheet and consent. Do you want to choose a pseudo name?

My definition of learning: *Learning is when we learn something new and develop a new skill. Learning can happen both in and out of school, e.g. we also learn things in different places such as at home and through our life experiences. Today I want us to talk about the YP as a learner both when he arrived in school, now and in the future. However, I do not want you to feel restricted by the terms 'learning' and 'skills', as I want us to explore the YP as a learner in the broadest sense.*

Learning in the past

Tell me what you know about the YP's learning in the past.

What skills did the YP bring with him to England?

Where did you feel that the YP needed more support?

What was the YP like as a learner?

Learning in the present

Tell me about the YP as a learner now.

What skills does the YP have now?

What are you most proud of about the YP?

Learning in the future

Tell me about your hopes for the YP in his learning in the future

Thinking about other refugee young people

Tell me what you know about other refugee young people and their learning

Ending

Is there anything else that you would like to tell me about the YP as a learner?

**to adapt slightly based on if for parent/school staff to accommodate for their relationship with Amal, e.g. when they knew him as a learner*

Appendix Eleven

Transcription Key

Transcription key (based on Jefferson, 1984)

<u>Word</u>	An underlined word demonstrates emphasis
(.)	Pause less than one second, too short to measure
(1+)	Pause for one second or more
[word	Point of overlapping speech
word]	Point at which overlapping speech ends
=	Continuing speech interrupted by other (also used to show a person continues speaking over across an intervening line displaying overlapping talk)
?	Questioning intonation
!	Animated tone
WORD	Capitals indicates louder speech relative to surrounding talk
<i>Word</i>	Italics indicate quieter speech relative to surrounding talk
((laughs))	Noises in double paraphrases
...	Missing data
-	Abrupt cut off

Appendix Twelve

Transcript One Transcript One: Interview with Parvina and Safia

Line	Speaker	Text
1 2	Leanne	so today (.) I want to talk about Amal's <u>learning</u> (.) so all about his <u>learning</u> (.) and things that he does in school and out of school
3	Safia	In this country (.) or?
4 5 6 7	Leanne	I'll tell you that in a minute ((laughs)) (.) so we're gonna talk about (.) his learning at <u>home</u> (.) in the past (.) so before he came here (.) His learning now (.) and also his learning in the future so what he'd like to do when he's older (.) <i>Is that ok?</i>
8	Safia	yea
9	Leanne	but were gonna ask your mum all about his learning
10	Safia	alright
11	Leanne	<i>can you just tell mum (1+)</i>
12 13 14 15 16 17 18	Leanne	and when I mean learning I don't just mean something that's happened in school (1+) it might be something that he's learnt at <u>home</u> (.) or might be something he'd learnt in the <u>park</u> (.) so he might have learnt to play football or he might have learnt to (.) <u>cook</u> (.) or he might have learnt to be really good at <u>Maths</u> (1+) so it might not be something at school (.) it might be something at home aswell (1+) that he's learnt (1+) <i>Is that ok?</i>
19	Safia	yea
20 21	Leanne	((laugh)) good (1+) so(.) could you (.) just show me before (.) so how old's Amal now? (1+)Is he 13?
22	Safia	14
23 24 25	Leanne	14 (.)so he's now 14 (1+) so I've just put on the paper now and then 14 underneath (.) erm and so in the <u>past</u> (.) where did he (.) where did he do his learning before he came <u>here</u> ?
26	Safia	Bangladesh
27	Leanne	to (.) in Bangladesh
28	Safia	yea(1+) IN THE REFUGEE CAMP
29	Leanne	and in a refugee camp
30	Safia	yea
31	Leanne	and that was in Bangladesh?
32	Safia	yea
33	Leanne	yea (.) and was there a school in the refugee camp that he went to?
34	Safia	yea <i>there were [some schools]</i>
35 36 37 38 39	Leanne	[Ah there were] some schools there (1+) and (.) ok (.) that's great (.) so that just helps us to think about what happened before <i>and what happens now</i> (.) Is that ok? (1+) ok (.) could you ask your mum to tell <u>me</u> about Amal as a learner? (.) what was he like before? (.) What was his learning like?
40 41 42	Safia	in back home yea (.) ... in his education he was really <u>really little</u> (.) so he dint learn much yea (.) but he was clever and er (1+) yea and (.) when he came here he <u>became REALLY clever now</u>
43 44	Leanne	what was he really clever at at hom (.) before he came here (.) so if we just think about before he came (.) what was he really clever at (.) what

45		was he really good at?
46	Safia	no
47	Leanne	before he came here he wasn't as clever?
48	Safia	No
49	Leanne	why? (.) tell me a little bit more about that (.) why do ya think that?
50	Safia	NUMBER ONE HE WAS SMALL
51	Leanne	ahh so he [was younger]
52	Safia	[And (.) yea] and (.) he needed better education (.) now he's
53		in school 6 hours in my country it was like 1 or 2 hours
54	Leanne	right (.) ok (1+) was there anything that he was <u>really good</u> at before he
55		came here? (.) is there anything he was the <u>best</u> at before he came to
56		England? What was he the best at?
57	Safia	erm (.) he wasn't really good at anything
58	Leanne	<i>he wasn't really good at anything?</i>
59	Safia	No
60	Leanne	was there erm (.) any other activities that he was good at that might not
61		have been at <u>school</u> <i>they might have been out of school</i>
62	Safia	football!
63	Leanne	ahh football (1+) yea so he was really good at football before at home
64	Safia	yea football (.) and Arabic (.) he was really good at Arabic
65	Leanne	In reading or writing?
66	Safia	Reading
67	Leanne	In reading Arabic (.) well that's really good isn't it? did that reall di that
68		help him?
69	Safia	In this country?
70	Leanne	no before when he was at home was it helpful to be good at Arabic?
71	Safia	yeaa
72	Leanne	yea (1+) ok (.) which of erm (1+) when he arrived in England (.) what did
73		he need the most <u>help</u> with (.) when he first arrived in England what did
74		he need <u>help</u> with the most?
75	Safia	English
76	Leanne	English (1+) what was it like for Amal when he first arrived at school in
77		City? (.) what was that like for him?
78	Safia	er he found it hard (.) ... he don't speak English (.) <i>he found it hard</i>
79	Leanne	was there anything that helped him? (.) what helped him that you know
80		of? (.) was there anything that really helped him?
81	Safia	I think activities (.) that he did (.) and they used to have interpreters
82	Leanne	ahh so they had interpreters that [could spe-]
83	Safia	[yea for few days] (.) few days
84	Leanne	which helped him?
85	Safia	yea
86	Leanne	was (.) was he like (.) what did he feel like when he came here?
87	Safia	he felt really nervous
88	Leanne	ahh did he?
89	Safia	mmm (1+) nervous and scared cos it were like a different environment
90		and ... like days good and bad
91	Leanne	yea (1+) did the teachers (.) help him a lot then when [he first came?]
92	Safia	[yea the teachers]
93		helped (.) I was in his primary school aswell
94	Leanne	ahh were you aswell?

95	Safia	yea! (.) the teacher was <u>really nice</u>
96	Leanne	what did the teacher do that was really nice (.) and helpful?
97	Safia	they used to make us do different activities
98	Leanne	what kind of activities did you do that was helpful (.) <i>that were helpful?</i>
99	Safia	like (1+) learning ABCs (.) alphabet (.) numbers (.) Maths (.) loads of stuff
100		(.) ICT
101	Leanne	right (.) so you did all (.) lots of around (.) language to help your English
102		and things?
103	Safia	Yea
104	Leanne	can you ask erm (.) your mum if there was anything else that Amal found
105		<u>hard</u> when he arrived in England? (.) so you said he found his English
106		<u>hard</u> was there anything else that was hard for him <i>when he arrived here?</i>
107	Safia	visiting place (.) like goin to new places
108	Leanne	going to new places (.) [what do ya mean?]
109	Safia	[he used to get lost] (.) very lost
110	Leanne	ahh (.) so he used to get lost when he was here in City [<i>cos he wasn't</i>
111		<i>sure?</i>]
112	Safia	[yea]
113	Leanne	was it was Amal ok (.) erm (.) making friendships and things when he
114		first got here?
115	Safia	yea (.) yea
116	Leanne	so he was ok with that (.) what is Amal like <u>now</u> with his learning? (.)
117		now he's here (.) what's he like <u>now</u> ?
118	Safia	he's SUPER SMART! (.) she goes he's really good he gets like As and Bs
119		for his tests (.) HE'S GOT AS IN A ROW (.) like 5 or 6 in a row (1+) he's
120		<u>really good at it!</u> I wish I was him!
121	Leanne	((laughs)) Is there anything else he's <u>really good</u> at so he's good at his
122		learning (.) [is there anything el-]
123	Safia	[he's good] (.) he's really good at football
124	Leanne	and he's really good at football aswell
125	Safia	<i>he's good at everything</i>
126	Leanne	brilliant! (1+) so (.) what what erm (.) what are the most important thi
127		what are the skills that are the most <u>important</u> for Amal do ya think?
128		(1+) <i>what things are most important to him?</i>
129	Safia	<u>education!</u>
130	Leanne	his education?
131	Safia	yea and his career (.) well his too young for a career but (.) he's planning
132		basically cos he wanna be a football player
133	Leanne	wow (1+) can you ask your mum what she's <u>most proud</u> of (.) of Amal?
134		what makes her most proud of him?
135	Safia	she goes his education
136	Leanne	is there anything el- (.) <i>did she say anything else?</i>
137	Safia	yea and his behaviour
138	Leanne	so she said education and behaviour?
139	Safia	yea he's really sensible (1+) he's mature
140	Leanne	ok (1+) is there anything else she's proud of?
141	Safia	he's a good football player! (1+) she's proud of that
142	Leanne	can you ask why why er (.) why his education and his behaviour makes
143		your mum proud? Why (.) why is it?

144	Safia	cos education is like ... in life you get a good career and get a good paid job and (1+) behaviour (.) it's good for his teacher
145		
146	Leanne	yea (.) that's good (1+) can you ask your mum what she <u>hopes</u> that Amal will be able to do in the future? (.) what does she <u>hope</u> for him? (.)
147		
148		what does she <u>wish</u> for?
149	Safia	you mean like careers?
150	Leanne	yea what she wishes for (.) yea careers but (.) also his learning (.) what does she want for him in the future?
151		
152	Safia	Doctor (.) she wish he will ... be a Doctor (.) but my mum goes it's up to him what he want to do (1+) a Laywer (1+) but he ... wants to become a footballer
153		
154		
155	Leanne	can you ask your mum why she wants him to become a Doctor or a Lawyer? (.) what is it about those jobs?
156		
157	Safia	she WANT erm (.)him to become a Doctor because like a Doctor savers people <u>lives</u> (.) and she like it er she she she loves like social worker she is like a social work- she was a social worker in our country (.) NOT LIKE WORK (.) just in community
158		
159		
160		
161	Leanne	ahh right (.) so at home your mum was a social worker like in the community?
162		
163	Safia	er yea (1+) AND THEN HE HELPS (.) like Doctor helps a lot of <u>people</u>
164	Leanne	like your mum used to? (.) so your mum values that that's something she [really likes?]
165		
166	Safia	[yea] (.) and a Lawyer (1+) a Doctor or a Lawyer cos (.) a Lawyer he can help people like (1+) save from hang (1+) <i>or dunno ((laughs))</i>
167		
168	Leanne	save from what sorry did you say there?
169	Safia	Like (.) people get hanged in- (1+) like in my country they used to get hanged
170		
171	Leanne	ahhhh ok
172	Safia	<i>and my mum (.) she like (.) she don't like hanging</i>
173	Leanne	<i>so its like saving people things (.)</i> and yea supporting people isn't it?
174	Safia	Yea
175	Leanne	<i>ahh that's really good (.)</i> what does your mum <u>hope</u> that Amal will do after <u>school</u> (.) like straight after he's finished school in a couple of years (.) what does she hope he'd do?
176		
177		
178	Safia	to go to uni (.) to university
179	Leanne	to go to university (.) then he can be a Lawyer or a Doctor?
180	Safia	yea yea (.) but it's up to him to be honest
181	Leanne	yea (1+) what (.) can you ask your mum what she thinks Amal has learnt from his experience of coming to City? What's he learnt about- what skills has he learnt about coming from a different country to here?
182		
183		
184	Safia	language! (.) he knows loads of words (.) like language (1+) he know about six languages
185		
186	Leanne	ah wow [that's really good]
187	Safia	[6 or 4 I dunno] (.) yea
188	Leanne	so he's learnt lots around language (.) has he learnt any other(.) skills from his life experience? cos it's ex- it's a big thing isn't it to move from one <u>country</u> (.) to another country (.) It's a <u>big thing</u> ! has he learnt any other <u>skills</u> (.) that aren't (.) about school (.) has he learnt anythin-
189		
190		
191		
192	Safia	yea he learnt how to be <u>mature</u> (1+) he was really immature in our country (.) but he he came here and then he's a mature person now
193		

194	Leanne	so he's more mature now aswell?
195	Safia	<i>yea (.) yea</i>
196	Leanne	what does he do that's more mature now?
197		before he used to he he DIDN'T KNOW HOW to respect other people (.)
198		now he DOES KNOW how to <u>respect</u> people
199	Leanne	Ok (1+) is it resp- who is he respectful to now?
200	Safia	Everyone!
201	Leanne	Is he more respectful to everyone?
202	Safia	except for me
203	Leanne	((laughs)) (1+) that's a good skill to learn then isn't it to be really [mature
204		and respectful] =
205	Safia	[mmm]
206	Leanne	= is there anything else [he's learnt?]
207	Safia	[YEA AND HE] yea (.) he learnt how to make
208		<i>new friends and loads of friends now</i>
209	Leanne	Was that something he found difficult when he first came here?
210	Safia	Yea (.) he found it bit difficult (.) then after like a few month or ... <i>he</i>
211		<i>found it easy</i>
212	Leanne	<i>he found it easier when he came</i> (.) that's great (.) ok (1+) I jus wonder-
213		can you tell me a little bit more <u>about</u> (.) Amal before he came here (.)
214		so I know ya said that he wasn't as good at his <u>learning</u>
215	Safia	Yea
216	Leanne	what was it that he wasn't as good at? (.) what was it that he found
217		harder?
218	Safia	what was your question? ((laughs))
219	Leanne	((laughs)) what did he find harder before he came to England? (.) cos
220		you said he wasn't as good at his learning but why not? (.) was it -
221	Safia	cos he never used to get a good education (.) the education was ... cos
222		he got like one or two hours that's it
223	Leanne	right (.) so he's only at school a couple of hours before (.) one or two
224		hours when he was at home?
225	Safia	yea
226	Leanne	what did he [think-]
227	Safia	[AND THEY] never used to teach properly
228	Leanne	oh
229	Safia	they never used to teach English (.) <i>they used to teach Bengali.</i>
230	Leanne	right
231	Safia	like Burmese
232	Leanne	what else did you learn (.) [when you were]
233	Safia	[you don't really] learn anything there
234		(1+) <i>you just like go and come back</i>
235	Leanne	what kind of things did you do?
236	Safia	go in school (1+) we used to do a bit of Maths... (1+) erm we used to do
237		Maths (.) IN BURMESE LANGUAGE (.) <u>not in English</u> (.) Burmese language
238		(.) and (1+) we did Bengali (.) and then we used to do Burmese (.) lessons
239	Leanne	right (.) what did you do (.) other (.) when he weren't at school (.) did he
240		do anything there that he learnt (.) did he do any other learning when he
241		wasn't at school?
242	Safia	he was small
243	Leanne	<i>yea he was young younger wasn't he then</i>

244	Safia	yea he was really small.
245	Leanne	so you said other things he was good at when you he was at home (.) he
246		was good at football aswell wasn't he?
247	Safia	Yea
248	Leanne	was there anything other things that he was really good at?
249	Safia	he was good at playing (1+) sports
250	Leanne	ahh good at playing sports (.) what kinds of things did he play?
251	Safia	you don't really get specific sports (.) you get like volleyball I think yea (.)
252		football (1+) that's it
253	Leanne	right (.) so he was really good at that?
254	Safia	yea
255	Leanne	what (.)did he like his learning when he was at home? (.) did he like
256		going to school and learning?
257	Safia	yea he used to like school
258	Leanne	so he did like it before?
259	Safia	Hmmm (1+) she goes ((laughs)) he used to like school (.) he was ... small
260		(.)he used to like school cos they used to give biscuit
261	Leanne	ahh did they?
262	Safia	you know those tea biscuits
263	Leanne	oh yea (.) like rich tea biscuits?
264	Safia	Yea
265	Leanne	yea (.) nice ((laughs))
266	Safia	he used to go for them
267	Leanne	and you know you said at school now he (.) now he's in school (.)he's at
268		MeadowBank isn't he (.) he's erm good with his learning (.) what is it
269		that he's most (.) what is he most best at (.) which lessons?
270	Safia	Maths (1+) and RS ((house phone rang so recording paused))
271	Leanne	so we were just saying (.) what(.) Amal was the best at (.) what are his
272		best skills now (.) if you can ask your mum what she thinks (.) what are
273		his best (.) what is he best at
274	Safia	In here?
275	Leanne	yea (.) when he's here now what is he best at (.) it doesn't have to be in
276		school it can be outside of school (.) <i>what is he really good at?</i>
277	Safia	He's really good at playing (.) XBOX and FIFA
278	Leanne	ahh is he?
279	Safia	yea football
280	Leanne	ah cos he likes football doesn't he? ((coughs)) is there anything else he's
281		really good at?
282	Safia	in school he's good at Maths (.) in school he's good at Maths (.) RS
283		(.)English
284	Leanne	<i>yea (.) so he's really good at things like that (1+) and what is it that <u>most</u></i>
285		<i>helps Amal in school? what did he need the mos- what did he (.) where</i>
286		<i>did he get help from when he first arrived?</i>
287	Safia	new arrivals
288	Leanne	from the new arrivals (1+) what (.) what kind of things did they do the
289		new arrivals team?
290	Safia	well he (.) no he learnt his stuff from primary school (.) three years (.) he
291		was in primary school for three years and he learnt his English in there
292		(1+) in primary school
293	Leanne	Right

294	Safia	and since then he became smart
295	Leanne	so in England (.) when he was in primary school what was it like for him
296		when he first got to primary school? (1+) what was it like for him then?
297	Safia	he was nervous
298	Leanne	<i>yea anything else? (1+) why do you think he was nervous? what was he</i>
299		<i>nervous about?</i>
300	Safia	yea he was <u>new in this country</u> and he used to speak <u>no English</u> (.) and
301		he was worried that (.) what if someone say or do or say anything bad to
302		him (.) so
303	Leanne	yea (.) is that something he used to talk about at home? (.) did he say he
304		was <i>worried about things?</i>
305	Safia	Yea
306	Leanne	and sch- people helped him in school with that?
307	Safia	Aha
308	Leanne	what were the other children like with him when he came (.) to City?
309	Safia	they were really friendly (.) I remember (.) yea they were really friendly
310		
311	Leanne	did other children speak (.) a different language to English as well (.) or
312		did they all speak English?
313	Safia	no (.) it's a Christian school (.) a Catholic school (.) so
314	Leanne	oh is it?
315	Safia	hmm (.) so most of them are Christian (.) so their first language was
316		English
317	Leanne	right (.) and that (.) was that (.) why he felt more nervous cos he was
318		speaking a different language?
319	Safia	yea (.) he was (.) yea
320	Leanne	can you tell me a little bit about (.) if we were asking mum (.) erm what
321		<i>does she know about other refugee young people and their learning?</i>
322		<i>(.)what does she know refugee children and their learning?</i>
323	Safia	are you talking about here or Bangladesh?
324	Leanne	yes here (.) or Bangladesh (.) whichever which ever <i>you know about</i>
325	Safia	she doesn't know anything about here
326	Leanne	does she know anything about before Banga(.) before (.) at home?
327	Safia	so you know in Bangladesh yea (.) if you fail one class yea (.) in here you
328		go like as your age (.) as you get bigger you go Year 6 (.) Year 7 (.) in
329		Bangladesh if you fail your exams you have to stay in the same grade
330		(1+) no matter what age you are
331	Leanne	ahh (1+) right (1+) is that something that happened to Amal when he
332		was in Bangladesh [then?]
333	Safia	[yea] it happens (1+) few (.) <i>like a few times (.) like every</i>
334		<i>year he had to stay in ... the same class for about 2 or 3 years (1+) then</i>
335		<i>after that he moved</i>
336	Leanne	right (.) and then here you don't do that obviously do ya?
337	Safia	yea (.) you move up
338	Leanne	what was it like for him when he stayed in the same class do ya think?
339	Safia	erm nothing (.) I don't know (1+) he didn't feel good
340	Leanne	he didn't feel good (.) yea (.) erm (.) can you just ask your mum (.) so we
341		talked about what she hopes for him in the <u>future</u> (.) so she'd like him to
342		be a <u>Lawyer</u> (.) or a <u>Doctor</u> (1+) what did she hope for him when he was
343		in Bangladesh? what did she wish for then? (.) what did she want for

344		him then?
345	Safia	er she didn't have any hope cos there were no good education (1+)
346		there were only 5 grades (1+) you could go to like 5 classes =
347	Leanne	Right
348	Safia	= move to 5 classes (.) <u>that's it!</u> (1+) so she didn't have any hope
349	Leanne	do you think [that Amal -]
350	Safia	[and there] (1+) was private school but like you had to pay
351		for it(.) <u>too much</u> (.) it was [<u>too much</u>] =
352	Leanne	[ahhh]
353	Safia	= so my mum she could not afford it so (1+) so <i>she had like no hope for</i>
354		<i>him</i>
355	Leanne	yea (.) do you think Amal had any <u>hope</u> for himself then?
356	Safia	he <u>was small</u> (.) I think he wanted to become a Doctor
357	Leanne	so he still wanted to become a Doctor then when he was younger?
358	Safia	Hmm (.) COS MY DAD used to inspire him (.) inspire him to be a Doctor
359		cos Doctors really good (1+) so
360	Leanne	yea (1+) that's great (1+) thank you (1+) can you tell me(.) anything else
361		about Amal and his learning? (.) is there anything else that (.) or you
362		want to tell me that you haven't already said?
363	Safia	<i>No</i>
364	Leanne	<i>is that it? (.) nothing else at all? Ok (1+)</i> do ya think that erm (1+) Amal is
365		happy in school now? (.) Is he happy with his learning now?
366	Safia	definitely
367	Leanne	Yea
368	Safia	definitely (.) yea
369	Leanne	<u>good</u> (.) ok (.) thank you (1+) are (.) do does your mum know about any
370		(.) other Rohingya people and their learning (.) any other Rohingya
371		children (.) and their learning? (1+) cos before we said about (.) refugee
372		children didn't we? (.) but what about Rohingya people (.) children and learning?
373	Safia	In here?
374	Leanne	yea what is their learning like?
375	Safia	she dunt know about them
376	Leanne	not other children you don't know about
377	Safia	no she doesn't know anything about them
378	Leanne	dunt know about any other Rohingya people (.) children?
379	Safia	she only knows in Bangladesh
380	Leanne	in Bangladesh
381	Safia	yea she's got cousins (.) like her brothers [kids] =
382	Leanne	[ahhh]
383	Safia	and her sisters kids (1+) <i>they can't go school (.) [and can't learn anything]</i>
384	Leanne	[Are they (.)where] are
385		they in?
386	Safia	Bangladesh
387	Leanne	Bangladesh (.) why can't they go to school?
388	Safia	Yea (.) because you can only go to five (.) fifth grade
389	Leanne	Ahh
390	Safia	yea (.) and them lot they wanna learn more but they haven't got enough
391		money for private school

392	Leanne	Right
393	Safia	<i>so they can't go</i>
394	Leanne	Right (.) so they're not(.) they're not now going to school at all now
395	Safia	No
396	Leanne	ok (.) thank you

Appendix Thirteen

Transcript Two

Transcript Two: Interview One and Two with Amal

Line	Speaker	Text
1 2 3 4 5 6 7 8	Leanne	so today we are going to talk all about your <u>learning</u> (.) and when I mean <u>learning</u> it's something which you le learn that's new (.) you might develop a new skill so it's something that you get (.)something new (.) and learning can happen <u>in</u> school and out of school (.) so you might do your learning in school like your different lessons in school and you also might learn things <u>out</u> of school as well (1+) I have got some pictures here to show you some examples of different types of learning aswell (.) and some of the learning can be really <u>hard</u> (1+) like I said I found (.)I find drawing really hard (.) =
9	Amal	Mmm
10 11 12 13 14 15	Leanne	= but some of the learning can be easier (.) so there's lots of different types of learning (.) and you can learn things through your different life experiences (.) so different things that happen in your life might help you learn new skills (.) ok so I will show you some of these look (.) these are just examples to hel which might help you to remember some of your learning that you've done over the years (1+) are you 13 now Amal?
16	Amal	Yea
17 18 19	Leanne	I thought you were 13 so can you see all of the different types of learning? So we've got here some learning (.) so some things might happen at <u>home</u> (.)some at school and some (.) and this one looks [at university] =
20	Amal	[university]
21 22 23 24 25 26 27 28 29	Leanne	= <u>yeaa</u> (.) which I bet you know about that don't ya? so there's the university one so they might help you to think about different types of learning (.) you don't have to just talk about these there might be other ones (.) you might not want to talk about any of those that's ok (.)ok? (.) so I'm gonna talk to you about your <u>learning</u> (.) before you came to City (.) so when you were at home (.) or wherever you learnt before you came to City (.) you're learning when you got to City (.) and <u>also</u> I am going to get you to think about what you want to learn in the future (.) when you're older (.) Is that alright? ((laugh))
30	Amal	ok ((laugh))
31 32 33	Leanne	ok(.) sooo I am just going to draw a little timeline (.) have you done a timeline before? (.) I'll do it like that <i>it won't be very good</i> (.)so how old are you now?
34	Amal	14
35 36	Leanne	14 (.) so if I put you there now (.) you're 14 (.) where did you do your learning before you came to this school? where [did you-]
37	Amal	[St Marys]

38 39	Leanne	was that your primary school? (1+) what age were you when you got to St Marys? (.) can you remember?
40	Amal	yea (.) about 8
41	Leanne	about 8 (1+) and before St Marys where did ya go?
42	Amal	na (.) no where
43 44	Leanne	nowhere before (.) did you do any learning anywhere before you came to St Marys?
45	Amal	yea Bangladesh
46	Leanne	in Bangladesh (.) was that in <u>school</u> ?
47	Amal	Yea
48	Leanne	In a school (1+) and how old were you when you started the school there?
49	Amal	about 6
50 51 52 53 54 55 56 57 58 59	Leanne	about 6 (1+) what happen? (.) did you do any learning before aged 6? No (.) so you ya you started learning at 6 in a school in Bangladesh (.) then you came to City and you went to XXXXX primary when you were 8 (.) Now you are <u>here</u> and you're 14 (.) and then we will think about the <u>future</u> so I'll call that the <u>future</u> (.) and then we can have a think about that in a bit (.) Is that ok? that's just to help us both remember me remember where you were at different times (.) ok (.) I'm gonna ask (.) <u>you</u> (.) to (.) draw yourself (.) if you can draw a picture of yourself in the <u>past</u> (.) before you came to City (.) there's a pencil there there's a rubber on the end <i>if ya need it</i> (.) so draw yourself before you came to City ((laughs))
60	Leanne	can you tell me anything about <u>you</u> when you were that age?
61 62 63 64 65	Amal	In Bangladesh (.) so erm (.) we only had to (.) we had to we had to wear <u>blue</u> shorts erm to go school (.) and and they they used to give us like (.) for (.) um for every year they used to give us a shirt (.) erm (.) it was white (.) so we had to wear white white t-shirt and then blue pants (.) and then they used to give us sandals made out of rubber
66	Leanne	oh did they? (.) did you like your uniform?
67	Amal	yea!
68	Leanne	did ya?
69	Amal	yea (.) except the shorts!
70 71	Leanne	and what were you like with your <u>learning</u> when you were in Bangladesh? (.) what were you like with your learning?
72 73 74 75 76	Amal	I was alright (.) erm (.) first couple of years I passed and then (.) I think (.) after that (.) erm before I came to (.) erm City about one year (.) I failed that one (.) because as I joined the higher group I failed that one once and then (.) and then I restarted in the middle I came to Banga (.) I mean I came to City
77 78	Leanne	ahh so what happened when you failed your (.) ee your tests at the end of the year?
79	Amal	oh (.) what happened was erm (.) I had to start that year again
80	Leanne	Ohhh
81	Amal	I know! (.) before that I couldn't even get to go to school cos if I couldn't

82		touch my ear from from this ear to the other ear with my other hand (.)
83		with (.) with this hand I couldn't go but my brother best friend he was a
84		teacher he was like one of erm (.) like a head (.) erm <u>Deputy Headteacher</u> (.)
85		so he got me (.) he got me entered (.) And then after that (.) after that (.)
86		erm (.) I I started school (.) I moved to erm (.) St to er (.) to different schools
87		(1+) err (.) and then at first I used to be like far away from my home (.) and
88		then (.) like last couple of years I (.) we (.) I (.) the school w was near my
89		house
90	Leanne	were these schools in the refugee [camp?] =
91	Amal	[yea]
92	Leanne	=or were they further away from the refugee camp?
93	Amal	no they were in the refugee camp
94	Leanne	but there were different schools [in the refugee camp?]
95	Amal	[Yea I think] there was about 9 schools
96	Leanne	ahh wow! and why did you move <u>schools</u> ?
97	Amal	erm (.) they moved us like randomly (1+) so
98	Leanne	Ahh (.) what did you say you know before when you said something about
99		touching your ear (.) what did you <u>mean</u> ?
100	Amal	Like with this hand if you can't touch this ear
101	Leanne	Yea
102	Amal	then you can't go (.) you can't enter the school
103	Leanne	was that the same for every child?
104	Amal	Yea
105	Leanne	why did they say that was? (.) why did you have to be able to do that?
106	Amal	I think it's cos if you're (.) if you're like mature and grown up (.) or som- or
107		like (.) if your like grown up or not
108	Leanne	then you could go to school?
109	Amal	Yea
110	Leanne	ok (.) what was it like learning for you before you came to City? what was it
111		like?
112	Amal	erm (.) it was alright cos I was good at some (.) some subjects I was really
113		good at and some I wasn't (.) so like (.) the good subjects I enjoyed (.) and
114		the one I wasn't (.) I I (.) dint find it really good (.) erm (.) and then (.) they
115		used to give us bis biscuits everyday like a packet that contained about 10
116		(1+) 10 of them
117	Leanne	ahh what was (.) the what were the biscuits for?
118	Amal	er everyday (.) just like (.) as erm (.) like for dinner
119	Leanne	ohh was it was it like a reward [like a treat?]
120	Amal	[Yea] yea
121	Leanne	so you got biscuits as well?
122	Amal	everyday!
123	Leanne	how many (.)was erm (.) how long did you go to school for? was it a long
124		day? like in here?
125	Amal	no it was from 9 till 12

126	Leanne	ah so a shorter day?
127	Amal	Yea
128	Leanne	so you did lots of learning in school didn't you when you were there?
129	Amal	Yea
130 131	Leanne	but what other things did you do out of school? what other things did you [learn out of school?]
132 133 134 135	Amal	[Oh (.) oh] ah after 12 (.) from 12 till 1 I had to go Mosque (.) after Mosque (.)er there was like (.) a park (.) like a normal park here (.)there was a park (.) so we used to play in there (.) if not I help my mum (.) or just round around (.) in the football field
136 137	Leanne	what are the (.) what's the thing that you were the best at do you think out of school?
138	Amal	out of school playing football and then running.
139 140	Leanne	playing football and running (.) so you were very <u>active</u> you liked moving around a lot?
141	Amal	Yea
142 143 144 145 146 147 148 149	Leanne	mmm (.) so when you were <u>in</u> (.) I'll show you this (.) when you were in at home (.) or in when you were in Bangladesh (1+) were gonna have a look at this (1+) and see (.) this is like this is what I call the skills suitcase (.) so that's your suitcase pretend you carry your suitcase (.) and so when I say skills it's like different things you're <u>really</u> good at (.) so what I'm gonna write what are the best the things what are the skills that you had in your case so if you think these are all my skills the things I'm really good at what do you think you had that you were really good at?
150	Amal	Err
151	Leanne	do you want me to write them [<i>then you can talk?</i>]
152	Amal	[alright]
153	Leanne	what were you really good at when you were in Bangladesh?
154 155	Amal	In school (.) I was good at (.) erm Maths (1+) and erm (.) and thingy (.) erm learning English (1+)=
156	Leanne	Yea
157 158	Amal	= we just learnt a bit of English like every day (.) like the alphabets and I was really good at it
159	Leanne	right (1+) <i>so they're the things you were good at in school</i>
160 161	Amal	yea (.) outside of school I was good at (.) football like I was really active running football like playing tig
162 163	Leanne	ahhh (1+) anything else you were really good at outside of school? ((cough))
164	Amal	No
165 166	Leanne	did you say something about you helped your mum before? Is that [something you used]=
167	Amal	[oh yea]
168	Leanne	= to do? what did you do to help your mum?
169	Amal	like (.) erm at dinner get the water from the well

170 171	Leanne	ohh so you used to get the water from the well? (.) anything else you had to do?
172	Amal	no (.)that's it
173 174	Leanne	so I bet that she your mum was glad wasn't she that you were there to help her get the water?
175	Amal	Yea
176 177	Leanne	so out of all these <u>skills</u> you had when you were erm in Bangladesh which of these was most important to ya?
178	Amal	Er (.) Maths
179	Leanne	<u>Maths</u> (.) why was maths the most important to ya?
180 181	Amal	cos I were like the best at it in the class so I could have done summit with Maths like (.) come (.) became summit
182 183	Leanne	See (.) so Maths was the best because you were the best in the (.) were you the best in the <u>school</u> ?
184	Amal	no no not in my school in my class
185	Leanne	<u>ahh</u> in the whole class (.) why else would Maths be important for ya?
186 187	Amal	cos with Maths you can get a good job and with a good job you can get money (.) good earning so I can treat my family with it
188	Leanne	Yea
189	Amal	Yea
190	Leanne	Is that why you'd like to get money one day to treat your family with it?
191	Amal	yea!
192 193 194	Leanne	<i>ahh that sounds nice</i> (.) so that's when you were back at home (1+) so when (1+) what was then <u>harder</u> when you were (.) what things were <u>harder</u> to learn when you were in Bangladesh? <i>what was the hardest?</i>
195 196	Amal	hardest to learn? like we had to learn thingy erm (.) Poetry and erm in Bengali so I didn't know that much Bengali
197	Leanne	right (.) so what language did you speak when you went to Bangladesh?
198	Amal	Rohingya
199	Leanne	ahh and so did anyone else speak Rohingya in Bangladesh?
200	Amal	yea (.) no (.) all of them speak Rohingya but we had to learn Bengali
201 202	Leanne	so you had to learn Bengali? so everyone with you spoke the same language as you but you had to learn a new one
203	Amal	aha yea
204	Leanne	was that difficult to do then?
205	Amal	Yea
206	Leanne	did you find that getting easier or did it stay quite hard?
207	Amal	It stayed quite hard. I didn't pass any of the Bengali tests.
208	Leanne	how did you feel about having to learn the (.) the new language?
209 210	Amal	It was very difficult cos (.) because I dint know and some people are really good at it (.) so it made me feel [awkward (.)] =
211	Leanne	[yea]
212	Amal	=cos I didn't even know any of it
213	Leanne	so it made you feel awkward (.) how (.) what else did it feel like when you

214		found it really difficult?
215	Amal	well like (.) like sad cos I couldn't do it and everyone (.) everyone could do it
216		but I couldn't (.) and it were very difficult that's why
217	Leanne	so you were good at there were some things you were good at and some
218		things that you found a little bit harder
219	Amal	Yea
220	Leanne	ok (1+) which (.) what was your most (.) what were you most proud of in
221		your learning in the past? (.) what were you most proud of?
222	Amal	being being the best at Maths ((laughs)) yea
223	Leanne	((laughs)) It sounds like that was really good and really important aswell
224		[isn't it] =
225	Amal	[yea]
226	Leanne	= like you said (.) good (.) ok so now were going to think about when you
227		<u>moved</u> from Bangladesh to <u>City</u> (.) do you want to draw yourself again? so
228		have a think what were you like when you moved from Bangladesh to (.)
229		shall we say St Joseph's primary school?
230	Amal	Yea
231	Leanne	so you were two years older (1+) you'll have to think what you looked like
232		then (1+) ahh that's a good picture!
233	Amal	then they're the pants.
234	Leanne	that's good! sooo tell me what it was like for you when you first came to St
235		Joseph's to City (.) what was it like?
236	Amal	It was very difficult cos I didn't know any English (.) er er (.) and no one was
237		there to help (.) er like the first about first three days or first week I tink I
238		had an Interpreter but after that he left so I was all alone but (.) like luckily
239		the teacher (.) said like said to one of the pupils (.) to stay with me. So he
240		helped me like (.) when I moved in here and when it was break and
241		lunchtime and in class he sat next to me and told me what to do.
242	Leanne	and was that another person that spoke Rohingya [aswell?]
243	Amal	[No] he spoke English
244		and like he knew sign language and (.) [and he told me what to do]
245	Leanne	[Was that what was most helpful?]
246	Amal	yea
247	Leanne	Is there anything else that helped you when you first arrived here?
248	Amal	yea (.) my teachers (1+) they did a lot for me (.) like (.) er (1+) like they
249		treated me everytime I did my homework and then they told me what to do
250		if I was stuck on something
251	Leanne	ok (.) <i>what did it feel like when you first arrived here then?</i>
252	Amal	very (.) very difficult and nervous (.) like (.) I like (1+) didn't know what to do
253		like the way they acted was very different (.) like and the place was very
254		different (.) in Bangladesh we didn't have any lights at at night and we
255		arrived here at night and as as er as I walked out the airport I I seen the er
256		sea shine with lights
257	Leanne	yea! (.) I bet that was strange [wasn't it] =

258	Amal	[yea]
259	Leanne	=to see all of the lights at night time instead of darkness
260	Amal	yea
261	Leanne	ea cos there's lots of outdoor lights here isn't there?
262	Amal	yea
263	Leanne	what was what else was different? what else [was different?]
264	Amal	[the toilets]
265	Leanne	oh the [toilets as well?]
266	Amal	[these are sit on] toilets and they were weird (.) and when we first
267		came here we found them weird (.) we didn't know how to use them and
268		then like (.) gradually and then I knew how to use them (1+)Yea and then it
269		became easier.
270	Leanne	What was it like(.) was it different in school to the schools at home as well
271		[in Bangladesh?]
272	Amal	[yea (.)] erm it was longer (.) this time it was longer (.) and we had
273		lunchtime where we could just eat fruits and then at (.) at dinner time
274		where we could erm (.) eat like a meal but in Bangladesh we couldn't (.) this
275		was 6 hours and that was 2 hours
276	Leanne	right(.) so it was a longer day aswell?
277	Amal	Yea
278	Leanne	so when you came to erm (.) to St Marys when you came to City (.) what
279		skills did you bring with you then? what did you bring with you in your skills
280		suitcase? so have a think(.) pretend you came with your suitcase(.) what
281		<u>skills</u> were in it? what what did you have that really helped you when you
282		arrived here?
283	Amal	erm (.) being able to run like active and still football (.) I joined the football
284		team and then made more friend
285	Leanne	ahh so I bet that was really helpful then
286	Amal	Yea
287	Leanne	so being able to run and being active helped you to get friends because you
288		joined a football team
289	Amal	Yea
290	Leanne	was that a way of you like develop like making some [new friends then]=
291	Amal	[yea]
292	Leanne	=by being in the football team
293	Amal	Yea (.) a lot of people used to join the football team and then we used to go
294		for matches and I used to meet people there aswell
295	Leanne	ahh I bet that was really good (1+) so anything el- (.) any other skills which
296		were really useful for you when you first came here?
297	Amal	yeaa maths still
298	Leanne	yea (1+) [any others?]
299	Amal	[and I got] treated(.) like I got to choose what I wanted from like a
300		pen(.) pencil or a like a notepad whenever I won the mental maths
301	Leanne	right

302	Amal	yea
303	Leanne	so like as a bit of a re reward for [you to win it?]
304	Amal	[yea]
305	Leanne	so you liked doing that?
306	Amal	yea
307	Leanne	so that means you got pens and pencils (1+) Is are there any other skills that
308		you brought with you that you think helped you when you got here?
309	Amal	na
310	Leanne	none others (.) we might have we can think of any others if any others
311		come up anyway (.) so what do you <u>think</u> was the <u>hardest</u> thing you had to
312		try and learn when you got here? [what was the hardest?]
313	Amal	[English] (.) English and the way (.) and
314		the culture (.) and the way they act (.) like I needed to get along with them
315		(.) cos they acted very different <i>from Bangladesh</i>
316	Leanne	was that easy for you to do or do you think that was
317	Amal	no that it was like in the middle cos I gradually learnt how to how to do it (.)
318		I done it before all my other family members
319	Leanne	was that something that anyone helped you with at or was it something
320		[you had you learnt on your own?]
321	Amal	[nah] I just had to learn on my own the cultures
322	Leanne	and you said that you learnt it before your other family members aswell?
323	Amal	yea
324	Leanne	so did you find that you had to help your family members?
325	Amal	yea like when we whenever we go out I had to help them like don't act(.)
326		like we couldn't act like (.)how we wanted like in Bangladesh(.) we had to
327		act differently here
328	Leanne	I bet that was hard at first [wasn't it?] =
329	Amal	yea
330	Leanne	= knowing how to act differently
331	Amal	yea
332	Leanne	so that's something really important that you've learnt then isn't it for you?
333		
334	Amal	yea
335	Leanne	and your English language you've learnt as well (.) which is important but
336		was harder to do. Is there anything that was <u>easy</u> to learn? so you came
337		here and you thought(.) oh I can [do that(.) that's ok]
338	Amal	[make friends]
339	Leanne	make friends?
340	Amal	yea
341	Leanne	what makes that(.) why's that so easy for you to do?
342	Amal	well like (.) I I went to different clubs (.) so in the clubs I made friends and
343		school cos (.) do you know most of the people they play tig innit(.) tig(.) so I
344		joined them(.) so a lot of people play(.) the who year plays tig so after I
345		joined them I made more friends <i>and more</i> .

346	Leanne	was it harder to make friends if you if they didn't(.) if you couldn't speak
347		speaking to them as easily because you didn't speak English at that point? [was
348		it harder?] =
349	Amal	[Yea]
350	Leanne	=was that harder?
351	Amal	Yea
352	Leanne	and was that(.) what were other children (.) what were other children like
353		with you when you started at the school?
354	Amal	erm some of em were like(.) some of em were very gentle with me and like
355		told me what to do like carefully (.) and <u>others</u> (.) they weren't harsh but
356		they like dint like tell me properly what to do (1+) yea
357	Leanne	so the other children did the other children try and make friends with [you
358		and] =
359	Amal	[yea]
360	Leanne	=involve you as well?
361	Amal	Yea
362	Leanne	that's good! Were there any(.) is there any other Rohingya children at your
363		school when you arrived?
364	Amal	Yea
365	Leanne	was there other [children?]
366	Amal	[Yea] there were only one (.) she was a girl
367	Leanne	ahh [So]
368	Amal	[Er no] when I was in Y3 there was about 4(.) my sister(.) two others and
369		one in my year
370	Leanne	right(.) were you able to talk to those other children [as well?]
371	Amal	[No]I only talked to my
372		sister and another boy (.) and there was two more girls I didn't talk to
373	Leanne	you didn't talk to them?
374	Amal	No
375	Leanne	but you were learning English as well weren't ya?
376	Amal	Yea
377	Leanne	so that's good (.) ok(.) what were you (.) what are you most proud of that
378		you managed to learn really well? what makes you most proud about
379		yourself?
380	Amal	learning how to (.) how to act in in City and in England and knowing English
381		before my family members
382	Leanne	yea(.) that sounds that sounds really impressive that you did that (1+) and
383		does (.)what (.) is English (.) was it important or did you find it helpful to
384		learn English aswell?
385	Amal	It was important and helpful (.) cos it was important to learn English cos
386		there was no one in like we couldn't like buy anything or anything like that
387		so we needed to learn English to buy something and go out (.) and it was
388		helpful cos I was helping my family members too
389	Leanne	yea(.) well that sounds really good (.) I bet they're glad they had you

390		((laughs)) (.) your mum's really lucky isn't she to have you to help her (1+)
391		ok(.) was there anything (.) that you had (.) that you were good at then
392		when you were in Bangladesh that you didn't need to be good at anymore
393		when you arrived in England? Is there anything you dropped and you
394		thought oh I don't need that skill anymore I don't need that skill?
395	Amal	mmm I dunno
396	Leanne	so I put football(.) playing tig(.) helping [mum with your water]
397	Amal	[yea(.) helping mum] (1+) <u>cos we</u>
398		<u>had taps</u> and a shower and a bath (.) cos before in Bangladesh we had to
399		get water from the well to have a shower
400	Leanne	right (.) whereas when you were here you had it already? (.) Is there any
401		other things that you (.) had to help your mum with when you got <u>here</u>
402		<u>then</u> ?
403	Amal	yea shopping (1+) and when we go out I always have to go out with her cos
404		she dint know English.
405	Leanne	right (.) do do you still help with your mum with that now aswell?
406	Amal	yea
407	Leanne	so your still helping [aren't ya?] =
408	Amal	[yea]
409	Leanne	you still have that skill of helping(.) its just you're doing different things now
410		
411	Amal	Yea
412	Leanne	ok (1+) right this one will be interesting for ya to draw (1+) lets see(1+) do
413		you want to draw yourself <u>now</u> when you arrived at this school? ((laughs))
414		so you're in are you in Y8 or Y9?
415	Amal	yea Y8
416	Leanne	Y8 (.) so can you tell me what it was like when you arrived at th this school?
417		what was it like now when you arrived here?
418	Amal	erm (.) I knew(.) I knew pretty much English(.) like (.) I could(.) I could help
419		myself like learn new like I didn't hav I didn't need anyone's help here but
420		(.)as the school was very big I was nervous and I didn't know what to do(.)
421		so you know Miss Jessica helped me (.) like go around the school and know
422		everyone
423	Leanne	Is there anything else that she helped you to do?
424	Amal	err (1+) yea (.) like like with all do you know the homeworks are different
425		here(.) the teachers (.) only told you how to learn or what to do but Miss
426		Jessica helped me with the homeworks
427	Leanne	and because there's a lot more teachers here(.) aswell isn't there?
428	Amal	Yea
429	Leanne	there's [a lot more teachers]
430	Amal	[a lot more teachers] and (.) I had different lessons like at different times
431		(1+) so I didn't have the same teacher like primary school
432	Leanne	and was that difficult at first to understand [what to] =
433	Amal	[yea]

434		how to get round school and where to go?
435	Amal	yea(.) (.) erm I got(.) I pretty much got lost like every day for the first week
436		(.) and then after that I er I I know what (.)like I had a timetable and
437		memorised it
438	Leanne	oh that's good!
439	Amal	like 25 lessons (.) I think (.) like a [week]
440	Leanne	[WOW]so you've got a good memory!
441		((laughs)) so (.) were there any other <u>skills</u> (.) that you <u>needed</u> when you
442		came here? Like (.) what did you <u>need</u> to be able to do? (.) what skills did
443		you need?
444	Amal	like interact with people more (.) cos this is a er secondary school (.) there's
445		a lot more people(.) erm it's not like primary school where there's like just
446		your class(.) like about 26 people (.) there's a lot more of different (.)
447		different people in different classes (1+) so no er(.) erm just about 2 or 3
448		people the same in in the same classes as me always
449	Leanne	Is there anything else that you needed to learn? (.) what (.) what (.) did any
450		other skills that you needed to have when you came here(.) that you felt
451		that you needed to have?
452	Amal	erm(.) I dunno ((laughs))(.) none
453	Leanne	what skills did you <u>think</u> that you had when you came here? (1+) [So what]
454		=
455	Amal	[still]
456	Leanne	= were you already good at(.) what were you already really good at?
457	Amal	still football (.) er so this is a bigger school so we do football like nearly
458		<u>every day</u> and we have a football club (.) so we have matches (.) and then (.)
459		like in P.E. I was really good cos I could <u>run</u> (1+) and and in <u>Maths</u> (.) like I
460		was <u>top</u> (.) I I was again <u>top</u> (.) in my class (.) I were like (.) like the most
461		<u>cleverest person</u>
462	Leanne	wow! (.) so football was still useful for you to to be part of a team and
463		things aswell (.) and Maths you were still really good at
464	Amal	Yea
465	Leanne	Is there anything else you(.) other skills that you had when you arrived
466		in[secondary school?]
467	Amal	[Yea like] in English (.) in IL(.) I'm in set 2(.) like (.) there's like one set
468		away from the [highest set so like] =
469	Leanne	[oh wow!]
470	Amal	= the second highest set (.) so(.) it was it was pretty good(.) good for me
471	Leanne	that sounds good (1+) Is there any skills that (.)you had to <u>learn</u> ? so you
472		said that you had you've already said a little bit that you had to get round
473		school(.) didn't you (.) and understand that (.) Is there anything else you
474		still needed to learn to be <u>happy</u> or ok in school?
475	Amal	different subjects (.) like there was a lot more subjects than we did at
476		primary school (.) like History I didn't know what it was and Geography (.)
477		or or(.) and erm (.) we did like about every Science now we do like 3 times

478		[every week Science] =
479	Leanne	[yeah]
480	Amal	= so erm using Science experiments was hard cos I didn't know what to do
481	Leanne	Yea (.) and are they subjects (.) you know you said you didn't know what
482		they were(.) are they things that you didn't do at home when you were in
483		Bangladesh?
484	Amal	no(.) we didn't do Science(.) no Geography(.) no
485	Leanne	what lessons did you learn in Bangladesh?
486	Amal	err English (.) Maths (.) erm and Bengali (1+) that's it
487	Leanne	so it was new lessons then [wasn't it? (.) so you had to learn them]
488	Amal	[yea(.) a lot of new lessons]
489	Leanne	what was it like coming from erm your primary school to here (.) with other
490		children? (.) was(.) what was it like with the other children? how did you
491		find that?
492	Amal	er I just made like a few friends at first (.) but then I start I start hanging
493		around with them (.) <i>and then I eventually I made more friends.</i>
494	Leanne	<i>ahh that's good</i> (.) what was it (.) what helped you to make the friends? Is
495		there anything you had to learn to help ya?
496	Amal	like interact with them more (.) like if ya the more you talk (.) with people
497		the more friends you make
498	Leanne	and what was your English skills like? cos you said you had some English
499		skills at primary but what were your English skills like when you got here?
500	Amal	no(.) it was it was good (.) cos I were like (.) I was one of the erm (.) erm like
501		cleverest person in English
502	Leanne	<u>oh wow!</u>
503	Amal	like whenever we did writing (.) erm I got a <u>5c I think</u> in Y7
504	Leanne	that's [good]
505	Amal	[NOW (.)NOW] I get about 6a 6b
506	Leanne	wow!(.) is that in your writing? In your English?
507	Amal	Yea
508	Leanne	ahhh (.) and was (.) is there other Rohingya people(.) children(.) students
509		sorry(.) here at this school?
510	Amal	Yea
511	Leanne	and [have ya-]
512	Amal	[like about 7]
513	Leanne	so there's around 7 (.) have you (.) have you felt (.) have you made friends
514		with those students as well?
515	Amal	yea(.) one of them my cousin(.) and one of them my er my sister.
516	Leanne	ahh (.) what is it like to have them in school as well with ya?
517	Amal	was easier (.) like if I dint know what to do I I just went to them and like (.)
518		they were more easier to talk tu
519	Leanne	yea (1+) ok (1+) is there anything you now find <u>easier</u> that you didn't find
520		easy at first when you arrived?
521	Amal	I think everything

522	Leanne	everything
523	Amal	yea(.) everything's easier for me now cos I know more English and (1+) er
524		everything
525	Leanne	what are the skil- (.) which of your skills are most important to you now?
526	Amal	still football(.) still being active and Maths (.) and now English as well
527	Leanne	why is English as important to you now aswell?
528	Amal	cos all the <u>teachers</u> told me you need English(.) like if you don't pass
529		English(.) you don't you wouldn't get any good job (1+) that's why(.) so (.) I
530		like work hard in English
531	Leanne	good(.) that sound's great (.) right shall we now think about you in the
532		future?
533	Amal	Yea!
534	Leanne	((laughs)) so do ya wanna draw yourself? (.)what you'd like to look like in
535		the future (1+) oh you look taller definitely
536	Amal	Mmmm
537	Leanne	((laughs)) can you tell me about (1+) what you're doing <u>in the future</u> ?
538		what(.) what what [are you doing?]
539	Amal	[I'm becoming a Lawyer] or a Doctor
540	Leanne	<u>ahh wow!</u> (.) a <u>Lawyer</u> or a <u>Doctor</u> (.) can you tell me about that? (.) why
541		why why do you wanna become a Lawyer or a Doctor?
542	Amal	a Lawyer (.) like I'm really good at like talking now (.) so I could like(.) I could
543		become a Lawyer (.) and then <u>Science</u> (.) I mean Science now I've become
544		pretty good which would help me become a <u>Doctor</u> and my mum wants me
545		to become a Doctor as well
546	Leanne	why does your mum want you to become a Doctor?
547	Amal	I don't know
548	Leanne	has she said? does she just just say that she'd like you to become a Doctor?
549		
550	Amal	Yea
551	Leanne	so why would you like to be a Lawyer? what makes it what makes those(.)
552		what makes those two jobs special for you?
553	Amal	cos I like Lawyers (.) I like the job they do (.) that's why
554	Leanne	ahh (.) what is it about the job that you like?
555	Amal	like the <u>Lawyers help people</u> (.) and the Doctors help people aswell
556	Leanne	ahh(.) so you'd you'd like a job that involves helping people aswell?
557	Amal	Yea
558	Leanne	and what do you have to be do to do those jobs? what do you have to do
559		[before?]
560	Amal	[to become] a Lawyer I need good English and (.) I need to do law in GCSE
561		(.) and then to become a Doctor I need good English(.) Maths and Science
562		and (.) Health and Social Care in GCSE.
563	Leanne	you know a lot about it don't ya? that's really impressive (.) so(.) all the
564		<u>skills you've already got</u> that you've told me you're really good at(.) you
565		need all of those so that's good isn't it?

566	Amal	Yea
567	Leanne	so after you've left school what will you have to do so that you can become
568		a Doctor or a Lawyer?
569	Amal	I'm going to go like a [law university] =
570	Leanne	[ah wow!]
571	Amal	= after I've made my choice from them (.) I might go to a Doctor (.) like a
572		university to do [Doctors (.)] =
573	Leanne	[gosh!]
574	Amal	= to become a Doctor or go to a law university
575	Leanne	so what (.) what other skills do you want to learn in the future? (.) what
576		other things do you want to get good at?
577	Amal	like (.)erm like all the subjects I'm not good at like History and Geography
578		(1+) I'm not good at em so I want to become good at em
579	Leanne	are there any other skills you want to learn?
580	Amal	erm (.) no
581	Leanne	[no?]
582	Amal	[er yea] (.) technology(.) like making stuff
583	Leanne	Ohhh
584	Amal	Yea
585	Leanne	how will that help you in the future?
586	Amal	I can become a like er(.) er people that make stuff (.)like chairs
587	Leanne	and why is it important for you to be a Doctor or a Lawyer? (.) why are
588		those jobs important?
589	Amal	er cos a Doctor my mum wants me to become it (.) and a Lawyer(.) I like
590		that job(.) so like I'll enjoy(.) I'll enjoy a Lawyer and do the work properly if I
591		cos I like it
592	Leanne	yea (.) Is it important for you to do a job that your mum likes?
593	Amal	Yeaa
End of interview One with Amal		
Interview Two with Amal		
594	Leanne	ok (.) so (.) last time we spoke about your <u>learning</u> (.)didn't we?
595	Amal	Yea
596	Leanne	and we talked about your learning in the <u>past</u> (1+) =
597	Amal	Yea
598	Leanne	=when you were at (.)the refugee camp (.)then we spoke about your
599		learning when you first came to City (.)when you went to you primary
600		school and your secondary school (.) and then we spoke about your
601		<u>learning</u> (.) what you'd like to do in the [future]=
602	Amal	[yea]
603	Leanne	=aswell(.) and you said you'd like to be a Doctor <u>or</u> (1+) a Lawyer because

604		they're both things that help people (.) <i>helpful roles</i> (.) I just wondered cos
605		we talked about (1+) when you were at the refugee camp but then you said
606		you were at the camp was it aged 6 ya said?
607	Amal	<i>Yea</i>
608	Leanne	what (.) what (.) so where were you before that(.) what was your learning
609		[bef- where?]
610	Amal	[no]no I was born there
611	Leanne	oh <u>you were born in the refugee camp?</u>
612	Amal	<i>Yea</i>
613	Leanne	ahh ok (.)I didn't know if you'd been somewhere [before]=
614	Amal	[ahh]
615	Leanne	=and if you'd done some learning before that (.) so your learning all was all
616		at the refugee camp and then when you came here to City (1+) ok (.) I'm
617		glad we checked that out (1+) so I was just <u>interested</u> (1+)you know you
618		said that erm when you were (.) in the refugee camp you did lots of like you
619		helped (.) you did you learnt how to help your mum by collecting the water
620		from the well [and] =
621	Amal	[yea]
622	Leanne	= you learnt that kind of skill (1+) I just wondered was there anything else
623		you learnt when you were there?
624	Amal	No
625	Leanne	<i>that was important?</i>
626	Amal	No
627	Leanne	nothing else? (.) there was nothing else(.) erm (.) that you helped (.) where
628		you learnt that you had to help someone or anything it was more just (1+) =
629		
630	Amal	No
631	Leanne	= your learning in school?
632	Amal	<i>Yea</i>
633	Leanne	ok (.) I just wanted to <u>check that</u> <i>because I wanted to double check (1+) can</i>
634		you tell me then (.) cos we talked a little bit about your learning before (.)
635		can you tell me a time when learning was (.) <u>easier?</u> (1+) when has your
636		learning <i>been quite easy? can you think back to a time when it was easy?</i>
637	Amal	what in Bangladesh?
638	Leanne	It could be(.) it can be any time that you've [been found] =
639	Amal	[easy?]
640	Leanne	=learning easy(.) <i>yea</i>
641	Amal	<u>here!</u>
642	Leanne	here(.) why was it easy here?
643	Amal	cos I knew more English (.) and I could could int- (.) interact with people
644		better and the teachers aswell
645	Leanne	<i>yea(.) and what <u>made</u> it easier for you? what helped it to be easier?</i>
646	Amal	cos(.) cos of my English (1+) cos I knew more English than (.)er than like my
647		primary school I couldn't like ask questions properly now here I can

648	Leanne	yea (.) and who helped you with that? was there any or <u>anything</u> in particular that helped you with that?
649		
650	Amal	No
651	Leanne	[no? so you learnt]
652	Amal	[<u>yea yea</u>] like coming new arrivals here
653	Leanne	ahh and what did you do when you were there?
654	Amal	erm(.) here we learnt about it (.) we learnt everything (.) that we need to do
655		learning in class(.) like how to speak English properly
656	Leanne	right (.)so that was really helpful for you =
657	Amal	Yea
658	Leanne	= coming into the new arrivals (1+) was there a time when it was more
659		<u>difficult</u> to learn? (.) so you found your learning <u>harder</u> ?
660	Amal	er yea (.) primary school
661	Leanne	In primary school(.) why was it harder hardest to learn in primary school?
662	Amal	cos I didn't have anyone there cos (.) and I didn't know anyone and I didn't
663		speak English properly so er like I couldn't talk with people <i>or the teachers</i>
664		<i>properly</i>
665	Leanne	<i>ok</i> (.) was there any other reason why It was hard?
666	Amal	<i>cos like</i> (.) <i>no one particularly helped me</i>
667	Leanne	<i>right</i> (1+) did (.) was there <u>anything</u> that helped you at that point that made
668		it a little bit easier for ya?
669	Amal	erm (1+) yea(.) like (.) wo wo one or two people (.) like always stayed with
670		me(.) but like they didn't tell me what to do like(.) <u>they only stayed with me.</u>
671	Leanne	so they stayed(.) what did they do when they stayed with ya?
672	Amal	Yea
673	Leanne	did they just kind(.) so that you had company you had [someone with ya?]
674	Amal	[Yea]
675	Leanne	but they didn't tell you <u>how to do</u> your learning but they were there?
676	Amal	Yea
677	Leanne	were they adults or children?
678	Amal	Children
679	Leanne	so other children (.) what was (.) was any of your learning hard before you
680		came to [City?] =
681	Amal	[no]
682	Leanne	= was there anything hard about your learning then?
683	Amal	erm (.)in Bangladesh yea (.) erm like(.) some of the stuff yea I dint
684		understand like learning Bengali cos it was a new language to me and I was
685		like(.) <u>very young</u> and that's why
686	Leanne	what language did you speak before Bengali?
687	Amal	Rohingya
688	Leanne	ahh of course yea (.) but you were born in (.) Bangladesh?
689	Amal	Yea
690	Leanne	right (.) so your family spoke Rohingya so you'd learnt that language(.) and

691		then you had to learn Bangladesh?
692	Amal	Yea
693	Leanne	<i>so I bet that was hard wasn't it?</i>
694	Amal	Yea
695	Leanne	was there anything else that was hard about learning when before you
696		came to City?
697	Amal	No
698	Leanne	no so it was ok? was there anything that was easier about <u>learning</u> whe- ya
699		before you came to City?
700	Amal	er yea (.) cos I I had many friends and they erm spoke the same language as
701		me and the teachers as well (.) that's why
702	Leanne	was that (.) how did that make it easier?
703	Amal	I can interact with them more better and I can ask them questions like
704		<u>freely</u>
705	Leanne	Yea
706	Amal	like (.) like I can say to them what I want cos I knew the language
707	Leanne	yea (.) so the <u>easiest</u> time for your learning was (.) there was some in
708		Bangladesh when you were at home?
709	Amal	Yea
710	Leanne	and then it was also quite easy when you came to <i>your secondary school</i>
711		but it was <u>hardest</u> when you were in your primary school (.) =
712	Amal	Yea
713	Leanne	= cos you were trying to learn a new language weren't you then as well? =
714	Amal	Yea
715	Leanne	= <i>and find friends (1+)</i> yea (.) ok (.) I'm going to ask you (.) were gonna do a
716		little (.) see so I'm gonna ask you to think about (.) let me show you this
717		what I've got (1+) I'm gonna draw some circles on some paper and I'm
718		gonna put you in the middle (1+) <u>and then</u> some more circles here (1+) so in
719		the middle that's you (.)so I'll put S (.) so that's you in the middle and I just
720		want you to tell me what people are close to you in your life (.) who's close
721		to you in your life?
722	Amal	I have my best mates
723	Leanne	yea(.) can you tell me there names(.) is that
724	Amal	yea(.) Uzair (.) Shaqeeq (.) Azeem
725	Leanne	I'm just putting letters so I remember (.) ok?
726	Amal	USA ((laughs))
727	Leanne	USA ((laughs)) (1+) so they're your <u>friends</u> (.) Is anyone else close to you in
728		sch erm close to you in your life now?
729	Amal	yea my parents
730	Leanne	you've got your parents (.) anyone else?
731	Amal	my siblings
732	Leanne	<i>and your siblings</i> (1+)and I met your parents and siblings(.) didn't I when I
733		[came to your house?] =
734	Amal	[yea]

735	Leanne	= so they're the people close to you (1+) Is there anyone else?
736	Amal	No
737	Leanne	No (.) so they're the people that are important in your life? (.) so I want you
738		to think <u>of</u> one of these people (1+) =
739	Amal	Yea
740	Leanne	=and I'm gonna get you to imagine that you're that person so it's a bit like
741		<u>drama</u> (.) you have to be good with your imagination (1+) see I'm going to
742		ask you to think about(.) try and pretend that you're one of these those
743		people so you might be your mum(.) or you might be your dad or you might
744		be one of ya friends (.) so you're gonna <u>pretend</u> to be that person and were
745		gonna think about <u>how</u> that person would answer <u>the</u> questions (.) so I'll ask
746		some questions and you've gotta answer as if your that person
747	Amal	alright
748	Leanne	does that make sense?
749	Amal	yea
750	Leanne	shall we have a go and then see?
751	Amal	yea
752	Leanne	so I'm gonna ask these questions and I want you to answer not what <u>you</u>
753		<u>think</u> (.) not in your own mind what you think but what you <u>think those</u>
754		<u>people would say</u> (.) ok?
755	Amal	alright
756	Leanne	so which person would you like to be?
757	Amal	Shaqeeq
758	Leanne	Shaqeeq (.) so <u>pretend</u> your Shaqeeq now or pretend he's over there(.) let's
759		pretend he's in that chair there
760	Amal	yea
761	Leanne	I know he's not really but we can imagine he's in that chair (.) and I'm going
762		to ask him some questions and you've got to answer the questions for him
763		(.) ok(.) so Shaqeeq (.) <i>Did Shaqeeq come to secondary school with you from</i>
764		<i>primary school?</i>
765	Amal	he went to a different primary school but we (.) we go to the same
766		secondary school
767	Leanne	ahh so so you've known him since Y7?
768	Amal	yea
769	Leanne	right(.) sooo (.) I want (1+) =
770	Amal	he's over there! (.)In those pictures
771	Leanne	oh is he? (.) oh yea
772	Amal	I'm in the middle and them two are Azeem and Shaqeeq
773	Leanne	<i>ah so they're your friends?</i>
774	Amal	yea
775	Leanne	<i>ahh that's lovely</i> (.) = so I want (1+) I'm gonna <u>ask</u> Shaqeeq ((laughs)) <u>what</u>
776		<u>he thought</u> you were like with your learning when you arrived in England?
777		when he first met you what he thought you were like with your learning
778	Amal	erm (.) he were like erm (.) he were like nervous and he dint know what to

779		do like properly (.) he couldn't inter(.) he didn't have many friends like one
780		or two and he couldn't interact with a (.) a teacher properly (.)so it made it
781		har- (.) it was difficult for him
782	Leanne	and is that what Shaqeeq would say about you?
783	Amal	Yea
784	Leanne	yea(.) that sounds good he sound like he knows you well ((laughs)) (.) so(.)
785		he'd think that you found it difficult and you were <u>quite nervous</u> and you
786		weren't sure how to interact with others?
787	Amal	Yea
788	Leanne	what sk skills would Shaqeeq say that you had when you came to England?
789		(.) what were you good at? what were the things that you had that you
790		were good at?
791	Amal	erm (.) he were proper he was really good at football and running (.) and
792		erm(.) er er <u>Maths</u> and he was really good (.) he was in top sets and then
793		<u>running</u> (.) running he was one of the best in his P.E. class(.) cos I'm in his
794		P.E. class (.) and then(.) and then erm in <u>football</u> we both got pick(.) we
795		both play for the school team (.) and er I he plays upfront (.) <u>striker!</u>
796	Leanne	ahh wow! You're really good at being Shaqeeq (.) you're really good at
797		using your imagination (.) so what <u>skills</u> (.) <u>what did</u> Amal need to learn still?
798		what did he need to learn?
799	Amal	erm(.) talking with the teachers(.) like learning English cos he didn't know
800		how to do it properly
801	Leanne	was there anything else he needed to learn?
802	Amal	erm(.) no
803	Leanne	as well as his English(.) any other skills he might have needed to develop?
804	Amal	like erm (.) how to interact with people(.) like the way that erm (.) the
805		cultures in this in this er country he needed to know
806	Leanne	what did he need to learn about the cultures?
807	Amal	erm(.) the way they act and er like we have different(.) erm (1+) erm
808		different like er festivals(.) and then(.) erm and we different than..festivals
809	Leanne	so he(.) you(.) Amal had to learn about different festivals and things and the
810		different culture in Eng- in City?
811	Amal	Yea
812	Leanne	ok (.) <u>what</u> (.) <u>did</u> Amal find <u>hard</u> to learn?
813	Amal	erm(.) he found hard to learn (.) how to speak (.)erm how to speak
814		English(.) cos erm (.) in secondary school we spoke different English(.) like it
815		was like more posh than primary school
816	Leanne	ahh (1+) so you had to be able to know <u>more</u> English aswell when you were
817		in secondary school and it felt a bit different to primary school?
818	Amal	yea(.) all the words were like shortened and like abbreviation like texting
819	Leanne	what they were in secondary [school] =
820	Amal	[yea]
821	Leanne	= they were more kind of (.) ah wow! so you had to learn all that side as
822		well?

823	Amal	yea
824	Leanne	so (.) how why did you have to learn the texting side was that so you could
825		communicate with other people?
826	Amal	Yea(.) ah (.) like most of the people(.) like in fact <u>all</u> of the people are like
827		that in Meadowbank and secondary school
828	Leanne	that's the way they speak to each [other] =
829	Amal	[Yea]
830	Leanne	=or is it the way they text?
831	Amal	yea
832	Leanne	or both
833	Amal	yea
834	Leanne	so they speak to each other like that as well
835	Amal	yea
836	Leanne	so you've learnt like a different type of English haven't ya?
837	Amal	yea
838	Leanne	<i>ahh interesting</i> (.) so what (.) did (.) Amal (.) find the <u>easiest</u> to learn? was
839		the easiest thing he found to learn when he arrived?
840	Amal	like erm making friends cos he went to different activities and clubs(.) but
841		like football (.) there were a lot of people like about 18 people then like he
842		met them then on the first day and made friends with them
843	Leanne	that's really impressive isn't it? (1+) what (.) was (.) what would Shaqeeq
844		say was the most important to Amal? (.) what was the most important to
845		him when he came?
846	Amal	erm (.) like his friends and families(.) [like]
847	Leanne	[<i>Is that</i>] <i>the most important to him?</i>
848	Amal	yea
849	Leanne	<i>what about in his learning what was the most important part? what was</i>
850		<i>the thing the most important thing to him?</i>
851	Amal	erm like learning about like properly and learning good (.) like some people
852		mess about (.) like he needed to learn and focus on his work and don't get
853		carried because of them
854	Leanne	why did he need to foc- (.) learn to focus and not get carried away?
855	Amal	like he needed a good job and then erm (.) like if he's in an English country
856		he needed a job for living and then he need (.) he wanted to become a
857		Doctor or a Lawyer
858	Leanne	so you said he needs a job for his living (.) what do you mean by that?
859	Amal	like (.) If he dunt have money he can't live
860	Leanne	right (1+) and was that different to at home?
861	Amal	yea
862	Leanne	did(.) did you (.) did Amal need to have a job at home to live? =
863	Amal	er no
864	Leanne	= or was that different? how was that different?
865	Amal	his dad in Bangladesh owned a like erm (.) at the seaside (.) erm like where
866		they sell stuff he owned the whole place of it

867	Leanne	<u>wow</u> (.) and what's it like now for dad <i>in City? What is he doing?</i>
868	Amal	it proper really hard cos he dunt speak English and there's no job for him
869	Leanne	right (1+) <u>so</u> (.) you (.) so Amal wants to get a job <i>so that he can earn money</i>
870		<i>for everyone? Is that why?</i>
871	Amal	Yea
872	Leanne	so it's kind of do you wanna explain (.) is that what (.) what's right (.) what I-
873	Amal	yea (.) he wants to like earn money for his family (.) and erm (.) for himself
874		for living aswell
875	Leanne	yea (.) well that sounds like really good idea (.) ok (1+) what do (.) what does
876		(.) what does Shaqeeq think that Amal will be able to do in the future?
877		What does he think he will be able to do?
878	Amal	I think he will become a very active man and like he will become a
879		footballer (1+) an or a Lawyer (1+) er because he's good at like <u>speaking</u>
880		<u>now</u> with people (.) he's good at speaking and in football he was always
881		good
882	Leanne	<u>ahh fantastic!</u> It sounds like Shaqeeq knows you well
883	Amal	yea
884	Leanne	do you think he knows you well?
885	Amal	Yea
886	Leanne	((laughs)) that's really good! right shall we chose someone else and see
887		what they'd say about ya? Who else would you like to choose?
888	Amal	erm (1+) Azeem
889	Leanne	would he say similar things to Shaqeeq ya think (.) or different?
890	Amal	he'd say similar things cos like me (.) Shaqeeq Azeem are my closest mates
891	Leanne	arrhh so they both know you really well?
892	Amal	yea
893	Leanne	what <u>about</u> one of your parents or your siblings? which [one do ya-]
894	Amal	[my parents] erm (.)
895		they would say the same apart from (.) like what I will become (.) my
896		parents won't say I become a footballer (1+)cos er they er I don't er (.) they
897		don't like football that's why (.) and they don't want me to do it
898	Leanne	ahh (.) why don't they want you to do it?
899	Amal	er like you can get injured (.) for a long time (.) and then they <u>care</u> about me
900		(1+) they get <u>worried!</u>
901	Leanne	so they're worried that if you do football you might get injured?
902	Amal	yea
903	Leanne	yea (1+) what about (.) shall we <u>pretend to be</u> (.) do you want to pretend to
904		be your mum (.) or ya dad?
905	Amal	yea (.) my mum
906	Leanne	do ya want to pretend to be your mum?
907	Amal	yea
908	Leanne	ok <u>so</u> I'll now pretend you're your mum ((laughs)) (1+) <u>so</u> (.) <u>what</u> (.) <u>was</u> (.)
909		<u>Amal</u> like with his learning when he arrived (.) in England (.) in City?
910	Amal	well he dint know anything (.) and he were like nervous (.) <u>at first</u> he didn't

911		want go school but then I convinced him to (1+) cos I told him that he'd be
912		alright (.) cos he'll have his sister and and another ...
913	Leanne	yea
914	Amal	plus he'll have <i>Robert</i> in there
915	Leanne	whose that?
916	Amal	wr the guy (.) that came here (.) he came with us on the first day
917	Leanne	ohh so where was he from
918	Amal	Robert
919	Leanne	oh Robert(.) oh of course yea! Robert! I thought you said Robin(.) oh I
920		thought- so Robert did did he come to school with you on the first day?
921	Amal	yea
922	Leanne	ahhhh and was that helpful?
923	Amal	yea
924	Leanne	what did he do when he was with you?
925	Amal	he showed us around the school with another staff and then he showed us
926		like everything we needed to know about the school and the staffs(.) and
927		the people in there.
928	Leanne	and was that in primary school (.) or secondary aswell?
929	Amal	yea(.) primary
930	Leanne	they did it in primary (.) I bet that was helpful wasn't it?
931	Amal	yea
932	Leanne	so that really helped you to feel (.) more <u>confident</u> in school?
933	Amal	yea
934	Leanne	so you know where you're going (.) so when you said (.) erm Amal didn't
935		want to go to school at first (.) and you convinced him (.) why didn't he
936		want to go? what was he saying?
937	Amal	he was scared (.) that like he didn't know <u>any English</u> and he wouldn't know
938		anyone and he couldn't respond to anyone if they said summit (.)so he
939		were like proper scared
940	Leanne	and how did you what did you say to him that helped him to go to school?
941	Amal	I said you'll be alright cos you'll have your sister (.) and Robert and you
942		wouldn't have to do anything on the first day
943	Leanne	yea (.) and that worked for Amal?
944	Amal	yea
945	Leanne	so what (.) skills <u>did</u> Amal have when he first arrived in England? what was
946		he good at already?
947	Amal	like <u>running</u> (1+) and erm (.) and <u>Maths</u> (1+) he was really good at Maths
948	Leanne	yea?
949	Amal	yea!
950	Leanne	what things (.) was Amal good at when you were back at home in
951		Bangladesh? what was he good at then?
952	Amal	he was good at <u>helping people</u> (.) he always liked to help people (.) er ah
953		especially me
954	Leanne	ahh what kind of things did he do to help you?

955	Amal	like he got the <u>water from the well</u> from from another thing erm (.) er like
956		another area
957	Leanne	ahh (.) <i>did he do anything else that was helpful at home?</i>
958	Amal	No
959	Leanne	so he got he went to get your well water from the well (.) who else did he
960		help then cos you said he was quite helpful?
961	Amal	two other people (.) his teachers (1+) <u>like after every day they used to give</u>
962		<u>the biscuits and then the spare they had to take it back so he would he was</u>
963		<u>the one that takes it back</u>
964	Leanne	so you'd take it back take biscuits back for the teachers to help them?
965	Amal	Yea
966	Leanne	ah wow! so was there anything that he found <u>hard</u> in Bangladesh? any
967		learning that he found more difficult?
968	Amal	he always hated Bengali cos he didn't know what what to do and then he
969		wasn't really good at it (.) and then plus he was only er (.) six when he
970		started learning it and so it would have been hard for him.
971	Leanne	and did you (.) you (.) were you able to help him with his Bengali?
972	Amal	no cos I didn't know Bengali myself
973	Leanne	so it was harder because (.) erm you couldn't help him either?
974	Amal	Yea
975	Leanne	what <u>did</u> Amal find <u>hard</u> when he arrived in England? what was hard to
976		<u>learn?</u> (.) what was the hardest thing to learn?
977	Amal	not only Amal but me and my family (.) like the cultures and the way they
978		act (.) and the different festivals (.) In Bangladesh we only had like about
979		<u>2/3 festivals</u> a year (.) here there's like a lot like 2 (.) <u>2 in about 2 months</u>
980		(.)like about a lot like <u>7/8 festivals in a year</u>
981	Leanne	Wow (.) was that hard for you all as a family aswell?
982	Amal	yeaah! (.) cos we didn't know how to act (1+) or what to do
983	Leanne	so what do ya think that Amal's really good at now?
984	Amal	he's really good at like <u>interacting</u> with people cos like he learned more
985		English and then I always see him <u>play out</u> with his friends(.) that he made
986		(1+) and he talks to em all the time
987	Leanne	and did Amal do did any of skills help you as a family?
988	Amal	<u>ye</u> (1+) no not yet
989	Leanne	any of his learn- (.) was anything that he was able to do help (.) to help
990		[your family?]
991	Amal	[yea] yea
992	Leanne	what was that?
993	Amal	his English (.) he was the first one to learn <u>England</u> so whenever we went
994		out to shop we had to take him and he was the one like that did like all the
995		(.) erm all the <u>shoppers</u> and like when at the checkout (.)so he(.) he was the
996		one that tells the price and how much they are
997	Leanne	ahh so he had to work out the price as well?
998	Amal	yeaa

999	Leanne	was there anything else he was really good at that helped the family?
1000	Amal	er no
1001 1002	Leanne	ok(.) what <u>is</u> (.) the most important thing to Amal in his learning? (.)what's the most important to him?
1003 1004 1005	Amal	his Maths skills (.) cos he's really good at it and he really love Maths (.) and then he's really good at it (.) and then he always gets good levels and then like (.) he's good at it and (1+) yea that's it
1006 1007	Leanne	ok (.) and what do you feel (.) what makes you proud about Amal? what makes you proud?
1008 1009	Amal	like he knows English and he were like one of the first people to know fully English and he gets good grades (.) in school
1010	Leanne	and that makes your mum proud does it?
1011	Amal	yea
1012 1013	Leanne	yea(.) ok (.) why do you think it makes your mum proud? or why does it make you proud that Amal does well in school?
1014 1015 1016	Amal	erm (.) because like were one of the <u>first</u> families like to learn English properly like he's the only one in the <u>whole of Rohingya</u> to know the English properly
1017	Leanne	<u>WOW!</u>
1018	Amal	<u>proper first one</u>
1019	Leanne	wow! Is that the first er Rohingya family in City to [know?]
1020	Amal	[yea!]
1021	Leanne	to know English well?
1022	Amal	yea
1023	Leanne	so do you know other Rohingya families in City?
1024 1025 1026 1027	Amal	yea a lot of them (.) <u>like two</u> on my street (.)ones my next door neighbour and one lives two doors away from me(.) no actually two two of my next door neighbours from each side and one that lives two doors away from me
1028 1029 1030	Leanne	wow(.) so(.) so your you were proud (.) as a mum (.)because (1+) your (.) so cos Amal was able to learn (.) English better (.) before any other Rohingya families learnt English?
1031	Amal	yea
1032 1033	Leanne	<u>wow I bet you were proud</u> (1+) ok(.) shall we pretend to be one more person?
1034	Amal	yea
1035 1036	Leanne	do you want to pretend to be (.) one of your teachers (.) cos that might be quite interesting?
1037	Amal	yea
1038	Leanne	which teacher(.) are you(.) are you too hot?
1039	Amal	yea
1040		((discussion about turning the fan up in the room))
1041 1042	Leanne	which teacher would you like to be? would you like to be one from your primary school?

1043	Amal	yea!
1044	Leanne	can you think of one cos I don't know any of the primary schools ones?
1045	Amal	erm(.)
1046	Leanne	which one knew you the best?
1047	Amal	Miss Jones
1048	Leanne	do you want to pretend to be her?
1049	Amal	Yea
1050	Leanne	ok(.) you're <u>really good at drama</u> (.) are you going to get into your role?
1051	Amal	Alright
1052	Leanne	pretend you're(.) is it Miss Jones?
1053	Amal	Yea
1054	Leanne	pretend your Miss Jones (.) ok (.) so Miss Jones knew you from when you
1055		started when your first came to City?
1056	Amal	yea(.) she was she was in all my classes
1057	Leanne	oh was she?
1058	Amal	yea from Y3(.) 4(.) 5 and 6
1059	Leanne	so was she a Teaching Assistant or [an Interpreter?]
1060	Amal	[Teaching Assistant]
1061	Leanne	she was a Teaching Assistant?
1062	Amal	Yea
1063	Leanne	and did she erm (.) so when you first arrived in City did you go <u>straight</u> to
1064		school or did you have to wait a little bit?
1065	Amal	wait two weeks
1066	Leanne	two weeks that's not <u>too bad</u> is it?
1067	Amal	No
1068	Leanne	so you waited two weeks then you were straight into primary school?
1069	Amal	Yea
1070	Leanne	ahh good (.) so you were able to pick up English quite quickly then?
1071	Amal	Yea
1072	Leanne	so pretend Miss Jones (1+) ((laughs)) so what was Amal like (.) with his
1073		learning when he first arrived at your school?
1074	Amal	he were <u>nervous</u> and he didn't know what to do <u>properly</u> (.) I erm (.)he if he
1075		wanted like to ask someone he came to me but like I couldn't(.) I couldn't
1076		like speak with him properly and mostly the Interpreter had gone(.) he
1077		came for like two days or one and he'd gone so I couldn't speak properly
1078		with him or (.) well that didn't matter cos I could like use sign language and
1079		help him (.) like he understands some some bit like one or <u>two</u> (.) <u>three</u> (.)
1080		<u>four words</u>
1081	Leanne	ahhh (.) so it helped by using sign language with Amal?
1082	Amal	Yea
1083	Leanne	so you had to hel-(.) you used sign language with him?
1084	Amal	yea
1085	Leanne	was there anything else that helped him when he first came?
1086	Amal	no

1087	Leanne	no(.) that was the most helpful thing?
1088	Amal	yea
1089	Leanne	so (.) what did he find <u>really hard</u> in his learning at first?
1090	Amal	<u>Interacting</u> with me and er other teachers and the students (.) he dint speak
1091		English properly that's why
1092	Leanne	and what do you think it felt like for him when he first came?
1093	Amal	very nervous (.) like if that was me(.) if I was <u>in his shoes</u> id id be I wouldn't
1094		have came <u>to school</u> he was (.) er because I er(.) because he er he wouldn't
1095		have known <u>any English</u> and It would have been <u>very hard</u> for him
1096	Leanne	yea (.) what (.) did he (.) find <u>easiest</u> when he first arrived?
1097	Amal	erm(.) making friends(.) beca- (.) erm(.) whenever we had P.E. I always used
1098		to see him that being <u>very active</u> like (.) he likes running (.) and he was one
1099		of the best runners in the class
1100	Leanne	wow!
1101	Amal	and he attended many clubs aswell
1102	Leanne	so did that(.) by being good at running and [active] =
1103	Amal	[yea]
1104	Leanne	=and attending clubs that helped him to develop more [friends?] =
1105	Amal	[yea]
1106	Leanne	=even though his English wasn't as good at that point?
1107	Amal	no
1108	Leanne	so even though his English wasn't that good he was still able to make
1109		friends?
1110	Amal	yea
1111	Leanne	ahh that's really good isn't it?
1112	Amal	yea
1113	Leanne	so it's a good job he had the sport to help him wasn't it?
1114	Amal	yea
1115	Leanne	really good (.) so what (1+) did (.) what helped Amal with his learning?
1116	Amal	erm(1+) erm (.) him (.) like him er (.) he had like <u>two friends</u> with him (.) I
1117		think it was one <u>friend</u> with him that helped him always but they didn't tell
1118		him what to do (.) but they (.) cos they couldn't cos they dint speak his
1119		language but like (.) they they let him like tell what the teacher says to him
1120		(.) like with the <u>sign language</u> or something(.) like and plus he understood 3-
1121		4 words (.) so
1122	Leanne	so it was helpful to have them(.) other children with him as well?
1123	Amal	yea
1124	Leanne	what was Amal like when he'd was <u>leaving your school</u> ? what was he like by
1125		that point when he'd finished [primary school]
1126	Amal	[yea(.) after SATS] after SATS tests (.) which he did very good at(.) like for
1127		for a <u>new person</u> (.) person to speak English he did <u>very good</u> (.)erm and
1128		were like he knew the <u>whole school</u> and every teachers (.) erm and he were
1129		like very good (.) and in <u>assembly he was good aswell</u> cos he knew everyone
1130		and then the headtea- (.) he was really good with the <u>headteacher aswell</u>

1131		cos he was like always ...
1132	Leanne	ahh and what did he get in his SATS can you remember?
1133	Amal	yea (.) for like Literacy he got 5C and then Numeracy and Reading(.)
1134		Numeracy and Reading he got 4A.
1135	Leanne	wow! that's fantastic isn't it?
1136	Amal	Yea
1137	Leanne	so you said that he was <u>very good</u> for a child that was new to English aswell
1138		
1139	Amal	Yea
1140	Leanne	so he did very well (.) so ((cough)) how(.) did he need a lot of extra support
1141		from adults in school to <u>get</u> those grades?
1142	Amal	er(.) like there were like extra classes for him (.) so once like we do like (.)
1143		once he was like <u>3 times</u> and sometimes a teacher used to go and take him
1144		like and help him learn English in the library
1145	Leanne	and that was something that really benefitted him?
1146	Amal	Yea
1147	Leanne	did he enjoy doing that do ya think?
1148	Amal	yea cos (.) whenever I visited him he were like really <u>happy</u> and they did a
1149		lot of <u>activities</u> in there that's why
1150	Leanne	ahh wow
1151	Amal	he liked it in there!
1152	Leanne	did he(.) did he(.) say that he really enjoyed that school aswell?
1153	Amal	Yea
1154	Leanne	was it a school he enjoyed going to?
1155	Amal	yea(.) not at first (.) but like when he (.) when he went to Y5 and 6 he <u>really</u>
1156		<u>enjoyed it</u>
1157	Leanne	yea(.) as he got settled in a little bit more and got used to things aswell?
1158	Amal	Yea
1159	Leanne	and then secondary school's different to primary school isn't it?
1160	Amal	Yea
1161	Leanne	so I bet that was different aswell [when he went to secondary school]
1162	Amal	[yea cos secondary school was] <u>really big</u>
1163		than primary school and there were a lot of <u>people</u> and the <u>timetable</u> was
1164		different (.) In primary school there was only one teacher (.) but in the
1165		secondary school there's like 24 or 25 <u>teachers</u> =
1166	Leanne	Yea
1167	Amal	=that he had to attend
1168	Leanne	was there anything that er <u>worried</u> you about Amal? (.) what did you(.) did
1169		you have any worries about him going to secondary school? anything you
1170		were worried about for him?
1171	Amal	yea(.) cos the way <u>they act</u> in secondary school is <u>different</u> and he's like
1172		<u>new to English</u> (.) so it would have been hard for him
1173	Leanne	so you were a bit worried about that when he was going to secondary
1174		school?

1175	Amal	yea
1176	Leanne	Ea (.) so what <u>makes you</u> most proud of Amal and his learning?
1177	Amal	like (.)he he under- (.) he learnt English quite <u>quickly</u> and and and he made
1178		friends <u>very quickly</u> aswell (.) he settled in (1+) like <u>quicker</u> than other other
1179		students that came
1180	Leanne	yea (1+) that's great! (.) so what do you think Amal will be able to do at
1181		secondary school? (.) what what he be able to do in the future when he's at
1182		secondary school?
1183	Amal	er(.) I think (.) he'll join a lot of clubs cos he's like a very <u>active person</u> and
1184		he'll like he'll make more friends attending clubs like the way he did in
1185		primary school and like he'll become(.) he will play for the <u>school team</u> (.)
1186		and and a club to then make more friends outside of school aswell
1187	Leanne	fantastic! (.) It sounds like you know him really well
1188	Amal	yea
1189	Leanne	so Amal you can be yourself now ((laughs)) (.) do you think (.) that Miss
1190		Harrison would say anything different about you and your learning?
1191	Amal	erm no(.) no
1192	Leanne	so she wouldn't say anything different (.) would it be similar?
1193	Amal	yea
1194	Leanne	so anything else she woul- might say?
1195	Amal	she might say like(.) I <u>settled</u> in like in in secondary school I settled in faster
1196		than the other erm(.) (.) erm the other people that were <u>new to English</u> like
1197		the Slovakian people (1+) like and he didn't need to attend any other <u>extra</u>
1198		<u>classes</u> like the other people (.) like all the people that came with him
1199		attended <u>extra classes</u> in erm new arrival but he didn't
1200	Leanne	wow(.) why do you think he didn't need to attend extra classes then?
1201	Amal	er(.) er for a <u>IL</u> (.) that's like er like his English class in Year 7(.) he was in the
1202		<u>top set</u> (.) that's why
1203	Leanne	umm(.) so even compared to children that had English as their first
1204		language he was still in the top set of <u>all those children</u> ?
1205	Amal	yea(.) yea
1206	Leanne	wow! I bet you didn't need to do much extra help with him(.) work with
1207		him do ya?
1208	Amal	no
1209	Leanne	was there anything <u>he did</u> need extra help with when he arrived in
1210		secondary?
1211	Amal	a bit erm (.) like interact with erm(.) not interact(.) I mean erm like the way
1212		they act in this school is different so he didn't know how to act in this
1213		school
1214	Leanne	Yea (.) what kinds of things were different (.) can you remember?
1215	Amal	erm no (.) er yea (.) I think like how you talk to people (1+) so like in
1216		secondary school people talked like a different way from primary school so
1217		like it it didn't make sense to people (.) in secondary school that new
1218		English

1219	Leanne	right ok(.) was there anything else?
1220	Amal	No
1221	Leanne	what do you think that Miss Harrison would feel that you found (1+) <u>the most difficult</u> when you came to secondary school?
1222		
1223	Amal	like(.) the way that I needed to act (1+) cos I dint know how to act around people here in secondary school cos it was a <u>bigger school</u> and the people were different and there er more number more number of people (.) larger
1224		
1225		
1226		
1227	Leanne	more like teachers aswell
1228	Amal	Yea
1229	Leanne	and students
1230	Amal	Yea
1231	Leanne	was there anything else that was hard when you arrived here? (.) was like understanding the school a bit difficult and [how to go round the school?]
1232		
1233	Amal	[Yea cos(.)]yea] it was <u>big bigger</u>
1234		and they like (.) he he he I I couldn't I got lost a few times a day
1235	Leanne	and did Amal need what <u>extra help</u> did he need when he first came for that for that kind of thing(.) what help did he need?
1236		
1237	Amal	like er understanding the school better(.) er I had erm(.) (1+) like I had to take him around school like once or twice to like know where he is (1+) and erm few times I found him like wandering around cos he lost his way
1238		
1239		
1240	Leanne	yeaa(.) and what's Amal like <u>now</u> in school? what's he like now?
1241	Amal	yea(.) now he dunt even come new arrivals cos like (.) cos like I don't see him often on here cos he always goes outside I think and er around this area he dunt come I think I don't see him (.) and like if I erm(.) that's it
1242		
1243		
1244	Leanne	yea (.) so you don't see Miss Harrison as much anymore?
1245	Amal	No
1246	Leanne	and what do you think Miss Harrison you <u>would say</u> that makes you the most proud about Amal?
1247		
1248	Amal	erm(.) like interacting with people(.) like and settling in
1249	Leanne	yea(.) so he settled in really well
1250		Yea
1251	Leanne	and what do you think he would be able to do in the future?
1252	Amal	erm(.) I think he can become a <u>Mathematician</u> and whenever I visited his class like he were <u>really good at Maths</u> (.) he were like answering all of the questions
1253		
1254		
1255	Leanne	<u>that's fantastic!</u> I bet you were impressed with him
1256	Amal	yea
1257	Leanne	I bet you were <u>really impressed with him</u> (.) and is Amal(.) because we said I've spoke to Amal and he said he's really good at helping (.) has Amal done anything that's <u>helped</u> you in school?
1258		
1259		
1260	Amal	yea erm (.) whenever he used to come at breaktime erm he like always cleaned up for me like all the rubbish papers so after he's done his work and then he cleaned up (1+) like and then sometimes like with the <u>cutting</u>
1261		
1262		

1263		<u>outs</u> he cleaned up aswell (.) and he <u>cutting out for us</u> so I didn't have to do
1264		that much work (.) when he was around me
1265	Leanne	well that's good isn't it? so you helped Miss Harrison a lot then
1266	Amal	Yea
1267	Leanne	that's really good (.) have you done anything else to help other students in
1268		school?
1269	Amal	erm no
1270	Leanne	just kind of helping with some of the adults sometimes?
1271	Amal	er and when I came to Year 8 (.) when I was in Year 7 at the end of the year
1272		the 6s (.) the new Year 6's came so I had to show them around the school
1273		
1274	Leanne	<u>wow(.) that's really helpful!</u> so you showed them around the school?
1275	Amal	Yea
1276	Leanne	were you <u>chosen</u> to do that then?
1277	Amal	yea(.) me and Shaqeeq and Azeem were chosen
1278	Leanne	and were they children that were new to English that were coming to the
1279		school?
1280	Amal	yea
1281	Leanne	<u>oh fantastic!</u> Is that something that you enjoyed?
1282	Amal	tea
1283	Leanne	what did what did you do then? Did you talk to them aswell or?
1284	Amal	yea(.) I talked to them (.)I like showed them around school and all the
1285		different subjects and that
1286	Leanne	I bet they found it helpful to have you in school (.) didn't they aswell?
1287	Amal	mmm ((laughs))
1288	Leanne	have they ever come to talk to you about anything or would they come and
1289		talk to you if they felt like they needed someone to talk to?
1290	Amal	er no
1291	Leanne	no(.) so they haven't spoke to you since?
1292	Amal	no
1293	Leanne	<u>well</u> I bet that was <u>really helpful for them</u>
1294	Amal	yea
1295	Leanne	right we don't have to pretend to be anyone else now cos I have a couple of
1296		questions for you (.)Is that ok?
1297	Amal	Yea
1298	Leanne	Its nearly hometime anyway isn't it?
1299	Amal	yea 10 minutes
1300	Leanne	so you know that you said you lived near some other Rohingya families?
1301	Amal	yea
1302	Leanne	I just wondered what you <u>know</u> about the learning of other young peop-
1303		other students like like your your age that are <u>Rohingya people</u> (.) what
1304		(.)what's the learning like for those for Rohingya people what are they like
1305		with their learning?
1306	Amal	I think they're alright (.) er (.) cos er my next door neighbour (.)he's in Year

1307		11 (.) he's just finished his exams (.) and er and he's staying in 6 th form (.) If
1308		you need to stay in 6 th form you need I think 5 Bs or something (.) <u>so hes</u>
1309		<u>done really well!</u>
1310	Leanne	so he's doing really well
1311	Amal	yea
1312	Leanne	and what do you know about the other young people? Any other young pe-
1313		(.) do you know about other young people?
1314	Amal	no (1+) I don't know any about the other
1315	Leanne	Is he the only Rohinqya young boy (.) young person that lives near you?
1316	Amal	er yea(.) the boy(.) another(.) another (.) I think two others (.) like a girl in
1317		my year and a boy and a girl in Year 11 (.) she's goin College girl in Year 11
1318	Leanne	that's good! so she's done really well aswell
1319	Amal	Yea
1320	Leanne	and what about the other girl that's in your year?
1321	Amal	I don't talk to her (.) I don't know her really well
1322	Leanne	not sure?
1323	Amal	No
1324	Leanne	but you think that they've all done <u>quite well</u> with their learning?
1325	Amal	Yea
1326	Leanne	what about the families(.) the parents(.) what (.) how what's it been how
1327		have they been like with their learning since they got here?
1328	Amal	erm (.) my next door neighbour (.) she's <u>really good</u> cos she goes to <u>a school</u>
1329		(.) <u>like a college</u> (.) for like old people (1+) <i>I don't know what they do</i>
1330		
1331	Leanne	so she's doing some learning aswell?
1332	Amal	Yea
1333	Leanne	and what do you know about other (.) children that come to the school or
1334		other children you know that are new to English(.) what's it like for them
1335		<u>learning?</u>
1336	Amal	erm (.) like hard(.) like Shaqeeq(.) he didn't know how to <u>settle in</u> like I got
1337		settled before him then I had to help him
1338	Leanne	<i>right(.)</i> why why did he find it hard to settle in?
1339	Amal	like he didn't know that much English as me (.)but like he knew some (.) but
1340		like he made friends easily cos he came football with me
1341	Leanne	<i>Right</i>
1342	Amal	and he plays for the school team aswell and <u>he was active aswell</u>
1343	Leanne	so he found it hard to settle in in the beginning but you helped him with it?
1344		
1345	Amal	yea
1346	Leanne	have any other children that are new to English found it hard to settle in?
1347	Amal	erm Azeem
1348	Leanne	so he has aswell?
1349	Amal	yea he came like in the middle of the year and then when he came I had to
1350		show him around (.) <u>I was always with him!</u>

1351	Leanne	so it can b- and have they found their learning difficult?
1352	Amal	yea he's found his leaning difficult cos he dint <u>speak English at all</u> (.) cos he
1353		came after 3 years after I came
1354	Leanne	<i>ahh wow</i>
1355	Amal	[he's in my year now]
1356	Leanne	[so you've been here longer?] oh he's in your year(.) but you've been here
1357		six years now haven't you nearly?
1358	Amal	yea and Shaqeeq's been here like about 5 years
1359	Leanne	right(.) so they found their learning difficult (1+) so do you think that you've
1360		found it <u>easier than other</u> young people that come =
1361	Amal	yea
1362	Leanne	= with English as an additi- new language? <i>why do you think you might</i>
1363		<i>have found it easier than some of the other children?</i>
1364	Amal	cos like(.) like I knew bett- I knew <u>more English</u> (.) and like I knew how to
1365		act and I got <u>settled in quickly</u> and I learnt how to act <u>quickly</u> and secondary
1366		school and I've been in England more than them
1367	Leanne	yea so they found it more difficult to settle and you think its cos you settled
1368		a bit quicker and you've been in England longer(.) so maybe when they've
1369		been here a bit longer they might be ok?
1370	Amal	yea
1371	Leanne	so do you think other young people that come to England with English as an
1372		additional language <u>do they do ok in their learning?</u>
1373	Amal	yea(.) cos they got new arrivals to help them in school aswell (.) they help
1374		them aswell
1375	Leanne	yea (.) so you think it's the school that helps them a lot aswell?
1376	Amal	yea
1377	Leanne	well that's good isn't it? So (.) I <u>wondered</u> if you had anything else that you
1378		wanted to tell me about your <u>learning</u>
1379	Amal	no
1380	Leanne	nothing at all? (.) there's nothing else you want to tell me about your
1381		learning (.) you're happy with everything you've said?
1382	Amal	yea
1383	Leanne	that's great! thanks Amal

Appendix Fourteen

Transcript Three

Transcript Three: Interview with Jessica

Line	Speaker	Text
1 2 3 4 5 6 7 8	Leanne	right (.) so I just want to talk about Amal's <u>learning</u> (.) but erm (.) when I mean learning I don't mean it kind of just academic learning (.) I mean it in the broadest sense possible (.) so it might be things he's learnt out of school (1+) erm like different skills he's learnt (.) it might be things he's learnt in school (.) but it doesn't have to just be in his lessons it could be different kind of skills like his friendship skills and that kind of thing (.) aswell (.)so I don't want you to feel like you just have to think about his [academic side]=
9	Jessica	[yea]
10 11	Leanne	=you can think as broad as possible (.)and also he might have <u>learnt quite a lot</u> through his life experience of kind of coming to a [different country]=
12	Jessica	[yea]
13 14 15	Leanne	= and learning here aswell so there's all that side aswell for him (.) erm so I just wondered do you did you do you know anything about what his learning was like before he came to this school?
16 17 18 19 20 21 22	Jessica	I know (.) he had been to primary school I think for a little bit before he came to us so he actually came to us with (.) <u>quite good English</u> but before primary school I think it was very <u>limited</u> education that he had had (.) I think I think was he in a refugee camp? where it was <u>very limited</u> formal education (.) so (.) yea so I don't think it was erm (.) I don't think he came with a very solid understanding of what he expected to do when he was [here]
23 24	Leanne	[right] right and did did erm his primary school pass on any information about how he'd done at primary school?
25 26 27 28	Jessica	we got (.) <u>very vague</u> information (.)erm (1+) obviously I've known about this group of (.) young people that were coming through the education system (.) because he's got (.) erm (.)an older sibling [who's been in school]=
29	Leanne	[ahh yea]
30 31 32 33	Jessica	= so I already knew a bit about his history and his background (.) erm we get very basic levels teacher assessments things like that (1+) erm but I did do a visit to his primary and met with his erm (.) she may have been his mentor or [inclusion manager]=
34	Leanne	[yea]
35 36 37 38	Jessica	= or something like that when he was coming up (.) so we had a sort of chat about how he was doing (.)but as is usually the case when you've got students who are doing (.) <u>well</u> you spend very little [time talking about them] =
39	Leanne	[yes! yea]
40 41 42 43	Jessica	= You skirt over quickly oh they're <u>really good</u> they're working really well it's really <u>positive</u> they're <u>doing fantastic</u> (.) because the ones where you might get more of a <u>challenge</u> that you spend most of your time talking about

44	Leanne	so when you spoke to his previous like mentor from his primary school it
45		was all quite positive?
46	Jessica	It was <u>really positive</u> yea it was really positive (.) she was really excited for
47		him to be coming up to big school because he was <u>ready for it</u> as well so
48	Leanne	ahh (.) can you remember any of the things she told you about him?
49	Jessica	she just sort of said that I remember she talked about <u>how confident he</u>
50		<u>was how chatty</u> and <u>how smiley</u> he is he's always <u>really happy</u> they've
51		they've maybe been through some <u>tough stuff</u> and obviously they'd had to
52		meet with them when they <u>very first</u> [moved to the country]=
53	Leanne	[right]
54	Jessica	= and a lot of students <u>struggle with that</u> (1+) but he just sorta (.) <u>embraced</u>
55		<u>it</u> and (1+) you know got stuck right into it and he wasn't sort of (1+) he he
56		didn't appear to be sort of traumatised (.) withdrawn (.) you know (.)he just
57		seemed to take it all <i>in his stride</i>
58	Leanne	do ya find that some other children you work with if they come <u>here</u>
59		<u>directly</u> (.) from a different country do seem more (.) kind of withdra- (.) like
60		you've just said (.) some children(.) that have might have been through (.)
61		they might seem more that way than Amal
62	Jessica	<u>certainly yea</u> we had erm (1+) another child who came from the same
63		<u>background as him</u> (1+) erm (.) there was two of them came at the same
64		time (.) they weren't siblings they just <u>happened</u> to be placed in the same
65		part of City and they'd come up to the same school (.) erm (1+) and they
66		had <u>a lot</u> of trouble settling in you know (.) they were really frustrated
67		because (.) there was (1+) people always assumed <u>they were siblings</u> (.) <u>and</u>
68		<u>they weren't</u> (.) cos it was like you know just because were from the same
69		[country doesn't mean] =
70	Leanne	[yes! yea]
71	Jessica	= we're brother and sister (.) we had never met before we came (.) erm (.)
72		they sort of (1+) the girl in particular <u>really struggled</u> with the <u>food</u> and it
73		took a long time before she would even touch any of the <u>food</u> (.) here (.)
74		and I know that that's a thing that a lot of [students <u>struggle with</u>] =
75	Leanne	[yes! Yea]
76	Jessica	= erm (.) this this young lady ate flapjack for the first 6 months that she was
77		in school ((laugh)) she [would not touch anything else]
78	Leanne	[no cos it's so different to what she was used to]
79	Jessica	yea she just would not entertain it! (.) slowly (.) but surely (.) she came
80		round to it (1+) but she's still got <i>some food</i> (.) ... <i>she doesn't like chocolate!</i>
81		((laughs))
82	Leanne	((laughs)) ahhh
83	Jessica	strange girl!
84	Leanne	yea! ((laughs)) I love chocolate!
85	Jessica	so yea they (.)and erm toilets were another thing (1+) you know these (.)
86		these (.) these two particular <i>they couldn't get their head round using the</i>
87		<i>toilets in school</i> so they'd be fine but then it'd get to around half past 2 and
88		they'd be like I need to go home [I need to go home] =
89	Leanne	[to go to the toilet]
90	Jessica	=and I'd be like why what's the matter and they'd be like <i>I need to go I need</i>
91		<i>to go</i> (.) and you could see them running down the street (.) to get home
92		
93	Leanne	gosh

94 95	Jessica	and you'd think <i>what's going on there</i> (.). It <u>took ages</u> to realise that's what it was (1+) and we had to do ((laugh)) all kind of work <u>around toilets</u>
96 97 98 99	Leanne	yea (.). so it's those kinds of things those skills that you don't (.). we wouldn't necessarily think oh ya know they might struggle with that but it's those (.). cos you do think more learning side don't ya and academic but actually that's quite a <u>huge thing</u>
100 101 102	Jessica	yea well it's when <u>you're new</u> to the job (.). and you've got a new student (.). and you're (.). you're seeing all this for the first time (.). it's <u>like wow</u> (.). you know? =
103	Leanne	yea
104 105 106	Jessica	= erm you know just this idea of (.). you know queuing up for your lunch and you know you pay with a piece of <u>plastic</u> instead of of <u>money</u> (.). It's all very confusing!
107	Leanne	It is very new isn't it?
108	Jessica	yea
109	Leanne	that's really interesting
110	Leanne	so when Amal- so obviously things went quite well for him in primary=
111	Jessica	Yea
112 113	Leanne	= <i>from what you were told by the mentor</i> (.). when he came (.). <u>here</u> in school what was he like when he arrived here?
114 115 116 117	Jessica	we erm (1+) it was quite nice with Amal cos like I said we had his older sister (.). and he had a friend Shaqeeq who also came up at the same time and we had his older sister (.). so he had a friend (.). and we had siblings (.). and what happened was in those days we ran a summer school (.). =
118	Leanne	Right
119 120 121 122	Jessica	= and both of the boys (.).siblings (.).came to summer school and it was quiet and they said oh we've got brothers at home that are coming up next year (.). can they come? (.). and we were like (.). <u>you know what why not</u> =
123	Leanne	yea yea
124 125 126 127	Jessica	= let them come (.). so both of the boys came on our summer school before they even started the school (.). so in the summer they came and we went out and we played football and we went to museums (.). and <u>it was great</u> because they just got a [<u>real chance to bond</u>]=
128	Leanne	[yes yea]
129 130 131 132 133	Jessica	= <u>with the staff</u> (.). <i>before they even got into the building</i> (1+) just just through <u>luck really</u> so that was really nice (.). so they they kind of had a really <u>nice</u> (.). <u>easy way</u> into the building and it gave us a great opportunity to build the relationships with them (.). that we haven't necessarily built with some of the other students
134	Leanne	yea (.). yea <u>that's really good!</u>
135 136 137 138 139	Jessica	so they er (.). yea (.). so there transition in was probably a <u>little bit easier</u> than most students they er (.). Obviously it helps that they are both <u>such smiley happy boys</u> (.). there so (1+) <u>they're confident</u> (1+) but they're also so (1+) ahh I don't know what to say (.). it's like (.). they're confident but they're not scared to ask for [<u>help either</u>] =
140	Leanne	[yes! yea]
141 142 143	Jessica	= they're not so confident that they think they know it all (.). but they're confident enough to go do you know what I don't know what to do now (.). so they would always come and find us if they needed us
144	Leanne	that's really good cos I bet it was hard for Amal at first to think(.). you

145		know(.) to do that
146	Jessica	Yea
147	Leanne	that's <u>really good!</u>
148	Jessica	so that was really nice(.) erm
149	Leanne	was he able to (.) communicate in terms of his English language when he
150		came to you? was he ok with that?
151	Jessica	yea his English was pretty good! (.) erm(.)what was nice for Amal was like I
152		said he had this friend that his English <u>wasn't quite so good</u> (.) so (.) erm it
153		was like a little bit of a competition (.) which really sort of <u>fired</u> it seemed to
154		<u>fire Amal up</u> (.) and it was like oh my English is better than Shaqeeq's (.)
155		erm so I'll help Shaqeeq (.) but he did it in a way that it really benefitted
156		him because obviously sometimes it can hold students <u>back</u> if they've got
157		other students who <i>are weaker than them</i> [but it really <u>benefitted him</u>] =
158	Leanne	[yea yea]
159	Jessica	=he did a lot of erm interpreting for Shaqeeq and helping Shaqeeq out
160	Leanne	he seems to like that helping ro- (.) I know when I've spoken to him he said
161		he likes to help other people aswell
162	Jessica	<u>yeaaaa!</u>
163	Leanne	he seems to be good in that role doesn't he?
164	Jessica	yea I think that's definitely something that as he gets older (.) that that he
165		needs (.) well that school need to tap into (.) =
166	Leanne	yea yes
167	Jessica	I mean obviously we've got <i>peer mentors buddies and things like that</i> so (.)
168		I think he'd be <u>great</u> as sort of an <u>ambassador type</u>
169	Leanne	Yes
170	Jessica	I mean obviously (1+) we (.) we've used him in that role before
171	Leanne	how have you used him in that role? (.) has it been with like other new
172		arri- children that are new arrivals?
173	Jessica	yea we've we've had erm (1+) when students have come from erm (.)
174		similar (.) parts of the world and with the same sort of language skills we've
175		used er (.) Amal if we've needed to =
176	Leanne	gosh
177	Jessica	=just to welcome them more than anything
178	Leanne	yea
179	Jessica	obviously if you need an interpreter you need an interpreter
180	Leanne	yea
181	Jessica	I mean that's a different thing (.) but you know it's <u>just nice</u> if you're
182		coming into a school to know that there's other students [in similar
183		situations] =
184	Leanne	[hmmm]
185	Jessica	=and other students that have <u>been really successful</u> (.) so that's nice (.)and
186		you know (.) if we've had erm (.) you know when we we've when we do
187		admissions meetings you know it's nice if Amal just pops down and sort of
188		[introduces himself] =
189	Leanne	[ahh lovely!]
190	Jessica	=and he's happy to do that sort [of thing] =
191	Leanne	[yea]
192	Jessica	= and we do that quite often with him (.) but we've also used him (.) er
193		when we've <u>had visitors</u> [into school]=
194	Leanne	[right]

195 196	Jessica	=to (.)show visitors around (.) and we had(.) a group of professionals come from ((ticking noises)) Sweden I think they [came from] =
197	Leanne	[wow]
198 199 200 201	Jessica	=they came with Robert Thompson's team (1+) and they were (.) what they said was this this sort of whole kind of new to the country idea was <u>fairly new</u> in their in their education system it wasn't anything <i>that they'd come</i> across very regular but it was [starting to happen]=
202	Leanne	[mmmm mmm]
203 204 205 206	Jessica	=(.) so they were looking at how we work here (.) and what works well and things like that (.) and we used er Amal to (.) he he did the tour round he showed the teachers around (.) he was totally fine with it (.) he took a group [off on his own] =
207	Leanne	[ahh that's amazing!]
208 209	Jessica	= I mean all the other groups we had like 6 th formers (.) and he's there (.)and he's such a little tiny thing [as well] =
210	Leanne	[yea]
211 212 213 214	Jessica	=and he's got such <i>like I say such confidence</i> (.) so he took them off and took them round for a tour and things like that (.) and then (.) in front of <u>all of them</u> and I think there must have been maybe 20 (.) plus (.) our staff so maybe <u>30</u> people there (.) he did er a [Powerpoint Presentation] =
215	Leanne	[ahhhh]
216	Jessica	=about what it was like for him to come to this country
217	Leanne	<i>ahh wow!</i>
218 219	Jessica	you know (.) he talked about the change in the weather (.) the change in the food (.) <u>the expectations are different</u> (.) =
220	Leanne	yea
221	Jessica	=and he did that and he was <u>brilliant!</u>
222	Leanne	I bet that was a really [helpful insight] =
223	Jessica	[yes!]
224	Leanne	= for the prof well for everyone wasn't it?
225	Jessica	yeaa <u>well it was for us as well!</u>
226	Leanne	yea
227 228 229 230	Jessica	It was like there's things that you think you know (.) and you think you've talked to students about them and it's like (.) he sort of said ((interview interrupted due to school announcement followed by checking whether Jessica was ok to continue))
231	Jessica	where were we?
232 233	Leanne	I think you were saying about Amal doing the Powerpoint and things in front [of all the professionals]
234 235 236 237	Jessica	[ahh <u>yea yea it was great</u>] cos he started to talk about erm <u>food</u> and he was saying (.) we were laughing cos he was talking about (.) erm one of the first meals that he was ever given was <i>when he turned up in this country</i> was sausage and chips and he was like (.) <u>WHAT IS THAT?</u>
238	Leanne	((laughs))
239 240	Jessica	=deep fried sausage and deep fried chips and he was like <u>that's disgusting</u> ((laughs))
241 242 243	Leanne	It is cos I can remember him telling me about erm different expectations and all that kind of thing that he had to learn (.) and you don't really think about it like that do ya?
244	Jessica	yeaa

245	Leanne	how different it would be
246	Jessica	well yea I mean I'm (.) I'm someone whose like I'm really fussy with food so
247		just that I can imagine to be major trauma for me ((laugh)) =
248	Leanne	yea yea
249	Jessica	=It's just like another <u>tiny little thing</u> to add into all <u>these traumas</u> that you
250		go through when you're having to be (.) <u>shipped</u> from one side of the world
251		to the other
252	Leanne	<i>so he's settled really well then [hasn't he it sounds like]</i>
253	Jessica	[yea he's done really well!]
254	Leanne	So (.) so what other things did he when he came here what other skills did
255		he have? what was he <u>really good at already?</u> (.) <i>If you can remember back?</i>
256		
257	Jessica	erm (1+) I remember with Amal his <u>sport</u> if I remember rightly he's really
258		into his sport I think is it is it <u>football?</u> I know he's [really into football]=
259	Leanne	[yea]
260	Jessica	=and I think is it Amal that plays in goal? (1+) <i>I'm just trying to think if I'm</i>
261		<i>on the right child</i> (.) I'm sure its Amal and he was on the football team (.)
262		and I remember he really enjoyed the sport and stuff which obviously for a
263		boy it's a <u>great</u> way (.) of breaking down all those barriers (.) but the girls
264		find it a little more difficult cos it's a bit it's a bit harder to get into sort of
265		team things as a girl (.) but (.) Amal was just kind of <u>both feet in</u> you know
266		(.) just get [on with everything] =
267	Leanne	[oh great]
268	Jessica	= he used to come up (.) we've got a nurture room that's opened at break
269		and lunch and when he <u>first</u> came up (.) when he first came to the school
270		he used that room <u>religiously every day</u> (.) he would come up at break time
271		(.) he would come up at lunchtime (.) he'd come up <u>after school</u> to just sort
272		of check in and say goodbye say good morning on a morning <u>and</u> (.) and
273		he'd come up and (.) what was great with Amal is that he would never just
274		<u>stick to</u> (1+) the oth the boys that he knew (.) he'd always he'd try get
275		everyone else involved he (.) we'd play cards like playing cards and <u>chess</u>
276		and <u>Jenga</u> (.) and what was really sweet I remember (1+) er like some of
277		them like I say they find it really difficult and Amal would always say would
278		always be like ahh come and join in [come and play] =
279	Leanne	[ah that's really good!]
280	Jessica	= and he yea even with kids obviously that he couldn't communicate with
281		he'd just be like come on come and join in (.) even with the girls aswell he
282		wasn't you know he wasn't bothered he was just be like come and join in
283		[we'll play a game] =
284	Leanne	[yea yea]
285	Jessica	= and you know he'd often get you'd turn round and there would be like 6
286		of them playing monopoly with the most bizarre rules you've ever seen
287		((laugh)) =
288	Leanne	((laugh))
289	Jessica	= but he didn't seem to see (.) the barriers that other kids other kids did
290	Leanne	right!
291	Jessica	you know (.) you know (.) there's the Asian kids (.) there's the white kids (.)
292		there's the black kids (.) you know he didn't seem to see any of that he was
293		just like right well were all here let's just get on with it (1+) erm and then he
294		started to get more into his sport and made some more friendship groups
295		and (.) it's like it's a little bit difficult for us because it's like ahh you're really

296		sad to see [them go] =
297	Leanne	[yes!]
298	Jessica	=but (.) also (.) you know you're doing your job well once they've once
299		they've gone up in that confidence (.) you know <u>that's the best thing for</u>
300		<u>them to be out there</u> in that mainstream school (1+) erm
301	Leanne	yea and do they kind of did he move out of Nurture Group [on his own] =
302	Jessica	[yea yea]
303	Leanne	=when he felt ready?
304	Jessica	cos it's in unstructured times (1+) it's entirely their choice when they come
305		and when they don't
306	Leanne	Right
307	Jessica	so if now (.)he was having a rough time and said I want to come in at lunch
308		time or break time we'd be like yea come on back that's fine (1+)but he
309		doesn't (.) he doesn't need us now (.) he's he's he's you know he's
310		developed his own friendship groups and <u>he's happy</u> he feels <u>safe</u> and
311		<u>settled</u>
312	Leanne	like you said (.) it must be <u>hard</u> for you as staff (.) cos you liked having him
313		[there] =
314	Jessica	[yea yea]
315	Leanne	= but then (.) your are also happy that he has got to that stage where he is
316		[then ok]
317	Jessica	[well that's it] isn't it you've got to encourage them to go =
318	Leanne	Yea
319	Jessica	= you've got to encourage them to mix and (.) while he was (.) he was
320		brilliant for our dynamics cos he would get everybody socialising (.) you
321		know <i>it's what's best for him</i> and he's happy doing what [he's doing] =
322	Leanne	[yea]
323	Jessica	=so he knows we're there if he needs us (1+) not so much <u>this year</u> but last
324		year he kinda (.) he popped in periodically just to sort of like say how you
325		doing (.) you know (.) so yea (.) but (.) even though (.) we don't (.) well we
326		like hardly ever see him now (1+) you know if I if I nip into his classroom
327		you know he's always sort of like (1+) he's he's not <u>embarrassed</u> or <u>shy</u> or
328		you know like (.) what why have you come to talk to me? he's always sort
329		of just sort (1+) of you know whatever (.) a lot of kids once they've
330		outgrown you they they become embarrassed about the fact that they've
331		[ever needed ya] =
332	Leanne	[yes yea (.)hmmm]
333	Jessica	= but he's not like that (.) he's kind of like well ya know (.) you've helped
334		me so I'll I'll help you <u>with whatever</u> (.) and you know (.) we we (.) <i>if we</i>
335		<i>need him for like a parents evenings and things like that he's quite [happy</i>
336		<i>to get involved (.)]=</i>
337	Leanne	[yea that's really good!]
338	Jessica	= in stuff like that (.) so yea I think once he's erm ... a little bit further up the
339		school we will certainly be using him as ambassador
340	Leanne	as he gets older?
341	Jessica	yea
342	Leanne	Is there anything that he found more (.) difficult? I know you said like some
343		of kind of like the food and maybe the cultural side is there anything else
344		that he found quite (.) or even around that <i>a little bit more that he quite</i>
345		<i>difficult when he came to you?</i>
346	Jessica	er (1+) I think the <u>boys</u> in particular (.) Amal a little bit (.) but not not not so

337		much I think (.) you know it's difficult for boys to be <u>settled</u> (.) and you
338		know it's a long time to sit (.) in a classroom (.) and just listen to a teacher
339		do that work you know (.) erm (1+) they find it quite challenging to just sort
340		of (.) <i>it's boys that they're they're</i> active they want to be around doing stuff
341		(.) so he did struggle a little bit there (.) I know we had a quite sort of erm
342		(1+) not not <u>figh</u> ts but you know a couple of you know little scuffles (.)
343		where they're trying to sort of work out their place in things (.)you know
344		how do we [deal with conflict] =
345	Leanne	[yes]
346	Jessica	= and things like that (.) that's an issue I know we've certainly talked
347		through you know (.) erm
348	Leanne	was that kind of like (.) the conflict and scuffles with other children (1+) in
349		the kind of (.) new arrivals setting with you (.) or was it with others in the
350		school?
351	Jessica	It it was (1+) I think possibly it was more within (1+) within our room (.) erm
352		sort of with students he felt (.) really comfortable with actually (it's that
353		kind of sort of (.) ya know you fight [with your family] =
354	Leanne	[yea]
355	Jessica	= yea we love them and we get on well (.) but you know (.) familiarity it can
356		drive you crazy a bit so it was a little bit of that (.) sort of like (.) you know
357		(.) where's my position in all of this? (1+) erm (.) and you know (.)
358		sometimes (1+) in certain cultures it's quite acceptable if someone gets on
359		your nerves to give them a slap
360	Leanne	((laugh))
361	Jessica	you know <u>it is though</u> isn't it?
362	Leanne	yea
363	Jessica	It's just that's how it's done [you know?]=
364	Leanne	[yea]
365	Jessica	= you show them physically that you're stronger and better and that's how
366		it's done (.) so I know we have certainly done some work around (.) you
367		know (.) sort of what's acceptable and what's (.) what's not acceptable
368		within school (.) you know?
369	Leanne	Yea
370	Jessica	I mean he would with this this friend of his they would quite often be
371		squabbling (.) and they'd quite often come to you know (.) erm locking
372		horns with eachother and it's like you know if you [want to do that at
373		home]=
374	Leanne	[yea]
375	Jessica	= with your parents to supervise you then that's ok that's fine (.) but it's not
376		how we deal with things here (1+) you know
377	Leanne	yes yea (.) so that was something that he found difficult when he ca- (.) Is
378		there anything else that you thought oh he really needs support with <u>that</u>
379		<u>particular area</u> ?
380	Jessica	the only real thing that that we sort of we did with erm Amal (.) I think was
381		erm (1+) when they're learning their language quite often when they're
382		very new to English their progress is immense (.) it's fantastic (.) they whip
383		straight through it and its like yea this is brilliant we've cracked it (.) you
384		know they know what they're doing (.) It's when they get to that Level 3
385		[Level 4] =
386	Leanne	[yea]
387	Jessica	=that <u>loads</u> of children stick erm (1+) =

388	Leanne	Mmm
389	Jessica	=and luckily Amal was back in the day when we didn't have quite so many
390		students so we had had the time to work with him (.) so he was quite lucky
391		in that sense (1+) erm (.) at the minute we drop off once they hit level 2 (.)
392		but in those days we were working with kids right up till level 5
393	Leanne	right
394	Jessica	so (.) erm (.) what we did with Amal was we had some sort of specialist
395		reading intervention programmes for (.) you know not just him obviously (.)
396		for a group of students that were that level (.) and it's that sort of (.) it's a
397		really tricky ones for students getting from that (.) being able <u>read</u> (.) or
398		sounding like they can read (.) to actually really getting some proper
399		[understanding] =
400	Leanne	[yes] and understanding what it means
401	Jessica	=from what they're reading (.) so we did (.) he was part of an intervention
402		programme that that helped (.) <u>with that</u> (.) so there was a lot of reading
403		comprehension you know reading between the lines (.) looking (.)digging
404		deeper and that sort of work(.) which will have been done by (1+) an
405		English teacher (.) who er would have a group of maybe 6 students
406		maximum (.) so that that was quite an intensive twice a week (.)an hour (.)
407		so really small group focusing on that
408	Leanne	yea
409	Jessica	so I think that that's the main thing we will have done with Amal because
410		once he came to us he was already <u>past</u> (.) the sort of the New to English
411		ESOL based work (.)he certainly didn't need any maths work with us
412	Leanne	right
413	Jessica	he was fine with that sort of stuff (.)but it was just that patch there that
414		they go through just to make sure that they don't get stuck
415	Leanne	yea (.) so in terms of his general <u>learning</u> academic side he was ok really (.)
416		he was already <i>where you were happy with him?</i>
417	Jessica	yea he was already doing really well (.) you know given that he was (.) you
418		know (.) he was where we would have expected <u>most</u> students to be(.) but
419		it was just that very <u>short</u> intervention that he <u>had</u> (.) maybe he had about
420		12 weeks (.) of intervention (.) twice a week (.) so (.) yea (.) and I think that
421		really sort of helped you know (1+) you sort of push them over that barrier
422	Leanne	and in terms of like (.) Amal as a learner what was he like? I know you've
423		said he's chatty and confident already (.) what was he like when he was-
424	Jessica	really keen
425	Leanne	ahh good!
426	Jessica	really ke- (.) <u>really competitive!</u> (.) you know <u>I want to be the best and I am</u>
427		<u>gonna be the best</u> (.) you know he was really (.) yea (.) really keen and
428		really <u>enthusiastic</u> (.) not afraid to ask questions (.) you know(.) always got
429		his hand up (.) always the first to sort of try(.) and you know if he got it
430		wrong (.) fair enough (.) you know he'd move on and wouldn't sort of get
431		too hung up on it that's fine(.)I just move on and get on with it (1+) quite
432		erm (1+) you know (.) always had his homework done and things like that
433		(.) you know quite sort of <u>proud</u> of his work (.) you know (.) he wanted (.)he
434		wanted you to (.) to take the time to look at it (.)erm and you know he's the
435		kind of boy who he he <u>relishes that praise</u> (.) you know (.)its not like
436		embarrassed by it (.) he's not shy about it (.) he's like yea this is what I've
437		done (.) have a look (.)aren't I good! It's like yea you are actually(.) very
438		good ((laugh))

439	Leanne	((laugh))
440	Jessica	quite proud to have stuff on the wall (.) you know (.)for people to see it and
441		look at (.) so
442	Leanne	but then like you said before he's also ok to ask for help [aswell] =
443	Jessica	[yea]
444	Leanne	=which is really good
445	Jessica	yea (.) he quite often (.) erm would come up (.) erm (1+) you know he'd
446		have homework that he would need help with (.) er and you know he'd
447		come and he'd sit for an <u>hour after school</u> and take his time over it (.) and
448		you know (.) not just want to like oh I need to get it finished [so I can go to
449		football] =
450	Leanne	[yea yea]
451	Jessica	= you know he actually (.) he took pride in it and wanted to do really well
452	Leanne	and I suppose with the homework side if he did get stuck at home he might
453		have been difficult (.) with (.) who erm you know if his sisters weren't
454		[around with who for help]
455	Jessica	[yea with help and stuff] yea obviously we've got so many
456		computers here and so much internet access you know (.) so yea he was
457		just happy to come up and ask for help when he needed it
458	Leanne	yea so in terms of (1+) now what is he (.) what (.) how is he going with his
459		learning and things now that you know of?
460	Jessica	he's (.) he's doing well (.)what we do er (.) is (.) we (.) we track the students
461		(.) so we don't have a clear cut off or a deadline of when we work with
462		students and when we stop with them =
463	Leanne	right
464	Jessica	= so (.) we've sort of always said if they've been in the country less than 5
465		years (.) they are new to English
466	Leanne	yea
467	Jessica	erm (.) we've kind of (.)we don't necessarily work to that anymore cos the
468		students that we are working with are very different now (.) so we sort of (.)
469		we look at (.) we've expanded that basically (.) so its students who've
470		missed big chunks of their education =
471	Leanne	right
472	Jessica	=so we've got students who may have been here since (.) they may have
473		been in this country rather (.) since year 1 or 2 =
474	Leanne	right
475	Jessica	= but they have then been (.) <u>in a year</u> (.) <u>out a year</u> (.) <u>in a year</u> (.) <u>out a</u>
476		<u>year</u>
477	Leanne	Is that when they've been here (.) they've been in and [out a year aswell?]
478	Jessica	[Yesss!]
479	Leanne	right
480	Jessica	and so (.) erm (.) we get students that (.) you know come here to England
481		for six months (.) go back home for six months (.) then they're waiting
482		around three months [for a <u>school</u>] =
483	Leanne	[yea]
484	Jessica	= and they can't get in and (.) it's just (.)It's <u>really really</u> disruptive (.)so
485		what we do now is we look at (.) sort of (.) basically most students who
486		weren't born in [this country] =
487	Leanne	[right]
488	Jessica	= and we track their data (.) so (.) erm (.) although we don't work with Amal

489		(.)and he's been in the country an awful long time
490	Leanne	yea
491	Jessica	we still track his data (.) and we still erm (.) I call it RAG it (.) ((laugh)) we
492		RAG (.) red amber green his progress
493	Leanne	ahhh (.) to see [how he's getting on]
494	Jessica	[to see how he's doing] and we do that with <u>all of</u> the
495		students who have ever been (.) through our books(.) basically (.) yes so
496		we track him (.) and if it gets to a point where we start to see the reds (.)
497	Leanne	yea
498	Jessica	we then look at <i>what we can put in place</i> and what can be done <i>to help him</i>
499		(1+) erm bearing in the mind the very limited <u>resources</u> that we've got
500	Leanne	yea
501	Jessica	but Amal hasn't come up on any of our <u>red</u> (.) progress data so (.) you know
502		(.) although he's there in the background (.) he's not at a point where we
503		need to intervene (.) He's doing well! He's making expected progress!
504	Leanne	right (.) good
505	Jessica	so (.) he's doing very well
506	Leanne	Is it where you'd expect for a child of his age aswell (.) [around]
507	Jessica	[yea!]
508	Leanne	so that's really good then
509	Jessica	yea he is (.) he is what we'd expect (.) he's doing really well
510	Leanne	and at the moment that you know of there's nothing that you know of that
511		he struggles with and needs more support with at the moment?
512	Jessica	no (.) he's he's in(.) erm (.) he certainly doesn't pick up (.) what we have (.)
513		we have a policy of sort of (.) <u>setting</u> (.) students in English Maths and
514		Science (.) all bottom sets are picked up by support (.) SEN support (.) and
515		ours are targeted (.) new arrival support is targeted per student or per
516		group of students (.) he doesn't pick up any of the support (.) so he's
517		obviously not in any of the classes (.) he's obviously not <u>weak enough</u> (.) to
518		be in any of the classes that we pick up (.) so
519	Leanne	Yea
520	Jessica	he's (.) he's doing very well (.) very proud of him!
521	Leanne	I was just gonna ask you a question about that ((laugh)) I was gonna say
522		what makes you most proud about Amal? (.) I know that might be difficult
523		to say (.) but what makes you proud when you think about him?
524	Jessica	It's just (.) it's just <u>everything</u> ! I mean he's just (.) he's always willing (.) to
525		help (.) you know he's always willing to put in anything you ask of him (.)
526		he's always like yea yea of course (.) and he'll think about things as well you
527		know (.) he's not like you know some kids tha they they'll happily help you
528		so long as you spoon feed everything to them (.) he's (.) <u>he's so switched on</u>
529		(.) you know he knows what he wants (.) he knows what he wants to do!
530		you know (.) you can give him an idea and let him run with it and he can do
531		it (.) which is great! (.) that's really <u>sweet</u> !
532	Leanne	and it sounds like he's really helpful to [you aswell] =
533	Jessica	[yea]
534	Leanne	= and to the school and [other children] =
535	Jessica	[yea yea yea]
536	Leanne	=which is [great]
537	Jessica	[yea] yea he's an absolute (.) he's and <u>absolute credit</u> to the
538		school (.) yea definitely

539	Leanne	ahh that's lovely
540	Jessica	yea! he's a very sweet boy
541	Leanne	yea (.) <u>he sounds really lovely</u> (.) I know you've talked a little bit about how
542		motivated and he gets what he wants and that kind of thing (.) so I just
543		wondered what your hopes are for him in the future? (.) what you think he
544		can achieve and what you hope for <i>him in the future?</i>
545	Jessica	well from from what I know of him you know I think he can achieve (.)
546		anything he wants to you know (.) he's a bright boy (.) so I don't think (.)
547		that his achievement needs to be <u>held back</u> by the fact that he's (.) he's not
548		you know that English is not his first language (.) some students <i>are not</i>
549		<i>academic</i> and you know you <i>have to be realistic</i> about what their
550		expectations are but you know (.) with with Amal I think you know (1+) <u>for</u>
551		<u>him</u> it's gonna be as far as he wants to take it (.) you know
552	Leanne	Yea
553	Jessica	yea (.) this is a boy who you know (.) can easily go onto college (.) sixth
554		form (.) hopefully go go onto university (.) and do what whatever it is that
555		he needs (.) whatever is he wants to do
556	Leanne	that's great (.) I know when I spoke to him he said he would like to be a
557		Lawyer or a Doctor
558	Jessica	<u>WOW!</u>
559	Leanne	and he did say (.) he did talk about the helping role (.) and how that (.) and
560		it came through (.) you know that you know he wants to be helpful and it
561		sounds like that from what you've said that's a <u>real strength</u> isn't it of his
562	Jessica	Yea yea definitely it's his personality (.) that's gonna carry him (.) a lot of
563		people are very academic but they're not suited to certain roles (.) whereas
564		him (.) I mean he may struggle academically (.) I'm not sort of saying he's a
565		<u>[genius (.)]</u> =
566	Leanne	[yea]
567	Jessica	=I'm not saying for sure that he could be a Doctor (.) I don't know that (1+)
568		but personality wise I think he will be able to go as far as he likes (.) as he
569		wants
570	Leanne	yea
571	Jessica	= and he's <u>certainly</u> (.) got some real talent for study (.) you know (.) yea
572		definitely
573	Leanne	that's great! Is there anything else you think that you need to add (.) or
574		would like to tell me about this learning or anything like that?
575	Jessica	I don't think so (.) I don't think so
576	Leanne	we've talked quite a bit haven't we?
577	Jessica	yea
578	Leanne	I was just going to ask you (.) if it's ok a little bit more (.) about your work
579		with new arrivals (.) [<i>when they arrive</i>] =
580	Jessica	[yes yea]
581	Leanne	= so I know we've talked a little bit about it (.) and it's really interesting (.) I
582		just wondered what you know about (.) cos I'm focusing more on refu- (1+)
583		children (.) young people that are refugees =
584	Jessica	Yea
585	Leanne	= I know that you kind of work with new arri- (.) and refugees might come
586		within that (.) erm can you tell me what you know about other (.) young
587		people that are refugees and come here (.) and their learning (.) and what
588		it's like for them? (1+) from your experiences
589	Jessica	yea (.) yes certainly erm (1+) they come with all sorts (1+) obviously (.) all

590		sorts of issues (1+) one of the things that we have (.) and it tends to be (.) /
591		<i>know you shouldn't generalise</i> (.) it tends to be more with boys than girls (.)
592		that <u>really struggle</u> (.) to understand (.) what they're doing (.) why am I
593		<u>here?</u> (.) what am I doing? (.) you know why do I come to this school? (1+)
594		and why (.) what's the point of it all? (.) you know (.) we've had a number
595		of children who've come in who've never had any formal education =
596	Leanne	right
597	Jessica	= erm (.) and they (.) they <u>really struggle</u> (.) I mean the academic (.) the one
598		to one academic stuff they make the progress that you think they would
599		make (.) so they quickly learn you know (.) they quickly learn their alphabet
600		they quickly learn their letters (.) but it's the <u>whole routines</u> of you know (.)
601		we had a boy who came and he'd like do a little bit of work (.) and he'd <u>just</u>
602		<u>get up</u> (.) <i>and he'd be like I'm going now</i> and it was like no no no sit down
603		(.) but he'd say I finished (.) I've done what you've asked me to do (.) that's
604		it (.) and he was really really confused by it (.) he was like well what do you
605		mean I have to now sit here for an hour (.) so I thought we will do
606		something else now (.) we will change it (.)we will do a different thing
607		
608	Leanne	yes
609	Jessica	erm (1+) we (.) the same boy would also be like right I've had my lunch (.)
610		I'm going home (1+) <i>no you have to stay inside you have to stay</i> and he
611		were like but I'm <u>bored</u>
612	Leanne	and would they stay with you in in your room you know when they first
613		arrived the young [people in school?]
614	Jessica	[erm we've] recently changed what we do (.) we (.)we
615		always (.) from (.) from research we've done and what we've found
616		historically worked was they'd do an hour a day (.) with new to English then
617		they'd be supported out in class =
618	Leanne	ok
619	Jessica	= so they'd be out in mainstream lessons (.) so yea they weren't really
620		getting what was going on in the lesson =
621	Leanne	yea
622	Jessica	= but they were getting <u>good language role models</u> (.) they were <u>listening</u>
623		<u>to the teacher</u> (.) they were <u>fitting in with the school routines</u> (.) they were
624		starting to <u>make friends</u> so that's what first period [was about (.)] =
625	Leanne	[right yea]
626	Jessica	= it wasn't about what they were actually learning in the classroom (.) it
627		was about learning about <u>school life</u>
628	Leanne	yea and the <u>skills</u> and the <u>understanding</u>
629	Jessica	yea fitting in with you know (.) understanding that when the teacher says
630		<u>stop</u> (.) everyone is <u>supposed to stop</u> [[[laugh]]] =
631	Leanne	[[[laugh]]]
632	Jessica	= but that's another matter ((laugh)) erm (.) but we've got too many
633		students to work with so so we're trialling a new system (.) where we
634		withdraw the very <u>newest students</u> out of English Maths Humanities all the
635		very <u>language</u> literacy based subjects (.) and we work with them up in the
636		new to English room =
637	Leanne	right
638	Jessica	= and they do very small EESOL (.) Maths(.) erm (.) lifestyle creativity (.)
639		work up there (.) so so yea so that's quite interesting (.) so some days they
640		spend 3 hours a day up there (.) with us or some days they might spend all

641		day it just depends entirely on their timetable =
642	Leanne	yea
643	Jessica	=and it its quite difficult to manage that cos were not working at times
644		that suit (.) staff (.) were working at times that suit the kids timetable =
645	Leanne	yes yea
646	Jessica	= so sometimes you might have 35 kids (.) in a room =
647	Leanne	Wow
648	Jessica	= obviously we split them between the teachers (.) or you might have 3 (.)
649		all depends on when their timetable falls (1+) and the children seem more
650		happier with that =
651	Leanne	right
652	Jessica	= it's not necessarily (.) personally (.) I think the best thing to do for their
653		English (.) or their <u>integration into the school</u> (.) but (1+) the kids are
654		happier with it (.) they're <u>smiling!</u> we've got one girl who's come through
655		the gateway project (.) and (.) if I'm being <u>honest</u> (.) and you know like you
656		say no one knows where it's coming from obviously (.) erm (.) <i>they get a lot</i>
657		<i>of racial abuse</i> (1+) =
658	Leanne	right
659	Jessica	= they (1+) they (.) get <u>harassed</u> quite badly
660	Leanne	Is that the refugee young people or or new arrivals [to the]
661	Jessica	[both!] but particularly
662		the the (.) the African kids (.) they (.) they do get badly bullied and <u>its awful!</u>
663		and I've had to send students out (.) and they're upset because when they
664		go into a lesson no one will speak to them(.) people move away from them
665		(.) people laugh(.) and point (.) they don't understand what's being said (.)
666		but (.) but it doesn't take a rocket scientist to know that someone's turning
667		their nose up at you =
668	Leanne	yea yea
669	Jessica	= they know (.) they know what's going on and they know why it's
670		happening (.) You know they're not stupid! (.) and we've had a girl you
671		know she'd come to school most days in <u>tears</u> (.)_like I don't like (.) it I hate
672		it here (1+) and since we've started this <u>new</u> (.)she wouldn't speak to the
673		staff (.) she wouldn't speak to (.) but since we've started this <u>new one</u> I'm
674		not saying it's an overnight turnaround =
675	Leanne	mmm mmm
676	Jessica	= but she started to smile again (.) she's staring to look happy (.) so I think
677		for their (.) for their wellbeing it's a really good thing to sort of just <u>settle</u>
678		them in
679	Leanne	mmmm
680	Jessica	then drip-feed them [back into the school]
681	Leanne	[into the school yea]
682	Jessica	so (.) yaaa (.) it can be an issue (.) but <u>also</u> we have an issue with (.) erm
683		(1+) <u>sometimes</u> (.) we have an issue with the <u>boys</u> (.) and they don't <u>quite</u>
684		(1+) erm (.) you know (.) this (.) this whole gender thing with the boys (.)
685		where er (.) they they don't necessarily want to <u>listen</u> to a female teacher
686		(.) =
687	Leanne	right
688	Jessica	= you know (.) so that's an issue tha that sometimes needs working through
689		with the students <u>and</u> with the families
690	Leanne	yea
691	Jessica	= you know (.) cos they need to understand(.) you know (.) that they listen

692		to the [teacher <u>whoever</u> it is]
693	Leanne	[yea <u>whoever</u> it is]
694	Jessica	and also <i>religions can be an issue</i> (.) you know (.) they they won't they er (.)
695		some students (1+) they won't (.) they don't respect the lady whose
696		wearing the head scarf (1+) you know =
697	Leanne	mmm
698	Jessica	= bu it but again (.) it's sort of its <u>students</u> (.) it's it's the <u>individuals</u> that
699		kind of have(.) <u>some</u> issues that they just need working through
700	Leanne	yea (.) so a lot of it is to do with kind of around cultural [expectations] =
701	Jessica	[yeaa]
702	Leanne	= and understanding and routines [and (.)]=
703	Jessica	[yeaa]
704	Leanne	=what's expected [isn't it as well] =
705	Jessica	[yeaa]
706	Leanne	=within the new environment [they're in which is hard]
707	Jessica	[yea I mean it must be so confusing] cos you
708		know (.) we sit and we do (.) we do handwriting (.) and we do role play (.)
709		and we learn about the clock (.) and you can just see them (.) <u>like what?</u> =
710	Leanne	((laughs)) yea
711	Jessica	= ((laughs)) what is this all about? we try to keep it (.) we try to do themes
712		of work (.) that have some relevance to them (.) so we do work on (.) erm
713		(1+) we do er (.) er a scheme of work on you know where are you from (.)
714		but not just my name is (.) it's more about er (.) you know (.) people coming
715		to City (.) and why people come to City (.) you know other peoples <u>families</u>
716		and how they <u>all bring</u> different things (.) so we try to keep it sort of
717		<u>themed</u> rather than just (.) [very grammatical] =
718	Leanne	[yea yea]
719	Jessica	= and sort of direct (.) cos it's really hard (.) =
720	Leanne	mmm
721	Jessica	= they get <u>exhausted</u> (.) you know
722	Leanne	cos especially like you said if some haven't been to school before (.) at all (.)
723		and they come in secondary school <u>here</u> (.) that's a <u>huge change</u> isn't it?
724	Jessica	yea its (.) its (.) <i>er its hard work for them (.) but (1+) yea</i>
725	Leanne	do (.) do the young people you've you've worked with kinda over the years
726		do they tend to (1+) do ok (.)? erm I mean not in terms of general aca- but
727		do they tend to do ok <i>in the end?</i>
728	Jessica	<u>YEAAA!</u> I mean what we find erm (1+) <i>it's such a shame because we don't</i>
729		<i>have (1+) we don't have a proper pathway=</i>
730	Leanne	yea
731	Jessica	= <i>if I'm being honest (.) we don't have a proper pathway for them (.)</i> so it
732		doesn't matter (.) you can be the <u>most academic</u> child in the world (.) if
733		you're coming into school in Year 9 with (.) we never say no English cos
734		they've always got some English (.) but <i>with very very limited English</i> =
735	Leanne	yea
736	Jessica	= if you're at the (.) my name is (.) and you're coming in at year 9 (.) you
737		know (.) you could be (1+) the brightest (.) child in the world you're not
738		going to get through your GCSEs! =
739	Leanne	mmm
740	Jessica	=and when they're in the younger school the teachers (.) are a lot more
741		able to do the work with them (.) they're a lot more able (.) they have time

742		(.) <i>well not necessarily more time</i> (.) but they've more <u>willingness</u> because
743		they haven't got the GCSE [<u>pressure</u>]
744	Leanne	[mmm]
745	Jessica	= so once that student goes into Year 9 the teachers are <u>under ALL THAT</u>
746		<u>PRESSURE</u> (.) GCSE EXAM EXAM EXAM (.) that students are just sat there
747		going (.) <u>WHAT?</u>
748	Leanne	and I suppose then they (.) it's then going over their head (.) and do they
749		not (.) are the young people not submitted for GCSEs then that-
750	Jessica	It's unlikely that they would be submitted (.) cos it's <i>not gonna work for</i>
751		<i>them</i>
752	Leanne	so that's if they kind of come around [Year 9 age?]
753	Jessica	yea er (.) if they come in (.) you know (.) I mean <u>we do</u> [<u>have BTECs</u>] =
754	Leanne	[yea]
755	Jessica	= which <u>help</u> (.) <u>but</u> again (.) its its one of those isn't it (.) quite often the
756		BTEC classes are for the kids who aren't bright enough to do (.) the GCSE
757		[classes] =
758	Leanne	[yea yea]
759	Jessica	=so you end up with these (1+) mad as a box of frogs classes ((laughs)) that
760		are like (.) <u>who could teach this class?</u> You end up with a class that's got (.)
761		you know cos we need to go down the BTEC route (.) cos their English isn't
762		at the level to do exams (.) you know you end up with a class that's got half
763		a dozen SEN half (.) a dozen behaviour (.) and half a dozen new [to English]
764		=
765	Leanne	[<i>new to English</i>]
766	Jessica	= and it's really (1+) I'm not saying <u>always</u> (.) I don't want it so sound <u>really</u>
767		<u>negative</u> but (.) these are not always the best <i>role models</i> =
768	Leanne	yea
769	Jessica	= you know (.) what we have (1+) er (.) you know (.) students come into this
770		school (.) not this school (.) the school (.) a school (.) <u>and</u> (1+) quite often
771		they (.) if they have come from education elsewhere they've come from
772		<u>very</u> (.) the opposite to us I suppose (.) the <u>very formal</u> you sit down and
773		you be quite and listen to the teacher (.) you stand up when the teacher
774		[comes in] =
775	Leanne	[right]
776	Jessica	= that sort of very <u>rigid</u> (.) <u>formal</u> (.) education to (1+) <i>what they see as the</i>
777		<i>most ridiculously laid back school in the world</i> =
778	Leanne	yea
779	Jessica	= and and they think right <u>CHERING</u> [this is brilliant!]=
782	Leanne	[mmm yea]
783	Jessica	= so (.) they think that were complete pushover (.) in this school (.) and
784		because they are ((laughs)) put in the behaviour sets (.) they are just like
785		WHAT IS THIS? =
786	Leanne	yes
787	Jessica	= you know (.) these people (.) these students <u>they swear at the teachers</u> (.)
788		<u>they're aggressive</u> (.) <u>they're confrontational</u> (.) an (.) sometimes you can
789		watch it (.) you can see a student (.) walk in (.) and and and their <u>keen</u> and
790		their <u>focused</u> and <u>ready to go</u> (.) and you can just watch it (.) their their
791		enthusiasm (.) their energy is just drained (.) and you can see them because
792		they are in all these classes cos the teachers think ah their new to English
793		we need to [put them] =
794	Leanne	[lower ability yea]

795	Jessica	= we need to put them in the <u>bottom set</u> (.) so that they can keep up with the work (.) they see all of this <u>BAD</u> behaviour (.) and that's what they think is the <u>NORMAL</u> behaviour
796		
797		
798	Leanne	It's like you said there's no specific kind of pathway or plan in place (.) at [the moment] =
799		
800	Jessica	[no no]
801	Leanne	= because of resources and things (.) yea (.) you can understand (.)cos you think they are they need to develop their language (.) but then it might not be the best place (.) cos like you said the language rich environments help the most [don't they?]
802		
803		
804		
805	Jessica	[yea I mean] I have (.) we quite often will put erm (.) some students (.) especially if we know they're quite academic (.) even if their English is really really weak (.) we put them <i>in a top set history class</i> (.) the history teachers are like <u>WHAT? WHAT ARE YOU DOING?</u> ((laughs)) =
806		
807		
808		
809	Leanne	((laughs))
810	Jessica	= but it's like they're not going to understand it in bottom set (.) they're not going to understand it in top set (.) but at least they've got those role models there =
811		
812		
813	Leanne	Yes yea
814	Jessica	= they've got <u>really positive</u> role models in a top set class
815	Leanne	yea (.) and would they have a one to one worker from your team (.) from your going with them or does it depend what level [they're working at?]
816		
817	Jessica	[It would just depend] it would depend (.) we have (.) I mean we've currently got 3 (.)8 students working <u>below level 1</u> =
818		
819		
820	Leanne	right hmm
821	Jessica	= and that's right from Year 7 to Year 11 (.) cos I didn't say earlier but when we (.) when we set our new arrivals interventions (.) we set by ability not year =
822		
823		
824	Leanne	right
825	Jessica	= so we've got a step1 to 2 group (.) so that's anybody that's working below level (.) 1 (.) but I mean (.) working at Level 1 in <u>Y7</u> (.) is very different to a below level 1 in <u>Y11</u> (.) so (.) you know we've got all that going on and I can't remember where I was going with this ((laughs)) =
826		
827		
828		
829	Leanne	((laughs))
830	Jessica	= you know we've got all these kids (.) like 37-38 working below Level 1 (.) I think we've got <u>another 40</u> that are working below <u>level 2</u> =
831		
832	Leanne	wow!
833	Jessica	= and we've got (.) <u>6</u> support assistants
834	Leanne	and they're all children that are new to English?
835	Jessica	Yes [that's just the new to English] =
836	Leanne	[so there's quite a big group then]
837	Jessica	= and we've got 6 support assistants =
838	Leanne	gosh
839	Jessica	= to work with <u>ALL</u> those students <u>and to run interventions</u>
840	Leanne	So that's in kind of in mainstream lessons and [in the unit doing the-]
841	Jessica	[and in the unit yea]
842	Leanne	wow
843	Jessica	so the resource is spread <u>very very thinly</u> (.) but we are looking at how we (.) can work more efficiently <i>and how we can</i> - but we need a proper
844		

845		pathway for the older ones especially (.) you know lots of schools have got
846		very specific pathways through(.) they've got (.) you know (.) hands on
847		(.)what what we sort of (1+) <i>in our own mind</i> and not obviously officially is
848		it's kind of (1+) <i>well what I'd do is</i> (.) especially when they come in Y11 (.)
849		it's it's always in the back of my mind (.) that <i>that they're killing time really</i>
850		<i>until the end of the year</i> and that's really really sad =
851	Leanne	yea
852	Jessica	= and we wonder why they get demoralised (.) and why they truant (.) and
853		why they behave badly (.) well they turn up in <u>Year 11</u> and <i>we give them</i>
854		<i>nothing really</i> (1+) and I'm just thinking (.) you know let's just get through
855		this next 6 months (.) get them through this next 6 months and really drill
856		into them that they're going to college (.) next year (.) I know this is awful I
857		know you don't like this I know you're really not enjoying this (.) but (.) our
858		aim is ot get you into college (.) where you'll be doing stuff that works for
859		you
860	Leanne	yea it might be more practical or something that's-
861	Jessica	yea
862	Leanne	so it sounds like it's more <u>difficult</u> (.) for you (.) working with the (.) er (.)
863		children that are new to English [when they come older] =
864	Jessica	[much more]
865	Leanne	= so when they come kind of after year 8 time [its more difficult then] =
866	Jessica	[much more difficult]
867	Leanne	= because of the GCSEs and things
868	Jessica	yeah (.) because everyone's just under <i>so much pressure</i> (.) it's all about
869		results
870	Leanne	yea
871	Jessica	so (.) <i>it's really tough for them</i> so (1+) but yea they get through it (.) they
872		build some (.)they get some good relationships going (.) and they get into
873		some routines (.) <i>kind of</i> ((laughs))
874	Leanne	yeaa (1+) it sounds like you do lots of good work (.) with them though as
875		well
876	Jessica	thank you!
877	Leanne	It does! It really does! (.) I was just gonna ask you one more question about
878		Amal (.) I just thought about it as we were sayin- (.) I just (.) as we were
879		thinking of kind of children (.) students that are new arrivals and moving
880		country you've mentioned quite a lot you know the moving country and
881		thing- (.) and I just thought (.) do you (.) <u>what do you think</u> (.) <i>if you've got</i>
882		<i>any ideas</i> (.) what Amal might have <u>learnt</u> from his experiences of moving
883		countries? What kind of <u>skills</u> he might have learnt (.) <i>or he might have</i>
884		<i>picked up that might be useful for him?</i> ((coughs))
885	Jessica	well I mean (.) it it's always part of <u>who he is</u> now isn't it? =
886	Leanne	mmm
887	Jessica	= you know (.) had he have <u>stayed</u> (.) where he was doing what he was
888		doing (.) would he of would he of <u>needed</u> to (.) develop such confidence or
889		would he just have happily plodded along (.) would he of (.) you just don't
890		know do ya? would he always have had that <u>drive</u> to do something <u>really</u>
891		<u>brilliant</u> (.) to do something <u>really good</u> ? or is it the fact that he's <u>here</u> (.) in
892		a new country where his family are telling him he's got all this
893		opportunities (.) things that they <u>haven't had</u> (1+) =
894	Leanne	mmm
895	Jessica	= you know (.) is it that that's driving him forward (.) is it (.) you know (.)

896		would he have (.) er would he have stayed where he was and had that drive
897		anyway (.) and that ambition to do really well you (.) just you don't know
898		do ya? =
899	Leanne	no
900	Jessica	= he may have (.) he may have (.) or he may not (.) you know (.) and his
901		family they're sort of (.) I know they talk about opportunities that they've
902		<u>never had</u>
903	Leanne	right (.) do they talk to him about that?
904	Jessica	yea (.) and you know (.) things like that(.) you know they encourage him to
905		sort of (.) you know (.) grab it with both hands I suppose (.) and you jus you
906		don't know do you what would have happened (.) how different it might
907		have been
908	Leanne	yea if he'd stayed [where he was]
909	Jessica	[yea]
910	Leanne	It sounds like he's doing [<u>really well</u>] though] =
911	Jessica	[yea]
912	Leanne	= even like when you think of other young people you're working with he
913		sounds like [he's doing really well]
914	Jessica	[Oh he is an <u>ABSOLUTE</u>] <u>EXCEPTION!</u> (.) you know (.) I'd like to
915		say he's not (.) [but he is] =
916	Leanne	[yea]
917	Jessica	= he's an <u>absolute exception!</u> (.) most of the kids (.) <u>try really hard</u> nearly
918		all of our kids try (.) <u>really hard</u> (1+) they just [don't get as far] =
919	Leanne	[yea]
920	Jessica	= it just (.) its not as easy (.) you know (.) he's got like I say this friend of his
921		(.) he tries equally as hard(.) he just doesn't find it as easy (.) like I say it just
922		doesn't work as well for him
923	Leanne	are they still friends now?
924	Jessica	yea they're still really good friends (.) yea (.) and I think it kind of upsets
925		Shaqeeq a little bit (.) cos everyone's like all <u>HAIL AMAL</u> ((laughs)) poor
926		Shaqeeq is like what [about me]
927	Leanne	[ahh yea] (.) that must be difficult for him
928	Jessica	yes yea ((laughs))
929	Leanne	well thank you for talking to me (.) I really enjoyed that (.) Its really (.) it's
930		really interesting to hear about your job (.) and your role aswell
931	Jessica	thank you! I really enjoyed talking about it (.) sometimes (.) you know(.) we
932		feel like were just drowning in this job (.) but it's nice to share what we're
933		doing with other people
934	Leanne	well it sounds like you're doing a really good job (.) and it also sounds like
935		Amal is doing really well (.) within school (.) it's nice to hear that
936	Jessica	well yea (.) that's not to say that he (.) hasn't overcome any barriers (1+)
937		and you know (.) I'm sure (.) I'm sure (.) he also will have had (. racism
938		against him (.) <i>and yea</i> (.) he has overcome all this (.) and he's doing really
939		very well
940	Leanne	that's great!

Appendix Fifteen

Clustered Words and Key Phrase

Clustered Words and Key Phrases: Interview with Safia and Parvina

'Learning as Success'	'Learning as a Struggle'	'Learning as provider'	Learning as cultural journey
<p>He was clever Became really clever now Football Really good at Arabic He's super smart He's really good He's got As in a row I wish I was him Good at everything He's really sensible and Mature Education Behaviour Knows how to respect people He knows loads of words He know about six languages Make new friends Good at sports Good at Maths, RS, English Became smart He came here and then he's a mature person now</p>	<p>He was really really little so he dint learn much He wasn't really good at anything Really immature in our country Found it hard He don't speak English Nervous, Scared Used to get lost He was so small Good days and bad New in this country Did not know how to respect people Worried If someone say or do anything Bad to him Didn't feel good Needed better education Got like one or two hours Never used to teach properly No good education You had to pay for it No hope for him Don't really learn</p>	<p>Doctor savers people lives Helps a lot of people He can help people like save from hang His career You get a good career and get a good paid job University She wish he will be a Doctor Inspire him</p>	<p>Different environment Life experience It's a big thing isn't it to move from one country to another</p>

Clustered Words and Key Phrases: Interview One with Amal

'Learning as Success'	'Learning as a Struggle'	'Learning as dependence vs independence'	'Learning as provider'	'Learning as a cultural journey'
<p>I bet you know all about that I was alright I passed Some subjects I was really good at I was really good at it Made friends Best at it in the class I was again top The most cleverest person The second highest set Good for me Now I get about 6a 6b Playing football Running Very active Good at talking now Become pretty good Really impressive Skills you've already got Made more friend Memorised it Good memory</p>	<p>I failed that one I restarted in the middle I had to start that year again I dint find it really good Some I wasn't Didn't know that much Bengali Had to learn a new one It stayed quite hard I didn't pass any It was really difficult Some people are really good at it It made me feel awkward I didn't even know any of it Like sad I couldn't do it Everyone could do it Couldn't speak I was nervous I didn't know what to do Different subjects I couldn't even get to go to school He got me entered You can't go You can't enter If you're like mature</p>	<p>No one was there to help me I was all alone He left Luckily One of the pupils to stay with me He helped me He told me what to do They did a lot for me If I was stuck on something Had to learn on my own Very gentle with me Like carefully Weren't harsh Dint like tell me properly We couldn't like buy anything Needed to learn English to go out Get around school Got lost everyday I went to different clubs I could help myself I didn't need anyone's help Interact with people more Everything's easier for me now</p>	<p>I help my mum get the water Mum was glad Could have done summit with Maths ... became summit Good earning so I can treat my family Done it before all my family I had to help them Knowing English before my family I always have to go with her cos she dint know English Glad they had you Lucky Still have that skill of helping Need English I work hard Lawyers help people Doctors help people University I want to become good at em My mum wants me to become it</p>	<p>Very difficult Didn't know what to do The place was very different Strange Sea shine with lights Weird Easier Different in school Culture I needed to get along with them Gradually Acted very differently We couldn't act how we wanted like in Bangladesh We had to act differently here Hard at first Important Learning how to act Didn't know what they were</p>

Clustered Words and Key Phrases: Interview Two with Amal

'Learning as Success'	'Learning as a Struggle'	'Learning as dependence vs independence'	'Learning as provider'	'Learning as a cultural journey'
<p>Learnt everything Speak English properly Many friends Really good at football and running In top sets One of the best Very active Best in class Really good at Maths Always gets good levels First one to learn Learnt English quite quickly Good grades Bet you were proud Still able to make friends Had sport to help him Fantastic For a new person to speak English he did very good He was still in the top set of all those children Impressed</p>	<p>New language Very young Couldn't interact Nervous Difficult Didn't have many friends Dint know anything How to speak English Didn't want to go school Proper scared Wouldn't know anyone Couldn't respond to anyone Only six when started learning Wasn't really good at it If I was in his shoes I wouldn't have come to school Couldn't talk with people Got lost few times a day Extra classes Help him learn He lost his way New to English so it would have been hard for him Sign language Understands some</p>	<p>Didn't have anyone there Didn't know anyone No one particularly helped me One or two people always stayed with me They didn't tell me what to do The interpreter had gone I couldn't speak with him he showed us like everything we needed to know Teacher used to take him and help him learn Knew more English Interact with people better Now here I can They didn't tell me what to do I can interact Ask them questions like freely Talks to em all the time Settled in quicker than other people that were new to English Made friends very quickly Didn't need to attend extra classes Now he dunt even come new arrivals I got settled before him</p>	<p>Learning good Needed to learn and Focus on work Don't get carried because of them Needed a good job Job for living Earn money for family Dunt have money can't live Footballer, Lawyer, Doctor He owned the whole place He dunt speak English and there's no job for him He wants to like earn money for his family, for himself for living aswell He was good at helping people Liked to help people We had to take him he was the one that tells the price Only one in whole of Rohingya to know English I didn't have to do that much work when he was around me I had to show them around Really helpful Helpful to have you in school I had to help him I was always with him</p>	<p>Cultures Way they act Different festivals How to act What to do People talked in a different way Didn't make sense to people Dint know how to act around people here in secondary school</p>

Clustered Words and Key Phrases: Interview with Jessica

'Learning as Success'	'Learning as a Struggle'	'Learning as dependence vs independence'	'Learning as provider'	'Learning as cultural journey'
<p>Really positive, doing really well Fantastic, Confident Chatty, Smiley Not scared to ask for help Bright boy Competition, Fired Amal up Both feet in, Grab it by both hands Didn't seem to see the barriers More friendship groups Already passed New to English I want to be the best and I am gonna be the best Enthusiastic, Keen First to try, Proud of his work Relishes in praise, Aren't I good? Making expected progress Everything, Very proud of him So switched on, always willing Absolute credit, exception Everyone's like all hail Amal He knows what he wants He can achieve anything As far as he wants to take it Real talent for study Ambition to do really well Drive to do something really brilliant</p>	<p>Very limited formal education Hard for Amal at first He's such a little tiny thing as well Difficult for boys to be settled Long time to sit Quite challenging Struggle a little bit Work out their place Deal with conflict Where's my position? Some proper understanding Understanding of what he is expected to do when he was here Very short intervention Racism against him Barriers Settled really well Another tiny little thing to add into all the traumas Shipped from one side of the world to the other Embraced it Traumatized Withdrawn</p>	<p>Ready for it Overcome all of this That's the best thing for them to be out there in that mainstream He doesn't need us now He's happy He feels safe and settled Got to that stage where he is then ok Encourage them to go</p>	<p>Helping Shaqeeq out Likes helping others School need to tap into Ambassador type Used him in that role Totally fine with it I'll help you with whatever Happy to get involved Willing to help New country where his family are telling him he's got all these opportunities Things that they haven't had</p>	<p>Understanding of what he is expected to do when he was here Been through some tough stuff Take it all in his stride Change Weather Food Expectations are different He had to learn Certain cultures its quite acceptable What's not acceptable in school Not how we deal with things here Part of who he is now How different it might have been</p>

Appendix Sixteen

Discursive Devices

Discursive Devices

The discursive devices that were used to position Amal as a learner, both by herself and by the adults around her were explored. Some examples of discursive devices are listed below:

- **Repetition** - The repeated use of words or phrases
- **Extreme Case Formulations** - this refers to when claims are taken to the extreme in order to provide justification
- **Contrasting** – a phrase is overtly highlighted by a marker such as: ‘but’ or ‘however’. This creates two clauses that relate to the same topic yet imply a contradiction.
- **Disclaiming** - this refers to when a speaker may convey a negative view whilst claiming not to have a negative view towards what they are speaking about
- **Stake Inoculation** - this is a strategy that speakers use to convey an account as fact.
- **Rhetorical Questioning** - this is when a speaker involves others directly in conversation (Questions are usually very persuasive and aim to make the listener agree with what the speaker is saying)
- **Emotive Language** - used by the speaker to arouse strong feelings

Appendix Seventeen

IRs and how they position Amal

Interpretive Repertoires and how they position Amal

