Investigating African Australian youths' and families' perspectives on intercultural practices and policies impact on education outcomes

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Thesis submitted for the fulfilment of the requirements for the degree of Doctor of Philosophy (Ph.D.)

Victoria University, Australia

Institute for Sustainable Industries and Liveable Cities

February 2024

Abstract

With increased human mobility, sociological studies have defined a category of people as occupying a third cultural space. These are individuals who have no personal experience of their parents' original culture, but by living under the influence of their culture within a new dominant cultural context, the children neither fully identify with the new dominant culture nor feel totally dissociated from their parents' original home culture. Personal experiences of second-generation children of refugee-background African parents reflect a life framed within an Australian cultural context. However, these children encounter educational and cultural constraints similar to first-generation refugee-background students. Evidence shows that second-generation children's specific needs are often subsumed under those of children of refugee backgrounds. Few studies have addressed the educational and cultural challenges presented by refugee African-Australian students' backgrounds without specific reference to the needs of students with non-refugee experiences.

This study adopted a mixed-methods approach conducted in two phases. The first phase was study I, which incorporated a method of qualitative interview that focused on young African-Australians who were born in Australia and occupy third cultural spaces between their parents' home culture and the Australian Anglo-Saxon culture. This phase entailed conducting semi-structured interviews with former high-school students in Melbourne's western suburbs. It explored educational experiences and outcomes of the cohort in question, and the appropriateness and relevance of the Victorian (Australian) educational systems' attention to this cultural group. In addition, incorporated in the study I were the African parents/caregivers who were of refugee backgrounds from the Sub-Saharan African region. Phenomenological and grounded-theory approaches were used in exploring the perspectives of the former high- school students regarding their educational experiences and outcomes, as well as their parents' experiences in their children's educational journeys in Melbourne's western suburbs.

Analysis of the semi-structured interview data yielded six core themes: education and multiculturalism; cultural identity and history; home-school connection; student-teacher relationships; student experiences of racism; and school career counselling. Overall, these six themes highlighted the point that educational and cultural barriers were homogenised or undifferentiated between the Australian-born students and their counterparts with refugee life experiences. In addition, cultural barriers constrained parents' participation and involvement in their children's education. Furthermore, most student participants expressed ambivalent cultural identities, in which they framed their cultural identity as either African first, Australian first, or a

hybridity and blending of both cultures, leading them to identify themselves as "African-Australian". While the majority of students identified with the concept of being African-Australian, fewer students indicated belonging to an African cultural identity, often because they experienced stereotypical rejection as Australians mostly on phenotypical bases. The smallest number of learners self-categorising as Australians.

Study II used a quantitative approach that focused on the six themes generated in study I to inform and guide the construction of a Tyepform survey questions. The survey was designed in a matrix format that included main survey questions, stimulus statements, and three-level conceptual categories. A set of 10 items investigated aspects of teachers' intercultural- awareness practices and examined their perceived competence, knowledge, and skills required for teaching within a multicultural education system. A particular emphasis was given to the impacts of teachers' intercultural-awareness practices on African-Australian students' motivation, engagement, and educational outcomes. Survey items specifically focused on the areas of intercultural practices, school-system practices, integration of cultural material in teaching and learning, use of school support, and the third cultural space.

A set of 10 themes emerged from the inferential analyses of the Typeform survey data using SPSS one-way ANOVA. Six of these themes resulted in significant mean-scored differences: educational expectations, learner motivation, use of school support, school systems' educational practices, teachers' capabilities regarding student diversity, and teachers' use of multicultural curriculum. Study II also revealed that Independent School-based factors, school supporting environment, and cultural networks were key factors related to high-school students' educational expectations and aspirations. High educational expectations were promoted by factors including family cultural values, societal characteristics, socioeconomic status, school composition and location, and parent preference for a school type. The theme of school systems' educational practices identified a lack of integration of African cultural resources and materials in teaching, implying lower levels of teacher intercultural awareness.

Findings highlight implications for educational policy-makers regarding teachers' intercultural-awareness practices that pertain to the education of minority and ethnic students. Evidence points to teachers' overlooking the importance of incorporating cultural resources into classroom learning activities. This indicates that multicultural education should be considered as complementary to school-based diversity acceptance within the broader goals of learning for young people.

Keyword: educational experiences, cultural barriers, second generation, inter-cultural awareness, African students, homogenisation, SPSS, one-way ANOVA, third cultural space.

Declaration of Authenticity

"I, Mabor Dhuol Kooc, declare that the PhD thesis entitled [Investigating African-Australian youths' and families' perspectives on intercultural practices and policies' impact on education outcomes] is no more than 70,000 words including quotes, and exclusive of tables, figures, appendices, bibliography, references and footnotes. This thesis contains no material that has been submitted previously, in whole or in part, for the award of any other academic degree or diploma. Except where otherwise indicated, this thesis is my own work".

[redacted]

I have conducted my research in alignment with the Australian Code for the Responsible Conduct of Research and Victoria University's higher Degree by Research Policy and Procedures.

Signature: [redacted]

Date: 14/02/2024

Ethics Declaration

All research procedures reported in the thesis were approved by the Victoria University Human Research Ethics Committee Application ID: HRE21-121, the Victoria's Department of Education and Training_Application number: 2022_004629, and Melbourne Archdiocese Catholic Schools (MACS) Re 1226.

Signature: [redacted]

Date: 14/02/2024

Acknowledgements

First and foremost, I would like to thank my principal supervisors, Dr Charles Mphande, and associate supervisors Professor Anthony Watt and Dr Ronald Baird for their instructive guidance, mentoring, and direction throughout this doctoral research study. I offer my especial thanks to Dr Charles Mphande, as I have benefited most from the range of his intellectual resources related to research skills. These resources have included but are not limited to, academic English writing, coherence, consistency, and incorporation of technological tools in the whole research processes – but, most importantly, his vast knowledge of African social and cultural issues in both Australia and Africa. I am also deeply indebted to Professor Anthony Watt for his mentoring and instructive guidance. I really appreciate Professor Watt's recommendation of the Typeform survey methods. The construction of the main survey questions, ordinal conceptual categories, and stimulus statements were achieved through his and Dr Mphande's dedication and constructive guidance. Moreover, throughout this candidature, Professor Watt dedicated himself to making sure that regular supervision schedules were never missed. Professor Watt always praised my progress even when I knew it was not good enough, but always said, "Good work, I see progress, but still not yet there." At other times, he politely suggested that I think of data as the driving show and then look critically for other factors that support and explain the data. At the end of our discussion, he offered positive comments to encourage me and support me in the knowledge and skills I gained in quantitative data analysis and discussion. This encouragement reinforced my self-esteem and confidence to push forward. Also, my grateful thanks go to Associate Professor Margaret Malloch for connecting me with Dr Charles Mphande as a potential supervisor for my research project, and to Dr Natasha Dwyer, who guided me on the construction and application of the online Typeform survey platform for data collection. Her expertise enabled me to build a Typeform survey for this study. Furthermore, I offer a sincere thank you to my former lecturers at Victoria University who instructed me in research methodology, especially Dr Rose Lucas, Professor Ron Adams, and Associate Professor Deborah Zion, as well as my former supervisor Professor Robyn Broadbent. The experience I gained in research methodology during coursework immensely improved my understanding of research methods, methodologies, and theoretical frameworks. Also, I owe a big thank you to my former lecturers from Griffith University, Dr Madonna Stinson and Dr Elke Emerald, who both inspired my curiosity and enthusiasm to pursue research; in addition, they wrote excellent references for me, which helped me achieve admission into the postgraduate research integrated program at Victoria University. My sincere appreciation goes to Associate Professor David Bednall who stepped in,

particularly when Professor Watt was on leave and greatly assisted with the process of transferring categorical data from the Tyepform to Excel and then to the SPSS software application. It is worth mentioning my colleagues, and in particular doctoral student Abdulkhaliq AL Hassan, with whom I shared research challenges, anxieties, and uplifting moments of success. During the COVID-19 restrictions, we remained in close contact just to aid each other with encouragement and determination.

Like any doctoral student with a young family, I know how hard it is to do research and at the same time balance family life. I am fortunate, and deeply indebted to my dear wife and soulmate Nyibol Magok Mapoth and our children for their understanding, unequivocal support, and encouragement when I experienced low spirits. Throughout these four years of study, she minded our children and cared for their social and emotional needs without displaying any exasperation. I am too aware that I contributed less support and attention to their educational needs and emotional attachment, which all young children need from fathers. I am deeply grateful to my children, who accepted my absence with grace: Ater (Jr), Majok, Chuot (Jr), Dhuol (Jr), Magok, Athiey, and Nyenkuat. They all understood why I was always away from them for prolonged hours in the Victoria University library. With all this absence, I seldom had to worry about my family's well-being. I have always enjoyed the caring and unquestioning love of my beloved wife. These social, emotional, and material supports and enormous patience were strong motivating drivers that upheld my insatiable desire for knowledge. As part of my life journey, I wish to acknowledge the important role played by the late Fr. Raphael Riel Chol, the then-Vicar-General of the Catholic Diocese of the Rumbek, South Sudan who sponsored my move to Australia. Without his gracious heart, it would have been nearly impossible to resettle in Australia.

Finally, grateful thanks to Victoria University Candidature Panels, Professor Dianne Hall, Associate Professor Marecell Cacciattolo, and Dr Karen Charman as well research participants in both phases of study staff, library, colleagues, and friends; to professional editor Laura E. Goodin for editing this thesis; and to all those who provided different forms of moral support and encouragement that afforded me the confidence and tenacity to fulfil my life dreams. Without the cooperation and perseverance of everyone connected to me, it would have been difficult to come this far. You will always be vivid in my memory.

Dedication

With deep reflection on my life trajectory, this doctoral thesis is dedicated to the memory of my late parents and my sister, AkÖÖL Ater Dhuol Kooc, whose early demise was a significant moment that heralded my schooling. In the Dinka culture, where the cattle that constitute a family's wealth come from sisters' dowries, not having a sister meant impending destitution. With unreserved gratitude, I also dedicate this work to my late parents: my dearest mum, Chuot Gak Anyaar, for her enthusiasm, resolution, and flair determination, and my dad, Ater Dhuol Kooc, who grudgingly permitted my enrolment at Mamertit primary village school. I wish you were both alive to witness the fulfilment of your dreams. Nevertheless, you have shaped my life; indeed, my education will be an inspirational story to many other nomadic families.

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Glossary of Terms

ACARA Australian Curriculum, Assessment and Reporting Authority

ANOVA stands for the Analysis of Variance

CALD Culturally and linguistically diverse

Education is referred to as the acquisition of higher academic qualifications, social value and prestige within African communities, and access to respectful professional career jobs with aims to achieve family's upward social mobility.

Educational expectations educational aspirations, higher career goals, intentions and perceptions related to obtain university qualifications.

Diversity specifically refers to African Australian youths' cultural identity, ethnicity, cultural difference, or family backgrounds.

Learner/Student are interchangeably use in this study and referred to the second-generation African children born in Australia.

OCED Organisation for Economic Co-operation and Development

Refugee is defined as a person who experiences a well-founded fear of being persecuted for race, religion, nationality or political affiliation or ideology and reside outside their own country of origin.

Second-generation Children born in Australia and of whom one or both of their parents were of refugee backgrounds.

SPSS statistical Package for the Social Sciences- software application use for data processing statistical analysis.

Third cultural space in this study is referred to as the second-generation African Australian children are culturally situated and referred to as third cultural space learners.

VCAL the Victorian Certificate of Applied learning

VCE the Victorian Certificate of Education

Chapter One: Introduction

> Education has the power to transform young people's lives through opportunities; however, it could be an effective mechanism through which inequalities within a society are reproduced at the expense of disadvantaged groups (Bourdieu 1977).

Context of the Study

This thesis is a report of a study investigating African-Australian youths' and families' perspectives on the impact of intercultural practices and policies on education outcomes. This introduction chapter focuses on the background to the study context, specifies the aims of the research, describes its contributions to knowledge and practical significance, and concludes with the thesis structural overview. Then follows an exploration of educational provisions provided to refugee backgrounds children, cultural barriers, and cultural-distance issues as well as evidence in the literature that generalises educational needs for different cultural groups of learners; one group has refugee experiences, while second-generation African-Australian students lack the lived experience of being a refugee.

The research was conducted in a two-phase study. The first phase involved semi-structured interviews with former high-school students and their families/caregivers about their perspectives on educational experiences and outcomes, and an investigation of the impact of parents' socioeconomic circumstances on students' educational outcomes. The second phase was a quantitative survey using the online Typeform survey matrix; the survey employed closed-ended questions and stimulus statements with corresponding ordinal conceptual categories. This study phase collected online data on intercultural-awareness practices from principals, teachers, and teacher-aides from various schools in Melbourne's western suburbs.

Over the years, I have had significant experience as a volunteer, student, youth worker, teacher, and community settlement worker, as well as a multicultural education liaison officer for the NSW and Victorian Departments of Education. Through these engagements, my curiosity and interest sprang from personal knowledge of social and cultural barriers experienced by young people of African heritage. Work and study both provided invaluable and instructive opportunities to engage more closely with young people and gain insights into their educational and cultural experiences. Consequently, I became aware of many sociocultural barriers faced by Australian students of African backgrounds, including those who were born in Australia.

In Australia's history of migration and settlement, most immigrants from Africa were white South Africans. However, in the past two decades, Australia has admitted a significant number of refugee

families from the sub-Saharan African region. For example, a study by Abdelkerim and Grace (2012) pointed out that countries in the Horn of Africa (Eritrea, Ethiopia, Somalia, South Sudan, and Sudan) and central Africa (Congo, Burundi, and Rwanda) come from Central African region were afflicted with violence, famine, and political crises that forced millions of people out of their countries to seek sanctuary in third countries before being accepted into western countries that served as immigration destinations. Subsequent literature corroborates that most of these new refugees have become part of Australian society (Adusei-Asante 2018).

People from culturally and linguistically diverse (CALD) backgrounds may be categorised as first-generation (born overseas), second-generation (the Australian-born children of first- generation immigrants), or third-generation (the Australian-born grandchildren of first- generation immigrants) (Queensland government). The fact that the post-settlement period for sub-Saharan African refugees in Australia has now lasted more than two decades signifies that the majority of the current adolescent youths represent a second generation of African- Australians who were either born in Australia or arrived as babies and grew up in the Australian culture.

African-Australian young people are a different social group that occupies a peculiar cultural space, referred to as the third cultural space, between their African cultural heritage and the broader Australian Anglo-Saxon culture. It is important to note that the purpose of adopting the term 'African-Australian' for students has no intention to undermine the characteristic cultural differences among groups of African young people. Rather, it emphasises the fact that second-generation-born children of African refugee parents are commonly considered as one homogenous group along with African-born children by the media and public perception; this perception is strengthened by the fact that most African-Australian young people describe or identify themselves as African-Australians without reference to their parents' countries of origin. Both African-Australian-born children and youths from refugee backgrounds are often considered at a societal level as a homogeneous group, not only without distinguishing between their differing national origins, but also without specific reference to differences in the cultural orientation between the two generations: second-generation children, with Australian cultural values, norms, knowledge, and experiences, and first-generation children with refugee life experiences.

Current literature on African-Australian students is overly generic in its scope, and largely focused on refugee children's psychosocial, educational, and cultural needs within Australian education systems (Naidoo et al. 2018). Furthermore, there have been many dedicated studies that have focused on African refugee cultural distance, language barriers, inconsistent or interrupted educational experiences or lack of it, and various challenges related to settlement (Cassity & Gow 2005; Ferfolja

& Vickers 2010; Keddie 2012; Matthews 2008; Naidoo 2009b; Taylor & Sidhu 2012). So far, many African-Australian students' educational achievements have not been on par with those of mainstream learners of various other backgrounds, including CALD. Evidence supports that many African learners have difficulty managing their academic work and exhibit low levels of academic achievement (Adusei-Asante, Awidi & Doh 2016). However, learning barriers and low performance of the third cultural space's students have so far not drawn the attention of researchers or policy-makers. In this study, the concept of a third cultural space is used as a theoretical cultural lens to explore the cultural, educational, and intercultural experiences of second-generation African-Australian students who are considered to occupy the third cultural space.

Research Knowledge Gap

Despite their familiarity with Australian cultural values, systems, and practices, second- generation African Australian students experience educational and cultural identity issues that place them in a general category of all African youths, and are assumed to be part of refugee youth groups based on the African phenotype. Evidence shows that different youth service providers and policy-makers consistently argue that African-Australian youth problems could be linked to mismatched support services, lack of differentiation, and poor knowledge and understanding of the specific cultural and educational needs of the cohort (Greater Dandenong 2018; YouthNow 2019). In addition, a previous study by Wakholi (2010) noted that social and cultural issues such as student dropouts, under-performance, racism, discrimination, and bullying posed significant challenges to African-Australian students' engagement in education (Wakholi 2010).

The literature demonstrates the presence of cultural and educational barriers to African- Australian students, such as language deficit needs, psychosocial needs, and difficulties inherent in the Australian educational system. Researchers report that these barriers are specific to those learners with refugee background-related experiences (Sellars & Murphy 2018). Other literature details that refugee children's educational responses entail participation in transitioning programs (Brown, Miller & Mitchell 2006; Miller, Ziaian & Esterman 2018) and the introduction of African students into new education systems, or developing alternative pathways to existing schooling systems. Other studies focus on the provision of strategies to address English language deficit barriers, curricular and pedagogic matters (Uptin, Wright & Harwood 2016), and TAFE courses or VCAL (Cassity & Gow 2005; Ferfolja & Vickers 2010; Keddie 2012; Matthews 2008; Naidoo 2009b; Taylor & Sidhu 2012). However, little, if any, research attention has specifically focused on the African-Australian second generations' educational experiences and outcomes and teachers' intercultural awareness practices.

This study therefore aims to provide understanding of cultural and educational needs specific to African-Australian students in the third cultural space.

There is also little research addressing the fact that African youth disengagement from education is blamed on a lack of mentoring, role models, and appropriate and supportive environments within school settings (Shepherd, Bailey & Masuka 2021). Although one study focused on Eritrean migrants' transnational life, their second generations' transnationalism has been widely neglected (King & Christou 2011).

A generalisation of the experiences and educational needs of first- and second-generation students leads to the provision of educational support that is not appropriate and does not align with second-generation students' specific cultural and learning needs. This overgeneralisation may be linked to a lack of specific studies that distinguish between the cultural and educational needs of the two generations of African-Australian students, which, in turn, may be attributed to a lack of intercultural awareness on the part of the school staff. Overlooking the uniqueness of each cultural group highlights critical cultural barriers that affect educational outcomes for African-Australian youths. Similarly, Taylor and Sidhu (2012) point to the fact that education policy-makers and researchers have generalised students' cultural characterisation and neglected differences in their educational needs. This implies that there is a dearth of research that addresses specific group barriers, such as students' and their families' experiences with education outcomes, teachers' intercultural-awareness practices, educational systems' practices, and the third cultural space that may affect second-generation learners' engagement and motivation in learning. Baak (2019) examined second-generation African-Australian students in a specific context, investigating strategies developed to enhance schoolteachers' cultural competence in support of African-Australian students in multiple cross-cultural education to promote cultural diversity in schooling contexts. However, these strategies did not examine teachers' perspectives on student motivation and engagement in learning and the impact of teachers' practices on students situated in the third cultural space. Many studies have focused on experiences related to first-generation children's educational and cultural learning needs. In contrast, this study aims to generate a theoretical understanding of the specific experiences and aspirations of African-Australian learners in the third cultural space. This knowledge may help teachers to appropriately engage with this group.

Research Aims and Questions

This study has three research aims. The first aim is to examine African Australian youths' and families' perspectives on the outcomes of their experiences of the Australian education system. This study focuses on students of African heritage, specifically those who were born in Australia and situated in a third cultural space. The second aim is to investigate teachers' intercultural

awareness and its impact on students' motivation and engagement in learning; specifically, to explore the school systems' intercultural educational practices that determine education outcomes. This will involve a review of the cultural barriers experienced by African children born in Australia and provision of a framework of theoretical understanding and perspectives that can help educators and researchers in their practice, in particular, providing teachers with an understanding of cultural needs that are specific to second-generation children of African heritage. The final aim considers relevance of career advice or vocational guidance in supporting African-Australian young people develop expectations for their future and achieve their aspirations.

Research Questions

This study's investigation was guided by the three overarching research questions: as

1. What educational experiences do students have in their dealings with teachers?
2. What experiences do parents/caregivers have concerning schools' practices and policies that may affect their children's education outcomes?
3. In what ways is school career or vocational guidance relevant and useful to African-Australian young people?

The findings of this study would be important in policy-making and intercultural pedagogical approaches that consider multicultural education capabilities that are not practicable or not being implemented within education systems. The findings will be beneficial to several stakeholders in the education sector.

1. Findings will provide content for socio-cultural teacher awareness, which can be integrated into teacher education.
2. The results will help point out cultural barriers to African-Australian students' quality learning, retention, and academic performance and help in devising ways to deal with these barriers.
3. The results would be of great help to future researchers and policy-makers who are interested in culture and education. Thus, this study seeks to fill the identified gap in the literature by exploring learners' and families' educational experiences of teachers' intercultural awareness and socio-cultural factors that bear on learner education, teacher professional practices relating to learner guidance, and teacher pastoral care of learners.

Contribution to Knowledge and Significance of the Study

Contribution to Knowledge

This study has highlighted two important implications of its theoretical and practical

contributions to the existing literature on multicultural education in general, and specifically to second-generation children of refugee backgrounds who fit into the third cultural space. First, the study has identified teachers' low level of intercultural-awareness practices regarding the education and cultural needs of second-generation students of African heritage. Second, findings may bridge the knowledge gap on the cultural differences between two generations of African heritage, and thus add to the existing body of literature in the field of education in general, and multicultural education in particular, in the following ways:

1. Inform education managers about the importance of regular teacher training in inter-cultural awareness practices, professional practices, learner guidance, and teacher pastoral care of learners, and teachers' understanding of the impact of parents' socio-cultural factors that bear on learner education.

2. Inform education policy design (curriculum development) and pedagogical approaches that consider sociocultural barriers that are not being attended to currently.

3. Provide content to inform awareness of socio-cultural factors of teachers' awareness practices that may be integrated into teacher education.

4. Given the global movement of refugee people across different countries, these research findings contribute to the understanding of a growing demographic shift of the third cultural space for young people in high-immigration host nations such as Australia.

Practical Contributions

Different levels of teachers' intercultural-awareness practices regarding students in the third cultural space may be significant skills to creating and enhancing culturally diverse learning environments that include the second-generation children of immigrants. Teachers' lack of intercultural awareness may be linked to poor recognition of the educational and cultural needs of this cohort of African youths. This study has, however, examined whether or not teachers' intercultural competence in the education system reflects an adherence to government policy statements regarding multiculturalism, and whether those policies are put into practice in school operations.

The findings of this study will support broader efforts to make Australian schools a culturally welcoming environment by clarifying what the third cultural space means for African- Australian students. Educators with knowledge and intercultural awareness will support students to develop skills that will enable their participation in economic activities and improve their health and well-being. Specifically, the purpose of the findings is to:

1. Improve teachers' intercultural-awareness practices and, consequently, students' education outcomes.
2. Provide social justice and access to educational opportunities by integrating culturally inclusive approaches to enhance families' social mobility through economic and civic participation.
3. Provide knowledge of a variety of students' socioeconomic backgrounds and assist teachers in how they view and devise teaching strategies that are informed by and responsive to the needs of students from these backgrounds.
4. Help point out cultural barriers specific to second-generation African-Australian students' quality of learning, retention, and academic performance.

To summarise this chapter, second-generation African-Australian young people who are in the third cultural space are much further removed from African culture than they are from mainstream Australian culture. They are well-informed about Australian social and cultural values, educational systems, career pathways, and economic opportunities. Previous studies on African children of immigrants have shown that they are exposed to different lifestyles, cultures, languages, and living standards outside the culture of their heritage (Van 2016). In addition, the socio-cultural needs of second-generation children arguably may have been overlooked, or mistaken for the educational needs of first-generation refugee children. Therefore, such a lacuna

in intercultural awareness, knowledge, and practices may lead to educational provisions and supports that are homogenised for all African learners. The present study seeks to fill the gap in the literature by exploring students' and families' perspectives on their educational experiences and outcomes and the impact of the parents' socioeconomic factors on their children's education; it also seeks to investigate teachers' intercultural- awareness practices in relationship to the educational and cultural needs of African-Australian students in the third cultural space.

Overview of the Thesis Structure

This thesis is organised into seven chapters, and each chapter is subdivided into subheadings.

Chapter One: Introduction

The introduction to this thesis presents the historical context of learners' diversity in Australia, its complexity, and the dynamic challenges to African-Australian students; including systemic barriers, gaps in intercultural awareness, and biases at the level of school systems and individual teachers. The introductory chapter also discusses the African-Australian third cultural space, and the degree to which this emerging social and cultural group's reality is often overlooked. Chapter One also outlines the study's research aims and questions, its significance, and its main contributions to knowledge.

Chapter Two: Review of the Literature

The literature-review chapter identifies, and analyses literature related to teachers' intercultural awareness, systems of educational practices, the concept of the third cultural space, and examines cultural and economic barriers, and post-settlement challenges. In this chapter teachers' intercultural awareness, cultural barriers, and students' third cultural space are explored. Additionally, issues of socioeconomic status, parents' education and its impact on educational outcomes are examined as part of the literature review.

Chapter Three: Research Design and methodology

Chapter Three describes the research design, including the study's aims, questions, and methodologies; descriptions of participants; and methods and tools chosen for data collection and data analysis. The research is primarily qualitative; however, the quantification approach is incorporated as part of the process investigating teachers' intercultural awareness practices.

This chapter closes with a section outlining ethical considerations, including participants' rights to informed consent.

Chapter Four: Study I – Qualitative Study

This chapter presents the methods used in the study I, referred to as the first phase of the research for this thesis; these methods include tools employed to collect data and conduct analysis. This

chapter provides details of the research aims and research questions for the study's investigation of the African-Australian students' and parents' perspectives on their educational experiences and outcomes. These methods include semi-structured interviews using phenomenology and grounded theory for thematic analysis. Also, this chapter presents details of six core themes and sub-themes that emerged from the semi-structured interviews with 12 students and six of their parents/caregivers. Through the use of a grounded-theory analysis framework and NVivo software to manage data analysis, a thread of core themes and sub-themes were identified in the data: education systems and multiculturalism, cultural identity and history, connection between home and school, student experiences of racism, student-teacher relationships, and school career counselling. Further, the chapter presents a detailed discussion of the six core themes and concludes with a summary of the limitations and challenges of study I

Chapter Five: Study II – Quantitative Methods

Chapter Five presents the second phase of this research, referred to as Study II, which uses the quantitative online Typeform survey framework. The chapter describes the online Typeform survey framework for school data collection, including sampling procedures to determine the participating schools, principals, teachers, and teacher aides. The chapter further provides details of strategies adopted for survey-data analysis, such as Excel and SPSS software and analysis of variance (ANOVA). Results are shown as descriptive statistics and ANOVA results. The chapter concludes by presenting the statistical results for the six themes with significant mean score differences and the four with no significant mean score differences.

Chapter Six: General Discussion

This chapter focuses on major findings and themes that cut across the two phases of the investigation. Five meta-themes that emerged from both phases of the study are presented as higher-order themes that explain a theoretical construct of the study outcomes. This chapter concludes with a summary highlighting meta-themes as important findings and theoretical constructs.

Chapter Seven: Summary, Recommendations, and Conclusion

This chapter concludes this research thesis with a concise conclusion and provides a summary of key findings that are integral of qualitative and quantitative study results. These key findings are further classified into positive and negative educational and cultural experiences. Also, this chapter presents two recommendations; one for practice that school and education policy- makers would find it useful in the schooling context with students of refugee backgrounds and particularly to African-Australian students in the third cultural space. Another recommendation comprises theory and future research direction. This chapter concludes the research frame of methodology, methods, and the findings that addressed research aims and questions.

Chapter Two: Review of the Literature

Introduction

As stated in Chapter One, this study is about exploring educational experiences and outcomes of African-Australian learners and their families and investigating teachers' intercultural practices that affect student motivation and engagement in learning. The rationale of this study was to determine whether schoolteachers understand the specific cultural and educational needs of second-generation African-Australian learners situated in third cultural spaces. This chapter reviews literature pertinent to the study's core themes, which resulted from a mixed-methods study consisting of qualitative interviews and Typeform survey results. All themes describe the cohort's lived educational experiences and outcomes and provide theoretical insights into the impact of teachers' intercultural practices on students' educational outcomes.

The rest of the chapter is structured as themes and discusses the significance of these findings in relation to the relevant literature. The qualitative themes included the education system and multiculturalism; cultural identity and history; connections between home and school; student-teacher relationships; student behaviour and relationships; and school-career counselling. The quantitative study phase investigated teachers' intercultural awareness and practices. The survey data comprised six key themes with statistically significant mean differences – educational expectations, learner motivation, use of school support, school systems' educational practices, integration of African cultural resources, and teachers' capabilities regarding student diversity – and four themes with non-significant differences. The results of both studies were combined at a higher level as meta-themes, which are discussed in Chapter six. It is worth noting that the literature review conducted for this study aligned with these meta-themes.

To anchor this research study within the existing academic literature, the literature review was undertaken in two phases. First, a literature review was conducted as part of a minor thesis and represented a necessary milestone for the Victoria University's confirmation of the candidature. Its focus was mapping out the research area and locating its topics within the body of literature. This initial review process provided the context and study background that was essential for identifying the knowledge gap that would justify the research aims and questions. Corbin and Strauss (1998) suggest that a literature review is the source for the research problem and aids the theoretical sensitivity of the researcher. Similarly, Charmaz (2006) recommends that a researcher using a grounded-theory approach begin with the theoretical knowledge in the field of interest and use the identified knowledge gap as the departure point to focus and situate the research topic and

the purpose. The second part of the review was framed during the study design and ethics phase of the doctoral program.

Conceptualising the Third Cultural Space

Culture can be conceptualised as a dynamic and shifting social construction that influences intercultural interactions. The third cultural space is defined as the spatial construct that merges the first space of people's homes, community, and peer networks with the second space of the discourses encountered in more formalised institutions such as schools, churches, work, and other public venues (Moje et al. 2004). These interactions require adaptation and adjustment of one's customs, norms, and beliefs to exist alongside other cultures. The second generation is defined as persons born in Australia with one or both parents born in another country (Khoo et al. 2002). Similarly, Foner, Rumbaut, and Gold (2000) describe such children born in the US as the second generation, whereas the first generations are those who were foreign-born and have gained residence in the USA.

Like all other second-generation children of refugee or immigrant parents, African-Australian second-generation children are no exception to the process of cultural shifting and adaptation. Scholars argue that the third cultural space is a hybrid space that emerges from social and behavioural interactions between people of diverse cultures (Nishimura, Shambroom & Silva 2017). Thus, culture is largely responsible for locating minority or ethnic people in a particular sociocultural space. This space is important for multicultural education and for understanding the needs of students who operate in the third cultural space. This space may also represent a convergent setting for more cultures. The convergence is likely to lead to either a cultural harmony, where cultural co-existence flourishes within the third cultural space, or tensions – specifically, in the case of the students in this study, the cultural clash between African and Australian cultures. For instance, cultural tensions for second-generation African youths occur because of clashes between parents' home culture and the Australian dominant culture. Assimilation theory posits that social and cultural cohesion is the fundamental feature of economic and political integration (Gordon 1964).

Malsbary (2016 cited in Lam 2006, p. 214) suggests that youth in the diaspora forge hybrid social and cultural spaces as a response to growing economic pressure, globalisation, and widespread use of technology that facilitates connections and how they learn or interact with the world around them. Evidence shows that many young people of African heritage are disengaged from meaningful activities, as seen in high unemployment rates and limited participation in secondary and higher education (Molla 2020). Therefore, the need to approach cultural education as part of

acculturation is reported by the African Cultural Education Program, which proposes it as a relevant tool to gain bicultural competence among African youth of migrant descent in Australia (Wakholi 2010). This third cultural space suggests that African youths attempt to reconstruct their identities to fit into the Australian dominant culture. Baak (2019) suggests that these youths fall into a third space between Australian culture and African values (Baak 2019).

Sub-Saharan African Refugees' Arrival in Australia

The UNHCR (2011) defines a refugee as a person who experiences a well-founded fear of being persecuted for race, religion, nationality, or political or ideological affiliations, and who resides outside their own country of nationality. The longest civil war in Sudan which lasted from 1983 to 2005, has had a significant impact upon the world; both within the African region and further afield, including in Australia, where I resettled as a beneficiary of the Australian government's generous humanitarian refugee-settlement program. Sudan had a political conflict between the government, mainly dominated by Muslims and pro-Arabs from the north of the country, and a rebel movement of people of predominantly Christian and animist faith from the south of Sudan. Although the conflict eventually ended with the signing of a comprehensive peace agreement (CPA), millions of people had already been forced out or removed from their homes into exile either in the neighbouring countries or outside of Africa entirely. Run (2013) details the arrival of humanitarian refugees from the sub-Saharan African region, eventually including people from South Sudan, between 1996 and 2011. Specifically, the literature reports that in 2001 among the humanitarian refugees from Sub-Saharan Africa, the number of people who were Sudanese was slightly under 5,000 persons; by 2006 that had risen to approximately 20,000 persons (Jakubowicz 2010). Another study differentiates that people from northern and eastern African countries immigrate to Australia under refugee special humanitarian scheme and family reunion programs (Dimock & Nsubga-Kyobe, 2002). Furthermore, Molla (2020, 2019) confirms that a considerable number of African refugees began arriving between the 1990s and early 2011.

Extensive reviews conducted on the educational experiences of African-Australian students focused on their cultural distance and the inclusive educational policies that have helped to integrate these children into the Australian education system. However, the cultural and educational experiences of the second-generation African-Australian students who were born and have been growing up in Australia have been less covered in the literature.

Theme: An Overview of Education Systems and Multiculturalism

Flows of refugees and migrants from different regions of the world into western countries diversify ethnic, cultural, linguistic, and religious aspects of these countries' societies, thereby creating multicultural education. Evidence highlights that immigrants create new social, political, economic, and educational opportunities to multiculturalism (Sarah Ohi, 2019). Gilroy (2004) conceives multiculturalism as an everyday connection where people live side by side, go to the same schools, and share tastes in property or design and fashion. Other studies have described multiculturalism as the coming together of different cultures and identities, including characteristics of race, gender, sexual orientation, age, socio-economic status, and religion (Davis 2008). Watkins (2016) posits that due to intergenerational change, cultural adaptation, and rapid influx of refugees, a shift from the standard norms of culture to more inclusive polices and an acceptance of different identities and diverse ways of feeling is necessary. Thus, the literature highlighted the important point that education is the key to cultural harmony and the integration of ethnic youths into mainstream systems.

Education for young people has therefore garnered the attention of international agencies not only as a fundamental human right, but also as a means by which integration and cultural coexistence can be achieved. The literature details that schools in multicultural societies are expected to meet the learning needs of diverse learners of different ethnic backgrounds (Gao & Mager 2011). In addition, the convention of the United Nations Educational, Scientific and Cultural Organization (UNESCO) has asked schools to ensure that young people have intercultural knowledge and skills that lead to an inclusive and cohesive multicultural society for future generations (UNESCO, 2006, 2010a, 2013). At present, educational policies that integrate cultural knowledge of learners are prevalent in OECD countries. For example, the Norwegian Education Act (1998) promotes teachers' cultural competence for diversity, and it recognises educational significance for all children, irrespective of their social, ethnic, or cultural backgrounds (National Curriculum for Knowledge Promotion in Primary and Secondary Education and Training, 2006; Norwegian Education Act 1998). Furthermore, the United Nations New York Declaration for Refugees and Migrants states that education opportunities form a critical element of international refugee responses (UN 2016), whereas the organisation for economic cooperation and development (OECD 2016) urges countries to develop a shared and inclusive vision that reinforces learning experiences and outcomes for all learners. The confluence of international and national policies on the importance of education to young people appears to highlight a need for a reform in the education systems to meet the needs of all learners. For example, education systems that were designed to meet specific cultural, social, and economic, development and aspirational goals and

needs may be affected by the advance of cultural diversities and required to adapt to the emerging realities of their societies. Within this context, educational policy in Australia requires teachers to have the professional and relevant intercultural competence and skills to teach students with diverse cultural backgrounds (ACARA 2015). Interestingly, ACARA also highlighted that teachers' level of cultural competence and awareness in teaching students in complex cultural settings was not evenly distributed amongst the active teachers (ACARA 2015).

The current study has established that the third cultural space of second-generation African-Australian students has not been clearly defined in education systems and has blurred their cultural and learning needs. Past evidence by Cummins (1989) claimed that educational challenges for culturally diverse students are due to hidden and overt curricula that are culturally distant from students' backgrounds and experiences. Previous research points to the fact that learner diversity in high-immigration countries like Australia creates an increasingly complex and dynamic learning environment as diverse cultures continue to emerge in school contexts (Portera 2020; Widin & Yasukawa 2013). Further, a study conducted in OECD countries confirms that today's classrooms are increasingly diverse and complex, and that developing culturally responsive pedagogies is becoming even more important for teaching in such diverse settings (Forghani-Arani, Cerna & Bannon 2019).

Research shows that intercultural education and intercultural pedagogy are responses to the diverse cultures in a socio-cultural context that have emerged as globalisation has accelerated (Portera 2008). Consequently, cultural knowledge about students with different cultural beliefs, values, and practices becomes an essential requirement for teachers within diverse educational systems. Traditional teacher-education programs and professional-development training are inconsistent and characterised by low demand for teachers to develop intercultural skills and knowledge (Guo-Brennan & Guo-Brennan 2019). This implies that cultural awareness may play an important role in determining teachers' efficacy and cultural awareness and may lead to better educational outcomes for all students, including students from culturally diverse backgrounds. A previous study by McIntyre (2011) argues that teacher efficacy is the teacher's ability to foster students' learning, and be reflective about their beliefs, perceptions, and practices and, adjust approaches to meet external factors affecting student performance. To further elaborate on intercultural awareness as a factor in teachers' roles, it is first necessary to explain the concept of intercultural awareness and its impact on education outcomes. The idea of intercultural competence has evolved over time and through different phases, including denial, acceptance, and adaptation of learners to the context (Bok 2009). These phases are likely to be experienced by the

ethnic youths and may thus affect their educational and cultural experiences within and outside school context.

Although multicultural education considers the needs of ethnic and minority students through teachers' sensitivity to cultural differences within classroom activities (Bakari 2003), Hachfeld et al. (2011) argue that teachers' lack of cultural understanding results in a disadvantage to ethnic students. Other research recognises that in Australia, sociocultural integration of African youths into mainstream society faces cultural barriers (Molla 2019). Lack of integration implies that social justice and equity in educational opportunities are needed for all students in a culturally changing environment.

Consistent with this literature, further study identifies that marginalisation of African youths with immigrant backgrounds is associated with stressors caused by teachers' inconsiderate interventions of advising mainstream students to treat the African students well (Codjoe 2006). In line with this thought, a possible explanation for student stress may be interpreted as teachers regard their minority students with disdain. To be fair to the teachers, their appeal to mainstream students to treat students well, while it "others" minority students, could also be regarded as an attempt to enact principles of social justice, intercultural understanding, and respect for all cultures. However, good intentions notwithstanding, minority students may see this approach as representing them as different, vulnerable, and therefore in need of special treatment. One may argue that such a representation takes away from learners' self-esteem. The literature emphasises that the best way to deal with students' diversity and cultural issues is to treat them with fairness and equality in their contexts (Hachfeld et al. 2015). Further, Uptin, Wright, and Harwood (2013) found that African and Asian students were identified as embodying differences from their peers; as a result, these students were treated in ways that affected their sense of belonging within the school culture (Uptin, Wright & Harwood 2013). Previous studies have pointed out the importance of self-categorisation in the process of social identity formation (Stets & Burke 2000). Self-categorisation and social comparison of African- Australian students were demonstrated in this review. For example, evidence supports that personal identity influences behaviour, and therefore self-identification (Jenkins 2014).

This review has shown that for African Australian youths to experience integration and a sense of belonging to the local community, schools have an important role to play. As such, schools would do well to incorporate in their education systems intercultural competencies and practices that promote understanding and acceptance of learner diversities. This suggests that a paradigm shift in teacher preparation regarding cultural competence is a critical element for diversity education.

One of the present study's main interests was to examine intercultural awareness practices in the Victorian school systems.

School Practices Regarding Cultural Identity.

National identity in Australia is a socially and historically constructed concept centred on and privileging the dominant white Anglo-Saxon group (Carey & McLisky 2009; Curthoys 2009). Wolton et al. (2018) assert that in most dominant discourses, cultural identity continues to mean "other", "different", and coming from "elsewhere" that is regarded as a normative system to encourage cultural conformity. Furthermore, Kidd (2002) identifies three forms of identity that are dynamic and constructed by individuals based on the social context: individual identity; social identity, or a sense of belonging to a group that exhibits collective interest and shared experiences; and cultural identity, which involves feelings of connection to a distinct cultural or ethnic identity group. This literature, therefore, examines how the cultural identity of African Australian children fits in the dominant white Australian culture.

Multicultural education promotes school cultural diversity, and policies to implement it may reinforce the perceptions of teachers who hold dominant cultural views. Kidd and Teagle (2013) describe identity as a process of discerning and self-perception by individuals within society that significantly affects in how these individuals situate themselves in the world in which they live. Teachers' beliefs and ideologies may unconsciously enable the reproduction of the privilege and give prominence to dominant groups in the classroom. This is where multicultural education plays the important role of promoting teachers' intercultural awareness so that schools create a welcoming and inclusive environment to foster students' cultural identities, practices, and behaviours, and to incorporate them in activities that acknowledge and affirm these diversities, and thus enhance students' positive self-concept, academic performance, and wellbeing. Like all students, students of African heritage navigate the social environment in school to situate themselves. Evidence shows that that schools as social institutions, which should serve to promote all students' cultures, rather represent the dominant cultural identity that is maintained through education and activities (Castagno et al. 2008). Institutional prejudice and stereotyping practices account for African-Australian students' experiences of teachers' biases and poor judgement, and how those contribute to the students' feelings of difference. Osando and Billett (2009) highlight racial prejudice and social exclusion at Australian Technical and Further Education (TAFE) institutions and asserted that these racial prejudices were exacerbated by structural and institutionalised values and pedagogical practices. Similarly, teachers' low expectations of academic performance coupled with their stereotyping of students result in more negative

evaluation and judgement of ethnic minority students (Glock, Kovacs & Pit-ten Cate 2019). Additionally, a lack of teachers' intercultural awareness could be linked with student's experiences of discriminatory practices, poor assessment, and judgement. This literature implies that if teachers' biases are left unchallenged, they may inadvertently perpetuate social inequalities and prejudice, and through a silent curriculum these practices might be reinforced in the school system.

The literature shows that institutional practices and teacher intercultural awareness practices needed review to ensure teachers are equipped with knowledge, skills and dispositions that consider the interests of all learners including those with cultural perspectives different from mainstream teachers (Cherng&Davis (20191, cited McAllister & Irvine, 2000). Poor cultural understanding generalises educational and cultural needs, obscuring the specific learning needs of emerging cultural groups, such as second-generation African-Australian students, within the Australian education system. For culturally and ethnically diverse youths' benefit from social justice and equity in education, evidence highlights that creating more-inclusive institutional policies would allow all students to feel like they belong and are part of the main dominant culture (Otten 2003). While schools have in place polices and codes of behaviour that are aimed to respond to issues related to racism and discrimination, Mathew (2008) posits that refugee education has no provisions that cater for students' experiences of discrimination and teachers' perspectives of refugee students in the school context. Other studies associate ethnic identity with the psychological and psychosocial adjustment needed by members of minority groups to settle in the new culture (Burnett & Peel 2001). As evident from these reviews, there is a lack of attention that responds to potential vulnerability experienced by second-generation children through being subsumed within a broader category of refugee children.

Theme: Cultural Identity Issues

The analysis of cultural-identity issues that emerged from this review encompasses sense of belonging, sense of difference, discriminatory practices, stereotyping, judgmental attitudes, and practices occurring within and outside the school environment. Although Australia enjoys a high reputation for its multiculturalism and co-existence, nonetheless, it ranks only ninth in the number of refugees, and it is out of the top 10 western countries that accept refugees and migrants (Australian Bureau of Statistics 2019). Despite its low ranking, Australia is considered one of the most culturally diverse nations, with its diversity including dimensions of language, religion, history, ethnicity, and country of origin (African Communities Council of South Australia (ACCSA), 2010).

Education can be argued as an important aspect of the settlement process and has long been recognised as a vital tool for achieving the integration of refugee children into a host society. Consequently, student demographics continuously change; correspondingly, the requirements for teachers' intercultural capacity to teach in a culturally diverse environment become critical aspects of multicultural education and students' educational outcomes. However, a prevalence of social division and structural inequalities weaken school systems' capacity to achieve more diverse educational outcomes (Bloch & Hirsch 2017). Thus, multiculturalism may require review to meet the contemporary and cultural shifting. Sleeter and Owuor (2011) suggest a need to revisit existing multicultural education policies and practices to improve how multicultural teacher education is enacted to encourage understanding, respect, and acceptance of different beliefs and values.

All these social factors are predicated on the culture as a broader concept, a sociocultural construction of beliefs, values, norms, and outlooks. The culture, therefore, is viewed as a notion that may encapsulate a range of ideas, beliefs, practices, perceptions, social and cultural constructs, and artefacts of different people at a given time and space. Further, culture is commonly referred to as complex, interactive, and dynamic experiences, often in particular geographical settings, and times (Connerley & Pedersen 2005; Gay 2018; Gutiérrez & Rogoff 2003). This highlights the fact that culture is a collection of continuously evolving, situational, and historic constructs that are determined not only by ethnic backgrounds and affiliations, beliefs, geographies, and sexual orientations, but also by historical and sociocultural contexts (Gay 2018; Gutiérrez & Rogoff 2003). Krulatz, Steen-Olsen, and Torgersen (2018) sought to analyse identities as fluid, relational, and changing descriptors that depend on context and the process of coming into contact with distinct groups based on racial, religious, ethnic, or sexual categorisation. It is possible to contend that culture may relate to and affect the educational experiences and outcomes of black African children in a white-dominated environment. It may also influence their self-ascription as a function of the change that they experience in their life as opposed to the changes experienced by their parents. The literature reports that within school systems culture is linked to student ethnicity, and teachers have been shown to assign their descriptions of students' academic performance based on stereotypes (Watkins et al. 2013). Furthermore, the research identifies that learning institutions face a dilemma of maintaining the traditional monoculture education of the dominant groups or altering it in the face of the fast-changing cultural diversity and the contemporary social reality of student demographics. Evidence argues that students encounter multiple barriers, purportedly cultural, and experience structural inequalities and racial issues that affect their education outcomes (Bloch & Hirsch 2017; Sainsbury & Renzaho 2011). In addition, common discourses reveal that second- generation youths from refugee backgrounds have their educational needs

subsumed within the broader context analysis of refugee children (Bloch & Hirsch 2017; Chimienti et al. 2019). Therefore, this study sets out to examine processes of self-identification within second- generation African-Australian youths in Victoria (Australia), and how Victorian schools perceive their identity, and understand this group's cultural identity. Understanding student cultural self-identification has implications for what educational supports are deployed as well as toward what educational outcomes the students are being motivated.

Ambivalent Cultural Identity

The review of the literature shows that some students of African heritage feel reluctant to adopt the use of either African or Australian identity exclusively; instead, they use both African and Australian identities. Past research by DuBois (1961) suggests that young people who navigate various intercultural domains to fit their cultural identity intuitively possess double consciousness. Hyphenated identity refers to the dual identity of a person who belongs to two cultures; it plays a role in identity formation because it creates a sense of belonging. The hyphen separates the identity based on racial or national identity (Vandeyar & Vandeyar 2015). It is true that in some respects, hyphenated identity plays a significant role in identity formation: it may allow an individual to identify with more than one cultural group, while other individuals with hyphenated identities may prefer to identify with one cultural identity based on their parents' identity, or on their racial background or cultural ethnicity. In contrast, Vandeyar and Vandeyar (2015) found that while some individuals hold identities that acknowledge the cultural backgrounds of their parents, they accept the reality of a new cultural identity in their present cultural context.African-Australian youths may not consider themselves totally as Africans due to being born and acculturated in Australia, but neither fully Australian, due to perception, judgement and rejection based on their African racial backgrounds. Consistent with this perception, the literature shows that Canadian youths of African heritage feel contradictions in affirming their African or Canadian identity (Codejoe 2006). Similarly, Gay (2002) argues that the biculturality of ethnic-racial identity positions African youths in both dominant-society and immigrant sociocultural contexts, as found in Australia and Canada. The implications may include misrecognition and misalignment of educational support for these young people's needs, which are parallel, but not identical, to those of their refugee counterparts. More importantly, a lack of differentiation among different generations may result in poor recognition of their unique cultural orientation. It is probable that these double cultural identities may be confusing to teachers and complicate students' efforts to differentiate their cultural and educational needs.

The impact of parental dislocation to and settlement in culturally different contexts engenders changes in one's own beliefs and cultural practices; it can particularly affect children's sense of belonging and identity. This supports the notion of cultural complexity and shifts from one self-description to one culture or cultural hybridity experienced by young people of African heritage. Previous studies argue that cultural diversity is a consequence of a range of factors; amongst them is the global movement of people caused by political strife, economic challenges, natural disasters, or technology advancement (Akokpari 2000). This may lead to an indirect merging of two or more cultures. These causes apply to refugee parents from various countries in the sub-Saharan Africa. Despite their diverse ethnic, tribal, and cultural backgrounds, languages, and religions, the literature often refers to Africans as homogenous groups (Mupenzi 2018). This perception of cultural homogeneity is likely to influence African youths' identity, with a particular emphasis on physical characteristics such as skin colour. Much of the research tends to ignore the fact that African-Australian children born in Australia hold little knowledge of or link to the cultural values and African lifestyles of their parents; rather, they owe much of their life experience to the Australian cultural orientations.

Regardless of subtle cultural variations among African-Australian young people due to their parents' various nationalities, African-Australian youths who were born in Australia share common characteristics of geographical origin, phenotype, identity appearance, and membership of a minority group. For instance, Watkins and Noble (2016) contextualise culture to mean a practice that is inherited, a physical marker of difference from others and distinct from the Anglo-Saxon ethnicity that is considered a norm. Thus, African-Australian youth may continue to experience a homogeneity of Africaness and equally treated with those with refugee experience based on their shared identity descriptors and that may reinforce their prejudice against and discriminatory practices.

Teachers' Inter-Cultural Practices

Anecdotally, schools in many receiving-immigration nations experience challenges related to complexities of diverse cultures of different learners. A recent study has associated the diversity in educational contexts in many countries with an increasing student cultural diversity that arises from immigration policies and globalisation (Langat, Major & Wilkinson 2019). With the growing influence of refugee resettlement on the education systems, the importance of strengthening intercultural education policies increases. Evidence shows that Australia, amongst other nations, is made up of a significant proportion of culturally diverse people (ABS 2016). Consequently, the proportions are reflected in the demographic diversity of learners in the

education systems. The diversity challenge demands that teachers possess the skills necessary to function in culturally diverse settings. The concept of inter-cultural awareness signifies a recognition of one's own cultural values, beliefs, and perceptions as different from those of other cultures. Pederson (1988) further asserts that multicultural awareness has a constitutive element of consciousness of one's own culture, and one's assumptions and worldview about, and reactions to, people who are different. Watkin and Nobel (2019 cited in Walton et al. 2015) write that "intercultural awareness is a reflexive process involving necessary skills and knowledge for interacting and socialising with other people of different cultures". Thus, Schram (1994) defines teachers' cultural awareness as a functional awareness about their own cultural behaviours that informs and influences individual actions. In line with this definition, Denson et al. (2017) report that the Australian Curriculum, Assessment and Reporting Authority (ACARA) asserts that current teachers' capabilities must include inter- cultural awareness. Teachers' intercultural readiness enables their effective engagement with culturally diverse students. Teachers thus need relevant professional development in cultural competence to keep pace with the fast-changing demographics in the education environment. This readiness will enable teachers to expand their pedagogic skills to promote effective learning for students with diverse cultural needs, who are increasingly taught and cared for by teachers without intercultural knowledge.Multicultural education lacks implementation mechanisms, practices, and oversight of teachers' intercultural awareness practices. Evidence highlights that new teachers are underprepared to teach culturally diverse students from cultures different to their own (Cherng & Davis 2019). Lack of practice, oversight, and monitoring strategies may also lead teachers to become less interested in the incorporation of resources related to multicultural education into classroom activities. Teacher intercultural competence is necessary not only for managing classroom learning activities, but also for general pastoral care, which requires understanding students' personal experiences and the socio-cultural factors of their behaviour.

Gay (2010) points out that making teaching and learning more culturally relevant, effective, and inclusive for all diverse students by integrating students' cultural knowledge, prior experiences, and frames of reference allow ethnically diverse students to improve their academic performance. In contrast, Harris (1983, p. 3) argues, "To presume that ethnic differences are alone sufficient to understand the personal and social situations of students in Australian schools is to ignore the variations both across ethnic boundaries and within ethnic categories." Not only does inclusivity foster students' engagement and performance improvement, but it also validates dominant-culture students' inclusion of their peers' cultural identity. As students learn from teachers, teachers may also benefit from learning from their students' personal experiences, stories, traditions, and

cultural practices. This intercultural exchange can happen if teachers have acquired intercultural competence, skills, and awareness. In a nutshell, intercultural competence and skills which can be shared are likely to benefit both and broaden teachers' scope of understanding, appreciations of their diverse students and reduce the deficit beliefs that they may hold about CALD students.

According to Barrett (2018), interculturally and democratically competent teachers are those who feel safe in diverse cultural contexts and act appropriately to establish intercultural dialogue and understanding in multicultural settings. The current literature supports the view that teachers are not just educators; they can also be inspirational to students in their development of capabilities to deal with societal challenges in a meaningful, peaceful, and constructive manner (Shuali et al. 2022).

There are several models of cultural awareness; for instance, developmental intercultural competence, intercultural communication competence, pragmatic cultural stance, and latent intercultural competence (Eren 2023). However, what is referred to in this review is a model of cultural awareness related to education. For instance, Oxford (1994 cited in Hofsted 1986) considered language as an important component of culture, arguing that cultural adaptation operates better when a teacher teaches in the students' language.

Because language facilitates communications, appropriate language may, therefore, lead to an understanding, recognition, and integration of students' cultural resources, which include prior knowledge, lived experiences, and artefacts that form essential parts of a student's cultural identity. While language differences as well as other cultural factors in the schooling context may play a certain role in disadvantaging students, teachers' biases and judgements greatly influence students' educational outcomes (Glock, Kovacs & Pit-ten Cate 2019). Furthermore, teachers' evaluations of ethnic-minority students tend to show elements of negative perceptions when they hold lower expectations of students' ability in academic performance (Tenenbaum & Ruck 2007). Such teachers' biases or beliefs may be associated with certain forms of inherent stereotypes and generalised perceptions about a particular cultural or social group.

Teachers' cultural sensitivity affects how they make inferences about ethnically diverse students. Further evidence asserts that a teacher's consciousness of their own cultural awareness and how it affects their attitudes and behaviours towards students of other cultures or ethnic groups represent important elements of effective teaching (Gay 2002; Ladson-Billings 1994). Cultural awareness, therefore, places teachers in power relations where they can make unbiased, objective professional judgements. This suggests that cultural values can play two significant, but opposing, roles. On the one hand, they can enhance academic performance; on the other, when teachers lack

recognition of students' cultural resources and knowledge, this may affect students' academic progress.

This review shows that cultural practices and beliefs of different students of African backgrounds, effective intercultural pedagogies, and students' exposure to two or more cultures are highly important cultural resources for the implementation of multicultural education. In this context, the academic outcomes of students from culturally diverse backgrounds are dependent on teachers' subjectivities, perceptions, or attitudes. While teachers who are professionally competent are guided by values and knowledge of cultural awareness, those who fail to recognise such differences among their students neglect different cultural identities and their students' associated learning needs (Ladson-Billings 1994; Pang et al. 2018). Furthermore, it can be argued that teachers who have acquired intercultural competence often reflect their ideologies and worldviews when they are providing pastoral care and making decisions about educating their diverse students, including taking account of students' abilities, cultural knowledge, and personal experiences in their teaching plans (Stronge 2018). In contrast, teachers who do not take into account students' cultural differences are likely to underrate minority students' intellectual abilities and may not integrate these students' learning needs into the curricular planning and classroom instructions. Self-awareness and group consciousness enhance young people's ability to navigate multiple barriers, such as cultural essentialism or characteristics of the culturally dominant group (Watkins & Noble 2019), and, in turn, their educational outcomes. It is these diversities of cultural operations in school settings that this study set out to examine. Integration of students' lifestyles in the curricular activity ensures effective teaching and fair assessment of academic performance.

Theme: Partnerships between Home and School

This theme is discussed in relation to the literature relevant to the parental cultural barriers that hinder parental communications and collaboration with schoolteachers. As one of the interests of the current study, partnerships between home and school were explored to find out how they operate and what effect they have on students' school experience and educational outcomes. This partnership is important to the child's educational outcomes because parents are the first educators of their children. There is anecdotal evidence that refugee parents of African background feel that they are judged as having nothing to offer in the education process of their children. Race and Lander (2014) discuss that black, and minority ethnic parents are uninvolved in school activities and unable to participate in parent-teacher meetings because of "cultural issues". Excluding parents from participating in their children's education have more impact on teacher understanding of student's specific social circumstances and experiences. A partnership between school and

home can make an important contribution to the development of intercultural understanding and thus enhance student and family integration into the school's local community.

Schools, among other social institutions, represent the first social setting for the acceptance and acculturation of minority children into the host culture (Naidoo 2009a). This important role is achieved by nurturing and supporting the development of positive interethnic relationships among children, which need to begin from an early age and continue through adulthood (Geerlings, Thijs & Verkuyten 2019). To fulfil the school's role in this regard, parents' representation in the running of the school and participation in the school curricula and other relevant activities can enhance the school's capacity as a social institution to achieve positive outcomes for all students. Despite this important role, multiple socio-cultural barriers and educational constraints hinder the smooth transition and integration of students into the dominant culture. Findings show that in the case of school settings where only practices of the dominant culture operate, many diverse students and their families are faced with difficulties becoming involved and participating in school activities (García & Ortiz 2006). It is likely that lack of trust from the wider community towards those of a different culture, language barriers, and teachers' limited intercultural knowledge affect family contribution. These challenges are exacerbated by a lack of understanding of refugees' life journeys coupled with the complex nature of school practices. Paradoxically, African-Australian youths are well acquainted and conversant with the local culture and ways of life in Australia. This is where this research attempts to make a distinction between newly arrived and second-generation and African- Australian youths with refugee backgrounds. The literature indicates that certain teachers exhibit exclusionary perspectives, and tend to undermine the collaboration and involvement of parents in the education of their children (Cummins 1989). Children with less-educated parents are particularly dependent on the educational system to balance this lack of capital (Portes & Fernández-Kelly 2008). Lack of parental involvement in the education process of their children may be associated with experiences related to pre-migration; experiences of trauma can result in psychological and physical scars (Burnett & Peel 2001; Davies & Webb 2000; Heptinstall, Sethna & Taylor 2004; Lustig et al. 2004). According to some scholars, these experiences lead to a greater risk of ill health and thus render refugee parents less ability and capacity to engage in their children's education (Alitolppa-Niitamo 2004; Bloch & Hirsch 2017).

Student Experiences of Inequity

Youth social disengagement predisposes second-generation African-Australian youths to economic challenges and social alienation. These social factors may be responsible for youths' formation of distinctive socio-cultural groups, which may meet their cultural needs through ethnic

youth identity. Evidence suggests that an interplay of social factors such as social and cultural biases, limited participation in education, and high unemployment rates contributes to youth disengagement (Molla 2020). Further, social disengagement is conspicuous among African-Australian youths due to the experience of cultural-identity confusion, cultural tension, social isolation, or being labelled as being at high risk of involvement in the justice system (Youth 2014; YouthNow 2019). For example, the Centre for Multicultural Youth in Melbourne found that in Victoria, young people from Sudanese and Pasifika communities are predominately represented in the Australian youth justice system (Youth 2014). These findings do not point to social factors influencing the youths' involvement in crime. As a result, youth disengagement from education and employment, social alienation, and lack of access to economic opportunities may give rise to antisocial activities and entry into the justice system, perhaps including imprisonment. Evidence indicates that in Victoria, African young people use alcohol as a coping mechanism for multiple social problems including marginalisation, frustration, and lack of social connectedness (Horyniak et al. 2016). Although these experiences are caused by a lack of youth engagement, antisocial behaviours such as drinking can bring these youths into conflict with the justice system.

The public media has been exploited as a means to perpetuate negative attitudes towards young people of the African backgrounds in Victoria. For example, Andrew Fraser's comments (2005 cited in Baak 2011) are indicative of this practice; in one instance, he said that "an increase of black population in Australia is a sure-fire recipe for increases in social crime, violence and a wide range of other social problems". These views from a public office bearer carry more weight in middle-class society and are detrimental to the acceptance of African communities, harmony, and coexistence, and even threaten the core values of multiculturalism. Equally, in the late 1990s, Australian media and political discourses were dominated by social problems directed towards gangs of ethnic youth from Middle Eastern backgrounds. In particular, Lebanese youth were categorised as "un-Australian", to be despised, feared, linked to violence, and excluded from Australian society (Collins & Reid 2009). Similarly, negative reports about antisocial Pacific Islanders and Sudanese surfaced, which described their failure to integrate into Australian society. For instance, YouthNows' consultation with young people from West Melbourne reports that young people from South Sudanese backgrounds are often unfairly portrayed in the media as the perpetrators of youth crime in Victoria (YouthNow 2019).

More recently, media and conservative politicians at different levels have blamed general youth crime on African gangs in Melbourne. These high-profile and influential media sources use public or private media platforms to label African-Australian youth as dangerous criminals. The

characterisation of youth crimes as “African gang crime” vilifies African-Australian youth and creates community antipathy (Malsbary 2016). Ironically, most African youths involved in crimes were born and have lived all their lives in Australia, contrary to the assumption of many in the community who regard the youths as refugees from Africa. A pertinent finding from Williams’s (2014) study has provided evidence that crimes are more likely to be committed by young people born in Australia than those born overseas. In other words, African-Australian youths are possible victims of misrecognition, in that they are seen in a double position as African refugees as well as African-Australian youths. Further, findings from South Sudanese Assertive Youth Dialogues reveal that Australian South Sudanese young people feel that their communities or elders are completely disconnected from youth-lived experiences, nor do they relate to or understand what it is like to be a young person growing up in Australian culture (Greater Dandenong 2018).

A study conducted amongst school-going youth in South Africa has shown the negative impact of violence and antisocial behaviours, such as bullying and harassment, and drug and alcohol abuse, on the educational experience (Johnson & Lazarus 2008). Likewise, research conducted with young people from migrant and refugee backgrounds in Australia reports that in schools, racist experiences occur in which young black Africans are demonised by school authorities and subjected to racialised comments by student peers (Abada, Hou & Ram 2009; Majavu 2020; Mansouri, F et al. 2009). Additionally, Wakholi (2010) says that because of their visible physical characteristics, most black youth of African descent pose an ongoing psychosocial challenge at the school level as well as in the wider community. Further evidence substantiates ethnic prejudice against black Africans. For example, the youth groups affected most by racial discrimination are from sub-Saharan African countries that include South Sudan, Sudan, Zimbabwe, Kenya, and Ethiopia (Majavu 2020).

Social exclusionary practices that are exemplified in racism, discrimination, and bullying practices may pose psychological stress on these young people. Negative racial profiling and stereotyping of African-Australian youth by the media portray these youths as bad or dangerous, which affects their positive feeling and their capacity to serve as role models for the community (Greater Dandenong 2018). Additionally, Victorian media reporting on substance use among people of African communities has significantly heightened the alienation and othering of these communities (Lyons 2016). Such racial vilification of a particular section of the community based on their ethnicity may deprive many African young people and their families of the opportunities to show to the wider community that they are just normal citizens, and not dangerous as portrayed by the media. Additionally, the impact of racial stereotyping disadvantages these youths in both

education and employment opportunities. This reduces any prospect for young people to strive harder to be positive role models for the community. These behaviours and youths' ability to overcome stress between generations could be examined as resilience.

Stories and Resilience of Refugee Families

The concept of resilience may be described in different ways as a positive adaptation in the context of significant adversity, risk, or danger; other definitions refer to resilience as an individual's ability to recover successfully from stressful experiences or other social, cultural, or political stressors without the impact of undesirable consequences (Johnson & Lazarus 2008; Luthar & Cicchetti 2000). Family circumstances of African parents from refugee backgrounds may include changes in social dynamics, refugeeness, financial hardship, or cultural barriers, which are all reflected in young people's life and education. A family's socio-economic circumstances certainly pose challenges to these young people's safety and well-being, including the risk of getting in trouble with the justice system and disengagement from school. Miller et. al (2022) reveal that both students of refugee backgrounds and their parents have embraced resilience and coping strategies such as social support, connection and a sense of belonging that help them traverse their own cultural taboos. It can be added that these students are at risk of underachieving and are more likely to disengage from education.

Social and cultural barriers related to employment, education, and ethnic stereotyping may influence and predict these youths' social behaviour. Aviad-Wilchek, Levy, and Ben-David (2017) argue that second-generation adolescents abuse psychoactive substances such as drugs and alcohol to relieve stress-related sociocultural challenges and deal with a variety of social and life challenges such as belonging, social support, and lack of discrimination in their new home country (Earnest 2019). Further evidence shows that young people in disadvantaged situations are generally prone to engaging in risky behaviours of substance abuse, illicit drugs or alcohol, violence, and bullying and harassment (Slesnick et al. 2009). Further evidence confirmed that second-generation youths were more likely to engage in suicide attempts than their first-generation counterparts (Ratkowska & De Leo 2013). The difference in behaviour patterns between the two generations can be explained by a range of sociocultural factors such as cultural knowledge, life experiences, and beliefs that are unique to each generation. The first generation may strongly cling to their cultural codes more than the second generation, due to the latter's lack of lived experience of their cultural heritage and pressures of the socioeconomic conditions. Personal stories and life histories transmitted between first and second generations seem to constitute memories in their own right (Aviad-Wilchek, Levy & Ben-David 2017; Hirsch 2008;

Loizos 2007). Furthermore, the literature indicates that youth resilience programs are considered effective when they are fostered and supported by teachers and peers in the schools as well as by parents at home (Johnson & Lazarus 2008).

The ability of youth to overcome stressful conditions is largely dependent on the availability of protective factors that mitigate risk: positive self-esteem, family and ethnic identity, and positive life experiences, which provide youth with a sense of belonging, well-being and happiness and underpin their resilience against the social odds they encounter (Correa-Velez, Gifford & McMichael 2015). Johnson et al. (2008 cited in Gordons' Book 1994) identified that both intrinsic factors, such as self-efficacy, autonomy, social competence, and problem- solving skills, and extrinsic factors, such as good family, school support, and community and peer support, can enhance young people's ability to cope with multiple social and economic challenges. Additionally, a previous study about disadvantaged and school-dropout youths from schools in urban areas showed a pattern of youth aggression and lack of emotional engagement, which the youths used as a coping mechanism for their stresses (Eggerman & Panter-Brick 2010).

In Australia, the educational systems strive to provide all students with a learning environment that is inclusive, safe, and free from verbal or other forms of racial harassment and violence (Mansouri, Fethi & Jenkins 2010). It can be said that youths' well-being can be improved starting with their school environment to support and enhance belongingness. Youths' sense of belonging and integration with their school community provides for their social equity needs and promises access to a broader range of social and economic opportunities; this, in turn, reduces discriminatory practices. Discriminatory experiences based on ethnic differences can be viewed as a lack of access to the social justice that all young people need to achieve their goals. Lack of access to essential life opportunities may have a profound impact on young people's self-esteem and self-confidence, thereby reducing their sense of belonging to the dominant culture. The responsibility lies with schools to promote resilience by creating supportive and nurturing environments. Such nurturing environments will likely develop and encourage positive relationships between students of culturally diverse backgrounds, teachers, peers, parents, and the school community for eventual integration and social cohesion. This research will investigate whether parents' traumatic experiences related to refugee life and war have transferable effects on second-generation African-Australian youth and are responsible for some young African-Australian youths' antisocial behaviours.

Students' Career Aspirations

African-Australian students comprise a number of culturally different groups; however, they all share common features of African ethnic identity and educational opportunities. As well, African parents of refugee backgrounds hold cultural orientations of their home countries that are different from those of their second-generation children born in Australia. However, a recent study shows that most African-Australian youths report experiencing greater feelings of freedom and learning opportunities than their parents, such as better access to vocational training, higher education, and suitable employment (Earnest et al. 2015). Despite this, as a result of pervasive structural and cultural barriers, many African-Australian youth with refugee backgrounds and other youth of African heritage fail to complete the necessary levels of education that are required for transitioning into vocational training or higher education (Naidoo 2015). Lack of educational outcomes compromises many youth, compelling them to resort to menial jobs that are unsustainable and insecure for the long term (Molla 2019). This aligns with a report by YouthNows' consultation with young people, which shows that "youth and students from disadvantaged backgrounds though managed to find entry first level jobs yet find themselves working in low paid careers (YouthNow 2019). In summation, African youths' career and life aspirations are diminished, if not abandoned, and remain largely unfulfilled.

Minority learners may hold high occupational aspirations, dreams, and life goals that promise better opportunities than those held by their parents, who might have had a disenfranchised educational opportunity. However, it appears that minority students' optimism in education is marred by the misrecognition of their career goals. The literature details that misrecognition of students' career goals happens in the presence of a combination of assumptions such as students' unrealistic perceived goals, teachers' negative perceptions, and scepticism about students' abilities to achieve their educational aspirations (Windle 2008). In contrast, many refugee parents are committed to high educational goals for their children, as they themselves missed educational opportunities (Omar 2005). Consistently, another evidence highlights that the educational achievement of the second generation is due to the support provided by the community in the form of motivation, positive reinforcement and encouragement (Inglis, Elley & Manderson 1992). Although most parents of second-generation African-Australians lack education, their children born or raised in the host country also experience cultural barriers. Among the shared values of parents are strong aspirations or high educational expectations geared towards influence, orientation, and investment in a better education for their children (Bloch & Hirsch 2017). According to Cassity and Gow (2005), African students and their parents have high educational expectations, as education is seen to guarantee pathways to successful careers and employment. Lack of attainment of such aspirations is seen as shaming the family, which influences how the

family status is viewed within the community. Parental expectations or aspirations and the potential social capital acquired within the school environment, as well as outside school contexts, shape the educational attainment of youth and are strongly influenced by the parents' socio-economic status (Oseguera, Conchas & Mosqueda 2011).

At the individual level, educational outcomes are strongly linked with student engagement and motivation. Callanan et al. (2009) note that not only is engagement mostly related to school practice and the curricular activities, but it encompasses a range of non-school actors, cases in point, peer relationships, individual aspirations and plans, family context, and life experiences. When research results regarding the underachievement of culturally diverse learners are examined intentionally, a striking pattern emerges. School climate consists of the physical and psychological aspects of a necessarily inclusive environment for teaching and learning. A positive school climate is one in which school personnel share the philosophy that all students can learn, and that educators are responsible for the learning environments in which diverse students can succeed (García & Ortiz 2006). The author agrees that culturally inclusive learning environments have positive impacts on student academic outcomes and education practice (Arber 2012). Sackney (1988) reports that attitudes developed through teachers' appreciation of one another, information sharing, and planning together carry over to their relationships with students. Therefore, a positive school climate enhances staff performance, promotes higher student morale, reinforces motivation, and improves student achievement.

The groups that currently perform very poorly at school have historically been discriminated against and regarded as inherently inferior by the dominant culture. Research has shown this to be the case not only for ethnic African students, but for Hispanic American and Native American students as well (Gobo, 1978). It is reasonable to argue that the educational underachievement of these groups is, in part, a function of schools that have traditionally reinforced the ambivalence and insecurity that many students tend to feel about their own cultural identity (Cummins 1989). Therefore, educational aspirations and career goals may link student academic achievement as part of family-related influences and status and is linked with participation in the school community; these factors have a great impact on student successful outcomes.

Societal Connections

Young people of African heritage in a new socio-cultural environment need social skills, networks, and resources to achieve integration into the host community. A study on Sudanese young people has shown that prosocial skills from the local community assist them in reconstructing their identities in the Australian context (Langat, Major & Wilkinson 2019).

Moreover, it is argued that social capital as an extended social network is built in the structures of relationships between persons and among communities. It expounds prosocial skills as critical functional abilities needed by members of a new community to succeed in building networks with local people in employment and educational settings.

Bourdieu (1986) defines social capital as a mass of potential resources linked to the possession of a durable network of essentially institutionalised relationships of mutual acquaintance and recognition; further, he states that social capital encompasses social obligations towards others and connections that in turn provide economic benefits. Coleman (1988) added that social capital represents an interconnectivity of relationships among the family, community, and school that combine in the best interests of students' schooling outcomes. These relationships, termed invisible resources, positively influence educational outcomes. They are defined by their function and the value of social networks that contribute to beneficial outcomes (Coleman 1988). In education, the functions of social capital focus on the information, support, and supervision provided by closely-knit networks of relationships. Coleman notes that both the sum of relationships and the interconnectedness of those relationships affect children's educational outcomes.

Parents' social capital forms the key part of the loop of connections that is necessary for young persons' successful social life outside the school habitus. Social relationships, which involve peers, friends, teachers, and the school community, are found to benefit minority ethnic children (Oseguera, Conchas & Mosqueda 2011). Stanton-Salazar and Dornbusch (1995) found that children of low socio-economic status and minorities benefit from connections with peers or friends by accessing information and support. Social capital as a resource for learners is an interest of this study, which will explore whether students of African heritage have strong social capital that would enable them to attain their education aspirations.

Many attempts to improve the educational outcomes of students of African heritage through social networking have been demonstrated. Evidence shows that in Western Australia, the after-school-hours homework programs aimed at tutoring African refugee students have allowed them an opportunity to interact with other students, sometimes those of similar ethnic origins, and build friendships with tutors (Naidoo 2009a). This underscores the importance of learning initiatives, such as school homework clubs provided outside school hours, contribute to the acquisition of social capital by building understanding and relationships between teachers and students that subsequently improve academic performance. Moreover, social connectedness developed in

primary schools could continue to high schools and be useful in their later lives, particularly in their search for employment.

Parents' Educational Backgrounds

While exploring the educational outcomes of African-Australian youth in the Australian school system, it is imperative to shed light on the parental educational resource that affects students' performance and educational outcomes such as employment and training. Parents' pre-resettlement cultural capital – for example, education and socio-economic status – are important determinants of how the parents provide material and guidance support to their children's education (Feliciano 2006). Literature shows that parents' level of education determines their occupation and economic status, which in turn supports the positive influence parents exert on their children towards education (Abada, Hou & Ram 2009). However, a significant number of refugee families from the sub-Saharan region of Africa who arrived in Australia on humanitarian grounds have either low educational levels or no literacy at all, including in their own languages (Molla 2020, cited Edwards et al. 2018). This is in stark contrast to historical refugees and migrants from Eastern Europe, who tended to be more culturally and ethnically similar to each other and to the dominant Australian culture, and with literacy in their own language, a high level of education, and skills that were transferrable to the host country (Kanu 2008).

Educational experiences of African parents of refugee backgrounds as they relate to parental involvement in the education of children have been reviewed; the literature indicates that parents' participation in children's education is important for overall educational outcomes. For example, parental attitude toward school, parental expectations, and aspirations, home supportive environment, and communication between family and school (Porumbu & Necşoi 2013). Parents' qualifications may be indicative of a strong relationship between their socio- economic status and the impact it might have on children's educational attainment. Conversely, the literature also shows that many African-Australian youth argue that due to a lack of proficiency in the English language, their parents experience more difficulties in communication and securing employment, and a greater fear of losing the status they had in their home country (Earnest et al. 2015). The combination of language barriers and lack of recognition of overseas qualifications compounds the challenges for African young people to gain parental involvement or support in their educational process. Moreover, communication problems may lead to youth not providing information earlier to their parents or guardians about any of the behavioural or learning challenges raised at school (Betancourt et al. 2015). Also, a shift in power dynamics within the family occurs when young people acquire spoken English faster than their parents and come to

act as language brokers (Betancourt et al. 2015). The literature points to the fact that African-Australian young people may therefore assume responsibilities of mediation or play such roles that increase the burden on them, such as providing communication on behalf of their parents (Earnest et al. 2015). In addition, parents' previous qualifications, skills, and social status are forfeited due to language barriers. Because these skills as deemed are not transferrable, the first generation of refugees experiences a sense of hopelessness and less optimism about the future.

Many parents end up finding employment that is not relevant to their professional credentials. An evaluation study about the relocation of refugees from the Horn of Africa from Melbourne to regional centres posits that several barriers and the need to gain some level of security lead refugees to accept less desirable jobs or forgo the significance of work and opt to learn English first to improve their job prospects (Broadbent, Cacciattolo & Carpenter 2007). Broadbent et al. (2007 cited in DIMIA 2003, 2004) add that a combination of interrelated problems for refugees, for example, unemployment, dependence on welfare support, health issues and socio- cultural isolation can create a cumulative effect of social and economic exclusion from mainstream Australian society (Broadbent, Cacciattolo & Carpenter 2007). These conditions create a precarious situation for families, which may slow parental upward social mobility, leading in turn to a lack of support for their children. Further research corroborates that black Africans who live in urban and regional Southeast Queensland occupy mostly factory jobs, particularly in meat processing, farming, and construction (Correa-Velez & Onsando 2009). Lack of parental participation in economic activities suggests that young people lack economically successful role models with whom they could identify. Issues of prior education and experience for refugee parents affect youths' employment goals and other aspirations.

Parents' struggle to re-establish themselves socially and economically could, in fact, be common throughout all generations. For them to make up for the missed educational opportunities in their home countries, they urge their children to achieve higher educational goals; this priority also influences parental involvement in their education. However, the lack of both language proficiency and recognition of prior experience and skills, coupled with low socio-economic status in a new environment, pose a significant barrier to refugee parents supporting their children in their learning needs (McKay & McKay 1993).

While Matthews (2008) expresses concerns about refugee education and the understanding of socio-political, structural, and personal factors relating to post-displacement experiences, little or no attention has been paid to issues of racism and teachers' perspectives in school contexts. Studies on African-Australian youths who grow up in Australia have not differentiated the groups within

this overall category; instead, they have uniformly approached all refugee- background students in a similar way. This study seeks to investigate effects of socio-cultural factors on the educational outcomes of African-Australian youths.

In summary, this literature review has highlighted the importance of multicultural education to students of cultural diversity and the understanding of the sociopolitical structures and policies that guide education to diverse students. The literature pertaining to personal experience of African parents of refugee backgrounds examined cultural barriers, student sense of belonging, cultural identity, and stereotyping of young people as well as teachers' intercultural awareness practices in the school context. The most important finding of this review is that the third cultural space for African Australian learners has not been differentiated, but rather situated with the broader category of refugee youth.

Chapter Three: Research Design and Methodology

Introduction

This study of second-generation African-Australian educational experiences and their diverse educational outcomes set out to seek answers to three main research questions. The first aim is to examine African Australian youths' and families' perspectives on the outcomes of their experiences of the Australian education system. This study focuses on students of African heritage, specifically those who were born in Australia and situated in a third cultural space. The second aim is to investigate teachers' intercultural awareness and its impact on students' motivation and engagement in learning; specifically, to explore the school systems' intercultural educational practices that determine education outcomes. This will involve a review of the cultural barriers experienced by African children born in Australia and provision of a framework of theoretical understanding that can help educators and researchers in their practice, in particular, providing teachers with understanding of cultural needs that are specific to second-generation children of African heritage. The final aim considers relevance of career advice or vocational guidance in supporting African-Australian young people develop expectations for their future and achieve their aspirations.

Based on these research aims, this study's main research questions are therefore presented below

1. What educational experiences do students have in their dealings with teachers?
2. What experiences do parents/caregivers have concerning schools' practices and policies that may affect their children's education outcomes and
3. In what ways is school career or vocational guidance relevant and useful to African-Australian young people?

The research aims and questions together led to decisions regarding a conceptual framework, methodologies, methods, and tools of data collection and analysis. It was judged that to have an in-depth investigation, the research should be designed as a mixed-methods study in two phases: one qualitative, and the other quantitative. They are presented as Study I and Study II, respectively. Study I was a qualitative phase that drew on two methodologies: phenomenology and grounded theory. This phase investigated learners' perspectives regarding their educational experiences and outcomes as well as investigated caregivers' perspectives of learners' experiences and their interrelationships with schools. Study II was a quantitative phase that deployed a quantitative survey approach to capture the different characteristics of Victorian School systems and their intercultural practices in relation to the African-Australian students in question. This chapter

presents the design and layout of the study. To begin with, a conceptual framework of the study is presented in relation to study I, followed by a discussion of the methodologies that were chosen for their relevance to this kind of investigation and a description of the methods and tools that were used in this part of the research study. The chapter then describes the quantitative approach that was adopted in the study II component of the research, along with tools that were deployed in the data collection. The chapter closes with a description of the analytical process of both study I and study II respectively.

The overarching research questions and three sub-questions presented in the introduction of this chapter formed the basis for an inquiry into African-Australian students' educational experiences and outcomes within suburban schools in the western metropolitan region of Melbourne, Victoria.

Conceptual Framework

The research was conducted under the paradigm of social constructivism using a combination of phenomenological and grounded theory-guided individual case interviews and a positivist- based survey in a mixed-methods approach. The quantitative and qualitative phases occurred sequentially. First, the qualitative approach combined two qualitative methodologies, phenomenology and the grounded theory, using semi-structured interviews to collect data from 12 learners and six parents/caregivers. The quantitative framework incorporated an online survey using the Typeform survey platform. (Typeform is a Spanish online software service company that specialises in online form building and online surveys (www.typefrom.com).) The triangulation of data achieved by combining methods and theories through exploration of students' educational experiences and teachers' intercultural practices reduces biases and increases research reliability (Noble & Heale 2019; Lambert & Loiselle 2008). Research has argued that a mixed-methods approach answers a broader range of research questions and leads to a better understanding than one methodology used independently (Cresswell 2007; Onwuegbuzie & Leech 2006). Therefore, the combined approaches of phenomenology and grounded theory allowed me to gain an in-depth understanding of the lived educational experiences and outcomes of African-Australian students and their families. The inclusion of the quantitative survey allows the gathering of complementary data complement and the identification of any variations in the educational experiences and outcomes.

Qualitative Research Methodology

Using various connections established between the student researcher and the African community ethnic elders, 12 former high-school students who attended different schools in Melbourne's western suburbs and six parents/caregivers were purposively sampled to explore and understand

students' perspectives and their as well as their families' educational experiences and outcomes. First, semi-structured qualitative interviews were conducted that drew on two methodologies, phenomenology and grounded theory. The rationale for using phenomenology was to describe participants' "lived and shared experiences" of schooling (Hays, Singh & van Manen, 1990). Grounded theory was used as a design framework where the reality or knowledge emerged from the data to analyse qualitative data inductively, (Charmaz, 2014). To articulate how reality is known within a sociocultural environment context, the phenomenological approach was deemed appropriate for conducting conversations with students and their families, which fitted in well with the grounded-theory principles, ethos, and practices from the social-constructivist perspective. Phenomenology focuses on individuals' meaning-making as a typical element of human experience (Patton 2002). Research has shown that participants' stories enable an in-depth investigation of their experiences (Bouma & Ling 2004). Therefore, phenomenology is premised on the understanding of a problem or shared experience through its expression by individuals who experienced the problem. The literature supports that meaning-making from the stories through collaboration between the researcher and participant can lead to the construction of lived experiences (Clissett 2008). Clendenin and Connelly (2000) argue that people make sense of the world in which they live by creating narratives of their experiences in a given socio-cultural context. Thus, this study's drawing on phenomenology to generate conversations concerning students' and families' perspectives was considered to be the most productive approach for constructing the meaning of their experiences and the actions that followed. This study thus drew on the epistemological perspectives of social constructivists, who argue that reality is socially and culturally constructed by individuals or groups with lived experience in their naturalistic settings (Abada, Hou & Ram 2009; Cresswell 2007; Guba & Lincoln 1994).

Principles of Phenomenology

Drawing on phenomenological methodological studies that investigated lived-through experiences in their place of work or residence, Baird (2019) argues that "in line with a naturalistic inquiry that seeks to examine a social phenomenon in its naturally occurring state", his study followed a methodology that "draws on a phenomenology-informed approach to the study design". Similarly, this study adopted a phenomenology approach to conduct the semi- structured interviews with student and parent participants about their lived educational experiences. In this way, this research incorporated a phenomenological study that explored the first-hand lived experiences of students of African background and their families. It explicitly includes educational experiences, family experiences of their child's educational pursuits and outcomes, and the impact of parents' socioeconomic status on their child's education. Evidence shows that

storytelling is sensitive to social and cultural constructions of the meaning-making process where it largely relies on participants' interpretations of these experiences (Lindlof & Taylor 2017). More importantly, the concept of phenomenology is premised on the understanding of the problems or shared experiences, as phenomena experienced by individuals or groups of people who have lived through these phenomena. Specifically, phenomenology focuses on individuals' meaning-making as a typical element of human experience (Patton 2002). Therefore, in employing phenomenology in this study, I sought to grasp the very nature of the lived-through educational experiences.

Phenomenological methods and their tools of investigation were used as appropriate to generate conversations that would carry the participants' rich experiences. While semi- structured interview questions focused on perspectives of the African-Australian learners who were born in Australia with their African parents of refugee backgrounds from the sub-Saharan region of Africa, the quantitative online Typeform survey matrix focused on exploring school educators' intercultural practices and the impact of those practices on student motivation and engagement in learning. The first methodology employed phenomenological approaches using semi-structured interviews to explore perspectives of the African-Australian students' and their families' perspectives on educational experiences and outcomes.

Quantitative Methodology

As this study was a mixed-methods approach, study II employed a quantitative online survey to gather information from school staff. Rovai et al. (2014) argue that dividing reality into smaller, more manageable pieces for study enables this reality to be understood and the relationship amongst different variables of this reality to be drawn. The purpose of study II, the quantitative online Typeform survey, was to evaluate the impact of teachers' intercultural awareness practices and policies' impact on education outcomes. The research question addressed by collecting the Typeform survey data was what teachers' perspectives regarding African-Australian students' motivation and engagement influenced their teaching and learning. This survey examined school practices on the integration of intercultural capabilities in education. Further questions explored teachers' awareness of the existence of different cultural spaces for students of African heritage. In particular, in the context of this study, the third cultural space is occupied by second-generation African-Australian youths.

The overall aim of collecting survey data from school principals, teachers, and teacher-aides was to investigate whether the curriculum related to multiculturalism was being practised at school levels. The findings from the quantitative online Typeform study were intended to complement

the findings obtained from students and their parents in the qualitative interviews. Statistical interpretation of the quantitative data revealed 10 core elements of teachers' practice in the area of multiculturalism.

The Typeform survey questions generated from the qualitative study were used to investigate teachers' intercultural practices and their impact on student motivation and engagement in learning. Thus, there were 10 main categorical questions in the survey, and each question consisted of 10 stimulus statements corresponding to a three-level conceptual measurement that was matched with each stimulus statement. Evidence supports that a survey methodology provides statistical data to make statistical inferences about the study population. Therefore, incorporating a survey aligns it with the ontology of the positivist paradigm, which asserts that reality is objective and independent from subjective views (Park et al., 2020). Furthermore, a survey methodology allows researchers to uncover knowledge-practice gaps (Gendy et al. 2019). The survey methodology thus aligns with the aim of the study, which explored teachers' intercultural practices and their impact on student engagement and motivation in learning. In summary, the Typeform quantitative survey investigated school systems' practices and reflected on how teachers integrated intercultural competence and student cultural resources in their teaching and facilitation of learning.

Human Research Ethics Considerations

This research underwent three research ethics approval processes from research-approving authorities: Victoria University's Human Research Ethics Committee (VUHREC), the Victorian Department of Education and Training (DET), and the Archdiocese of Melbourne's Catholic Schools Research Ethics Committees (MARCs). The HRE Ethics ID for this study is HRE21-121. Human Ethics approval was granted for the research to proceed by the HREC on 18 November 2021 (Appendix 2 contains the HREC letter of approval). The research was governed by the ethical guidelines of Victoria University, the Victoria Department of Education and Training (DET) ethics application number 2022_004629 Appendix 1, and Melbourne Catholic Archdiocese (MARCs) ethics-approving authorities.

These research-ethics bodies required that each research participant was provided with research aims, questions, and benefits, including risks associated with the research. There were two methods of data collection: interviews and surveys. In the interviews, there were two groups of participants involved in the study: students and parents/caregivers. Information to participants was written simply and concisely to help participants understand the research and its process (Appendix 4 contains the participant information sheet). The participant information sheet also

highlighted the right of voluntary participation and withdrawal from the involvement in the research, and the right to discontinue the interview if conversations caused distress or the recall of past traumas at any stage of the research process without penalty. Two weeks after the participants received the information, they were asked for their consent by phone or email. Also, both groups of research participants were informed that their participation and personal details would be kept confidential, and that I would protect their privacy within the limits of privacy conduct and law. Participants were asked if using pseudonyms rather than actual names was appropriate; all consented to their names appearing in interviews and transcriptions but chose anonymity in the research process and any research publication, including the thesis, journal articles, or any conference proceedings. Importantly, both the students and their families consented for the interviews to be audio-recorded and transcribed. It was also made clear that the text generated from the interview data would be shared with them to check the accuracy of the information provided.

All of the semi-structured interviews were conducted at participants' homes, or in the Melton City Council library facility in Melbourne's western suburbs; thus, neither the participants nor I were ever placed in an unsafe or suspicious site during data collection for this study. I can, therefore, confirm that to the best of my knowledge, the semi-structured interviews with African-Australian students and their parents/caregivers were conducted and carried out within Victoria University's ethical guidelines articulated by Victoria University's Human Research Ethics Committee and the Victoria Department of Education. The Typeform survey data collection did not involve any physical contact. An access link was emailed to school principals, who then distributed it or shared it with potential respondents in their respective schools. These ethics guides are aimed at securing and protecting participants' rights to privacy and their safety.

This study has experienced ethics-related challenges, especially resulting from the extensive COVID-19-related lockdown in Victoria. For instance, the Covid-19 lockdown restrictions that suspended research in Victorian schools represented a major delay in the research and data-collection process. The Department of Education and Melbourne's Catholic Archdiocese suspended the conduct of research in their schools. To obtain an exemption from both authorities, I submitted several requests for approval to allow the research study to be conducted the in Victoria government and Catholic schools in Melbourne's western suburbs. Approving authorities were slow to respond.

Researcher Positionality

Addressing my beliefs and worldviews and evaluating personal experiences concerning the research topic enabled me to make appropriate decisions about the methodological decisions that would influence which research methods would be employed in the study (Birks & Mills 2011). Social research is not without its biases. By entering this field, investigators bring with them a specific worldview. Denzin and Lincoln (2005) write that "all research is interpretive, and it is guided by the researcher's ideological beliefs and perceptions about the world and how it is understood and studied". I came to this research as a person of African cultural identity with certain beliefs, values, and perceptions. It is, therefore, indispensable to acknowledge that I am an emic researcher with life experience in the research topic. Also, as a person with experience working in African and Australian education and community agencies that work with young people and refugee families, it is also appropriate to identify me as an insider researcher. Thus, both life-related and work-related exposures have enabled me to closely observe and engage with the intercultural barriers experienced by young African-Australian students.

In the literature, these intercultural barriers are often generalised without distinction between generations and the different cultural spaces they occupy. The experiences of students of refugee backgrounds are not differentiated from the experiences of the second generation of African learners. The idiosyncrasies of the second-generation children's cultural orientations were the characteristic that drew my attention to the salient lack of cultural distinction between African youth of refugee backgrounds and those children who were born or raised in Australia. In my experience, the cultural barriers faced by African youth of refugee backgrounds and the second generation of African-Australian students who exhibit Australian cultural orientation are significantly different. This motivated me to better understand the impact of African-Australian cultural identity on students' education and cultural challenges faced by their families. I am a researcher with experience of being a refugee myself, a father to African- Australian

children, and an employee within schools, government, and community organisations. It is therefore inevitable that to some degree, personal opinions, beliefs, and ideology may be evident in the research process. I acknowledge that I have a specific goal of making a change that would benefit this community through the study of African youth in Australia and their education experiences.

Minor Thesis and Doctoral Study: Relevance and Connection

The Year One Thesis was a preliminary coursework study that sought to establish whether or not African-Australian students and their families experience teachers' intercultural awareness practices and self-consciousness that might influence the quality of teachers' classroom guidance and pastoral care. In addition, this phase of the study included a literature review related to determining how widespread such intercultural competencies are among Australian high-school teachers from a sample in the western suburbs of Melbourne. Further, the preliminary study sought to establish levels of school completion of African-Australian students or disengagement from education and diversity learning environments.

As this thesis established the literature foundation for the research questions, qualitative inquiry in the doctoral project allowed meaning-making from the narrative of students, families, and multicultural liaison officers about perceptions pertaining to teachers' notions and practices, on the one hand, and students' achievement levels, on the other. The major doctoral study expands on this work to help establish generalisable conclusions regarding the correlations between teachers' intercultural awareness, students' classroom performance and general academic achievement, and the furtherance of students' academic careers. In addition to the initial data review in the Year One Thesis, in the second stage of the PhD research, a qualitative approach would be applied to review educational policies, such as curricula, pedagogy, and assessment, which constitute three fundamental dimensions of quality education. The study would also examine policy documents such as those concerning migrants and refugee education, along with conference papers and reports. The rationale for examining relevant data is to compare the literature findings in the Year One Thesis to the findings of the educational policies. Exploration of various policies and documents were also aimed at identifying any gap between what is known in the government educational policies and in the academic literature. This research, therefore, seeks to show the need to adopt new approaches to pedagogies to

respond to school cultural diversity, and the need to create an inclusive curriculum and school-based practices that incorporate student diversity and the needs of cultural groups through comprehensive support.

Education and its associated resources constitute a normalising power that has caused to be considered as a "vehicle for ideological assimilation and social homogenization" (Kanu, 2003, p. 71). First, a large number of studies on students of African heritage with a refugee background have focused on their transitional educational needs and responsive approaches to their English-language requirements, including curricular and pedagogic matters (Uptin, Wright & Harwood 2016). However, studies have overlooked issues pertaining to educational experiences and outcomes and the intercultural issues of second-generation African-Australian students, who in many senses, despite their cultural heritage and outlook, are Australian. Second, the growing negative media reports about the emergence of African criminal gangs in Melbourne was another reason to understand the socioeconomic factors contributing to youth crime in Victoria.

Different youth service providers and policy-makers have consistently argued that African gang problems could be related to a mismatch of services, and a lack of identification and understanding of the unique cultural and educational needs of African-Australian students of refugee backgrounds (Greater Dandenong 2018; YouthNow 2019). African-Australian young people come from different social and cultural groups that occupy a peculiar cultural space, referred to as the third cultural space. This highlights the need to underline the point that African young students are Australia's new social group found in the third cultural space between the home (African) culture and the Australian dominant culture. As this is a second generation of African youth, the third cultural space within Anglo-Australian society, along with the issues of academic under-achievement, school dropouts, discrimination, and bullying, poses significant challenges to the business of learning and teaching. It is against this background that I wanted to study this cohort of African-Australian youth and their families in Melbourne. I wished to explore through narratives of students and their families regarding schooling experiences, questions in relation to teachers' intercultural competence, and obvious underachievement of learners of African heritage.

Summary

This study design and methodology chapter, therefore, presented detailed phenomenological interviews guided by the grounded-theory approach as an appropriate set of methods employed in the qualitative data collection and analysis. It has also highlighted researcher's positionality

in relation to preconceived ideas and perspectives that guided the methodology of the study. Furthermore, this chapter presented an overview of the online Typeform survey method used, details of various research ethics approvals and the relationship between a minor thesis and doctoral study.

Chapter Four: Qualitative Study

Sampling Procedures

Two sampling phases were involved in the recruitment of research participants: qualitatively we employed various networks to reach potential participants, and during the semi-structured interviews a theoretical sampling framework was integrated to guide subsequent sampling and interviews. With the use of theoretical sampling, snowballing sampling was involved in making use of the participants' networks and connections with the researcher (Kumar 2019). Therefore, the sampling in Study I entails sampling of students and their parents for semi-structured interviews.

Sampling of Student and Parent Participants

The study's target population was African-Australia second-generation high-school learners and their families. Families of the students were selected from refugee families from the sub- Saharan African region who had arrived in the late 1990s or early 2000s and had been living in Australia for 20 years or more. The sampled students included those who either had arrived at an early age or attended preschool in Australia, or were born in Australia. It was pointed out that three groups of student participants would be selected from the years 2015 to 2019 to exclude the impact of COVID-19 on education. This process entailed learners who had disengaged from education, young people who had completed high school in 2019 and learners who had transitioned to higher education and TAFE. The selection of participants was purposive and based on happenstance to select among those who had disengaged, or who had transitioned to higher or other further education.

A sample of 12 former students who attended secondary schools in Melbourne's western suburbs and six parents/guardians who were deemed to have knowledge relevant to the study were identified for the semi-structured interviews through community networks. Student participation in the interviews was based on their willingness and happenstance to become involved. Students were sought from those who represented a range of schools and schooling experiences, including those who had transitioned into higher education, successfully completed secondary education, or disengaged from education before completing secondary education. The age limit for participating learners was set to over 18 years and selected from the years 2015-2019 to exclude the impact of COVID-19 on interrupted schooling. Former students who participated in the semi-structured interviews were presented in three groups:

1. Four disengaged students who did not complete secondary education;
2. Five students who had completed secondary school before 2019; and
3. Three students who had transitioned into higher education or other vocational training (TAFE, for example) and were still studying in their various programs.

Furthermore, the inclusion and exclusion criteria for the interview parents were based on their familiarity with Arabic and other African national languages. However, due to the language diversity within these African community groups and the lack of English proficiency among many refugee parents, participation was limited by language ability and restricted to families from Sudan, South Sudan, Ethiopia, and Somalia because of the researcher's familiarity with Arabic and other national languages. To the researcher's surprise, most of the parent participants who were anticipated to be needing to communicate in a language other than English instead chose to engage in speaking English only during our interviews. These parents understood and answered all the interview questions in English. There were only two exceptional cases where a mix of English and Arabic was involved. (The VU Ethics application provides specific details on how these participants were selected).

Table 4. 1 Demographic profile of learner and parent participants in the semi-structured interviews

Participant	**Learner**	**Parent**	**Gender**	**Educational status**	**Employment status**	**Marital Status**	**Language Spoken**
1	Jur		M	Transitioned to H.E		Single	English
2	DOK		M	Transitioned to H.E		Single	Dinka & English
3	AG		F	Completed		Single	English
4	AD		F	Completed		Single	English
5	Miche		M	Disengaged	Partime work	Single	English
6	CA		F	Transitioned to H.E		Single	English
7	Kel		F	Completed	Partime work	Single	English
8	Mahdi		M	Disengaged	Unknown	Single	Arabic
9	WD		F	Completed	Unknown	Single	Arabic
10	DK		M	Disengaged	Unknown	Single	Dinka
11	TO		M	Completed	Unknown	Single	English
12	SM		M	Disengaged	Unknown	Single	Americ

13	Ashuya	F	High School level	Casual	Single parent	Arabic
14	DK	M	Graduate	Unemployed	Married	Dinka
15	MM	M	Graduate	Security guard	Married	Arabic
16	AB	F	High School level	Unemployed	Single parent	Arabic
17	EL	F	Graduate	Unemployed	Single parent	Arabic
18	AK	M	Graduate	Accredit. translator	Single parent	Arabic

Note: Names are coded as pseudonyms

T.H.E. = transition to higher education, S. school = secondary school level, S. parent = single parent, learner = African-Australian student, M= male, F = female

Semi-Structured Interviews

Given the vulnerability of the African caregivers and their refugee backgrounds, which may include language issues and cultural sensitivity to research, it was considered that these difficulties could be exacerbated if the researcher were to conduct online real-time interviews with families. Rather interviews were preferred to be conducted face-to-face approach. The interview guide consisted of a list of topics generated from the first literature review conducted as part of the Year One Thesis (interview questions/topics provided in Appendix 4). Semi- structured interviews were conducted with the use of mini-tour interview methods. Past studies have shown that mini-tour questions illuminate important points that the researcher is investigating (Gee & Ullman 1998). The purpose of integrating the mini-tour method in the interviews was to clarify small aspects of the participants' experiences; for example, for them to describe in more detail their experiences of communicating with teachers. Therefore, in this method, participants were asked to reconstruct their lived experience through the educational system, and their outcomes at the end of the study. Interviews with 12 learners and six parents/caregivers focused on their educational experiences and outcomes, parent education and involvement, and the impact of parental socioeconomic status on the educational experiences and outcomes of their children. The study intended to recruit more participants; however, it is important to point out that the number of participants was determined by their availability and willingness to engage in the study. Thus, the learner participants who attended interviews comprised seven boys and five girls. Among the learner participants, four boys and one girl had disengaged from school before 2019.

At the time of the interview, two boys and one girl, both former secondary-school students, reported having completed higher education, while five former secondary-school students had transitioned into higher education. These participants formed three groups: engaging, disengaged, and transitioned. The interviews with learners and families took between 40 minutes and one hour, and were accompanied by audio recording and memo writing. The in- person interviews were done with strict observation of COVID-19 restriction guidelines. African parent participants included three males and three females. All parent interviewees were of refugee backgrounds and reside in the western suburbs of Melbourne, Australia. Two of the parents were single females serving as the head of their household.

Techniques and processes for qualitative interviews in education as recommended by Seidman (2006) were adopted. For example, all the interviewee stories were audio-recorded on a smartphone using a voice-memo app. Then the researcher listened to each recording and then transcribed it verbatim into text. Memos were compiled that were used to explore links between codes to identify gaps in the data and then direct the next phase of data collection as part of the qualitative data analysis. All interview data was structured around two types of interactions: answers that addressed research questions while allowing sufficient time for clarifications; and probing as part of the conversations, which included more open-ended questions. The semi-structured interviews were conducted face-to-face at different locations as preferred by participants: in their houses, community library spaces, and online platforms such as WhatsApp and FaceTime apps. The 18 interviews were audio-recorded, allowing participants to present a narrative of their experiences without interruption, and the data was transcribed verbatim by the researcher and then coded with the use of NVivo.

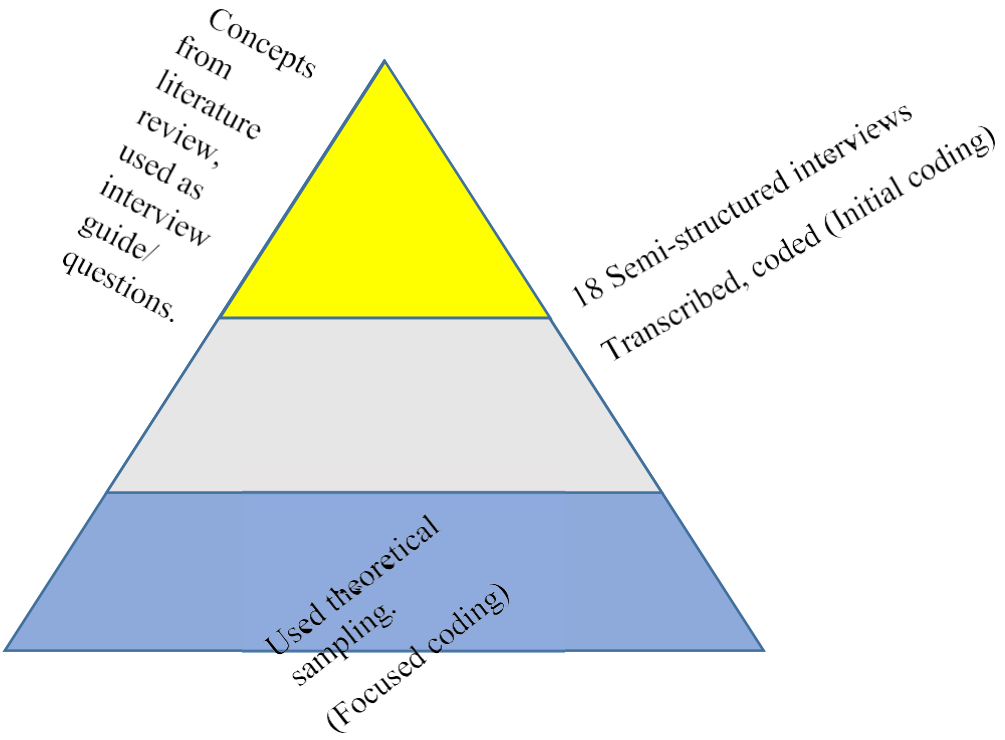

Figure 4. 1 Representation of three phases of data collection and sequential analysis

Qualitative Data Analysis

Data from the two sources of the study, qualitative and quantitative investigation, was analysed in two separate processes. As shown in the research design and methodology chapter above, in mixed-methods studies, one may undertake parallel analyses of the two different sources of data (Teddlie & Tashakkori 2009). The qualitative data, in the form of semi-structured interviews, was analysed using the grounded-theory approach. The study also incorporated a critical textual analysis of the literature relevant to multicultural education, curriculum practice, and government policies in education from various contexts. The resulting six core themes and their sub-themes were established through inductive and deductive analysis. Research has shown that triangulation and bracketing processes enable cross-checking, reliability, and robustness of data (Pacho 2015). The following stages of data reduction were adopted using the grounded theory approach framework provided by Charmaz (2006).

Coding Frame

The qualitative data analysis phase of this study adopted an inductive process, as explained in the grounded theory approach, as a general method of analysis. Fundamentally, the grounded- theory design entails concurrent data collection and analysis while comparative analysis of patterns, themes, or categories is constantly applied. Grounded-theory strategies were used to inductively analyse these transcripts through a process that identifies two levels of data analysis: open coding and focused coding (Charmaz 2014).

The researcher then manually transcribed the qualitative audio-recorded interviews verbatim into text. The coding practices employed in the analysis of the interview data of 18 participants involved a two-stage process initial, or open coding and focused coding (Charmaz 2003). Adopting Charmaz's (2003) approach, interviews were transcribed verbatim and then developed into key research themes and core themes. Recurrent sentences or phrases in the participants' narratives of their lived educational experiences and the implied understandings or perceived intentions were coded in an initial open-coding phase and then coded into more- refined themes and categories under the Charmaz (2014) coding framework. The data showed 18 initial nodes, which were continually analysed and merged with other nodes based on their similarities or convergence in their meanings. According to Patton (2015), the first step in coding involves developing a manageable classification of data or coding schemes. At this stage, content analysis carried out with the use of NVivo involved identifying, coding, categorising, classifying, and labelling the data. Therefore, the data from semi-structured interviews used first-level coding that captured participants' meanings (Strauss 1987) and labelled identified groups' themes. However, throughout the initial coding and labelling a constant comparison of nodes/codes and themes (Glaser & Strauss 1999) was applied. Therefore, in the initial (open) coding, as prescribed by Glasser (1978), we adopted a line-by- line coding strategy that reduced a chunk of transcribed-interview data analytically into small segments of data or codes. This process was convenient and enabled the detection of subtle meanings, patterns, and compelling events in the transcribed stories. This process of analysis took into account participants' words and phrases that reflected their actions or implied intentions. Thus, the words and phrases were recorded to represent participant meaning or a reflection on the data. According to Patton, inductive data analysis refers to the identification of themes or theoretical concepts grounded in the data (Patton 2002) (Guba & Lincoln 1994). Segments of the interview data were analysed and assigned labels as provisional codes, also called nodes, using the NVivo 12 software. As elaborated by Charmaz (2014), the analytical codes generated from interviews helped in the understanding of the topic, and informed

Subsequent data collection – the theoretical sampling. NVivo was used to store, manage, and retrieve the data. The codes comprised hierarchical codes and sub-codes. It is argued that the emergent themes that evolve from the interview studies and the transcripts can focus the study (Seidman 2006). Inductive analysis was used for the first-level coding, which captures participants' meanings (Strauss 1987). Focused coding was adopted to select the most significant or frequently occurring initial codes. Initial codes were summarised, condensed, integrated, and synthesised. Themes drawn from this data emerged as the result of the constant comparative data analysis process, resulting in the focused coding of the six core themes as: education and multiculturalism, cultural identity and history, home-school connection, student- teacher relationship, student behaviour and relationship, and school career counselling (see Codebook for initial nodes/codes appendix 5).

Making Constant Comparisons

Each basic code or theme was compared, with the aim being to identify variations in the data and how these patterns vary dimensionally. In accordance with Strauss and Corbin (1998), a specific analytical technique known as a flip-flop was used to increase the systematic and rigorous processes of comparison (Patton 2015). Those themes found conceptually similar were grouped under core themes. Evidence shows that the significance of comparing data is to differentiate one category from the other and to identify properties and dimensions specific to each category or theme (Kendall 1999). Consequently, analysis reduced the data inductively over two phases to pursue what emerged as important and interesting from the text (Seidman 2006). To achieve data reduction, a constant comparison of 18 codes to group codes that shared a relationship resulted in the emergence of core categories, and subsequently of high-order themes from which a construction of theory could develop. This comparative analysis of data follows Glasser and Strauss (1999), who use a constant comparative method to determine analytical distinctions and make comparisons at each level of analysis. This process was continued into the second phase of analysis – the focused coding. Charmaz (200) discusses that themes emerge and develop from the researcher having made sense of observations in new and analytical ways (Charmaz 2006).

Six core themes were developed through a process of analysing common connections and significant variances among participant responses. This data analysis, therefore, provided richer insights into understanding participants' educational experiences and outcomes from their perspectives. However, the iterative processes involved a back-and-forth procedure in which the data-analysis phase for each interview informed how further data was collected in subsequent

interviews. Prior evidence has demonstrated that the iterative process in qualitative data analysis can be considered as a series of spirals as data is re-examined throughout various stages of the study (Dey 1993; Patton 2002). Dey (1993) suggests that the grounded-theory design can be used to analyse data by constructing conceptual understandings of participants' lived-through experiences grounded in the data collected from them and inductively analysed. This is important because it allows researchers to understand the lived experiences of participants through the meanings and interpretations they give to their narratives. Evidence shows that people make sense of the world they live in by creating narratives of their experiences in given socio-cultural contexts (Clendenin & Connelly 2007). Thus, concepts drawn from the participant conversations were rearranged to produce categories that facilitated constant comparisons, enabling a better understanding of the research questions (Teddlie & Tashakkori 2009). The participants' responses were then used to formulate survey questions that were eventually presented to educators.

In conclusion, six core themes that emerged from qualitative data analysis were generated through a process of constant comparative analysis of the common connections, overlapping nodes, and relationships among the codes and themes. The six core themes provided richer insights as key findings of the participants' understanding of educational experiences and outcomes from their perspectives.

The student researcher and the supervisory team conducted a coding inter-reliability process that was tested across four members; the themes that emerged were consistently identified and emerged unanimously. The example of the coding process in the Table 4.2 was achieved through the inter-rater reliability process. Also, in data analysis in which NVivo was used in the coding process resulted in six themes as shown in Figure 4.2

Table 4. 2a Reliability of Coding Process Conducted by Student Researcher and Three Supervisors

Student researcher	Reviewer 1	Reviewer 2	Reviewer 3
Q. 1 How did school career advice you during high schooling?	Q.1 How did school career advice you during high schooling?	Q.1 How did school career advice you during high schooling?	Q.1 How did school career advice you during high schooling?
Not really, because when I was at school it was likes all about academic side, like they didn't care of anything else, like if you don't have attributes or don't match like academically, they really don't care like say you are good football player, you every human has different aspects to them, like different abilities and stuff, so if you are not a school person, then there is no place for you then	Not really, because ..am when I was at school it was likes all about academic side, like they didn't care of anything else, like if don't have or your attributes don't match like academically, they really don't care like say you are good football player, you every human has different aspects to them, like different abilities and stuff, so if you are not a school person, then there is no place for you then	Not really, because ..am when I was at school it was likes all about academic side, like they didn't care of anything else, like if don't have or your attributes don't match like academically, they really don't care like say you are good football player, you every human has different aspects to them, like different abilities and stuff, so if you are not a school person, then there is no place for you then	Not really, because ..am when I was at school it was likes all about academic side, like they didn't care of anything else, like if don't have or your attributes don't match like academically, they really don't care like say you are good football player, you every human has different aspects to them, like different abilities and stuff, so if you are not a school person, then there is no place for you then
Subsidiary question……….so were you good academically? Yeah, I	Subsidiary question……….so were you good academically? Yeah, I	Subsidiary question……….so were you good academically? Yeah, I	Subsidiary question……….so were you good academically? Yeah, I

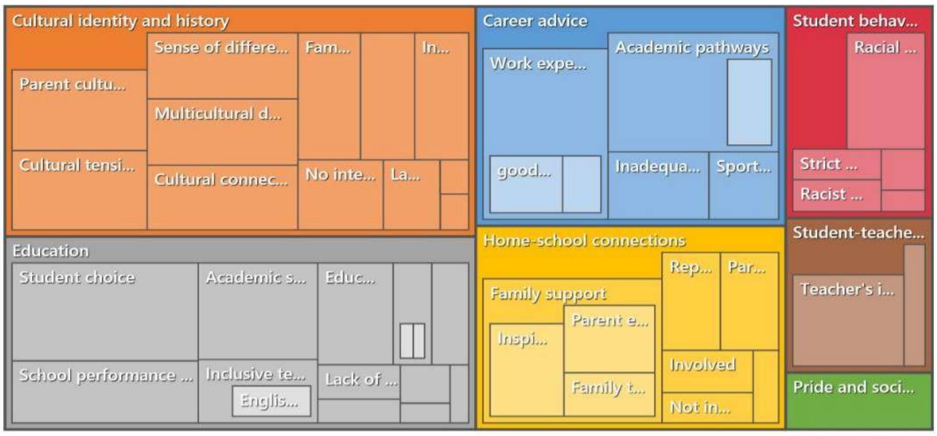

Figure 4. 2b NVivo Generated Core Themes and Sub-Themes

Results

Introduction

The results of study **I** present one part of the data findings: the qualitative semi-structured interview data. The six core themes that emerged from the semi-structured interview data from the 12 learners and six parent/caregiver participants address this study's research questions. By adopting the grounded-theory analysis framework and using NVivo software to manage data analysis, a thread of core themes and sub-themes was identified in the data. The six core themes were drawn from the data of interviews with 12 learners and six parents as they described their lived educational experiences and outcomes. These themes are education, cultural identity and history, home-school connection, student behaviour and relationships, student-teacher relationships, and career advice. According to Clare (1999), themes are not static, nor do they emerge; rather, they are drawn from the centre of interest or phenomenon being studied. The exploration of students' and parents' perspectives on educational experiences and outcomes included subsidiary questions related to African refugee parents' level of education and socioeconomic status, which affect parents' contribution to the education process and students' educational outcomes. Parents and caregivers are the first levels of influence in a family social environment (i.e., microsystem) and their first-person descriptions of events reveal overt and subtle knowledge of their experiences, which affect their expectations and actions (Bronfenbrenner, 1979). The findings regarding the six core themes are detailed below.

The below table provides six core themes that emerged from the analysis of semi-structured interview data.

Table 4.2 Six Core Themes generated from students and Parents Semi-structured Interviews.

Theme 1	Theme 2	Theme 3	Theme 4	Theme 5	Theme 6
Cultural Identity and History	~~Perspectives on~~ An Overview of Education Systems and Multiculturalism	Outcomes of Home-School Connections	Experiences of Student-Teacher Relationships	Perspectives on School Career advice	Perspectives on Student Experiences of Racism

Core Themes: An Overview of Education Systems and Multiculturalism

Teachers are committed to ongoing professional development for the improvement of their knowledge content and practice. They work collaboratively, employing research and evidence derived from theory and practice, to improve education outcomes and build effective communities

of learners (Statement of Principle of Victorian Institute of Teaching 2003). The analysis showed that two main secondary themes and 15 sub-themes emerged from the interview data within the core theme of education. Education is framed by themes that explored the perspectives of African-Australian students' and families' educational experiences and outcomes, and the influence of parents' socioeconomic status on their child's education: integrated learning and inclusive teaching. These two secondary themes are further divided into 15 sub-themes.

The theme of integrated learning contained seven sub-themes, with a total of 129 entries. The general pattern of data highlighted behavioural-management issues, cultural barriers, and the range of occupation pathways as important specific areas of interview data. This pattern was represented in the sub-themes of student choice, school preference, and the importance of education, educational challenges, student retention, school connection, and societal connections. Data from school preference and educational challenges comprised 20 entries. Parents' school preference was mediated by aspects such as discipline policy and religious beliefs. These sub-themes contained eight responses.

The 65 entries under the secondary theme of inclusive teaching comprised seven sub-themes: academic support, motivation, recognition of student performance, English-language help, learning engagement, non-inclusive teaching, and student-teacher connection. Academic support, motivation, and recognition of student performance were the most regularly acknowledged sub-themes, whereas the student-teacher approach, non-inclusive teaching, and non-engaging were less frequently reported. Results from interview transcripts are reported in relation to the 12 sub-themes that come under each of the two broad secondary sub-themes of integrated learning and inclusive teaching.

Secondary Sub-Theme: Integrated Learning

Sub-Theme: Student Choice

Data on the students' occupational choice was influenced by the significant value given to education. The theme was highly represented, with 49 data entries that accounted for students making choices regarding their education, and entailed three important components: teachers' career advice, parents' role, and students who focus on different opportunities for education or career pathways. In the investigation of student choice, eight students and four parents provided perspectives on how students make choices about occupational or career pathways. Data revealed that teachers were an important part of students' choice of educational pathway; for instance, into VCAL or apprenticeship training.

Sub-Theme: Importance of Education

The overall pattern of data suggests that the students and parents in this study consider the importance of education to be reflected by two aspects: cultural significance and expectations of better employment outcomes. A total of 29 instances in the data provided perspectives related to these aspects: 21 focused on cultural significance, and seven highlighted the importance of better employment outcomes for second-generation youths; one statement indicated that schooling was not relevant to either. One student commented: Education is highly valued, and an educated person is even valued more highly…. When our family relatives come over to us, [they] will always ask if we were studying, and when acknowledged, their reaction is positive, and this continued to inspire and encourage us (Student CA). Similarly, parent EL agreed that "education gives you high social status and recognition in the community".

From these perspectives, the data showed that participant students were aware of their community's or families' expectations for their education and its outcomes. Student Kel pointed out that "our African community wants all of their children [to] achieve university degrees". Kel went on to suggest that "African communities hold high expectations for their children to be educated, self-confident, and self-supporting". Similarly, Miche said that "education is a lot of people's top priority in our community…everyone would say, 'Go out to study and do well". In addition, student AD commented, "In primary school, education was mostly about getting best marks in exams so that you can be recognised for the hard work…but in high school, it was more into pursuing university studies to get a good job." Interview data on the importance of education indicated that parents provided support, encouragement, and facilitation that helped in successful outcomes for their children. This is exemplified by the statement CA's statement: "Mum always talks [about] that education will take us further in life…without education [there is] a potential reality of doing a labour job in future".

Two student participants, CA and DP, emphasised the goal of education as enabling one "To work in a corporate position, professional occupation…to access [the] good life." Similarly, two parents linked the outcomes of education with a social pride linked to their child's increased standing in the community when the child attains a respected occupation; for instance, "I wanted my son to be [an] engineer" (DK), and the goal of education is "to have a good job with better pay" (EL).

The data illustrated the importance of education in relation to parents' acquisition of cultural capital and building relationships in their new home culture. Parent EL said, "Education is not only about the positions...but rather education enlightens, widens your horizons, and makes you aware of and [helps you] understand the social and cultural surroundings." Another participant's

parent, Ashuya, concurred: “There are numerous benefits of education, particularly in one’s own life, understanding of the community you live in, and in work relationships.” Parent DK highlighted the importance of education in relation to the benefit of achieving good academic qualifications: “As [someone of] refugee background, [a] parent, my son must learn to get [a] good education such as engineering, becoming self-reliant, and to make a contribution to the community”.

The majority of parent participants articulated that their ability to support and encourage their child’s education was mediated by their own level of literacy. However, families’ dreams of better educational outcomes for their children were associated with the hope of the children gaining professional careers, with the aim of improving social mobility for the family as a whole.

Sub-Theme: Educational Challenges

The educational challenge’s sub-theme represents the barriers experienced by children when they sought academic help from their parents. Parents as well as students experienced multiple cultural barriers. Twenty-four comments detailed literacy-related challenges and time constraints due to work experienced by parents/carers. Four parent participants reported that their barriers were related to literacy and communications, and to their relationship with schools. Sixteen comments indicated a lack of academic support both at home and in the school environment, and three showed teachers’ discouraging practices in relation to students and a lack of support towards students’ interests. One student cited poor communication with parents due to cultural differences or a lack of a spoken common language between them. This is exemplified by parent EL, who said that a poor level of English language limited her parental contributions to her child’s education: “My husband did most of the contacts with the school and academic support to children due to his English proficiency…. Despite that big role played by my husband, I also did help in maths, where I am more confident, and [it] requires less communication.” EL’s husband provided a candid account of the school’s lack of open and transparent communication about their child’s school performance: “Communications with the school about educational challenges or awareness of their academic potential are provided in a limited, very mechanical way and not in detail.”

Barriers related to parents’ level of education were identified in the interview data through comments such as: “In most African families, one parent lacks literacy and competence to help in the children’s educational needs, especially when the other is at work” (AK). Parent Ashuya explained that not being educated leads to a lack of understanding regarding their child’s academic challenges: “I cannot help because I do not understand school homework…. I do not know what challenges they go through in their learning process, and these challenges lead to an inferiority

complex and child's disengagement from school." Some students noted that parents' limited education contributes to the consequences of school disengagement. Student Kel stated "Some students leave school before completing compulsory education because families were unable to provide the needed help or cannot afford or give answers. The child stopped going to school and instead looked for work." The interviews showed a clear cultural difference between the student participants and their parents. For example, one student mentioned that some children and their parents lack the same first language: "When I talk to my parents about serious matters, we use English because I do not speak Arabic or Dinka…and then it is difficult to understand each other's point and it becomes a frustration." The combination of work demands and the language barrier between children and parents was found to present challenges to parents' ability to get involved in the education of their children. A student commented, "It is very hard when a parent comes back from work tired, and their attention would be minimal…no time and patience to understand and provide the help needed by their child is really difficult, as they wanted to sleep to be ready for the next day's work".

The educational challenges sub-theme presents the barriers experienced by children when they sought academic help from their parents: the parental language barrier, the impact of work, and time constraints for both parents and teachers. Frustrations resulting from a lack of commonly spoken language between parents and their children led to students feeling frustrated and disengaged, with the consequence of some students opting for work instead of schooling.

Sub-Theme: School Preference

The semi-structured interviews explored reasons for parents' preference for school type – public, independent, or Catholic – including their institutional ethos. Twelve comments showed that discipline, Christian religious foundations, and school behaviour management were the most important for some parents when choosing a school type for their children. Nine participants expressed the idea that they preferred Catholic schools for Catholic values, adherence to the Catholic religious outlook, and strict discipline. However, two participants did not share this view, as they were non-Catholic and had enrolled their children in public schools. A single female parent, Ashuya, stated her reasons for choosing Catholic education: "I chose the Catholic school for my children's education because I belong to the Catholic faith…. In the faith-based schools' children are instructed with religious teachings and values, discipline, and respect, which are typical cultural values I prefer."

Similarly, another family indicated that they preferred "Catholic schools because of their strong link to the church doctrine and values, ethics, and that these schools' instruction of children instils

good behaviours and respectful attitudes". Furthermore, parent X reiterated the importance of discipline that Catholic schools instill in children: "My children are in Catholic school and will always be in Catholic schools…. I never worry about indiscipline issues in the school because of the teaching of respect for other cultures and adherence to Catholic values." In the same vein, another family pointed to distinctive values and principles as well as adequate resourcing of Catholic schools as their main considerations for the choice of the catholic schools: "Catholic schools have their own ways and policies and how they bring up children in school is one of the important qualities that make Catholic schools attractive in Australia…. [In addition,] Catholic schools are well-resourced and embrace different cultures; these values keep our children disciplined and well-behaved." Parent MM contrasted Catholic schools with public schools based on the discipline instilled in learners "There is no strict discipline found in public schools as much as is in Catholic schools."

Data on school preference has shown that the majority of parents considered discipline, good behavioural management, and respect as important considerations in choosing the school type for their children. However, data indicated that a minority of parents disagreed with these considerations as factors of school choice and enrolled their children in public schools.

Secondary Sub-Theme: Inclusive Teaching

Sub-Theme: Academic Support

Interview data on the academic support sub-theme showed three elements that participants associated with students' effective learning and engagement: school, parents' roles, and societal connections. For instance, student AD, who successfully completed VCE, transitioned into university and graduated as a nurse, stated, "I would always ask my parents to pick me up later if I wanted to stay back in the school to study in the library." Although some parents' lack of literacy constrained their ability to support their children, some parents were able to provide outside support: "This is the reason that I hire a tutor to help my children with their learning tasks that I am unable to provide support with…I used tutoring services to complement my parental role in the education of my children." In contrast, parent Ab K complained that the "school provided information in a very mechanical way…[they] do not discuss information in detail or let you know the school is aware of the potential skills of your child."

Some parents find societal connections useful in identifying appropriate support services or individuals who could provide information or resources. Another parent said that a friend had supported her and her children:

> I was unable to help my kids with English, and she knew my kids were really good at their schoolwork. However, they still needed support in their studies…. She connected us with a tutor who provided extra teaching to my children having difficulty with English or maths assignments.

Parent EL said that an English-language barrier has limited her contributions to support~~ing~~ her children in many subjects; however, she has assisted in maths, where she has strengths and does not require English proficiency:

> My husband did most of the communications and support due to his English level being better than mine but also said I did what I could to help the kids in maths, helped them a lot in maths and I feel that I have contributed much to their maths education, but still, the biggest part was by was done by their father.

Participants noted that some teachers discouraged students, while others encouraged them. One student explained, "Some teachers were very supportive. For example, they would say, 'You can do it,' but other teachers say, 'I don't think you will be good enough to do that subject'" (WH).

Many schools offer a range of school support activities including after-school hours or home clubs as a response to the learning needs of different students. DP commented, "Schools have designated areas where maths senior students were allocated as volunteers to provide help to their junior student colleagues that were having difficulties with maths." A learner, AD, said, "I sought academic support for maths assignments from the after-school program." Another student said, "I attended the support program once a week to get help with English writing skills or essay writing strategies". One student commented on teachers' role in academic support: "Teachers genuinely provided academic help to us, especially the English-language teacher…and they did this during the class activity or outside classroom environment." KA opposed the idea of setting up home clubs specifically for students of African backgrounds away from the mainstream class:

> I think teachers thought they were helping us if we were grouped as students of the same background or with similar culture, thought that it might help us learn better, and work together as students of the same cultural identity, but to me, it was~~n't~~ not the right idea to be isolated from the main class and I felt weird or disconnected from the main class.

These same three student participants emphasised the importance of the after-school-hours programs and recognised the positive impact these programs had on their learning experience. Considering the overall data, the after-school programs focused on the additional learning spaces and resources that catered for those who needed additional support. Despite this benefit, one student questioned the intention of setting up learning spaces only for African-Australian students.

Sub-Theme: Recognition of Student Success

The recognition of student success sub-theme showed that some students were acknowledged for their school performance while others felt ignored and unrecognised. Sixteen comments referred

to recognition of students' achievements in particular subjects. In contrast, ~~10~~ ten comments indicated that students were not recognised or considered for subjects they were good at or interested in, while four entries showed either recognition or lack of recognition of students' need for support. Two parents indicated that their children were marked down in English-language subjects, and another reported that the teacher said their child was not good enough to do that subject. This is evident in the student AD's statement: "I was recognised with my legal studies because of a teacher who was very supportive and offered to help more, but not with the health subject in which I was not recognised but I performed [better] in it than [in] the recognised legal studies in the VCE exams".

Similarly, the student WA said, "Some teachers were very supportive, like, 'You can do it', but others said, 'I do not think you will be good enough to do that subject.'" Student CA corroborated these students' experiences:

> Some subjects were recognised, and I think teachers were the real source of great encouragement and pushed us more to study…. Though I struggled a bit in economics, teachers in economics did support me and would give me resources and advice on how to go about studying the subject.

These three narratives highlighted teachers' recognition of students' academic success, while other students' comments showed ~~a~~ lack of teachers' belief in students' ability to undertake certain subjects. However, most student participants acknowledged teachers' recognition of their abilities. Student DP commented, "My academic performance was recognised and respected as teachers knew what my best subjects were…they did extra support beyond classroom learning." Student Jur said, "My school performance was kind of low, such as in maths, fine arts, [and] English, but with wood technology, cooking, and IT or anything with the hands-on I was recognised. Fashion is very hard to get into but business on the other hand is easy…so teachers recognised business courses because it is all around us, a good career for young people." Students reported that their efforts in school were often unsupported: "There was no support for my subjects at all, so if you're not doing well academically you are seen like a bad student" (Mahdi). This agrees with a parent who described how a teacher discouraged their child from particular career pathways: "When we moved from Brisbane to this school in Melbourne, my son, who was best in biology subject, was discouraged by teachers until he dropped biology, and then directed to do maths instead."

Some teachers were able to value students' performance in subjects and encouraged them to pursue them, while other teachers discouraged students from certain disciplines, grounding their reasons on students' supposed lack of cognitive ability to do those subjects. The data therefore

highlights that teachers offered students their professional advice on what subjects or career pathways of which students were capable and of which they were not.

Core Theme: Cultural Identity and History

The core theme of cultural identity and history was defined by six sub-themes, and comprised 229 comments. The following themes emerged from the data: parents' cultural barriers, sense of difference, sense of belonging to Australia, cultural connection, cultural tension, family resilience and life stories. The data generally described multiple cultural barriers in 37 comments. These barriers included level of education, language barriers, work constraints, and lack of recognition for academic qualifications and skills acquired overseas. Similarly, the sub-themes of sense of difference and sense of belonging to Australia appeared in 31 and 27 comments, respectively. Comments about the sense of difference highlighted issues related to identity belonging, physical features, and individual categorisation based on ethnic background. Comments about the sense of belonging to Australia focused on Australian values such as cultural diversity, English- language accent, and equity of treatment. In addition, data identified loyalty to an Australian identity, integration into Australian ways of life, and, less frequently, subtle racism or discrimination in the school environment or at the workplace. Cultural connection, which was expressed in 24 comments, included alignment with parents' cultural backgrounds, use of African languages, relationships, and a dream of returning to Africa as important connections to their home cultures. In contrast, cultural tension was represented by a cultural dilemma, cultural perspectives of children born and raised in Australia, and consciousness about parents' origin. The family resilience and life stories sub-theme, which was expressed in 22 comments, featured challenging experiences that included risk to life, hardship, and lack of education opportunities. Additionally, this sub-theme outlined family stories as sad, shocking, and alien but at the same did not make sense and were not related to children. The eight sub-themes that define education in relation to the educational experiences of students and their families are presented below in more detail.

Sub-Theme: Parents' Cultural Barriers

The sub-theme of parent cultural barriers comprised 37 comments. Parent participants stated that cultural barriers related to education affected their ability to support their child's education, particularly the language barriers. Specifically, parents without substantial English literacy levels were unable to help children with schoolwork, nor understand student's academic challenges, as Parent Ashuya commented:

> It is much more difficult for a parent who has never been to school to support children with their schoolwork…. It's really hard, as they need help to know what their young children need help with, and to understand which subjects a child has difficulty with. Whenever

> there was no interpreter available at the parent interview meeting, my children interpreted for me.

Consistent with Ashuya's statement, EL stated, "Whenever there were parent-teacher meetings scheduled at school, my husband always attended because I wasn't confident enough to speak in English." Similarly, student AD said, "When my school reports come to my parents, I [have] to read them, explain their contents and grades I obtained". Among many cultural barriers, these comments outlined language barriers as the most important challenge that constrained direct communication between educators, students, and parents, and necessitated the use of interpreters or students themselves as mediators between schools and parents. Parent AK, who worked as an interpreter in the Arabic language, provided extensive elaboration of language barriers experienced by many families:

> Parents with low functional English language do find it difficult to communicate or understand each other with their children at home. And through interpreting for police, schools, court, health, and Centrelink, I became aware of the interrelations of language, culture, and education that affected many African families.

AK emphasised that education plays a significant role in disconnecting schools from parents making it difficult to collaborate to meet children's educational needs.

Parent participants' lack of proficiency in the English language was coupled with the lack of recognition for the educational qualifications and skills they had obtained overseas. Their comments showed that these conditions affected the type of work and hours of work they could do and limited their involvement in their children's education. Parent AK said, "Despite being qualified in sociology I started all over again…. I thought there was a seamless transition and access to relevant career jobs…. I had to do some deviation, navigating away from my sociology, and studying a translation and interpreting course because of its job prospects." Similarly, parent DK stated, "Unfortunately, I had to start from the bottom up by studying university again while working as a security guard."

Parents' level of education was inextricably related to the level of support they could give their children. Student AD said, "There was a lack of immediate help with homework tasks from my parents, as they did have limited schooling experience." In addition, a parent's cultural barriers were typical of their life experiences, as pointed out by student AD:

> A complex set of experiences of village and farming life, collective lifestyle practices, and lack of educational opportunities were exacerbated by the socio-political problems in my parents' home country…substantiated further by [the fact that] my mum had not had the opportunity to go to school for cultural reasons and family circumstances.

Student WH said, "My parents spoke much about how they initially struggled with the English language, different culture, food etc. and had to learn everything again." Many families

highlighted communication problems, lack of support networks, and difficulty to establish relationships with mainstream society as ~~T~~typical comments about cultural differences. In addition, comments showed that the cultural ways in which African families raise and support their child's education ~~are dissonant~~ do not align with the expectations of the western education system. For example, parent EL said that "the cultural upbringing we raise our children and coupled with the impact of traumatic experiences as refugee families influence the way we support our children's education". Similarly, parent AK stated, "At home, I mostly speak in the Arabic language, and sometimes in English, as my children do not clearly understand the Arabic language. The views of student Kel clearly articulated cultural challenges: "Whenever I talk to my parents about serious matters we speak in English because I don't know either Arabic or Dinka language." These comments clearly demonstrate the impact of cultural differences between second-generation children and their families. Notably, language barriers and the expected norms of the Australian culture were reported to have affected the family-school relationship. Lack of common language between children and their parents often led to exasperation, forcing families to shuffle between different languages for the purposes of clarity and understanding.

Many participants gave commentary on the broad impacts of cultural barriers but linked them to social and economic challenges. The views obtained from participants were that "We are fighting multiple barriers that include biases and stereotyping in the process of post-settlement and integration of social and economic needs". Not having their prior experience and training recognised compelled some parents to retrain in different learning areas that promised job opportunities, while others took any available work to make ends meet. For instance, parent Ashuya said, "In Sudan, I would be doing office work, but here I am doing any labour job to make sure that I pay bills, house rent, school fees, and food on the table for my children." Parent EL said, "Because of the language barrier, cultural differences…I am not ashamed to work in a hotel, but in my country, it would be inappropriate. Participants talked about parents' cultural barriers in terms of education, lack of acknowledgement of prior skills, biases, and stereotyping. The responses underlying parents' cultural barriers showed cultural tension between parents and second-generation children, and different socio-cultural orientations between the two generations. Taken together, the data pointed to literacy level as the most crucial factor that determined parental support for children's education, the effectiveness of communications, and access to jobs.

Sub-Theme: Sense of Difference

Under the sub-theme sense of difference, which emerged in 33 comments, there are three important elements: the feeling of not belonging, identity features, and the categorisation of

people based on ethnic backgrounds. Seven participants reported a sense of difference to the Australian identity. Twelve comments mentioned not belonging to Australia; these comments highlighted perceptions about Africanness, racist incidences, and cultural barriers. Nine comments mentioned identity features, particularly phenotypical features. Twelve comments mentioned labelling of ethnic minorities, physical appearance, separated educational support, and teachers' deficit perspective on students' academic abilities. Parent AK commented:

> Although my children are the second generation who were born and grew up as part of the Australian culture, yet they hold the feeling of being different and struggling as a minority group within the Australian system…I am conscious that I come from a different culture and different ways of life, and it will continue to haunt our second or third-generation children to be fully accepted into the wider society.

Likewise, parent Ashuya was of the view that "Despite the fact that my children hardly speak the Dinka language, they consider themselves to be more of African identity".

Student participants expressed the view that living in Australia, where they are far removed from African ways of life, makes them feel more Australian than African. Former student Miche said, "I live in Australia, and don't know much about Africa itself or my parents' country." He added, "At school, I have never experienced outright racism but rather one or two incidences happened when children were mean or made jokes, which I don't consider to be racist remarks, but the naivety of children." However, at the workplace, most of his managers were nice, but "a few were bad managers; they dislike my skin colour…it's a personal feeling. I didn't like working with them and vice versa." Conversely, student Mahdi confirmed incidences of racism and the sense of being different from the rest of the school community:

> One time I felt furious and angry that one of the students lost his mobile phone and I was accused of stealing it; they lied about me and because of my skin colour they picked on me. My school was predominantly white students and there was a little bit of racism here and there, a little bit of not belonging to the school community, feeling different, and like an outsider (Mahdi).

The comments showed that at the instructional level in the classroom, students felt a sense of difference when additional support programs were especially provided outside of the mainstream classes. Student Kel stated, "I was confused about the fact that they took us out from mainstream classrooms as African student backgrounds and taught us separately, but [we] learned the same topics with other students in the mainstream class." Student AD said, "The only thing I remembered was that we were separated to do certain classes away from the mainstream class, and I was just, like, confused because we were learning the same thing while we were together, like all Sudanese or African-Australian students."

Three participants emphasised that African identity was a factor that was defined by their cultural differences from the rest of the mainstream students. Student Ad pointed out, "You know the way I look, and the public perception is that I am an African until they got to know my accent, and the way I speak…and I think there were moments where I am only being asked to do more work because I am a South Sudanese." Student CA similarly commented, "In the public space they always classify me as an African person by my phenotypical features." Similarly, student Kel noted that because people looked at her phenotypical features, she is identified as an African rather than anything else. "Even if I said I was an Australian, no one would believe that."

Participants' views on the sense of difference highlighted the conflation of identities or feelings of "double identity". Most student participants identified themselves as being African first and then Australian due to their indirect exposure to African cultures and lifestyles, as demonstrated by student Kel's comment:

> When some African youths consider their cultural identity as African first, in essence, they seek recognition in this country as the mainstream does, highlight their phenotype as it appeared, and wanted to be accepted as Australians just like everybody else is, and not to be shunned for being of an African heritage.

Furthermore, the student participants pointed out that if they declare themselves to be Australian first, their claims are received with scepticism and suspicion, and they are often reminded of their country of origin. WD noted, "I cannot say I am Australian first to someone who is not going to believe me…there is always a look of disbelief connoting 'You are never hundred percent one of us'. As a result of such reluctance to accept on the part of mainstream society, Kel's response is instructive: "Even though I like Australia, I rather prefer to be seen as African, Sudanese." It can be said that a feeling of double cultural identity can be troubling for second-generation family members. These youth may embrace their Australianness if they feel that they are being accepted and not treated as different from other Australians. However, they are unlikely to maintain a strong African cultural identity if they are embraced, and have access to social justice and economic opportunities, rather than being rejected.

Although the views of most of the participants reflected a sense of not belonging to Australia, particularly based on ethnicity, fewer participants' perspectives highlighted cultural dilemmas, ambivalent feelings of identity, and explicit double identity. While many participants identified their cultural identity as African first or Australian African cultural identity, several others described their belonging to the Australian identity as the only identity they have lived.

Sub-Theme: Sense of Belonging

While the sense of difference focused on participants' cultural dilemma, the experience of double identity (ambivalence) or the sense of belonging to Australia deals with the mainstream's acceptance of, or reluctance to accept, CALD groups. This can be related to CALD speakers' closeness or distance to the Australian English accent, and citizen participation in or consumption of the national commons broadly provided in multicultural spaces. Twenty-seven comments reflected this sub-theme: eight mentioned the Australian accent and 19 reported acceptance in the multicultural spaces. Responses showed various elements that defined Australian identity: an Australian English accent, being born or growing up in Australia, lack of life experience in Africa, and/or display of Western cultural ways of doing things. However, pertaining to acceptance or unacceptance in multicultural spaces, responses revealed that equal treatment, access to education, making Australia one's sole home, and not experiencing racism at a personal level in access to the national commons and opportunity were important elements in fostering a sense of belonging in Australia.

Most of the participants who regarded themselves as Australian by identity considered an Australian English native (or native-like) accent as an important identity marker. In addition, they regarded embracing cultural values such as "a fair go" and equity of opportunity as strongly influencing their acceptance in multicultural spaces. The imperative of associating Australian identity with the spoken English accent was largely evident. Former student Miche, for example, described his cultural identity as "Australian first…I guess, they hear how I speak to a degree, I have an accent, and the way I talk is different from what my community expect, even my upbringing; I grew up with a lot of Australian things, nothing that I favoured Australia as opposed to Africa The fact is that I personally never really know Africa or South Sudan, but I just know more about Australia because I have been here all of my life." Student (AD) spoke of the fusion of accent and identity: "When I talk, my accent, I would say, it is the only thing which defines my Australianness, I guess, it is my Aussie accent" (AD). Another participant asserted that "My home now is Australia; however, I have not left Africa far behind" (Abuk).

Data revealed that lack of contact with the African social context weakened student participants' sense of connectedness to the African culture, instead reinforces and strengthens their sense of belonging to the Australian cultural identity. Parent Ashuya said:

> Though my children were born here, and never visited Africa, they are proud of their African heritage. [Despite this,] Australia, is their home and they must be loyal to its systems and appreciate the generosity of its people; we are enjoying the social and

> economic benefits that come with the right to live in Australia, ~~giving us whatever we need, and~~ we must belong to this country.

In a similar way, the parent (EL) said, "We have loyalty to our original country, but that loyalty must not come at the expense of our loyalty to Australia. Parent AK said, "I always call Australia my adopted country…. Some parents and families discourage their children from adopting the Australian way of life while at the same time, lack connection with African lifestyles".

Double identity or cultural dilemma results from the doubt and lack of recognition of Africans because of their cultural identity. Student Ad commented:

> I would not say African first, but would join the word African-Australian because I understand my parents' origin is from elsewhere…. People always choose to pick up from my accent and ask how long I have been here and my cultural background. Just looking at how I grew up, I would say African-Australian, yet culturally, I am more Australian than I would be an African because I speak English only as compared to Dinka, and even the way I prioritise stuff, I would say it is cultural Western styles.

Data suggested that multicultural spaces represent social platforms where people of diverse cultures experience equity, fair treatment, voice, civic participation, and acceptance. These factors enable integration and foster a sense of belonging to the wider society. Participant AK commented, "I make a distinction between the concept of mainstream, and the Australian identity in which the latter gives everyone their space to express their own cultures and feel part of Australian society in one's own way." Similarly, EL said, "I always tell my children, do not search for being part of the mainstream category, but be proud of your Australianness, make your own Australian identity, feel yourself, you belong to this country." Moreover, participant El reflected:

> Whenever I look for work, I have never encountered any kind of racism, or discrimination; luckily enough, all people that I meet are good, and they treat me well and nicely…. I did not experience any kind of discrimination probably because of my pale skin, which dispels my identity background as a Sudanese, but I always pride myself on my Sudanese identity.

EL also offered a broad perspective on how to achieve and become part of Australian identity:

> I think we must impose ourselves on the Australians that all of us are Australians, I see them as Australians and they see me as Australian too, and if everyone understands this point, then there will be no difference among us…. If we isolated ourselves, in our own communities, nobody would invite us into Australianness.

This view is congruent with what other students pointed out: that broad-based conversations may put right some of the negative perceptions about African youth. Kel commented, "To change the negative perception about African youth is to have space where all different cultures, Indians, Africans, Middle Eastern communities, and Sudanese converge to dialogue amongst themselves for creating a welcoming Australia." The participants' comments clearly defined intercultural

spaces that embody equity, access, confidence, and trust, which promote social and economic integration and civic participation of people from diverse backgrounds.

Most participants provided a conscientious view on the representation of African Australian teachers in the education systems to affirm the inclusivity and equal representation of diverse cultural groups in the structural system. Former student Miche commented, “Again, more diversity would be good, having the same colour as me which means it will help to look up to and have the same ambition for one to learn”.

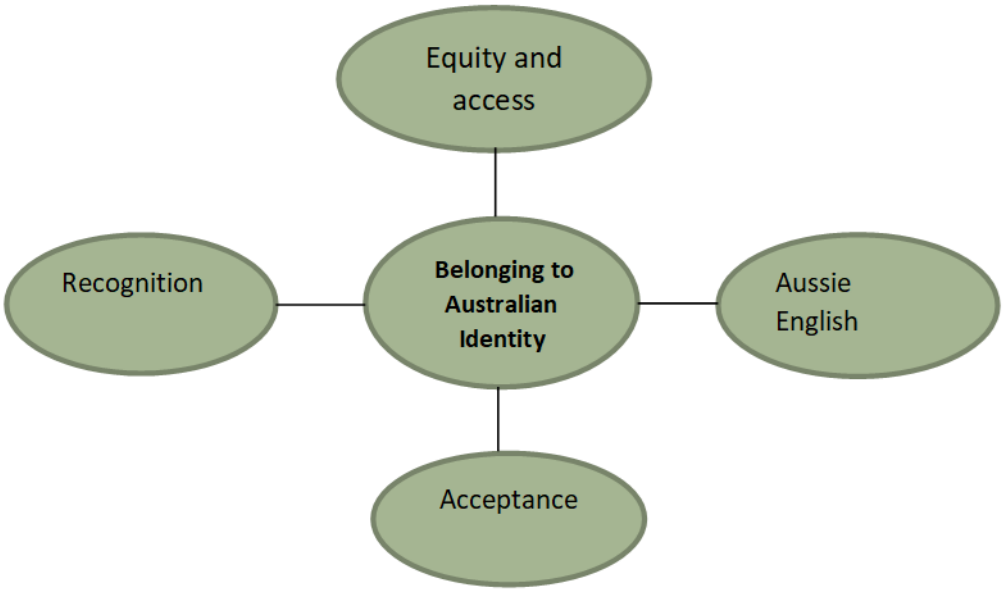

Figure 4. 1 Social Factors that Define African-Australian Youths’ Sense of Belonging to an Australian Identity

Sub-Theme: Cultural Connections to Parents’ Heritage

This sub-theme highlighted patterns of language transmission, cultural awareness, and cultural consciousness. Cultural connection was mentioned 27 times in the comments, and the parent’s home language was mentioned 12 times. Both language transmission and cultural knowledge appeared in six comments, whereas cultural consciousness appeared in 13, describing an awareness of family identity, community ethnic values, and family connections. While the use of ethnic languages in communications represented cultural investment and the reproduction and preservation of cultural knowledge and practices, five comments also identified feelings of nostalgia and an aspiration to return to Africa to live.

Families' use of the African community's ethnic languages highlighted the parents' intent to transfer cultural resources through speaking their own home languages. Parent AK discussed the imperative of speaking in the Arabic language to instill, pass on, and promote their culture.

> I like to pass my cultural knowledge and practices to my children through the Arabic language…. When I talk to my children about my cultural background and life experiences, I intend to make them conscious of who they are, and their origin and to feel some pride in their cultural heritage.

Consistent with this, student CA confirmed that "I grew up and learned from my mum the Dinka language through which some important cultural practices were in fact transferred to me". Furthermore, Parent Ashuya said, "Most of my children barely speak the Dinka language; somewhat to a degree, yet they pride themselves on their African identity." In a similar way, student AD said, "As extended family, we live with a cousin and together with parents. They speak Dinka, [and] as a consequence I learned the Sudanese culture." Evidence of cultural investment, reproduction, and preservation through offspring is presented in the following comment by EL:

> At home, I speak the Arabic language [and later] when my children are grown up, they will realise that they are global citizens with multiple identities: Australians in terms of the English language (Aussie accent), and cultural orientation and at the same time as Africans through their parent's home language and an awareness of one's own cultural heritage.

Though most young participants reported not being fluent in their own ethnic community languages, many intend to one day return to Africa to spend part of their midlife or old age. For example, student Jur said, "I talked to a friend of mine who shares the same intent of returning to live or run a business at home." Student Kel said, "Though I tried to learn Dinka, my tongue never got it right. Nonetheless, when I become older, I will retire at home [in Africa]." Student WH asserted that "after all, Australia is not my home country, and maybe in the future when I am done here and have nothing else to do, I would probably go back home".

The vestiges of an extended family system found in the cultural environment of a diaspora play a significant role in socialising children into their culturally expected values, customs, or norms. This family system entails familial bonds and solidarity with blood relatives or friends back at home. Significantly, these connections and relationships within the ethnic community facilitate the acquisition of cultural resources and knowledge and its reproduction in Australia in the children of migrant parents. For example, student Mahdi said, "I am connected with my people back home; especially my blood relatives [tribal or community affiliations], the majority of my friends are Sudanese, and a Sudanese culture prevails in our family life." Parent EL said, "It is good that my children know their cultural background and are proud of it." In contrast, former student

Miche said, “I have respect for my African heritage, and still respect the people from my community; however, the way I see myself is just in between the cultures.”

Most participants attributed their connections to their African heritage to the emphasis on African culture in their upbringing. As student CA explained, “I grew up like being of African folk; as well, I know my parents are Africans.” Similarly, DOK said, “Dinka culture is common and embedded in our social life, values, and practices and passed on to us by our parents.”

One participant, student Kel, opted not to align herself with an Australian identity, due to the history of colonialism and its past injustices inflicted upon the indigenous people of Australia; instead, she identified herself with an African cultural identity and moral values:

> Though Australia is a wonderful country to live in, nonetheless, I would not like to be part of its very dark history: injustice and mistreatment of Aboriginal people. Australia is a liveable place and has given us a lot of opportunities, particularly security, and all that are important stuff, but at the same time, everyone is ethnically categorised, and stereotyped – and racism in the shadow exists.

Therefore, it is worthwhile to note that different forms of cultural transmission and continuation are predicated on the use of home/ethnic languages., The use of language within the family plays a vital role in the enculturation, sensitisation, and acquisition of cultural knowledge that is implicitly passed on to the next generation. For many of the participants, the cultural connection to home languages represented identity markers, and thus may be linked to feelings of a sense of difference. However, cultural reproduction may meet resistance from the dominant culture, and therefore a cultural tension within a family of African origin may arise.

Sub-Theme: Cultural Tension

The sub-theme of cultural tension was mentioned in 22 comments. These comments could be grouped into two categories: language differences between parents and children, and young adults’ divergent views on African cultural norms. The language difference sub-theme was mentioned in six comments, while young adults’ divergent perspectives on African cultural norms comprised 16. The data on language differences between parents and children pointed out the lack of a common language within the family as a cultural barrier, while the data on young adults’ divergent perspectives on African cultural norms focused on the cultural views that parents considered Australian and inconsistent with African cultural values.

Cultural tension occurs as a result of the contact between two cultures or more, one of which is dominant in that context. Cultural tension is seen as the minority resists absorption into the dominant culture. In the case of the parent and student participants in this study, resistance to the dominant Anglo-Saxon culture takes many forms. For example, a parental insistence on the use of

their home languages. Parent AB said, "I see bilingualism as a means of cultural reproduction and its preservation in the face of the Australian dominant Anglo-Saxon culture."

Two families' comments regarding the language divide between children and parents were revealing. A parent MM, one of the families commented:

> I am very conscious of my children's mindset, so whenever I talk to them about serious matters, I don't use the Arabic language; rather we speak in English because they neither understand the Arabic language nor are they proficient in speaking it.

Similarly, parent AK, said, "At home, I mostly speak to my kids in the Arabic language, but in other instances, we speak English, because they know the English language perfectly more than my own home language."

It is important at this point to underline the observation that despite the diverse cultural values and a sense of identity between parents and children, the data shows that recognition of values from the home country and those in Australia and familial loyalty to two countries lead to blending of cultural values, which results in a unique and rich culture. This is what this study refers to as a third cultural space. The following comments illustrate this third cultural space which students occupy. In the opinion of parent EL, the children need to "love both countries; I tell my children that 'you are lucky to have two languages and two countries, you must be happier than those with one language or country. In another family, student DK said, "Australia has helped me to redefine my own culture, and maybe I could blend the two cultures into a new one: customs and cultures. I respect both cultures."

Exposure to more than one culture was a potential source of cultural conflict between different generations. Student Ag's comment on their siblings' cultural preferences was revealing:

> My youngest siblings display a sort of a mixed-culture; they do see the African culture as being expedient in the dominant Anglo-culture context; I think, they prefer more Australian culture because it offers greater opportunities in a variety of ways especially in the greater Western Anglo-cultural contexts.

Furthermore, parent AK commented that "our children have different cultural perspectives and the social life here. As a result, most children commonly disagreed with us on multiple issues".

These contrasts of cultural values between parents and their children highlight the diverse perspectives of the participants regarding language choice and values that a family or community considers culturally relevant or appropriate. For important cultural values to be transmitted and reproduced across different generations, connection to family cultural backgrounds, availability of resources, and socialisation strategy in developing bilingual competence greatly contribute to the process of cultural retention.

Sub-Theme: The Impact of Family Life and Resilience

This sub-theme highlighted families' hardships experienced prior to settlement in Australia, education, and its impact in Australia. Data from the interviews indicates that children who were born or grew up in a peaceful environment in Australia vary in the way they relate to ~~personal or~~ family's refugee stories of hardships, risks and resilience. Some of the young people seemed unperturbed by narratives of parents' personal life experiences, while others appeared to not want to know about those experiences at all. Parent AK provided shared experiences of children not connecting to their experiences: "When I try to explain to my children the challenges experienced in Saudi Arabia before I resettled in Australia, such as racism, discrimination, and working in slavery-like conditions, [they] make no sense to them." A young person, Ag, seemed not to remember her parent's stories: "I have not been told of the story of hardships." However, her parent, MM was emphatic:

> I share my life journey with my children but is not the whole story, just a little of it…unfortunately, they do not want to know, nor do they feel like being part of it, or relate to it to some degree. My children born in Australia have the luxury of the good life and are unaffected by the struggles and hardships I have gone through.

Data also showed that some families feared the impact of sharing traumatic experiences with their children, and thus they withheld important information or did not divulge detailed accounts of personal suffering in the refugee camps or in conflict areas. Student CA confirmed this:

> I think my mum is more cautious about transferring traumatic experiences, not to scare us, but she chooses information to share and which to keep to herself…. Probably there may be times she would reveal to us things and stories that she has never shared with anyone so far.

Likewise, parent AK explained, "My children do not share the difficulties and hardship we went through, as they grew up privileged with access to [a] good life." Former student Miche reported that his father had told them how "He had a gun pointed at him". Despite the fact that certain stories were harrowing and scary, data showed that some participants took stories lightly, ignored them or did not relate to them. For example, student Jur said, "If my parents want to talk about their hardship, that is fine, but I am not going to bother to ask them about these things." Similarly, former student Miche said, "I am a forward-looking person, and I don't want to know about their [harrowing past] life stories." In contrast, parent Ashuya said, "I always speak to my children about my life journey and hardships, and they must know all the facts about everything I encountered in my life before being resettled in Australia".

Though most participants were unmoved by their parents' refugee experiences, some showed empathy and relatedness towards their parents' past anxiety and suffering. Others also felt that

these stories shaped their life prospects, including their motivation to obtain professional jobs so that they are not in the same situation as their parents. Student CA said:

> Hearing such sad stories and horrible experiences [that] my mum went through sounded alien, but equally [they] shocked me, as I could not imagine that had happened, because I only know other than the good life. Thinking about these stories makes me understand and appreciate how lucky I am to have a different life from my mum, which in turn inspired my education.

Some young participants showed empathy and a keen interest in learning. Mahdi said, "When I hear my parents' stories, they make me look at things from different perspectives; I feel fortunate and start to appreciate the little things we have here." Another participant Jur demonstrated that he had internalised the family's story of determination and resilience:

> My dad spoke about when they were trying to migrate to Australia and they worked hard; doing multiple jobs, barely sleeping, just to get enough money to support us while we were waiting in Egypt for the resettlement… and, also how my mum was worked as a housekeeper for a rich family in Cairo.

Furthermore, student Kel reflected on their parents' past life experiences: "I feel my parents went through a lot of difficulties…if I were a parent, I would do the same thing for my kids, to provide a better future for them." Participants reported that their families continued to display resilience even in their new home context, managing to cope without family members, look after personal well-being, and find employment. Many participants noted that separation, isolation, and longing for family members were a challenge for them and their families. EL pointed out that "It is really hard, to live without extended family around…a desire and love for my family and country is a hard experience; the widespread [use] of social media is enabling connecting with family and home to some degree".

Absence of traditional community support networks among the African community in a Western context (in this case in Melbourne) posed significant challenges to (single) parents to support th eir children's education. Parent Ashuya pointed out that the lack of communal support, which was common in her home country, was an issue: "As a single parent, one of biggest challenges is doing work and caring for young children at the same time." Further, as she had been educated in Arabic as a language of instruction, she blamed cultural differences for the barriers to participating fully professionally in an Australian context that she continued to experience. "Back home I would be working in [an] office, but because of unrecognised educational qualifications, I cannot apply for any jobs within my initial profession to meet my family's needs." Student Mahdi also talked

about his mother's experience in her home country: "My mum talks about how it was hard to go to university in an Islamic society, where girls' education was rare or not encouraged".

Core Theme: Outcomes of Home-School Connections

The core theme of home-school connections comprised four sub-themes: parent's education, parental involvement in children's education, parent time constraints, and parent/caregiver-teacher relationships. Parents' education was mentioned in 35 comments, while both parents' involvement in education and family time constraints were each mentioned 31 times, and parent/guardians' school relationships were mentioned 14 times.

The sub-theme of parental involvement consisted of two types of involvement. The first was involvement outside school settings; these comments included involvement at home and at public venues, participation in extracurricular activities, learning support, and encouragement. The second was involvement at school, which included student's academic reports, student behaviour, and student well-being. Comments about parents' education focused on the level of education acquired by the parents, which determined the type of educational activities in which they were willing to engage at home. Moreover, parents' education acted as a communication bridge between schools and families with respect to the child's learning progress, behaviour, and active engagement in education. Most parent participants with low literacy levels (education) reported less confidence and were unable to become involved in their children's learning process either at home or at school. Further, not only does parental low education influence involvement in a child's learning process, but education and other factors such as language barriers affect communication between school and families. The core theme of home- school partnership is presented in further detail as sub-themes.

Sub-Theme: Parent's Educational Level

This sub-theme showed that parents with either secondary or university education attainment have cultural resources (knowledge, skills, and experience), and they hold a positive attitude toward their children's educational needs. Parent EL's comment demonstrated the importance of parents' education and their involvement in their child's learning process within the home context:

> My education has influenced my children's learning goals…when parents are educated, children will focus on their education…children are influenced by their parent's educational backgrounds, especially when their parents are higher achievers; they would like to emulate [their] parent's occupation by aspiring [to] the same occupation or achieve a better occupation than that of their parents.

Individual parents with cultural and social resources, as opposed to non-literate individuals, were well positioned to harness educational resources for their child's education. For example, parent EL said, "I studied management from El-Neilein University in Sudan; thus, I supported my children with their maths tasks." Parent AK noted that "some of us...are educated as a result of colonisation, but not everyone in the African community has experienced such opportunity to use it in favoure of their children." In addition, a parent's education may have an indirect influence on their child's career choices. Student WD said, "Since I was young, my Mum pushed me to be an architect which she could not do, but rather I ended up doing education." Student Jur commented: "I know my father did [a] diploma, and that's what I wanted – to follow him." Student Ag said, "My parents encouraged me to do well at high school and to study TAFE or university for a better job outcome" [to avoid labourer jobs].

Despite the poor level of literacy and academic skills among some parents, their cultural drive and the social importance given to education immensely influenced their determination to seek alternative ways to provide support strategies for their children's education. Parent Ashuya highlighted that "it is much more difficult for us to support our children's education…. I really meet a lot of difficulties in helping my children due to the English language barrier." Student DK spoke of a similar situation: "At home, help was kind of scarce; did not have that many resources and opportunities in which my parents could help me with…because my mum isn't educated nor accustomed to speaking in the English language."

The data highlights that even in a refugee family with both couples one parent was educated at a university level, while the other might have no education at all or presenting a language barrier. Few parent participants were without cultural barriers, yet they fostered and encouraged their children's education, and some provided tutors to complement their parental role due to inflexible working conditions. Parent Ashuya commented, "Because of my low educational level, I hired tutors to help with my children's learning tasks [homework] that I am unable to support with." Student CA pointed out, "Because my mum was educated in her home country, [it] made a big difference in the way she supported our education, compared to my dad, who's never attended school." Though some parents were educated, they found assisting their children's learning challenging because of differences between the subjects they had studied and what their children were studying. Student DOK acknowledged that "My dad is educated, a lawyer, and he could only help with English and persuasions; however, in science subjects, he couldn't help." Similarly, parent AK recognised the lack of relevance of his training to the subjects being studied by his

children: “Because I studied arts, I am unable to help my children in science subjects, but with English, literature, or humanities, I always supported them…. [For the subjects with which I can’t help,] I provide a tutor to help with their assignments.”

In stark contrast, parents who have never been to school and possess not even a minimum level of literacy find it difficult to get involved in their children’s education. Student Kel said, “When parents have never been to school, it’s really hard that they can help or even know what subjects their children needed help with”. Parent Ayusha noted that parents not knowing what educational challenges children go through in their learning process may lead to a child’s disconnection and inferiority complex. In addition, student Miche said, “I guess my parents have never played that much active role in my education or in my school life because they are not literate enough to be able to understand if I were having too many learning problems with my homework or anything…just because my mum is somewhat illiterate, so she doesn’t know how to read or write at all” For some of the parents, being non-literate or having a low level of education represented one of the major barriers to their involvement in their children’s education, which could lead to student frustration or disengagement from education. A parent’s inability to support their child’s education at home may thus help to explain why some young people become disengaged from education. This is vital, as a central focus of this study is to understand young people’s perspectives and educational experiences that lead to disengagement from secondary education. Student Kel, who initially disengaged from education but later completed vocational training, declared:

> Being unable to get help with homework [or] assignment tasks, or even to get it explained to me was an immediate challenge because our parents have limited schooling experience…. Instead, we, as siblings, studied together, did homework, and helped each other while Mum and Dad would come in and see where we were at. And if they couldn’t figure out any tasks, they would just tell us to go and ask teachers for help.

Parents’ level of education enhanced their participation both within and outside the school environment. In the context of outside-of-school support, parental level of education plays a significant role in providing support or understanding children’s learning challenges. Although a lack of literacy was evident for some parents, in other families, one parent had a certain level of education yet was unable to help academically as their areas of study were not aligned with those of their children. Overall, the level of parental education demonstrates that education can be described in two ways: on the one hand, parents with education are enabled to offer educational support to their children, while on the other, lack of parental education may function as a barrier to supporting children’s education. For example, the majority of parent participants who had been educated overseas experienced challenges and were unable to support their children's education.

This is attributed to the impact of cultural differences in the education systems. Furthermore, parents' low literacy or minimum education found it difficult to get involved in their children's education. Therefore, parents' literacy level coupled with education type influences parent's degree of involvement in their children's education.

Sub-Theme: Parents' Involvement in Their Child's Education

Participants' responses show overwhelmingly that parents play a critical role in facilitating their children's engagement in various educational activities and in their developmental process. Findings under this sub-theme showed three forms of parental involvement in children's education: engagement with the local community, outside-of-school environments, and in-school contexts. During out-of-school times, parents' involvement in educational activities included providing extracurricular and academic learning support and a home environment that stimulated children's learning, and sharing personal experiences that inspired them. Another way parents were involved in extracurricular and academic learning support was by taking children to extracurricular activities, such as sporting activities. Participants pointed out that keeping active communication with the school in matters of their children's performance, behaviour, and well-being was another way parents were involved.

Data showed that some parents provided moral encouragement, motivation, and transport in both in-school and outside-of-school contexts, while others assisted in schoolwork. Student AD said, "I would ask my parents to pick me up later if I wanted to remain behind in the school to study, as well as during the weekends in the Melton library, where they drop [me off] and pick me up." Similarly, student DoK said, "My family rendered a great deal of support; especially Mum, who was very supportive with transport to recreational sports activities." Similarly, former student Miche said, "My dad drove me sometimes to either school or work if my car wasn't working." Parent EL confirmed the involvement: "We always took our son to the recreational sports activities and waited for him until the game was over."

It is worth noting that taking children to and from extracurricular activities was particularly common among single-headed families; highlighting that single parents invested much of their resources in children's education by offering moral encouragement, social connections, and material support. Student CA presented a very strong testimony of how much mothers can exert themselves in supporting the education of their children: "My mum is the biggest supporter and a role model…always took us to tutoring classes and extracurricular activities…. I would say most

of my perspectives on education, which I strongly value, come from her inspirations and continual efforts." Student AD commented:

> While in high school, my parents set up habits or things that encouraged us to pursue education…. My parents would say, 'Oh yeah; you got exams coming up soon; make sure that you are studying hard'…. In fact, I needed that parental encouragement to reinforce my agency rather than doing it on my own.

These responses emphasised parental participation in numerous physical and educational activities both within and outside the home context. This trend of recreational activities appears as one of the most important choices for parents' engagement, as evidenced by the degree to which they contributed their social and cultural resources. For example, student CA said, "In terms of schoolwork, my mum did help with maths…really good at maths, but not in English." Other parents not only supported schoolwork but were also mindful of the importance of student well-being in addition to the demands of learning by considering their children's emotional and physical well-being. For example, student Kel commented,

> With project assignments and stuff like that, my parents preferred that when I come back from school, they will let me rest for a little bit and then say, 'Okay, where is your homework? Show us what you have learned and what else needed to be done.

Similarly, student WD said, "I am a very impatient person; when at home, I just wanted to be myself, relax and watch movies." Parent Ashuya concurred: "When the child goes to school and returns in the afternoon, they must be exhausted. They needed to rest, then ask them to do their homework…. I also made sure that my children submit their assignment tasks on time." In addition, student DK said, "At home, my mum has been respectful; she knows when I am doing homework and not to be distracted." Similarly, student WD said, "My parents were very supportive of my education; they did help in whatever way I chose as long as I was clear [about] where I was heading."

The differences in parents' levels of education can be important barriers that may determine the type of educational activity and social development parents would be able to support. Importantly, while parental support with learning activities was displayed at school and at home levels, this support was affected by parents' education level. Data showed that at home, parental support was largely influenced by the parent's level of education, knowledge, experience, cultural difference, and communication with teachers. Those parents with a certain level of education, skills, and knowledge were well aware of educational expectations, and therefore created a stimulating learning environment at home; they also shared their inspirational experiences with their children. However, similar to all first generation university students, African Australian parents with little

or no education reported challenges in their effort to support schoolwork. Thus, their participation was largely in non-academic spaces. Often, they sought external teaching support. On the whole, the trend in this data demonstrated that most parents' involvement was overwhelmingly in the area of sports activities. Evident too from the data is that parents with little or no education showed poor involvement in their children's learning processes. Thus, this may explain the social value given to education by the African families.

To summarise, parental level of education determines the type of activities in which they get involved. Parental involvement in a child's education has a great impact on children's physical, social, and cultural development and cognitive maturity. However, parents' ability to contribute to their children's education is often affected by parents' time constraints, as detailed below.

Sub-Theme: Parent-Time Constraints

The findings show that the amount of time parents and children spend engaging in educational activities is an important determinant that motivates and encourages children's commitment to and stimulation in learning. Data highlighted that parents' work commitments, including long hours and inflexible work arrangements, were impediments to supporting their children's literacy and numeracy. These constraints, coupled with low literacy levels in some cases, hindered parents' ability to engage in their children's education. Student Kel commented, "Other than the tutoring, there wasn't much support at home from my parents, as they are too busy working different shifts." However, parents with little or no education or literacy did often provide emotional encouragement and a stimulating learning environment at home, as explained by parent MM: "I couldn't have enough time to help my children with their studies, but I always encourage them to study hard…. We only provided what material resources they wanted to succeed." Accordingly, a combination of inflexible working schedules and large family size posed challenges to some families in their efforts to support the education of their children and at the same time meet their socio-economic needs. Parent Ak commented:

> I am always very busy, as well as having other young children which I also take care of. [In addition, due to my work] as a translator and interpreter, I travel overseas for a couple of months to work at Australian offshore processing centres with refugees; [I] spent a whole day in a court – that's why it is hard for me to find time to support in my children's education or attend parent-teacher meetings.

Some students recognised that their parents' hard work meant that they returned home exhausted. Student Kel said, "It is mentally and physically daunting for my parents, especially when they

return from long working hours; they are tired, exhausted, lack sleep, and pay less attention and patience to schoolwork…this frustrates me for not getting help that I seriously needed."

Some parents noted that overworking and not being available to support children in their education was undesirable, but that they had no other alternatives than doing labourer jobs that sometimes, had inflexible conditions and often involved travelling long distances from their residences. Parent MM said:

> I fell short of what I wanted to achieve with respect to the education of my children; due to long hours [and] nightshift work, I was unable to fulfil my responsibilities toward my children. I wanted to get involved in the parent-teacher association but because of lack of time, I cannot make it.

Parent EL emphasised the same challenges: "I couldn't afford to balance the home demands and work; my job was far away from where we live."

Despite the lack of flexibility with conditions of work, some families found that cooperation from their employers enabled them to vary their working hours as needed by their family circumstances. Parent Ashuya described her experience: "Whenever I feel the need to look after my children, I ask my employer to roster me for fewer working hours to reduce my working load…. When needed, I could request to increase my working hours." Parent EL also shared her experience: "When a parent-teacher interview day is being scheduled, I take a day off from work to attend."

Sub-Theme: Parent/Caregiver-Teacher Relationship

Findings showed that parents build working relationships through communication with their children's teachers to foster learning development for positive educational outcomes. Meaningful parent-teacher relationships show healthy engagement and partnership. This collaboration enables teachers to understand parents' perspectives and the cultural values of the students. In line with this finding, student DOK and his father, DK, respectively, had the following views: "My family has a very good relationship with the school"; "Since my son enrolled at Catholic regional college, we have developed a stronger relationship with the teachers; the whole school is happy with me and my children." Likewise, parent Ashuya said, "Our communications with schoolteachers were good, and continuous…whenever a parent- teacher meeting was called, teachers always sent us invitations and reminders to attend." She further elaborated on the partnership between parents and teachers:

> Teachers are like parents; we are equal in this role, in the education of my children…. I have good contact with teachers and my discussion with them is not limited to children's progress or about the subjects they are struggling in, but rather includes child behaviour,

conduct, and manners within the school context.

Similarly, student Kel pointed out, “There was open communications between teachers and my parents…. When there was a concern, such as like struggling or doing well in a certain subject, a field excursion, or any incidents at school, teachers contacted my parents for a meeting.” Similarly, student Mahdi, who exited before finishing high school, recounted, “My dad was engaged with teachers, particularly about reports of my behaviour and learning progress.” However, a relationship between certain families and teachers may be to an extent strained by several factors, particularly the language barrier and parent’s education. Student Mahdi explained, “My mum wasn’t really connected with my school due to her limited English language.” In addition, sociocultural barriers pose a significant barrier for some African families to maintain relationships with their children’s teachers. Parent AK attributed his lack of an engaging relationship with teachers to employment challenges: “I attended teacher-parent interviews, but most of the time I am out of the state, or the country for work.”

The data suggests that while parent-teacher relationships enhance collaboration and partnership in the students’ successful educational outcomes, the parent-teacher relationship is constrained by cultural barriers such as limited education and English-language challenges for certain parents and lack of intercultural awareness of both parties, as discussed below under the core theme Student-teacher relationships.

Core Theme: Perspectives on School Career Advice

This theme illustrates how stakeholders such as students, parents, and teachers make decisions about a student future’s career pathways. Student Kel pointed out that “teachers respected students’ choices of their academic career pathways, only recommend but not force you to take this or that pathway”. These perspectives confirmed the limited role of teachers in advising students on their career pathways. While three parents and four students described the importance that education had on influencing their decision about their career choice, paradoxically, two students provided a different perspective: “Education is personal, and the future is not only about formal education”. This was substantiated further by comments from parent AK and student Mahdi. AK said, “My son holds different perspectives about education/schooling and does not agree with me when I say education is very important. “In contrast, his son Mahdi argued, “Education is important back home but not in Australia.” In contrast, student CA and her parents concurred on her academic and career aspirations: “My mum is a person who encourages you to pursue your interest, do what you want or follow your interests rather than forcing her will…. If she sees you

as good in sciences, she will suggest potential ideas and job prospects for that." Similarly, parent MM stated that "although my daughter passed core subjects in year 12 final exams, she was not interested in these learning areas, but only fixated on studying midwifery." A number of the student participants considered education to be a personal matter. For example, student Kela J commented that "everyone is different, has different abilities, their own different attributes, and contributions to life". Student AD also highlighted the flexibility of her education and career plans:

> "I found studying was both a pathway to further education if I choose to and into jobs... I have been both working and studying childcare courses. I saw that education has enabled me to pursue further study and work. If you are educated, you have more options".

Core Theme: Perspectives on Student-Teacher Relationships

The core theme of the student-teacher relationship, which was mentioned in 27 comments, highlighted inclusion and intercultural capability knowledge and skills. One major sub-theme and one minor sub-theme were reported in the data: the African-teacher role model and teachers' intercultural awareness. While the African-teacher role model was less frequently reported, with six comments that noted the representation of African teachers in Australian schools, teachers' intercultural awareness was mentioned 21 times. Teachers' intercultural awareness signified teachers' limited knowledge of the intercultural frameworks and inclusive practices in their teaching and learning strategies. These two sub-themes are presented in detail below.

Sub-Theme: African Australian Teacher-Role Modelling

Particular characteristics of the African teacher's representation in the data are typical of conscientious views of students on the integration of African Australian teachers in the school system. These student views highlight cultural reflection to fulfil the expectations of Australian multiculturalism that may reinforce cultural diversity in schools. For example, several participants expressed the need to see African-Australian teachers from their own ethnic community being represented on the teaching staff. Participants said that having someone from their own ethnic background in the school environment would assist in providing a cultural context and support that would enhance understanding and explanation of their educational experiences from the African point of view. For example, student Mahdi said:

> The lack of African teacher representation makes me feel like I am never understood; and feel like everybody is against me, but if I can see an African teacher who had similar struggles or has been through what I had, I will respect him because they will understand what it means to be racially abused as opposed to a white teacher who may ignore [African students' experiences].

This sub-theme, therefore, highlighted the important long-term need for the recruitment of Australian teachers of African heritage in the education systems that can reflect the current school composition and its cultural diversity.

Sub-Theme: Teachers' Intercultural Awareness

Data highlighted the need for teacher's professional development regarding intercultural awareness to support the development of knowledge and skills in which effective cultural understandings and intercultural competence are realised. For schools to achieve social cohesion and cultural harmony, teachers need to demonstrate their intercultural skills as they educate students of culturally and linguistically diverse (CALD) backgrounds. Parent AK suggested:

> I think [my children's] school needed to play a leading role in bridging the gap in the teachers' intercultural practices…by professionally developing teachers' competence and understanding of the cultural differences and specificities that exist within the diverse student population and to enable them to provide appropriate learning needs and attention to disadvantaged students.

There were notable similarities in participants' accounts of teachers' intercultural awareness. For example, parent EL said, "More attention is needed to respond to the intercultural knowledge of teachers because it affects family and school partnership". Participants such as parent EL felt that the most important aspect was that parental involvement in school affairs may enhance teachers' understanding of students' cultural resources, which could in turn contribute to teachers' awareness of diverse African cultures: "If I had the opportunity to be part of a parent-teacher association, I would share this with teachers: our cultures, dress, food, and many cultural rituals." Student Mahdi said that a lack of intercultural awareness makes schoolteachers oblivious to their students' specific religious festivals or holidays. For instance, he said, "I told a class teacher that tomorrow is the 'Eid al-Fitre' day [End of Ramadan fasting] and [I would] not attend the school; however, the teacher did not have an idea of what it means and felt a bit surprised." Student CA pointed out,

> I think there was limited knowledge of teachers' intercultural awareness, largely attributed to lack of exposure to other cultures and knowing only their Western cultures. It was once in an English unit we were asked to write an essay on the 'African gang' problem in Melbourne.

Correspondingly, the lack of teachers' intercultural practices within the school system affected student well-being, self-confidence, interpersonal relationships, and increased racism, as student WD commented:

> Of course, all my mates are white people, so they were raised in white households; and all

> that they know about other cultures is just from the news in the media… so they think oh yeah, if you are an African young person, you must be a criminal; they make a lot of racist remarks; they think it is funny but certainly not (WD).

Similarly, student Mahdi said, "Most teachers only know the Australian way; they just don't know much or are not educated about the new culture, and they need to be more considerate of different mindsets of diverse students. Students TY and Mahdi also said that "teachers are unaware of many different languages spoken by African nationals; they see us as the same Africans and black folks when we are literally different people with different languages from different countries". In contrast, some participants recognised and acknowledged teachers' intercultural competence; this suggests that these teachers are capable and equipped with strategies to run culturally tailored support programs. Student Ad said:

> I know very early on from year levels seven to ten, there were targeted learning support programs for the South Sudanese students which ended up being applied for all students of African heritage…[added specific], in my school, there were at least three teachers were very experienced, inclusive of everyone, their topics, and have understood my cultural background. Similarly, teachers were tolerant and participated in cultural events where different people showed their cultures.

Similarly, parent Ashuya confirmed that some teachers exhibited cultural sensitivities. For instance, "when communicating with the school about my children's performance and progress, I found teachers were informed and mindful of my Sudanese cultural background."

The participants' comments highlighted that teachers' intercultural awareness and professional training with respect to cultural diversity are critical for effective teaching in a diverse cultural environment, and that equally important for African students' sense of belonging and overall educational success is the need to work towards having African teachers as role models for African children to look up to.

Core Theme: Student Experiences of Racism

The theme of student experiences of racism, which addresses students' behaviour and relationships, is represented by three sub-themes. Racial stereotyping was the major finding in the theme of student behaviour and relationships. This major sub-theme focuses on ethnic stereotyping, while the other two sub-themes talk about teachers' judgement and school rules on racism, and student personal conduct. Thirteen comments focused on students' experiences of racial stereotypes and racist encounters in schools and public spaces. Only two comments mentioned teacher or school responses to racist remarks in the school, while five comments

mentioned students' personal conduct and showed the effects of students' racist behaviour on students' choices of attending schooling.

The experiences of African-Australian youths in the school environment were indicated by student WD's statement: "Australians see all of Africa as a Third World country and you – as an African youth, you are nobody." WD continued:

> At school, all of my mates were white students raised in white households, and all that they know about other cultures was just from the media reports, so they think that if you are an African young person, you must be a criminal, they make a lot of negative remarks, and they think it is funny, but certainly it is not all.

The participants' comments also suggested that both police and public media sensationalise African youth crime, and that this affects African students' image in the public space. For instance, "Because of petty crimes certain Australian media outlets vilify African youths' image by exaggerating trivial incidences as compared to the actual crime that public media resents to the wider society. Despite negative public perceptions about African youths, other students played down any experience they may have encountered in their schools. For example, student AD said, "There wasn't any blatant racism, I think. It was always some students may make remarks, but I didn't take them as racist words." Similarly, parent EL said, "I get complaints from adolescent children, and these are far from being racist issues, some children's behaviours don't have connections with racism or discrimination, they are just children." Further analysis of the data revealed that in a classroom context, students highlighted experiences related to racist attitudes. For example, Kel commented, "Yes, I had one incidence in which a classmate said that I wasn't really…, it was a very racist statement, but favourably my classmate's friends were very upset about it, and they all stood up for me." Student Miche said, "In high school, I kept to myself, but there were few racism issues."

In terms of school measures related to racism in the school, students confirmed that there are disciplinary actions that safeguard students against any behaviours that are deemed discriminatory in nature, and that the school strictly upholds these safeguards. Student Kel commented, "Teachers always talk about racism in the class and take seriously any racist incidence reported to the school, and those students making remarks either receive detention or their parents are called to the school." Furthermore, student AD said, "I guess schools address racist behaviours, especially bullying and slurs." In regard to student personal conduct, data showed that students were less interested in engaging at school, which was demonstrated by their level of attendance when there were racist behaviours at the school. For example, former student Miche commented:

> I was, like, somewhat of a decent student; however, I did not complete tasks, I get back to it in one way or another and mostly I go to the class some days but not all the time. Also, I was a very good student, not a troublemaker, and never had any detention or bad comments that were left on my reports. I might leave the class but still pass.

In summary, data on student behaviour and relationships showed that although schools are not free from racist incidents or discriminatory occurrences, they do have resources that address racism. In addition, participants' comments emphasised that public media is replete with sensitisation of negative attitudes that affect African-Australian children's image and that such media representation engenders public perceptions that are hostile to the cohort of African- Australian youths.

Discussion

Introduction

The thesis discussion is divided into two parts; study I, a qualitative study that discusses the findings of the 18 semi-structured interviews regarding the African-Australian learners' educational experiences and outcomes; and study II, a quantitative Tyepform survey results of investigating 99 teachers' intercultural awareness practices and its impact on student motivation and learning in education. Six significant themes included; educational expectations, learner motivation, school support utilization, school systems' educational practices, use of multicultural education, and teachers' capabilities regarding student diversity. The findings of each study are separately discussed and followed by an integrated general discussion. The research purpose presented in this doctoral thesis has been to investigate the perspectives of African-Australian learners and their families in regard to their educational experiences and outcomes. The investigation of these perspectives addressed the main research question and subsidiary questions related to the impact of parents' level of education and socioeconomic status on children's educational outcomes. Results of study **I** entailed the discussion of the six core themes as outcomes or perspectives that emerged from the semi-structured interview data. All six core themes are presented sequentially based on the data size. Important findings in study **I** indicate the parental level of education, the influence of parental involvement with students' education, and the cultural barriers experienced by parents. Also addressed are the findings about the lack of recognition for parents' prior experience and skills, which highlights the employment challenges faced by African parents of refugee background, and findings about African-Australian youths defining their cultural identity as fluid and mainly affected by ethnicity, which contrasts with prior research in

which second-generation African-Australians' cultural identities are subsumed within a broader refugee youth category.

Perspectives on Cultural Identity and History

The thematic analysis of African-Australian cultural identity and history identified in this study illustrates how the student participants defined their cultural identity with reference to multiple social and cultural factors. Findings show that most African-Australian learners tend to define their cultural identity in terms of parental home culture and connections while being excluded from an Australian cultural identity. For instance, student AD stated:

> I would not say African first but would join the word African-Australian because I understand my parents' origin is from elsewhere…. People always choose to pick up from my accent and ask how long I have been here and my cultural background. Just looking at how I grew up, I would say African-Australian, yet culturally, I am more Australian than I would be an African because I speak English only, compared to Dinka, and even the way I prioritise stuff, I would say it is cultural Western styles.

Others characterised their cultural identity in terms of individual traits such as Australian accent, social network, and lack of exposure to African ways of life, as former student Miche commented:

> I am an Australian first…. I guess they hear how I speak, to a degree. I have an Aussie accent. The way I talk is different from what my community expect, even my upbringing; I grew up with a lot of Australian things, nothing that I favoured Australia as opposed to Africa, but the fact is that I personally never really knew Africa or South Sudan. I just know more about Australia because I have been here all of my life.

These findings highlighted interactions among many social and cultural factors that shaped how second-generation children perceived their cultural belonging. These factors included parents' cultural values, societal connections, influence of, and lack of exposure to, the African contextual experience of their birth country, cultural tension, sense of belonging, and sense of difference. Research has shown that second-generation youth experience identity fluidity, multiple belongings, and contradictory feelings about their parents' home culture (Chimienti et al. 2019).

Participants fell into three groups of identity descriptors. Half of the African-Australian second-generation learners indicated their cultural identity background as African first, while about a sixth expressed their cultural identity as Australian first. The remaining third fell into the third cultural space between mainstream, Anglo-Saxon Australians and their parents' home cultures. For example, former student Miche defined his cultural identity by saying, "The way I see myself is just in between cultures." These findings were consistent with prior evidence. For example, Smith

(1986) presented three forms of identity descriptors for the cultural identity of second-generation children: rebels, the in-groups, and the apathetic or marginal reaction group. Participants' results confirm this study's hypothesis that these African-Australian second- generation children fall between cultures (parents' home and Australian cultures), which has been described as the third cultural space. From the perspective of several participants, this phenomenon occurred as the result of a psychological dilemma emerging when young people experienced rejection from their Australian culture and distance from their African cultural heritage.

These Australian-born children shared their parents' lack of social capital and sense of shifting identity, and felt a sense of being categorised as belonging to the same group as African youths of refugee backgrounds. Student WD pointed out that in their experience, when African- Australian young people declared themselves as Australian first, their claims were received with scepticism and suspicion, and often resulted in others reminding them of their countries of origin. WD noted, "I cannot say I am Australian first to someone who is not going to believe me…there is always a look of disbelief connoting 'you are never a hundred percent one of us: An implicit belief among second-generation children of being considered native to other countries or having different origins is well corroborated, and this is likely to influence how second-generation children experience and describe their sense of belonging (Toivanen 2014). Chimienti et al. (2019) also argue that the category "second generation" highlights the perception that this cohort of society is often not seen as community members belonging to the national identity of the country in which they were born, but grew up instead being identified as foreigners (Chimienti et al. 2019). Furthermore, for Liberian-American second-generation youth, the term "refugee" has continued to be used, and is associated with stigma, chiefly intended to insult them (Portes & Rumbaut 1996). Thus, being categorised as second- generation children carries an underlying assumption of rejection and not belonging to the mainstream group, but rather belonging to a certain cultural ethnic group which can be referred to as the 'Other'. This further implies that African-Australian youths may continue their cultural identity being characterised by refugee status. Evidence agrees that these perspectives are common amongst refugee children in other high-immigration countries. In Italy, for instance, second and third-generation refugees are still being labelled as migrants or newcomers (Dusi, Messetti & Falcón 2015).

As far as the literature – and, indeed, this study – are concerned, African-Australian young people's sense of belonging to Australia and their Australian identity are defined by access to education and employment opportunities, social recognition and acceptance, and having an

Australian accent. These sociocultural factors appeared as essential elements in the framing of who they are within the Australian context. For example, this study's finding on cultural identity and its relations to educational needs was concisely presented by student AD:

> I would not say [I am] African first but would join the word African-Australian because I understand my parents' origin is from elsewhere…. People always choose to pick up from my accent and ask how long I have been here and my cultural background. Just looking at how I grew up I would say African-Australian, yet culturally, I am more Australian than I would be an African because I speak English only compared to Dinka, and even the way I prioritise stuff, I would say it is cultural Western styles.

Anthias (2013) argues that identity and belonging do not only represent the construction of concepts based on cultural contexts; rather are actual cultural spaces and social contexts where individuals from diverse backgrounds experience acceptance or rejection by cultural or social groups. Experiences, practices, and emotions that are encountered or frequently occur, in addition to the sharing of commonalities such as values, culture, language, and ethnicity, form cultural spaces that underpin an individual's perception of belonging. Another study on second- generation children's identity and educational-related outcomes describes how identity evolves through interaction and inclusion of second-generation children, and how a lack of inclusive social interaction leads to individuals describing experiences of isolation, exclusion, and racism (Chimienti et al. 2019). Furthermore, belonging can be seen as both the contextual and temporal relationships that are premised on either formal or informal belonging, such as complying with state laws or belonging to a family, community, or social network (Antonsichm 2010).

It is widely known that the use of language is a marker of cultural identity. The same holds for a sense of belonging, which is influenced by a range of factors including personal experiences, practices, and emotions that frequently occur, and the sharing of certain commonalities: values, culture, language, and ethnicity (Anthias 2013). Similarly, other findings indicated that an adolescent who is experiencing physical and psychological changes and developing their sense of self and identity is influenced by experiences of social and cultural capital and economic connections, as well as by politics of race, ethnicity, and nation (Fouron & Glick Schiller 2002). This statement shows the important elements of cultural construction in which the young persons in the current study defined their sense of belonging to Australia as based on the perceptions of other people. For instance, the Australian English accent is believed to be a marker of Australian cultural identity. Furthermore, there are structural processes in Australia that make ethnicity a soft target and one of the predictors of discrimination. To substantiate, when the individuals in this study would provide information there were always questions related to place of birth, language

spoken at home, and cultural identity. In addition to serving the purpose for which they are collected, they can also be used as primary indicators that may predispose culturally diverse people to the risk of being stereotyped or prejudged by those wielding power and control. In addition, there are several factors established in this study contributing to the sense of belonging experienced by African-Australian youths, including multicultural spaces, equitable access to education and employment opportunities, and an Australian accent (Appendix Figure 4.3). The sense of belonging expressed by African- Australian young people is influenced by the sociocultural values of the wider Australian society. As student AD said;

> I would not say [I am] African first, but would join the word African-Australian because I understand my parents' origin is from elsewhere.… People always choose to pick up from my accent and ask how long I have been here and my cultural background. Just looking at how I grew up I would say African-Australian. Yet culturally, I am more Australian than I would be an African because I speak English only, compared to Dinka, and even the way I prioritise stuff, I would say it is culturally western styles.

Corresponding with this study's findings, the literature shows that immigrant children who are born and educated in their new home countries are often expected to become part of the mainstream society with possibility of claiming hyphenated cultural identity (Cunningham & King 2018). In the current study, African young people's views emphasised the point that African identity distinguished their cultural difference from the rest of the Australian mainstream students. Hall (1996) conceptualises identity as a process of continually emerging and becoming multifaceted that is fluid, dynamic, contradictory, shifting, and contingent on one's cultural contexts and space. While physical appearance, such as skin colour, and cultural identification markers, the African youths in this study who had been born in Australia and were proficient in English did not change their status, but remained outsiders who were considered more closely related to African youth of refugee background than to other youths born in Australia. Student AD commented.

> You know the way I look, and the public perception is that I am an African until they got to know my accent, and the way I speak…and I think there were moments where I am only being asked to do more work because I am a South Sudanese.

Student CA concurred: "In the public space they always classify me as an African person by my phenotypical features." Similarly, student Kel noted that because people looked at her phenotypical features, she identified her cultural identity as an African rather than anything else, commenting, "Even if I said I was an Australian, no one would believe that." Parent AK shared these students' perspectives regarding the experience of a sense of belonging:

> Although my children are the second generation who were born and grew up as part of the Australian culture, they hold the feeling of being different and struggling as a minority group within the Australian system... I am conscious that I come from a different culture and different ways of life, and it will continue to haunt our second or third-generation children to be fully accepted into the wider society.

Consistent with this study's findings show that African second-generation Eritreans described being conditioned by their parents to develop national pride, and argued that "what we know is just from stories, [we] never experienced living in Eritrea, nor witnessed war but only we grew up in Canada" (Graf 2018).

Family Life Histories

Putting together the life histories of refugee parents may offer an understanding of their resilience, vulnerability, and reaction to change, and how these experiences are incorporated into the constructions of educational experiences of the African youths born in Australia. Most second-generation African-Australians do not see their parents' stories, life challenges, and heritage as relevant and worth retaining. Specific examinations of the life histories of the participants offer two possible but opposing perspectives. The first perspective shows that learners from second-generation backgrounds argue that it is not important to understand the nature of their parents' hardships or suffering, However, this study highlighted that most parent participants deliberately avoided sharing their stories of war and being refugees with their children born in Australia. Parent MM said:

> I have not told my children the story of my hardship, only just a little of it…unfortunately, my children born in Australia have the luxury of a good life and are unaffected by the struggles and hardship I have [gone] through and they don't want to know, nor do they feel like being part of it, or relate to it.

These frames, therefore, suggest that second-generation African-Australian youths are no different from their counterparts in other countries, and instead are likely to be affected by their parents' past refugee or wartime experiences. The overall trend in this theme highlighted that African-Australian youths distanced themselves from parental stories of refugee experiences, hardship, and personal struggles, however, a few of the youth participants in this study, revealed sympathy and emotional relatedness to their parents' histories, which they considered positive and inspirational. Contrary to this study's finding, second-generation Africans in the US tend to embrace many of the values that their parents instilled in them (Kebede 2019). The literature posits that most of this cohort identify themselves with their parental origins as Ghanaian-Americans or Nigerian-Americans, and also ethnically as Yoruba, Igbo, Akan, and so forth (Creese 2019). These

stories do not make sense to children born in the diaspora as they have not directly lived through these experiences or events. Therefore, such parents' connections with their children come from the family narrative of customs, traditions, or the socio-political experiences that had prompted the family's relocation.

Multiculturalism may not achieve its central goal of harmony and coexistence in education if children of African heritage do not mix with those of other cultures. For example, the researcher's memos and the follow-up interviews with African-Australian students found that in some learning environments, there is a greater likelihood of segregation between students of African heritage and mainstream Australian students, especially during recess and lunchtime in the schoolyards and playgrounds. The follow-up findings indicated that African-Australian students preferred to socialise separately from the rest of the mainstream students. This observation aligns with other data that suggests that certain schools are becoming more culturally concentrated, with a corresponding reduction in the opportunity for children of different cultural backgrounds to mix daily with those from significantly different cultures and identities (Welch 2007).

Parent Cultural Barriers

Among the important cultural barriers for many African parents in this study was the English-language barrier, which was found to constrain communication between schools and families as well as between second-generation children and their parents, and which necessitated the use of interpreters or students themselves as mediators between schools and parents. Parent AK, who worked as an interpreter in the Arabic language, elaborated on the language barriers experienced by many African families:

> Parents with low functional English language have trouble understanding each other with their children at home... I am aware of it through interpreting for police, court, health, and Centrelink. I saw the interrelations of language, culture, and education that affected many African families…. [These observations] emphasised that education plays a significant role in disconnecting schools from parents and thus making it difficult to collaborate on the educational needs of children.

Findings related to the English-language barrier for African parents of refugee backgrounds are common across culturally diverse groups. It is argued that there are congruent experiences of language barriers between parents and children and of parents' unfamiliarity with the dominant culture of their new home (Ali 2008; Pillay & Asadi 2018). These barriers may not only pose

challenges to the broader community, but also may lead to cultural dissonance between parents and their children, which can precipitate cultural tension and conflict between first and second generations. Findings in the current study regarding the importance of the English-language barrier for parents are consistent with other studies that show the existence of similar barriers such as cultural tension and conflict between first and second-generation family members (Ali 2008; Pillay & Asadi 2018). These barriers may represent core reasons for the occurrence of cultural dissonance between parents and second-generation children, and challenges in the wider society. Many participants linked African parents' cultural barriers to social and economic challenges. The literature on refugees' employment experiences provides a link between employment-related challenges and lack of skills recognition for overseas qualifications (Colic-Peisker & Tilbury 2007). For instance, parent AK said, "We are facing a broad range of cultural barriers that included biases and stereotyping in the process of post- settlement and the integration of social and economic needs." Not acknowledging prior experiences compelled certain parents to retrain in different learning areas that promised job opportunities, while others took any available work to make ends meet. The literature details that a lack of recognition of overseas qualifications for many African parents was identified as one of the cultural challenges to their employment (Lemaitre 2007). Other research posits that refugee parents' cultural and social resources are treated as deficient for the purposes of participating in mainstream professional opportunities (Anthias 2013).

Overall, the feeling from participants was that "we are fighting multiple barriers that included biases and stereotyping in the process of post-settlement and integration of social and economic needs". Lack of professional recognition for immigrant families means lower-paying jobs and therefore leads to reduced opportunities for upward social mobility and, in turn, loss of aspirations. Further study has shown that post-migration stressors that refugee families and caregivers often face included challenges related to accommodation, financial constraints, and mental health (Bryant et al. 2018; Fazel et al. 2012). In general, poor integration of refugee parents in economic activities affects their settlement and their children in terms of well-being, health, and sense of belonging. In contrast to the employment barriers that most African refugee parents in the current study mentioned, parent EL asserted, "I did not experience any kind of discrimination, probably because of my pale skin, which dispels my identity background as a Sudanese." This highlights the importance of ethnic stereotypes and ethnic categorisation based on skin colour, and confirms the omnipresence of employers' prejudice.

The families in the current study strategically planned to address socioeconomic barriers through their children's educational achievements. For most of them, educational achievement was a fundamental key to improving their families' socioeconomic situation as well as gaining social recognition (in the forms of both pride and social value) within the African community. Briell and Khoo (1995) confirmed that refugee families give great importance to education and the significant social values of upward mobility and community respect that come with it, and that this leads to positive educational outcomes for their children. The current study's findings emphasised that the participants strongly equated children's education with their ultimately gaining better-paid professional jobs; typically, these are different jobs from those of the parents.

Education can be conceived as both a means of human-resource development and an important tool for cultural transmission. For example, Bourdieu (1977) in his social-reproduction theory asserted that minority students may be disadvantaged by a mismatch between their family cultures and values, on the one hand, and their formal knowledge, on the other. This emphasises that school serves as a social system that provides regimes and standard practices that either implicitly or explicitly reproduce class-related knowledge, behaviours, and values while at the same time devaluing the cultures of the disadvantaged group. As part of cultural transmission, minority languages remain a key aspect of the culture. Not only are minority students' languages often not available from among languages taught in school, but the official knowledge that is codified in the school curriculum does not embrace minority languages, cultures, values, and knowledge in the Victoria curriculum of education. Some of the parents in this study demanded that teachers display intercultural awareness. Parent AK commented:

> I think [my children's] school needed to play a leading role in bridging the gap in the teachers' intercultural practices…by professionally developing teachers' competence and understanding of the cultural differences and specificities that exist within the diverse student population and to enable them to provide appropriate learning needs and attention to disadvantaged students.

Similarly, parent EL said that "More attention is required to respond to the intercultural capabilities of teachers because it affects family-school partnership". Both comments suggested that teachers were seen as making only a moderate effort to acquire intercultural awareness. As a result, many parents preferred private schools over public, as both teacher intercultural practices and discipline were featured in qualitative data describing why they chose private schools for their children. This represents one of the challenges that may affect children of cultural diversity as they attempt to realise their dreams and aspirations. The parents in this study expected that multiculturalism would adequately bridge differences and address multiple barriers related to

cultural diversity such as equity issues, racism, and negative perceptions and stereotyping against African-Australian young people.

Cultural Tension

Children as agents of cultural transmission and preservation of cultural values are susceptible to both their own cultural change and their families' and community's resistance to that change. Cultural change can occur through young people adopting and fitting into a new culture, while parents at the same time may use social and cultural resources to resist the influence and impact of the new culture. Because a child's cultural practices and family values are often maintained, especially the use of home languages, ethnic cultural practices and values may survive the impact of the dominant culture and are preserved and transmitted to the next generation.

The importance many African parents in this study gave to language transmission highlighted the significance of promoting and preserving their cultural heritage by using their home languages. For example, student CA said, "I grew up and learned from my mum the Dinka language, through which some important cultural practices were transferred to me." However, most African-Australian students also indicated that they were finding it hard to learn their home languages; for instance, student Kel said, "Though I tried to learn Dinka, my tongue never got it right." Previous studies on the second generation of Somali children in Canada have indicated that Somalis' culture and heritage are predicated on the use of their language as well as being a symbolic code for reality construction (Ali 2008). In contrast, in the current study, parent EL stated, "At home, I speak the Arabic language, [and later] when my children are grown up, they will realise that they are global citizens with multiple identities; Australian in terms of the English language (Aussie accent), and cultural orientation and at the same time as Africans through their parent's home language and an awareness of one's own cultural heritage." However, evidence suggests that second-generation children face challenges related to maintaining their home languages without contribution from school and literacy skills development programs (Karpava 2021).

Given that language is clearly one of the most important bearers of culture, it is important for Australia to foster its community languages and knowledge of relevant cultures. One way to develop ethnic community languages is through supporting language promotion and preservation and cultural values through children's learning as part of the education curriculum and in collaboration with parents or ethnic communities. This study revealed that African- Australian students reported being encouraged to practice and promote their culture in schools, including the use of their home languages. In contrast, Ali (2008) reported that Somali youth in Canadian

schools said that their culture and identity are being devalued and that they are often not allowed to practice their own languages while at school.

Many African parents in the current study said that to avoid cultural disharmony between parents and their children, language transmission, particularly the home use of the parents' languages, was significant for promoting and preserving their cultural heritage. For example, student CA said, "I grew up and learned from my mum the Dinka language, through which some important cultural practices were in fact transferred to me." However, most African- Australian students also indicated that they were finding it hard to learn their home languages; for example, student Kel said, "Though I tried to learn Dinka, my tongue never got it right." Parent EL also commented on this issue:

> At home, I speak the Arabic language [and later] when my children are grown up, they will realise that they are global citizens with multiple identities; Australian in terms of the English language (Aussie accent), and cultural orientation and at the same time as Africans through their parent's home language and an awareness of one's own cultural heritage (EL).

Consistent with this finding, Karpava (2021) asserts that second-generation immigrants are characterised with hybrid language and cultural identity with strong perceptions to social inclusion and a sense of belonging.

Perspectives on Education Systems and Multiculturalism

Isajiw (1999) writes, "Virtually all nation-states in the world are, in terms of the make-up of their population, multi-ethnic...populations are made up of groups of citizens with quite different cultural ancestries." The outcomes of education and multiculturalism discuss the perspectives of participant students' educational lived experiences and outcomes within a multicultural education system. Historically, multiculturalism as an explicit policy, which began during the Whitlam Government (1972-75), was a response to an increasingly changing immigrant population. The aims were to facilitate social cohesion and economic integration, cultural diversity, acceptance, recognition, and celebration of cultural differences, and to redress past immigration and assimilationist policies.

Unlike economic migrants, refugees are forced from their homes and resettled in destination Western countries; as a result, they tend to consider schools as both a sanctuary and an empowering source of hope for rebuilding their children's educational aspirations and goals (Ayou & Zhou 2016; Guo-Brennan & Guo-Brennan 2019a, 2019b). The African refugee parents in this study and their second-generation students defined the importance of education in two

ways: cultural significance and expectations of better job outcomes that lead to successful integration. In line with this study's finding, Shizha et.al. (2020) suggest that, for immigrant children, schooling and education are considered as social means of integrating and preparing young people for their future careers in Canadian mainstream society. Previous studies have linked cultural significance to abstract values that are based on cultures that define a clear connection between education and opportunity (Nichols et al. 2010). Social value and pride in African communities are strongly linked with one's educational attainment. Likewise, a dream of better educational outcomes for children is associated with the hope of gaining professional careers that promise upward social mobility and security for a family, and especially their offspring, as demonstrated in a study examining second-generation North African children and their families in France (Brinbaum & Lutz 2017). Similarly, another study describes that postsecondary education holds promise not only for a better job, but also for several other outcomes, including individual well-being, successful family relationships, and overall satisfaction in life (Hout 2012). The current study findings also illustrated interrelationships between cultural significance attached to the value of education and concomitant job prospects. These goals are facilitated and mediated by parents' ability to support, inspire, maintain cultural capital, and foster interpersonal relationships established in the new social environment. Student participants often reported that their immediate families and other visiting relatives were actively encouraging and supportive in reinforcing the important value of education. This highlights students' awareness of their community's expectations of educational achievement, as noted by student CA:

> Education is highly valued, and an educated person is even valued more highly… when our family or relatives come over to us, they always ask if we were studying, and when acknowledged, their reaction is positive, and this continues to inspire and encourage us.

Similarly, parent EL said, "Successful outcomes of education are both a social pride linked to increased standing in one's own community as well as attaining a respected professional occupation." Also, student Kel confirmed that "our African community wants all of their children [to] achieve university degrees." Participants suggested that African communities hold high expectations for their children to be educated, self-confident and self-supporting. For example, former student Miche commented, "Education is a lot more of people's top priority in the South Sudanese community…everyone would say, 'Go out to study and do well'." Similarly, Njue and Retish (2010) found that immigrant communities equate education with higher social status thus making children's educational achievements highly desirable, particularly when parents come

from social contexts where educational opportunities were inaccessible to the majority of the population (Njue & Retish 2010).

Student CA emphasised the importance of education as allowing one "to work in corporate positions, professional occupation…to have a good life"; a parent DK affirmed that "I wanted my son to be an engineer", and parent EL saw the purpose of education as "to have a good job with better pay". Parent Ashuya concurred, but saw other benefits as well:

> Education is not only about the positions...rather education enlightens, widens your horizons, and makes you aware of one's own social environment and to understand cultural surroundings…. There are numerous benefits of education, particularly in one's own life, understanding of the community you live in, and in work relationships.

African refugee parents' goal for their children's education is better jobs and career outcomes, which might be linked to improved socioeconomic status for the family. Despite parents' aspirations, however, Zhou and Xiong (2005) investigated intergenerational comparisons of socioeconomic mobility, finding horizontal rather than upward mobility. Zhou and Xiong's study challenges the overall assumptions that educational achievements guarantee pathways to better employment and subsequently improve personal well-being, health, and confidence as indicators of improved socioeconomic status. This contradicts the views of the African- Australian participants addressed in this study. In the context of the African-Australian second generation, students who succeed in their educational outcomes are expected to experience different future career outcomes as compared to their first-generation parents. This is plausible because children born and educated in Australia enjoy familiarity with Australia's culture and structural social, government and economic systems, as well as access to local connections and interrelationships. Therefore, even if the social mobility between the first and second generations is horizontal, there are significant differences between the social mobility outcomes experienced by these two generations given their unique cultural backgrounds and contexts.

The importance of education to parents may influence the school they select for their children. This study examined personal reasons that influenced African refugee parents' choice of type of school for their children's education. The findings indicated that most participating parents preferred Catholic schools for their children's education, as this environment would be more likely to emphasise religious instruction, discipline, and ethical values. For example, a single female parent, Ashuya, presented reasons for her choice to provide her child with a Catholic education: "I chose Catholic education for my children's education because I belong to the Catholic religion…[because] in the faith-based schools, children are instructed with religious

teachings and values, discipline, respect, which are typical cultural values I prefer." Similarly, parent MM indicated that they preferred "Catholic schools because of their strong link to the church doctrine and values, ethics and that these schools' instruction instil moral and good behaviours, and respectful attitudes".

Consistent with these findings, some studies have found that religious instruction was one of the most common reasons parents gave for their choice of Catholic education (Schneider et al. 1998). In contrast to the findings of the current study, a study conducted in Brisbane, Australia argues that parents' motivation for preference of Catholic-school opportunities has nothing to do with the Catholic ethos or spiritual values, but rather may be more related to the desire for quality general education (Gleeson 2015). In the current study, African refugee parents seemed to prefer Catholic schools to government schools, based on their beliefs and the school code of discipline and values that are found in the religious instructions. Although parents in this study stressed the importance of values, the preference for quality academic school for their children was implied and implicitly taken into consideration when making decisions about schools. The plausible explanation is that African parent participants emphasised the importance of education to increase their children's likelihood of achieving occupational careers. These occupations are hypothesised to facilitate access to social and economic opportunities for second-generation children, and thus to improve family socioeconomic status.

The majority of parent participants in this study said that their ability to support and encourage their child's education was mediated by their own level of literacy. Many families admitted that cultural language barriers limited the extent of their support and involvement in education. Specifically, parental support in learning was hindered not only by parents' lack of English-language proficiency but also by their level of education, with lower levels being identified as having a negative impact on child motivation and engagement. For example, parent Ashuya said, "I cannot help my children because I do not understand school homework… I do not know what challenges they go through in their learning process, and lack of support may result in a child's feeling an inferiority complex and lead to the eventual disengagement from school." Similarly, parent AK said, "In most African families one parent lacks literacy and competence to help in the children's educational needs especially when the other parent is at work."

Many students in this study experienced academic challenges that prompted them to seek academic help. These educational challenges were exacerbated and compounded by a multitude of sociocultural issues related to parents' literacy level, particularly their lack of English

language proficiency, along with cultural barriers, and socioeconomic status. These barriers, such as the lack of a common spoken language between parents and their children, may lead to students' frustration with and disengagement from education, with some students opting for work instead of schooling. However, as part of local community support, some African refugee parents admitted that societal connections such as friendships with church members have helped them to connect with appropriate support services. Parent Ashuya said:

> I was unable to help my kids with English, and an Australian friend knew my kids were really good at their schoolwork, but thought they still needed support in their studies…she connected us with a tutor that provided extra teaching to my children who were having difficulty with English or maths assignments.

Various schools, including that of student DP, have designated areas where maths senior students are allocated as volunteers to provide help to their junior student colleagues who are having difficulties with maths (DP). Student AD said, "I sought academic support for maths assignments from the after-school program". Similarly, another student DoK said, "I attended the support program once a week to get help with English writing skills or essay-writing strategies."

The academic help that participants said their schools provided is intended to assist students of refugee backgrounds or those with language barriers and other additional learning needs. The second-generation African-Australian-born children in this study also benefited from these educational opportunities and resources, particularly as students who speak a home language other than English are eligible to access additional learning support.

Student Ad also admitted teachers' role in academic support: "as shown in the below excerpt.

> Teachers genuinely provided academic help to us, especially the English-language teacher…and they did this during the class activity or outside the classroom environment... I was recognised for my legal studies because of a teacher who was very supportive and offered to help more, but not with the health subject in which I wasn't recognised, but I performed [better] in it than the recognised legal studies in the VCE exams.

Similarly, student WA said that "Some teachers were very supportive, like, 'You can do it,' but others said, 'I do not think you will be good enough to do that subject." Student CA corroborated this:

> Some subjects were recognised, and I think teachers were the real source of great encouragement and pushed us more to study…though I struggled a bit in economics, teachers in my economics did support me and would give me resources and advice on how to go about studying the subject.

Most participant students acknowledged teachers' recognition of their academic abilities. Their comments showed that some teachers recognised their academic success, while others showed a

lack of regard for students' ability to undertake certain subjects. For example, student DP commented, "My academic performance was recognised and respected as teachers knew what my best subjects were…they did extra support beyond classroom learning," while student Mahdi said, "There was no support for my subjects that at all, so if you are not doing well academically you are seen like a bad student." Similarly, parent DK said, "When we moved from Brisbane to this school in Melbourne, my son, who was really best in biology subject, was discouraged by teachers until he dropped biology, and then [was] directed to do maths instead." Some teachers were able to value student performance in subjects and encouraged students to pursue them, while other teachers discouraged students from certain disciplines, assuming that the students lacked the cognitive ability to do those subjects. The data shows that teachers' advice strongly influenced students' choices of subject or career pathways.

Outcomes of Home-School Connection

Home-school connections are the third core theme that emerged from parents' and learners' perspectives on educational experiences and outcomes. There are four sub-themes under home-school connections: parents' education, parental involvement in children's education, parental time constraints, and parent/caregiver-teacher relationships. These sub-themes are interrelated. The sub- theme parental level of education plays an important role in determining the impact of each of the remaining sub-themes. In addition, parental level of education plays an important role in understanding the parental involvement of African families in their children's education Therefore, the discussion of the findings under the home-school connection's theme will refer to education as its focus. The discussion of sub-themes will be interwoven with each other. According to Dukić et al. (2022), parent involvement refers to cooperation between the family and school to align both parents' and teachers' opinions and expectations on educational activities that benefit children's cognitive development and education outcomes. However, Kim (2009) expands the definition of parental involvement to include activities initiated by the school that focus on parental interaction and parental presence with the school for reasons other than the child's learning or educational outcome. There is also a growing body of knowledge that provides a more inclusive conceptualisation of forms of parental involvement. It asserts that children's educational achievement, by and large, is due to parental engagement not only in the school context but also in their learning at home, as well as the conditions in the home environment towards learning (Goodall 2013; Goodall & Vorhaus 2011). Within the family, parental participation, and students' perceptions of their parent's involvement in their educational needs, are strongly linked to the

children's educational aspirations (Behnke, Piercy & Diversi 2004; Chin & Kameoka 2002. Parents draw on their cultural and material resources as they involve themselves in their children's education. Findings from the qualitative data of this study indicate that very few parent participants complained of the school not involving them in their children's education process. Those parents who did complain of not being involved in the education also pointed out that they felt that the school undervalued their socio- cultural knowledge. For example, parent AK commented, "Despite being qualified in sociology, I started all over again…I thought there was a seamless transition and access to relevant career jobs…. I had to do some deviation, navigating away sociology, and studying a translation and interpreting course because of its job prospects".

Family Role in Education

Parents' cultural resources and knowledge may not be relevant to schools' customary expectations. Research has also shown that the greatest lever for students' educational success is parental engagement in their learning in the home, and the atmosphere towards learning in the home (Desforges & Abouchaar 2003; Goodall & Vorhaus 2011). Parental engagement implies that schools incorporate and build on parents' rich cultural resources and life experiences to jointly construct knowledge, shared values, and educational goals (Emerson, Fear, Fox & Sanders 2012; Pushor & Amendt 2018). Although most of the African parent participants indicated their involvement both within and outside of the school contexts, some parents experienced a complete lack of involvement in the education of their children in the school context due to cultural barriers including English-language proficiency. This study also found that not all parent participants had the necessary skills, experience, or ability to effectively participate in different forms of parental involvement in education and that the level of parental literacy or education and the type of skills acquired overseas were prominent factors that affected the type and range of educational activities with which parents were engaged. As parent Ashuya commented, "It is much more difficult for us [with low literacy] to support our children's education…. I really meet a lot of difficulties in helping my children due to the English-language barrier."

Despite the existence of multiple social and cultural barriers described by most African-Australian parents of refugee backgrounds in this study, the determination to support their children's education shows the social and cultural values that these parents assigned to education. For instance, most of the parent participants acknowledged their involvement in children's education largely as providers of moral and material support. This study's findings also illuminate the interrelationship between African cultural perceptions related to the importance of education

and its concomitant job prospects, on the one hand, and parents' cultural capital resources and interpersonal relationships established in the new social environment, on the other. Two parents shared their understanding of the outcomes of education as social pride linked to one's increased standing in the community by attaining a respected occupation. For instance, parent DK stated, "I wanted my son to be [an] engineer." Similarly, parent EL asserted that education means "To have a good job with better earnings." EL continued, "Education is not only about positions. Rather, education enlightens, widens one's horizons and makes one aware of social and cultural surroundings as well as [helping one to] understand them." Parent Ashuya concurred: "There are numerous benefits of education, particularly in one's own life, understanding of the community you live in, and in work relationships."

The findings showed that African young people acknowledged their parents' moral encouragement and material support, particularly in the context of their academics and extracurricular activities. For example, student AD said, "I would ask my parents to pick me up later if I wanted to remain behind in the school to study, as well as during the weekends in the Melton library, where they drop [me off] and pick me up." Similarly, student DK said, "My family rendered a great deal of support; especially, Mum, who was very supportive with transport to recreational sports activities." Furthermore, student CA spoke of how much mothers can exert themselves in supporting the education of their children: "My mum is the biggest supporter and a role model…always took us to tutoring classes, and extracurricular activities…. I would say most of my perspectives on education, which I strongly value, come from her inspirations and continual efforts." The literature posits that an interplay of partnerships between family, community, teachers, and school staff plays an important role in a child's cognitive and social development (Đukić et al. 2022). Further, research implies that parents of low socioeconomic status are often less knowledgeable about school expectations, and thus less involved in their children's educational programs than parents with cultural capital (Lareau 1987, 1989).

This study has found that despite cultural barriers such as literacy-related challenges, parents, especially single mothers, dedicated material resources and time to the education of their children outside the school context. This highlights the importance of social and cultural factors. Among these factors is a family's desire to change their family's socioeconomic conditions through educational success. Another driver that explains parental commitment toward their children's education is parents' desire to have their offspring fulfil the dreams and life goals that they, themselves, could not. In general, African parents give important social value to education, as it

has a significant value in certain African communities. Thus, findings from both students and parents, on one hand, and educators, on the other, have shown the emergence of similar perspectives on the importance of parental education and how it affects parent participation. It is plausible to suggest that the involvement of African parents of refugee background in education is affected by cultural barriers; specifically, the language difference and the type of education acquired in their respective education systems. For example, other researchers suggest that families from ethnic minorities may experience language difficulties and cultural discontinuities which put them at a distance from the school (Toomey 1987). The impact of cultural barriers is both reflected and determined by the level of their participation in the academic learning processes. As a result, parents' level of education seems the most significant element in children's education, and low literacy in this case further distanced parents from involvement and contribution. Furthermore, parents' education may influence the degree to which their African cultural resources and knowledge are integrated into the learning process, with the result that those parents with limited literacy or language issues appeared to connect less with schools than those with a level of education that affords them communicative competence and confidence in interaction.

Despite the low literacy and academic skills shown by several African parents of refugee backgrounds, their cultural drive, and the social value they accorded to education had a significant influence on their determination to seek alternative ways to provide supporting strategies for their children's education. For example, parent Ashuya said, "Because of my low educational level I hired tutors to help with my children's learning tasks [homework] that I am unable to support with."

> Findings substantiate why African-Australian students experienced a lack of educational support from their parents. According to student Kel, "When parents have never been to school, it's really difficult that they can help or even know what subjects their children needed help with." In the same vein, parent EL said, "Parents who do not know or understand what educational challenges that children go through in their learning process may lead to children's disconnection and inferiority complex." In addition, conversations with learners yielded findings that highlighted the negative consequences related to a lack of parental education. For example, former student Miche said:I reckoned my parents have never played that much active role in my education or my school life because they are not literate enough to be able to understand if I were having too many learning problems with my homework or anything…just because my mum is somewhat illiterate, so she doesn't know how to read or write at all.

The literature shows that limited education or limited language proficiency pose challenges to parental involvement, as do competing priorities between work and children's need for education support (Cranston, Labman & Crook 2021).

Parent-Teacher Collaboration

Stormont et al. (2013) clarify the difference between parent-teacher contact and the parent-teacher relationship, with the former referring to the frequency of interactions between a parent/carer and a teacher, the latter referring to the quality of their relationship as well as its alignment with the child's educational goals.

The present study has delineated what the parent-teacher relationship means in the context of the African families' understanding and perceptions; parent Ashuya defines it by saying, "Teachers are like parents; we are equal in this role, in the education of my children." This study's findings show that the relationships between African-Australian parents of refugee backgrounds and teachers were attenuated by parents' cultural barriers, specifically language problems, having themselves gone through different education systems, lack of trust, and parental perceptions of teachers' role as sole educators. Bronfenbrenner (1999) puts forward that lack of family engagement (in the forms of both parent-teacher communication and relationship) could lead to children's confusion and experiences of an unsafe learning environment. Bauch and Goldring (1998) argue that effective partnerships between parents and teachers may involve empowerment, support, and engagement to achieve successful educational outcomes. Furthermore, Carlson and Christenson (2005) describe parent-teacher relationships as a two-way communication between parents and teachers on children's education to enhance their educational achievements.

Some parents in this study viewed their parent-teacher relationships and contact as functioning well; for example, parent Ashuya said, "I have good contact with teachers and my discussion with them is not limited to children's progress or about the subjects they are struggling in, but rather includes child behaviour, conduct and their manners within the school context." However, Ashuya also found formal conversations with teachers challenging: "Whenever there was no Dinka or Arabic language interpreter available at the parent-teacher interviews, my children instead interpreted for me." Similarly, EL said, "Whenever there was a parent-teacher meeting scheduled at school my husband always attended because I was not confident enough to speak in English."

In summary, cultural barriers, particularly English-language proficiency, impede parents' effective participation in their children's education, and that educators expect this. It can be

argued that parent-teacher relationships may affect student-teacher relationships and students' educational outcomes.

Experiences of Student-Teacher Relationships

Two perspectives were identified in relation to student-teacher relationships: the African teacher as a role model and mainstream teachers' intercultural awareness. The study's findings showed a lack of representation of African teachers in the Victorian education system and teachers' low-level integration of intercultural-awareness practices in their classroom activities. Student-teacher relationships represent valuable connections beyond education outcomes. African-Australian learners said they very much value establishing positive relationships with teachers; for example, student CA said:

> I really enjoyed getting to know my teachers more than just sort of as a person who teaches me. I remember there were times when I would even have conversations beyond what we had learned in class. They were interested to know more about my academic strengths. They were very approachable, supportive, and understanding like you talk to them as an individual.

The literature details that elements such as trust, respect, relatability, and mutual understanding can provide a transformative space for learners' development of their intellectual potential, leading to the realisation of occupational aspirations (Gillespie 2005). Teachers who endeavoured to build relationships with African-Australian learners beyond their normal responsibilities, by going further to understand learners' existing knowledge and scaffolding learning materials in a way that assists individual learners based on their unique experiences and abilities, tend to improve these learners' attitudes toward learning. Past literature supports that student-teacher relationships are associated with learners' academic performance (Birch & Ladd 1997, Hamre & Pianta 2001, Roeser & Eccles 1998). In the context of learning support, student AD confirmed that teachers were very supportive of this unique group of learners and that this relationship benefited them in terms of teachers' understanding of their learning needs as articulated:

> I know from very early on in year seven to 10 levels there were targeted learning-support programs for South Sudanese learners, which eventually ended up being provided to all learners of African heritage. In my school, there were at least three teachers who were very experienced, inclusive of everyone, and understood my cultural background.

The literature supports this study's findings that student-teacher relationships in the classroom context are considered as positive connections geared towards developing trust and respect for one another, with the ultimate goal of helping learners to be successful in their class learning activities

(Vanner et al. 2022). The literature also describes student-teacher relationships in the classroom environment as positive experiences that learners often build with teachers, resulting in social and emotional connections, confidence, and improved academic performance (Cascading 2021). Thus, teachers' engagement with their learners in building professional relationships and rapport may represent one of the effective and positive pathways that help learners acquire positive behaviours and motivation towards schooling, leading to learners' achievement of their educational outcomes.

However, this study also identified that public perception and stereotyping of African youth influenced teachers' perceptions; for example, student CA said, "It was once in an English unit when we were asked to write an essay on the 'African gang' problems." The emphasis teachers placed on African gangs as depicted in public media confirmed the prevalence of biases and prejudice, even among teachers. Furthermore, even though teachers may not have considered the sensitivity of the topic of African gangs, students may still have personalised the experience and content. It is, therefore, possible to construe that teachers may need to have cultural knowledge and exposure other than their own Western culture to go past the limits of their intercultural horizon and appreciation. Poor practices of intercultural awareness in school environments may affect African-Australian students' well-being, self-confidence, and interpersonal connections, with the eventual consequences of disengagement from schooling or poor academic outcomes.

The findings also indicate that students experienced racism in the school environment, as student WD commented:

> Of course, all my mates are white learners, so they were raised in white households; and all they know about other cultures is just from the media news, so they think, "Oh yeah, if you are an African young person, you must be criminal." They make a lot of racist remarks; they think it is funny, but it is not at all.

While teachers are unlikely to consciously express bias against culturally diverse learners, they either ignore or tolerate these kinds of attitudes amongst other students when they fail to interrogate individual racist incidents, such as the expression of assumptions about African gangs in Melbourne's city. The impact of misrepresenting and miscategorising ethnicity-related social phenomena has profound negative ramifications for minority students' opportunities, as a lack of intercultural awareness and understanding creates social environments that are hostile to learners. This highlights the fundamental role of schools as social sites where students from culturally diverse backgrounds can feel welcome, supported, and integrated into the host society to experience a sense of belonging and citizenship. In the event where schools are ill-prepared to

adequately deal with racist behaviours, the impact can result in segregation among students, which then weakens students' social skills and academic outcomes.

Although scholarship shows that student-teacher relationships positively affect students' attitudes, engagement, and academic performance, the relationships between mainstream teachers and students from African ethnic backgrounds and other culturally diverse students have remained largely unexplored. Evidence suggests that student-teacher relationships that are lacking or negative may encourage teachers' biases or discriminatory practices (Sleeter & Owuor 2011). In addition, if the teacher lacks clarity about the student's culture, it may be difficult for the teacher to build a rapport based on trust and sharing of family histories and cultural rituals, thus widening the chasm between them. Poor rapport between teachers and learners is likely to affect students' behaviours and attitudes, leading to decreased academic performance. For example, the findings in this study have highlighted students' widespread perceptions of teachers' biases driven by a lack of intercultural awareness, resulting in discriminatory actions in their dealings with students of African heritage. Student Mahdi summarised what they characterised as teachers' biases and clear lack of cross-cultural recognition and acceptance in the school system's practices:

> I remember whilst in year 11 in 2018 during examinations, all learners were asked to put away their phones in the boxes before we entered the exam hall. A certain learner's mobile phone was later stolen from the box and the teacher instead of asking all learners she first interrogated me and said, 'You are the first people I should ask.' It was my friend and I who were the only black learners while the rest were all white Australians. Then the second day, she asked me if I knew someone who could have taken the phone and she literally added, that she had a feeling that I took the phone, just simply like that. I really got mad, walked out of the office and I called my dad, and he too was enraged to the extent that he called a lawyer on my behalf. But shortly after the phone was recovered from another white student. There were no apologies from the said teacher. I never thought teachers would look at skin colour as the basis of their judgment.

Parent AK also reflected on students' experiences in relation to teachers' pastoral care, judgement, and perceptions about African-Australian students. AK particularly highlighted the need for teachers' professional development in intercultural practices, specifically as an important element to facilitating effective cross-cultural communications and understanding of student diversity. There is a possibility that teacher characteristics could have important impacts on whether learners are discriminated against based on their backgrounds, which could be further attributed to a teacher's subjective actions rather than an oversight from the school context. F AK commented:

> I think [my children's] school needs to play a leading role in bridging teachers' intercultural knowledge gaps by professionally developing their competence and

> intercultural communication skills and understanding of cultural specificities of the diverse learners, or, in particular, the disadvantaged learners.

This study also showed that teachers' lack of intercultural awareness means that they are unfamiliar with their students' religious festivals or holidays. For instance, student Mahdi said, "I told a class teacher that tomorrow is the Eid al-Fitre day [End of Ramadan fasting] and will not attend the school. However, the teacher did not have an idea of what it means and felt a bit baffled." Teachers are part of the society in which they grew up, and thus, may hold certain beliefs or perceptions about different groups of people. These inherent perceptions and beliefs may be negatively or positively held against specific cultural groups, but professional development on intercultural capabilities may help teachers to reduce their subjective behaviours and make professional decisions or choose actions in a fairer and more non-judgmental way. Although it is possible that some of the discriminatory incidents reported in this study might be considered as isolated events at particular school, rather than seen as commonplace, they might instead be "the tip of the iceberg", with such practices actually pervading the school environment.

Furc ther, student Mahdi pointed out "All teachers just know the Australian way; they just don't know much; they are uneducated about other new and emerging cultures in Australia." Mahdi continued:

> Teachers are unaware of many different languages spoken in African countries; they have no idea of anything else outside their Western cultures…. Let's say I am from a Sudanese background and another from Somalia, teachers see us the same as African and black folks when we are literally different people with different languages from different countries.

The lack of African teacher representation in schools has increased the mistrust between African-Australian students and their white teachers. Students feel that teachers are distant from the realities of prejudice and biases that result in discriminatory practices. Former student Miche said:

> The lack of African teachers' representation makes me feel like [I'm] never understood; [I] feel everybody is against me, but if I see an African teacher who had similar struggles or been through what I am, will respect him, because he/she will understand what it means to be racially abused, as opposed to a white teacher who may ignore them [as a result of] not personally experiencing discrimination.

Égalité (2015) supports the argument that minority learners' exposure to the same-race teachers can boost their performance and improve their academic achievement. The findings of the current study have established that African-Australian learners' desire for African teachers is for the purpose of relatedness. Deci and Ryan (2000) who champion self-determination theory (SDT),

present three elements that enable individuals to achieve their personal goals: competence, autonomy, and relatedness. Our investigation with the African-Australian students identified relatedness as one factor that they thought would reduce being discriminated against by majority white teachers. More studies have provided insights that minority teachers influence minority learners through passive means and through being role models for them (Hess &Leal 1997). The importance of role models may be seen in how these teachers inspire and motivate learners through direct or indirect expectations and career aspirations. Bartanen and Grisson (2023) demonstrate in their findings that culturally and ethnically diverse teaching staff may be very meaningful to students and positively contribute to their educational achievements. Although the students in this study were occupying a third cultural space, it would not be far-fetched to construe that their teachers, drawing on phenotypical categorisation, homogenise these African learners, treating them in a way that disregards their learning needs and flattens their aspirations.

Perspectives on School Career Advice

This investigation to school career advice processes attempted to answer the research question: was the school career advice or vocational guidance provided to African-Australian students relevant to and useful for their desired future choices, aspirations, and expectations? The importance of this question is confirmed by the fact that education and career development are critical components of successful educational outcomes, which in turn allow youths from immigrant backgrounds to access economic opportunities and integrate into the societies of their host countries (Abkhezr et al. 2015; Alistair & Strang citing 2008). Thus, this theme of school career advice highlighted how different stakeholders, including students, parents, and teachers, collectively make decisions about a student's future career pathways. The data demonstrated that most of the African-Australian students rely strongly on the advice and influence of parents, and, to a lesser extent, teachers when determining their career pathways. This significant role that parents play in determining their children's career pathways presents implications for teachers who are professionals with knowledge and experience to provide guidance to students as navigate their future career choices. It can be argued that African refugee parents hold higher expectations for their children' education achievements viewing it as a means for family social mobility and economic integration into the host society. Furthermore, it highlights parent-teacher collaboration on children's education. The literature posits that a range of factors interplay in students' career choices. For instance, (Galliott and Graham (2015) found that students' perceived academic abilities, parental occupation, and cultural backgrounds greatly influence career choices. This is

because some of the students were pushed to fulfil their parents' missed educational aspirations by pursuing a parent's preferred occupation. Student WD, for example, stated that her occupational goal was influenced by her mother's dream of becoming an engineer: "Since I was young, my mother pushed me to become an architect, which I could not, but rather I ended up studying education." This is in line with the finding that states that parents play a positive role in guiding their children's educational pathways choices, including selection of subjects, particularly science and maths (Liu, McMahon & Watson 2015).

While some students with educated parents trusted them to have a positive influence on their interests others did not take their parents' advice but chose their pathways based on their own beliefs and perceptions. Parent MM commented that his daughter was aware of what she wanted to pursue: "Although my daughter passed core subjects in year 12 final exams, she was not interested in these subjects, but only preoccupied with studying midwifery." The issue regarding career advice is not so much about what occupations match a given student's interests and aptitudes, but how parents' expectations interfere with students' interests and abilities by instilling career aspirations that may not suit their abilities, and instead create expectations about a student's career goals that might be beyond reach.

Career guidance has been described as the process through which students make decisions related to their career preferences as indicators of future career outcomes (Yaqoob et al. 2017); Yaqoob, Arif, Samad & Iqbal 2017). Career guidance is usually done in adolescence when one begins to explore different career choices and relate them to one's personal interest. Numerous components, including individual interests, family, educators, the media, electronic data, and introduction to the occupation itself, affect students' decisions to follow a specific profession pathway. This study has highlighted that the degree to which students follow career advice seems to be affected by both career counsellors and classroom teachers. Student Kel revealed that "teachers respected students' choices of their academic career pathways, [and] only recommended, but they did not force me, to take this or that pathway." Evidence shows that school counsellors help guide some students' career choices by providing occupational information, interpreting exams results for students, or guiding them through a range of career pathways based on students' academic performance. The participants' perspectives confirmed that teachers do not take the lead in providing career guidance, but they are flexible and amendable to students and parents negotiating various options or pathways that are presented to them. Teachers and counsellors collaboratively offer professional advice that is commensurate with students' academic performance and records.

The interview data showed that teachers respected student interests and only provided objective information when advising students on their career pathways, in which students' choices were respected. Most parents and students underscored the importance that education had on their decision about the students' career choices. For example, student CA said, "My mum is a person who encourages you to find your interest, do what you want or follow your interests rather than forcing her will…. If she sees you are good in sciences, she will suggest potential ideas and job prospects for that." Only a few student participants did not agree with their parents and instead argued their perspectives independently. For example, student Mahdi said, "Education is personal, and the future is not only about formal education." Similarly, student Kel said, "I think of education as a personal matter; everyone is unique and has different abilities, attributes, and contributions to life."

Because education outcomes are linked to economic opportunities, the career pathways of youths from immigrant backgrounds depend on the appropriate and relevant career guidance they receive. As shown in the findings, the important role that parents played in the students' career choices. Despite parents' contribution to their children's future career choices, teachers' advice based on students' academic capabilities helped certain students and families to make informed decisions about the student's future.

Perspectives of Student Experiences of Racism

This study has found that most African-Australian students noted that their parents encountered difficulties in understanding the education-related challenges their children go through, while at home students experience a lack of understanding and support to meet their social, cultural, or schooling needs. The interview data revealed that parents struggle to understand their children's frustration and challenges at school. Parent EL commented, "We really do not know what educational barriers and prejudice our children go through in their schooling, which caused many students not only to disengage from education but rather develop [an] inferiority complex."

Racism is a regarded as multifaceted social issue that comprises attitudes, essentialist beliefs, and power imbalances, which in turn lead to prejudice and discrimination towards people based on their cultural differences (Garner 2017). As well, Race and Lander (2014) in their studies of race and ethnicity in education argue that racism, which exists at the level of institutions, the state, and wider society, is interrelated and perpetuated through ideological beliefs and privilege. Molla (2021) explicitly argues that in Australia, African youth encounter external barriers related to their limited

social networks and racial discrimination. However, institutionalised racism, systemic and covert actions implicit in everyday practices, negatively affect minority groups (Feagin & Feagin 2012). Likewise, Ayoka (2012) asserts that in the US, racial differences for black immigrants are detrimental and linked to negative social stigmas. Findings in this study highlight the point that African-Australian students described racist experiences in the form of hostile attitudes towards African-ethnic youths and perpetuated by institutions such as school or Victoria Police. For example, student Kel said that "the impact of African-Australian youths being negatively portrayed by public media, coupled with police targeted approach, compounded vilification of African youth and created bad public perceptions in public venues". Evidence shows that in 2007, Australian Immigration Minister Kevin Andrews politicised the social issue "that young African refugees are involved in race- based gangs and nightclub fights, and are engaging in crime and drinking in parks at night" (Hancock 2009). It can be pointed out that stereotyping of ethnic minority groups by mainstream media may create fear and suspicion in the mainstream's perceptions, which are likely to have an impact on a range of needs. Evidence suggests that stereotyping leads to harmful effects on the well-being of minorities and ethnic groups (Andrews & Sibbel 2003; RRAC 2002). This study's finding point to the fact that despite experiencing discrimination, some second-generation students adopted a range of coping strategies to affirm their belonging to the Australian identity, such as asserting their ethnic and cultural identities. For example, former student Miche asserted, "I am an Australian: I have an Aussie accent, and the way I talk is different from what my community expect, even my upbringing is Australian; I grew up with a lot of Australian things." In contrast, other students in this study felt more connection to their home culture, although they had never been to Africa.

There is little evidence from this study to suggest that policies on racism and discriminatory practices in schools and public spaces are effective in reducing issues related to prejudice, judgement, and stereotypes of culturally distinct students. Public media reports about offences committed by youths of African descent were personalised by the students in this study, who considered these reports to be examples of targeted, ethnic-based attacks from the rest of the wider community. Evidence suggests that a discriminatory attitude may contain prejudicial beliefs toward another race which places them in an inferior role within the social structure of a community (Anderson 1996; Feagin & Feagin 2012; Singer 2005). Participants were very sensitive to news media reports that depicted African youths as dangerous to society. It is likely that these negative portrayals in public media carry messages of social threat to the broader society.

However, petty crimes committed by young people are common across different social and cultural groups regardless of ethnic background. characterising specific identity groups as challenging and dangerous affects the ability of students from those groups to establish a sense of belonging, which therefore stifles their economic and education outcomes.

Summary

This chapter, therefore, presented details of phenomenological interviews and applied grounded theory that guided the data collection and analysis. The primary research questions explored in the qualitative looked at the lived educational experiences of Australian students of African heritage and their parents. This study sought to gain an insight into a range of perspectives associated with the African-Australian students' motivation and engagement in schooling, for instance, the educational experiences that caregivers/parents have in relation to schools' practices and intercultural policies that affect their child's education outcomes.

The chapter discussed the six core themes that emerged from the investigation regarding the perspectives and educational experiences of the African-Australian student participants and their parents/caregivers. The main findings highlighted that parents' cultural barriers affected parental participation in the education of their children. Furthermore, it provided detailed experiences of African-Australian second-generation students in relation to their self- descriptive cultural identity. In addition, the chapter's discussion of students' experiences of racism points to the existence of subtle and implicit racism in schools, which participants linked to teachers' lack of intercultural awareness. These findings present some perspectives on the cultural and educational barriers experienced by second-generation students, which may inform teachers and policy-makers about ways to frame and adjust how they interact with second-generation African-Australian students.

Additionally, less emphasis was given to how and in what ways school career counselling or vocational guidance counselling was received and whether it provided relevant and useful information to the African-Australian student participants. Further, this study explored how learners and their parents/caregivers engaged with and navigated the Australian education system as identified in the discussion of the six core themes that were the focus of this chapter. The themes emerged from the investigation into students' and parents' perspectives of their experiences with the Victorian education systems, as well as providing insights into the parents/caregivers' educational experiences and outcomes. Five of the six core themes share some interrelationships

of properties or sub-themes that are found in all core themes (for example, the level of parental education emerged as an important and common determinant that is associated with four other core themes), while the sixth, cultural identity and history, presents ideas that are less connected to the other core themes.

The main findings address the parents' cultural barriers that affected parental participation in their children's education. Key significant outcomes of this study included parental cultural barriers, students' cultural-identity issues, parental communications, and relationships with schools. Specifically, the study II provided an overview of the education system and multiculturalism, in which the African-Australian students and their families experienced educational and cultural barriers. These cultural barriers influenced how parents involved themselves in the education of their children. Thus, the discussion in this qualitative study provided detailed experiences of the African Australian second-generation students in relation to their self-descriptive cultural identity, which included their being either ambivalent about their cultural identity or developing a hybrid African/Australian cultural identity that was at times at odds with their parents' understanding of cultural identity. In addition, discussion of the related background history, home/school connections, and student experiences of racism pointed to the existence of subtle and implicit racism in the school context; the findings suggest that the participants in this study believe this racism to be linked to their teachers' seeming lack of intercultural awareness.

The findings presented here provided a detailed analysis of the cultural and educational barriers experienced by the second-generation African-Australian students and their parents/caregivers, which may provide insights that can inform teachers, educators, education administrators, and education policy-makers to reframe and adjust their practices to develop a truly effective intercultural teaching framework that caters for the educational needs of students of African backgrounds, as well as other multicultural students in the Australian education system.

Chapter Five: Quantitative Study

Introduction

Study II explored teachers' characteristics of intercultural practices and the impact of these practices on student motivation and engagement in classroom learning activities. An online Typeform survey design was adopted. An investigation of school staff also explored teachers' understanding of parents' socioeconomic backgrounds that determined their ability to participate in and support their children's education. The exploration of teachers' intercultural practices in teaching and learning investigated their understanding of African-Australian youths' educational experiences through examining the incorporation of the African cultural resources and school systems' practices. A central survey question sought educators' understanding of the third cultural space – that is, the space that defines different cultural and educational barriers experienced by Australian-born students of African heritage as well as overseas-born African students of refugee backgrounds.

Various methods of data collection, including Mural and Qualtrics, were considered before adopting the online Typeform survey method as an appropriate platform for quantitative study. The research plan required a survey that would use items in questionnaires rather than a ranking of opinions as found in the Likert Matrix System. Our rationale for conducting a survey using the online Typeform method was that this study required a survey tool that would not passively permit respondents to simply just rank answers or choices. Rather, the Typeform survey design requires participants to be more methodical and analytically reflexive when responding to survey questions and matching each stimulus statement with a level of conceptual category. This design would require participants to take a critical approach to the way the three parts of the questionnaire had been presented as a main question, stimulus statement and ordinal conceptual categories. The design aligned teachers' educational experiences and knowledge of African-Australian students with the beliefs and perceptions addressed in the conceptual categories.

School Sampling Methods

The survey aimed to collect data about school staff members' intercultural practices, and specifically their educational experiences related to their second-generation African-Australian students' engagement and motivation in learning. Schools were sampled using various methods, including purposive, snowballing process and network of community, supervisors, and direct communications with schools' leaders. Evidence shows that this use of multi-stage sampling methods such as snowballing sampling processes leads to successful recruitment (Kumar 2019).

Through a combination of referrals, internet searches, and phone and email contacts, a tentative list of potential contacts of various schools' leaders was developed. Using this list, a total sample of 24 government, Catholic, and independent schools were identified to serve as a provisional list of purposively sampled schools. After the list of potential schools was drawn, their principals were contacted by email with the research information statement (Appendix. 2) that described the research aims, and potential benefits. The information statement requested principals' permission to allow the conduct of the study in their schools and asked for their support in the recruitment of potential participants. Also, the principals were asked for their permission to communicate this study beyond their schools and to share or forward research information statements to potential teachers and teacher-aides who had in the past taught, or currently were still engaging with, African-Australian students. Potential principals were contacted for permission to conduct the study in their schools via phone calls emails, or face- to-face. Out of 24 schools contacted for their support to participate in the study, only seven government schools, four Catholic, and one independent were eventually recruited. The survey data was gathered from 99 educators; specifically, principals, teachers, and teacher-aides from government, Catholic, and independent schools in Melbourne's western region. The potential school participants were provided with the information statement and consent forms on the front page of the survey prior to their involvement. Also included were informed-consent forms, the access link for the Typeform survey questions, ethics approval letters from Victoria University, Victoria's department of education (DET), and Melbourne's Catholic archdiocese (MARCs), and instructions for completing the Typeform survey. The participants were categorised into three groups: principals, teachers, and teacher-aides; the groups included both past and active educators who had worked with African-Australian students.

The intent of the quantitative study was to generate survey results that might complement the qualitative data findings and to establish whether there would be convergence, differences, or patterns of any significant variance in the findings between the two data sources. The Typeform design tool helps give participants a clear understanding of the project aims, benefits, and expectations and their rights to voluntary withdrawal from the study. Wright (2005) argues that surveys conducted online have advantages such as quick response rate, minimal cost, low environmental impact, and ease of data transfer to statistical analytical software. In addition to these benefits, the restrictions imposed on this study during the COVID-19 response were compelling factors to use the online Typeform survey method. Thus, schools were provided with a survey link to access the online Typeform survey questionnaires.

Sampling of School Participants

A quantitative online Typeform survey platform was employed to collect data from school principals, teachers, and teacher-aides. This method focused on investigating teachers' intercultural practices and their impact on student motivation and engagement. Based on the identified method of data collection, a multi-stage purposive sampling strategy was used to recruit schools and their principals, and subsequently, teachers and teacher aides, to participate in the online study.

The student researcher recruited participants using established communications and networks, such as local community elders, church leaders, individuals, and professional connections. Different principals and assistant principals were approached and asked for their support in recruiting staff to participate in the survey. In addition, the student researcher's supervisors assisted in facilitating connections between the student researcher and schools' principals or teachers with whom they had previously had contact or connections. Then, school principals were asked to give their approval in writing to conduct the survey within their schools. Furthermore, in my role as a multicultural education-aide officer in one of the secondary colleges in Melbourne's West, I was greatly supported by my college principal, who earnestly advocated for my research and encouraged his colleagues to participate in the completion of the survey study. Previous studies showed that the "snowballing technique" facilitates the recruitment of participants by enlisting a small number of individuals in the targeted group who then introduce the researcher to others (Walliman 2005). Once approval was granted, principals further assisted in sharing and distributing the online Typeform survey to relevant teachers and teacher-aides. All these networks eventuated in the recruitment of 12 principals and assistant principals and 77 teachers and 10 teacher aides to complete the online survey. Most respondents were reached through emails, phone calls, or face-to-face meetings. 10 participant educators who participated in the pilot study were excluded from the final sample of 99 educators, including 62 from public schools, 29 from Catholic schools, and eight from independent schools, were recruited; 10 educators did not specify their schools.

Construction of the Typeform Survey Design

To achieve this survey's aims and planned data-collection strategies, the online Typeform Matrix survey was employed. The features and the functions of this survey type were critically examined, and it became clear that this method would best suit the purpose of exploring teachers' intercultural practices and the impact of these practices on students' motivation and engagement

in learning. Moreover, the online Typeform survey framework provides different workspaces to choose from for a range of data-collection purposes (www.typefrom.com), and can be used on a mobile device such as a tablet or on a computer. The design framework's distinctiveness made it feasible to implement the planned design strategy and to measure descriptive statistics and, using ANOVA analysis, to compare the relationships amongst four measured scales (categories) of school, professional role, years of teaching experience, and gender. In this study, the Typeform matrix framework workspace was organised into columns, rows, and a heading section that accommodated the main research question. For instance, the Typeform Matrix framework consisted of, for example, the main survey question, stimulus statement and three- level (ordinal) conceptual categories (strong motivators, moderate motivators, and low-level motivators), which were to be matched with 10 stimulus statements, as shown in the screenshot of an actual survey results. The design thus accommodated this study's 10 main survey questions and 10 stimulus answers to be matched with conceptual categories, which the participants could answer in their own time. This design allowed participants to only tick the box of appropriate stimulus statement for the corresponding conceptual category level.

Piloting Study of the Typeform Survey Questions

The survey questions, conceptual categories, and stimulus statements were developed through very extensive design, redesign, pre-testing, and trial processes that took more than eight weeks to complete. To obtain feedback on the Typeform design itself and any areas that needed consideration, the survey was initially trialled with 10 respondents from different government and Catholic schools. This small pilot study assessed the basic completion procedures, the survey design's applicability and ease of use, how much time the pilot-study participants needed to complete the survey, and whether the research items were appropriate for teacher participants. The feedback indicated that the survey completion took, on average, 15-20 minutes. Feedback from the pilot-study participants was used to review and improve the survey contents, and an additional two research items–school type and participant's occupational position in the school – were added to the demographic questions. The pilot-study participants provided feedback that identified additional potential research items that would be relevant to the educational and cultural issues being experienced by the African-Australian youths and their families. Based on the participants' feedback, the author and supervisors undertook a further review to refine and simplify all aspects of the Typeform survey. After the trial, the participants who had not been involved in the pilot

study were invited to complete the online Typeform survey using the access link to the survey provided to them via their school email addresses.

Administration of Tyepform Survey questionnaires

To investigate teachers' intercultural awareness practices, six themes from the qualitative study were used to formulate 10 main survey questions, 10 stimulus statements, and 10 conceptual categories. As discussed above, the survey presented the participants with four demographic questions, followed by 10 core research questions, with each question linked to 10 unique stimulus statements and 10 conceptual categories. The core questions were rated on a three- level ordinal category, where three points equated to high importance, two to moderate importance, and one to limited importance. The first four questions in the Typeform survey matrix gathered demographic information such as the participant's gender, school type, role in the school, and teaching experience in years. The remaining questions addressed teachers' intercultural practices, school system practices, policies, parent socioeconomic status and education, multicultural curriculum and African cultural materials, and the understanding of third-culture spaces for second-generation students. These survey questions assessed educators' experiences with, knowledge of, and beliefs about intercultural practices, and the perceived impact of their intercultural practices on student motivation and engagement in learning. The Typeform matrix contained each of the main research questions as a header, with each followed by 10 stimulus statements and 10 conceptual categories (Figure 5.1).

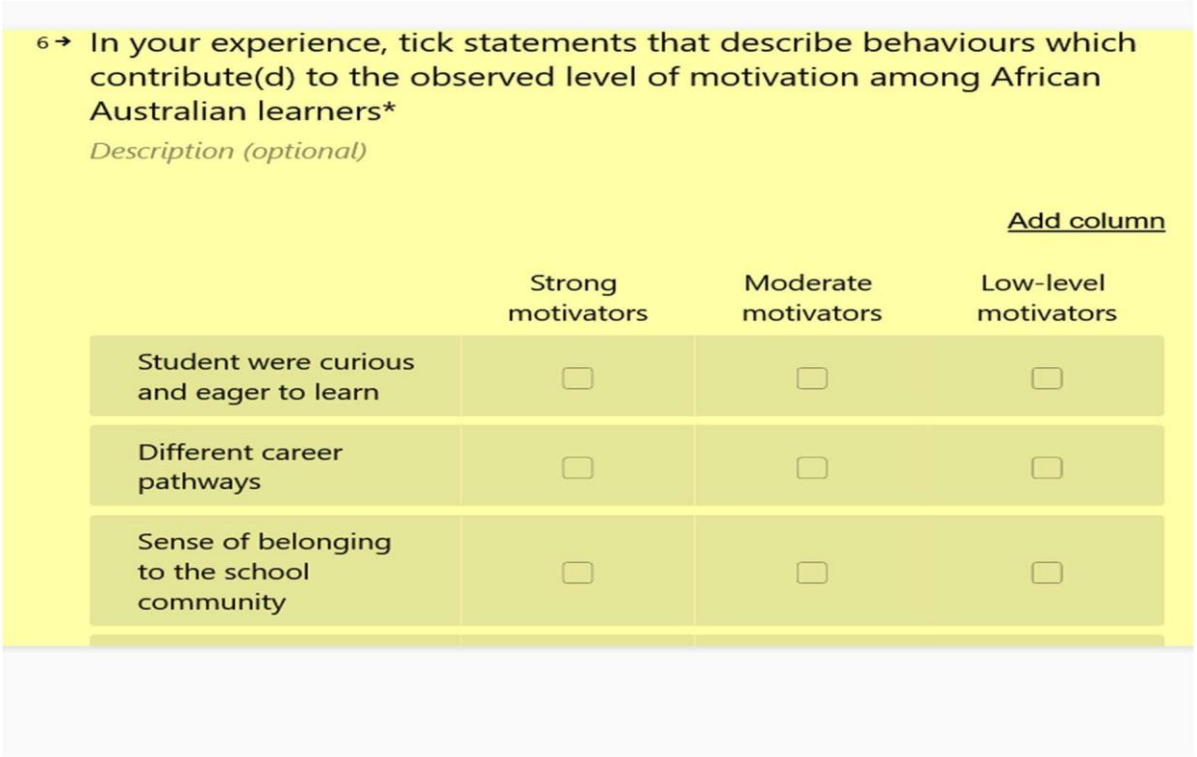

Figure 5. 1 Excerpt of Question Six on the Typeform Matrix Form Completed by Educators

In the completed Typeform survey the results of matching stimulus statements with corresponding conceptual categories are presented as percentages of the ordinal conceptual categories (see Figure 5.2)

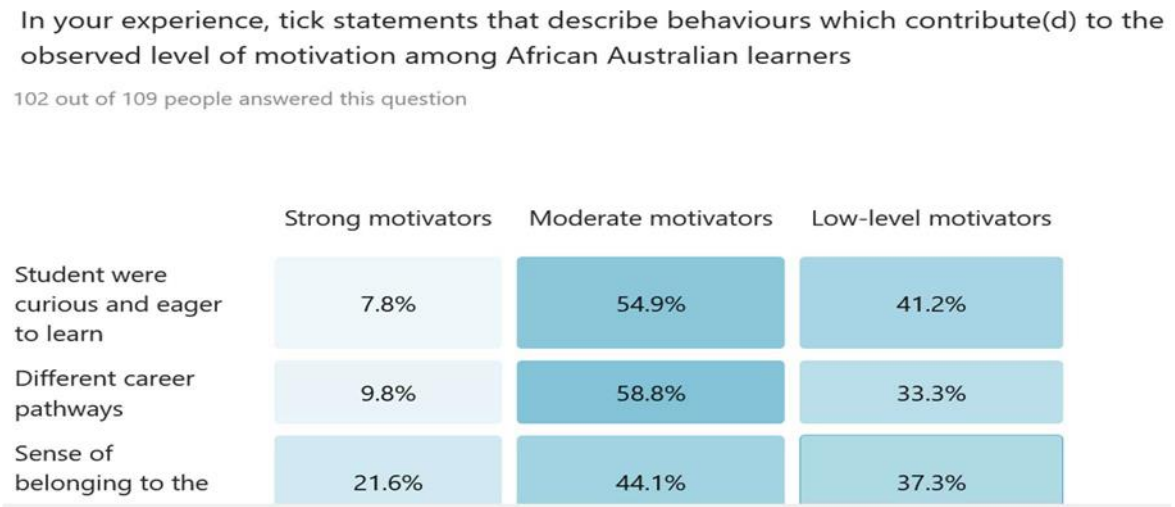

Figure 5. 2 Excerpt of Typeform Survey Results showing Educators' Response Rates for Three Conceptual Categories

Advantages of the Typeform Survey Method

For each conceptual category, participants had the option to select one option from a three- level ordinal measurement. Each category was assigned as a one-dimensional concept to be considered by the participants. This allowed participants to easily interact with survey questions, stimulus statements, and conceptual ordinal categories. The online Typeform tool proved to be interactive, flexible, and accessible to use at participants' convenience on a range of devices including tablets, smart phones, and personal computers. The Typeform platform's speed and ease of use benefitted the participants, given that teachers often have inflexible schedules.

Limitations of the Typeform Survey Technique

Despite its practical advantages, the Typeform survey platform does have some limitations. For example, the Typeform software is neither free nor inexpensive to run, but instead requires a monthly subscription to store and access the data online. In this Matrix framework design, participants' voices and opinions were excluded from the reality being investigated, as their experiences were reflected only in the choices they made when completing the survey. The design chosen provided no space for additional information or experiences that the participants might have wanted to include. Another notable limitation of this method was that stimulus statements and conceptual categories were created by the student researcher, and thus reflected only the researcher's knowledge of the topic.

Statistical Data Analysis

Statistical analysis of the survey data was undertaken to identify mean differences or lack of consensus between participants from government, Catholic, and independent schools, and complement the qualitative data from the participant African-Australian students and their parents/carers. The survey data collected using the Typeform survey framework generated categorical data, which was then transferred into an Excel spreadsheet and transformed from categorical text into numerical data. Each of the 10 core questions were measured according to three ordinal conceptual categories. To analyse the data in a way that simplified the core questions and scaled the ordinal conceptual categories, all 10 scale items were organised by school, role, years of teaching experience, and gender. Numerical values were assigned to each category, and three subcategories or participant groups were coded: school type (Group 1: Government, Group 2: Catholic, and Group 3: Independent), educator role (Group 1: Principals, Group 2: Teachers, and Group 3: Teacher-aides), years of teaching experience (Group 1: 1 to 5 years, Group

2: 6 to 10 years, Group 3: 11 to 30 years), and gender (Group 1: Male, Group 2: Female, and Group 3: Other).

After the data was cleaned and checked to ensure that all columns were displayed, this transformed data was transposed into IBM's Statistical Package for Social Science (IBM SPSS 28). In SPSS, the columns were further refined; for example, the strings were converted to numerical values for SPSS analysis. Descriptive statistical analysis was then carried out using the analysis of variance (ANOVA) through SPSS, according to the following procedure:

1. SPSS descriptive statistics were determined for each specific subscale group (school, role, years of teaching, and gender) to determine mean differences, including standard deviation.
2. One-way ANOVA was conducted to determine the F-ratio and the significance level.
3. Multiple post hoc one-way ANOVA comparison tests were conducted to compare mean differences between groups.

The SPSS ANOVA tests used the least significant difference (LSD) to calculate mean group differences and reported whether significant mean differences in the measured survey responses reflected differing levels of teachers' reported intercultural practices across different categories of schools, genders, years of teaching experience, and professional role.

The quantitative survey formulated stimulus questions, stimulus statements, and ordinal conceptual categories from themes generated from the semi-structured interviews with students and their parents. The research does not assume that teachers have the necessary intercultural awareness skills to effectively interact with African-Australian students. However, the study aims investigated teachers' intercultural awareness practices by incorporating African cultural resources of students from participating schools and explored the integration of these capabilities into students' learning process. The online Typeform survey platform investigated the teachers' intercultural practices using topics such as school-system practices, policies, parent socioeconomic status and education, multicultural curriculum, African cultural materials, and third-culture space to inform 10 Typeform survey questions. The results of the Typeform survey were further statistically analysed using the Excel and IBM SPSS 28 software.

Results

Introduction

The research question for study II framed an investigation of teachers' intercultural practices

and the impact of these practices on students' motivation and engagement in learning. The results are presented at three levels of analysis. The first part of the analysis shows descriptive data for four categories against 10 scale items. Inferential statistical analysis was conducted using IBM SPSS 28 to examine similarities or differences among teachers, teacher-aides, principals, and schools in relation to the thematic points under investigation. The second part shows the one-way ANOVA tests that were conducted. The third analysis shows a post hoc multiple comparison analysis using the LSD method to determine the significance of the mean score differences between groups for the dependent subscale variable and the independent variables (categories) of school, role, years of teaching, and gender. Results for the analysis of each subscale for each of the four categories are presented as themes. There are six themes with statistically significant mean differences which are educational expectations, learner motivation, school support utilization school systems educational practices use of multicultural education and teachers' capabilities regarding student diversity. Four themes with non-significant mean differences included parental involvement, family socioeconomic status, integration of African cultural resources and classroom practices that minimise prejudice.

All participant educators reported different mean and standard deviation scores for four categories of school, role, years of teaching and gender, and differences between groups. Table 5.1 shows a detailed summary of mean and standard deviations comparisons of descriptive statistics of categories and between groups of the ten scaled items.

Table 5. 1 Summary of Means and Standard Deviations of Categories, and Between-Groups of Ten Scales

	Categories	School			Role			Y. Teaching			Gender		
	Group	**1**	**2**	**3**	**1**	**2**	**3**	**1**	**2**	**3**	**1**	**2**	**3**
Educational expectations	*Mean (M)*	1.76	1.53	2.03	1.61	1.67	1.87	1.78	1.62	1.62	1.76	1.68	1.96
	(SD)	(.05)	(.44)	(.36)	(.37)	(.47)	(.65)	(.48)	(.41)	(.54)	(.42)	(.52)	(1.00)
Learner Motivation	*Mean (M)*	2.04	1.86	2.00	2.09	2.00	1.92	2.13	1.88	1.88	2.03	1.93	2.68
	(SD)	(.48)	(.41)	(.42)	(.39)	(.45)	(.52)	(.44)	(.35)	(.52)	(.41)	(.45)	(.54)

School Support Utilisation	*Mean (M)*	2.11 1.74 2.36	2.10 1.96 2.67	2.10 1.96 2.67	2.09 1.95 2.66
	(SD)	(.49) (.50) (.43)	(.40) (.55) (.57)	(.40) (.55) (.55)	(.40) (.55) (.58)
Sch. Practices	*Mean (M)*	2.30 2.8 2.03	2.23 2.23 2.14	2.37 2.19 2.06	2.21 2.23 2.67
	(SD)	(.50) (.48) (.57)	(.60) (.48) (.53)	(.45) (.60) (.45)	(.48) (.51) (.58)
Teach. use of Multicultural	*Mean*	1.97 2.06 2.03	1.95 1.99 2.03	2.10 1.87 1.97	1.97 1.98 2.71
	SD	(.48) (.39) (.60)	(.39) (.45) (.56)	(.44) (.55) (.41)	(.44) (.46) (.49)
Teachers Cap. On Diversity	*Mean*	2.60 2.56 2.50	2.62 2.61 2.46	2.22 1.95 2.10	2.52 2.61 2.65
	SD	(.40) (.39) (.45)	(.33) (.39) (.47)	(.40) (.41) (.53)	(.42) (.39) (.60)
Int. of African Resources	*Mean*	2.56 2.48 2.42	2.57 2.47 2.60	2.58 2.55 2.39	2.48 2.53 2.70
	SD	(.43) (.46) (.49)	(.29) (.45) (.48)	(.41) (.47) (.46)	(.44) (.44) (.51)
Family SES	*Mean*	2.61 2.65 2.54	2.44 2.64 2.63	2.69 2.59 2.51	2.59 2.63 2.61
	SD	(.44) (.42) (.47)	(.39) (.44) (.43)	(.35) (.45) (.52)	(.33) (.47) (.66)
Parental Involvement	*Mean*	2.55 2.58 2.54	2.52 2.56 2.55	2.61 2.45 2.55	2.50 2.57 2.95
	SD	(.50) (.53) (.74)	(.53) (.52) (.54)	(.47) (.63) (.51)	(.57) (.50) (.08)
Classroom practices	*Mean*	2.60 2.56 2.50	2.62 2.61 2.47	2.64 2.60 2.46	2.52 2.61 2.65
	SD	(.40) (.39) (.45)	(.33) (.39) (.47)	(.36) (.41) (.45)	(.42) (.39) (.40)

Theme: Educational Expectations

Responses reflected differing levels of observed educational expectations across different categories of schools, genders, years of teaching experience, and professional role. The result of this process was an output of ANOVA descriptive Table 5.2 and, in Table 5.3 for post hoc multiple

comparison tests. Subscale means and standard deviation scores for participants' educational expectations regarding their students' career goals, dreams and aspirations, and student behavioural motivation differed across the groups of school type, role, years of teaching, and gender. However, the ANOVA test showed that the category of school reported a significance difference.

Table 5. 2 Descriptive Statistics for Scale of Educational Expectations

	N	Mean	Std. Deviation	Std. Error	Lower Bound	Upper Bound	Minimum	Maximum
1	62	1.76	.524	.067	1.62	1.89	1.00	3.00
2	29	1.53	.440	.082	1.37	1.70	1.00	2.88
3	8	2.02	.369	.130	1.72	2.33	1.63	2.81
Total	99	1.71	.505	.051	1.61	1.81	1.00	3.00

Note: (School) 1 = Government, 2 = Catholic, 3 = Independent

A one-way ANOVA test was conducted for the dependent subscale of educational expectations and the independent variables of school, role, years of teaching, and gender. Only the school groups showed significant differences ($F(2, 96 = 3.748, p = .027)$).

A multiple comparison analysis between groups of school categories was carried out to identify differences within groups as shown in Table 5.3. Results of ANOVA post-hoc multiple comparisons analysis between groups of schools revealed that mean differences were statistically significant between government (1) and Catholic schools (2) ($p = .048$) and between Catholic (2) and independent (3) schools ($p = .014$). However, government (1) and independent (3) schools were not significantly different from each other in terms of teachers' educational expectations regarding their students.

Table 5. 3 LSD Multiple Comparisons of Between-Groups of School Category for Dependent Variable of Educational Expectations

(I) School	(J) School	Difference (I-J)	Std. Error	Sig.	Lower Bound	Upper Bound
1	2	.222*	.111	.048	.002	.441
	3	-.268	.185	.151	-.634	.099
2	1	-.222*	.111	.048	-.441	-.002
	3	-.489*	.196	.014	-.879	-.099
3	1	.268	.185	.151	-.099	.634
	2	.489*	.196	.014	.099	.879

Theme: Learner Motivation

Subscale mean and standard deviation scores for teachers' perspectives regarding student behavioural motivation differed across the groups of school type, role, years of teaching, and gender are shown in Table 5.4. Further ANOVA analysis revealed that significant differences were only identified for the category of years of teaching.

Table 5. 4 Descriptive Statistics of Learner Motivation for the Scale of Years of Teaching

					Interval for Mean			
	N	Mean	Std. Deviation	Std. Error	Lower Bound	Upper Bound	Minimum	Maximum
1	45	2.13	.44	.067	1.99	2.26	1.22	3.00
2	25	1.88	.35	.071	1.73	2.03	1.28	2.67
3	28	1.85	.52	.099	1.65	2.05	1.00	2.78
Total	98	1.99	.46	.047	1.89	2.08	1.00	3.00

The one-way ANOVA test in the Table 5.5 was completed for the dependent subscale of learner motivation and the independent variables of school, role, years of teaching, and gender. Statistically significant mean differences were only identified for years of teaching ($p = .018$) and gender ($p = .017$).

Table 5. 5 ANOVA Test for Dependent Variable of Learner Motivation

ANOVA

	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	1.69	2	.845	4.221	.018
Within Groups	19.0	95	.200		
Total	20.8	97			

Results of ANOVA post-hoc multiple comparison analysis between groups of subclass years of teaching experience in Table 5.6 demonstrated that mean differences were significant between group 1 and group 2 (1-5: 6-10 years) (p = .030) and between group 1 and group 3 (1-5: 11-30 years) (p = .012).

Table 5. 6 LSD Multiple Comparison of Years of Teaching Mean Differences for Dependent Variable of Learner Motivation

(I) Years' teaching	(J) Years' teaching	Mean Difference (I-J)	Std. Error	Sig.	95% Confidence Interval Lower Bound	95% Confidence Interval Upper Bound
1	2	.246*	.111	.030	.025	.4678
	3	.277*	.108	.012	.063	.4911
2	1	-.247*	.112	.030	-.468	-.0246
	3	.031	.123	.802	-.213	.2755
3	1	-.277*	.108	.012	-.4911	-.0634
	2	-.031	.123	.802	-.276	.2134

*. The mean difference is significant at the 0.05 level.

Further descriptive analysis of the learner motivation scale for the variable of gender is depicted in table 5.7. Results showed that the category of other had a significantly higher mean score than the male and female educators.

Table 5. 7 Descriptive Statistics of Scale Learner Motivation for the Category of Gender

					Interval for Mean			
	N	Mean	Std. Deviation	Std. Error	Lower Bound	Upper Bound	Minimum	Maximum
1	32	2.03	.420	.074	1.88	2.19	1.22	2.72
2	64	1.94	.457	.057	1.82	2.05	1.00	3.00
3	3	2.69	.545	.315	1.33	4.04	2.06	3.00
Total	99	1.99	.462	.046	1.90	2.08	1.00	3.00

ANOVA test shown in the table 5.4 for the theme of learner motivation highlighted a significant difference between groups, thus conducted further a posthoc multiple comparison analysis revealing differences between group Male 1 and group 3 other and group 2 female and group 3 as shown in the table 5.5

Table 5. 8 ANOVA for Theme of Learner Motivation

	Sum of Squares	**df**	**Mean Square**	**F**	**Sig.**
Between Groups	1.696	2	.848	4.234	.017
Within Groups	19.228	96	.200		
Total					

Results of the ANOVA post-hoc multiple comparisons analysis between groups based on gender across different schools revealed statistically significant mean differences between group 1: male and 3: other and, between group 2: female and group 3: other (table 5.8).

Table 5. 9 LSD multiple comparison of category of gender showing Mean score differences of for the theme of learner motivation.

(I) Gender	(J) Gender	Difference (I-J)	Std. Error	Sig.	95% Confidence Interval Lower Bound	95% Confidence Interval Upper Bound
1	2	.098	.097	.314	-.094	.290
	3	-.650*	.270	.018	-1.19	-.114
2	1	-.099	.097	.314	-.290	.094
	3	-.749*	.264	.006	-1.27	-.224
3	1	.650*	.270	.018	.114	1.187
	2	.749*	.264	.006	.224	1.27

Note. The mean difference is significant at the 0.05 level.

Theme: Use of School Support

Sub-scale use of school support mean and standard deviation scores differed across three categories of school type, years of teaching and gender. Descriptive statistics showed in the Table 5.10 highlights statistical mean and standard deviation scores for the scale use of school support.

Table 5. 10 Descriptive Statistics for the Subclass of the Use of School Support

	N	Mean	Mean Std. Deviation	Std. Error	95% Confidence Interval Lower Bound	95% Confidence Interval Upper Bound	Minimum	Maximum
1	62	2.11	.491	.062	1.98	2.23	1.00	3.00
2	29	1.75	.508	.094	1.56	1.94	1.00	3.00
3	8	2.36	.438	.154	1.99	2.72	2.00	3.00
Total	99	2.02	.522	.052	1.92	2.13	1.00	3.00

ANOVA test conducted for the scale of use of school support demonstrated significant different effect on students' utilisation of school support services ($F(2, 96) = .242$, $p = .001$).

Table 5. 11 ANOVA Test for Use of School Support for the Category of School Type

	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	3.53	2	1.77	7.31	.001
Within Groups	23.1	96	.242		
Total	26.7	98			

Participant subclass scores for their students' use of school support services indicated a mean significant difference across the groups of school type, role, years of teaching, and gender (see table 5.12). However, a significant difference was observed between group 1 government schools and group 2 Catholic schools as shown in the Table 5.12. But there was no observed significant difference between group 3 Independent schools and group 1 government schools

Table 5. 12 LSD Post-Hoc Tests for Multiple Comparison of Use of School Support for the Category of School.

(I) School	(J) School	Mean Difference (I-J)	Std. Error	Sig.	Interval Lower Bound	Interval Upper Bound
1	2	.36*	.11	.00	.14	.58
	3	-.25	.19	.18	-.61	.12
2	1	-.36*	.11	.00	-.58	-.14
	3	-.61*	.19	.00	-.99	-.22
3	1	.25	.19	.18	-.12	.61
	2	.61*	.20	.00	.22	.99

Note. The mean difference is significant at the 0.05 level.

Table 5.13 highlighted that participant educators scored high mean differences in group 1 the early career teachers than group 2 middle career and 3 late career teachers respectively.

Table 5. 13 Descriptive Statistics for the Use of School Support

	N	Mean	Std. Deviation	Std. Error	95% Confidence Interval for Mean: Lower Bound	95% Confidence Interval for Mean: Upper Bound	Minimum	Maximum
1	45	2.22	.472	.071	2.08	2.37	1.40	3.00
2	25	1.77	.524	.105	1.56	1.99	1.00	2.80
3	28	1.92	.496	.094	1.73	2.12	1.00	3.00
Total	98	2.02	.525	.053	1.92	2.13	1.00	3.00

The results in table 5.14 underscored group 3 which are teacher-aides reported significant mean scores than principals and teachers (refer to Table 5.14).

Table 5. 14 Descriptive Statistics for the Category of Role for Scale of Use of School Support

	N	Mean	Std. Deviation	Std. Error	95% Confidence Interval for Mean: Lower Bound	95% Confidence Interval for Mean: Upper Bound	Minimum	Maximum
1	32	2.10	.406	.072	1.95	2.24	1.00	2.80
2	64	1.96	.553	.069	1.82	2.09	1.00	3.00
3	3	2.67	.577	.333	1.23	4.11	2.00	3.00
Total	99	2.02	.522	.052	1.92	2.123	1.00	3.00

The one-way ANOVA test was conducted for the dependent subscale use of school support services and the independent variables school type, teaching role, years of teaching, and gender. Significant differences were identified in the three groups of school ($F(2, 96) = 7.31$, $p = .001$), years of teaching ($F(2, 96) = 7.49$, $p = < .001$) and gender ($F(2, 96) = 3.29$, $p = .001$).

Table 5. 15 ANOVA for Scale Use of School Support

	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	3.64	2	1.82	7.49	<.001
Within Groups	23.1	95	.243		
Total	26.7	97			

Table 5.16 presents a description of ANOVA post-hoc multiple comparisons analysis between groups based on years of teaching demonstrated significant differences between years of teaching groups 1: 1-5 years teaching and 2: 6-10 years teaching (p = < .001), and between teaching groups 1: 1-5 years teaching and 3: < 11- > 30 years teaching (p = .014). Early career teachers showed high significant difference as opposed to middle and late career teachers.

Table 5. 16 LSD Post-hoc Tests for Multiple Comparisons for Dependent Variable of Use of School Support for the Category Years of Teaching

		Mean			Interval	
(I) Years' teaching	(J) Years' teaching	Difference (I-J)	Std. Error	Sig.	Lower Bound	Upper Bound
1	2	.451*	.123	<.001	.207	.696
	3	.296*	.119	.014	.061	.532
2	1	-.451*	.123	<.001	-.696	-.207
	3	-.155	.136	.257	-.424	.115
3	1	-.296*	.119	.014	-.532	-.061
	2	.155	.136	.257	-.115	.424

Note. The mean difference is significant at the 0.05 level.

ANOVA result analyses for the category of gender for the scale use of school support reveals significant differences between groups (see Table 5.17).

Table 5. 17 ANOVA for the Scale Use of School Support of Gender

	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	1.717	2	.858	3.295	.041
Within Groups	25.010	96	.261		
Total	26.727	98			

Results of ANOVA post-hoc multiple comparisons analysis between groups based on gender across different schools showed a statistically significant difference between groups 2: female and 3: other (p =.020) as shown in the Table 5.18 below.

Table 5. 18 LSD Post-Hoc Tests for Multiple Comparisons between the Groups of Gender

(I) Gender	(J) Gender	Mean Difference (I-J)	Std. Error	Sig.	Interval Lower Bound	Interval Upper Bound
1	2	.143	.111	.199	-.076	.362
	3	-.568	.309	.068	-1.18	.044
2	1	-.143	.116	.199	-.362	.076
	3	-.711*	.302	.020	-1.31	-.113
3	1	.568	.309	.068	-.044	1.18
	2	.711*	.302	.020	.113	1.31

Note. The mean difference is significant at the 0.05 level.

Results of ANOVA post-hoc multiple comparisons analysis between groups of school type revealed that means differences were statistically significant between-group 1: government and group 2: Catholic schools (p = .002), and between group 2: Catholic and group 3: independent schools (p = .003). However, the relationships between group (1): government and group (3): independent schools revealed no significant effect on the use of school support services (p = .183).

Theme: School System's Educational Practices

Subscale mean and standard deviation scores for school systems' educational practices differed across the groups of school type, role, years of teaching, and gender. The one-way ANOVA test was performed for the dependent category of school systems' educational practices and the independent variables of school, role, years of teaching, and gender. Statistically significant differences were only identified in the subscale years of teaching (F (2, 95 = 3.45, p =.036).

Table 5. 19 Descriptive Statistics for Scale of School Systems' Educational Practices

					Interval for Mean			
	N	Mean	Std. Deviation	Std. Error	Lower Bound	Upper Bound	Minimum	Maximum
1	45	2.37	.452	.067	2.24	2.51	1.00	3.00
2	25	2.19	.602	.120	1.95	2.44	1.00	3.00
3	28	2.07	.457	.086	1.89	2.25	1.20	3.00
Total	98	2.24	.508	.051	2.14	2.34	1.00	3.00

ANOVA test ran for the scale of school systems' educational practices reported a significant difference (refer to the below ANOVA Table).

Table 5.20 School Systems' Educational Practices

	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	1.710	2	.848	3.454	.036
Within Groups	23.32	95	.245		
Total	25.02	97			

Results of ANOVA post-hoc multiple comparison analysis between groups of years of teaching shown in the table 5.16 revealed that mean differences were statistically significant between group 1 (1 to 5 years) and group 3 (11 to 30 years) (p = .012). However, the relationships between group 1 (early-career years) and group 2 (middle-career teachers) were not significantly different as shown in the Table 5.21.

Table 5.21 LSD Post-hoc Test Multiple Comparisons for School Systems' Educational Practices of Years of Teaching

(I) Years' teaching	(J) Years' teaching	Mean Difference (I-J)	Std. Error	Sig.	Interval Lower Bound	Interval Upper Bound
1	2	.180	.124	.148	-.065	.426
	3	.307*	.119	.012	.070	.543
2	1	-.180	.124	.148	-.426	.065
	3	.126	.136	.357	-.145	.397
3	1	-.307*	.119	.012	-.543	-.070
	2	-.126	.136	.357	-.398	.145

Theme: Parental Involvement

The SPSS ANOVA evaluated the importance of different levels of parental involvement in children's education across the groups of school type, gender, years of teaching, and role. Results of one-way ANOVA indicated no significant differences in means between groups for all four subclasses in relation to important levels of parental involvement in education (F (2, 96 = .058, p = .944).

Table 5. 22 Descriptive Statistics for the Scale of Parental Involvement

	N	Mean	Std. Deviation	Std. Error	Lower Bound	Upper Bound	Minimum	Maximum
1	62	2.56	.502	.064	2.42	2.68	1.10	3.00
2	29	2.59	.530	.098	2.39	2.79	1.15	3.00
3	8	2.55	.745	.263	1.92	3.17	1.00	3.00
Total	99	2.56	.526	.053	2.46	2.67	1.00	3.00

ANOVA analysis carried out for the scale of parental involvement in education showed no significant difference as shown in Table 5.23

Table 5. 23 ANOVA Parental Involvement

Sum of Squares		df	Mean Square	F	Sig.
Between Groups	.033	2	.016	.058	.944
Within Groups	27.12	96	.283		
Total	27.15	98			

Theme: Family Socioeconomic Status

The SPSS ANOVA test evaluated characteristics that were often seen as expressions of family socioeconomic conditions that have different effects on students' educational outcomes. Participant subscale scores for their experiences of family socioeconomic status differed across the groups of school type, gender, years of teaching, and role. Table 5.24 for the one-way ANOVA

results showed no significant differences in the scored means of student motivation across all four groups, as shown in the descriptive table (F (2, 95) = 1.10, p = .334). Thus, a post hoc comparison analysis was not performed.

Table 5. 24 ANOVA Analysis for the Scale Family Socioeconomic Status

	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	.422	2	.211	1.11	.334
Within Groups	18.1	95	.190		
Total	18.484	97			

Theme: Teachers' Use of Multicultural Curriculum

The SPSS ANOVA test evaluated teachers' intercultural awareness practices and their regular use of multicultural curriculum and cultural resources relevant to African students' cultural materials or history. Participant subclass scores for teachers' use of multicultural curriculum showed a significant difference in the mean score only for the category of gender. Results of the ANOVA in the table 5.25 indicated that the scored means of school, teaching role, and years of teaching showed no significant mean differences: role, (F (2, 96 = .104, p = .901), school (F (2, 96 = .436, p = .648), years of teaching (F (2, 96 = 2.181, p = .119). However, the group subscale mean for gender type was significantly different from all other groups (F (2, 96 = 3.735, p = .027).

The one-way ANOVA test was conducted for the dependent subscale of teachers' use of multicultural curriculum and the independent variables based on gender. Significant differences were identified for gender (F (2, 96) = 3.735, p =.027), while the independent variables of role, school and years of teaching revealed a statistically non-significant effect on the teachers' use of multicultural curriculum: role (F (2, 96 = .104, p = .901), school (F (2, 96 = .436, p = .648), and years of teaching (F (2, 96) = 2.181, p = .119).

Table 5. 25 Teachers' Use of Multicultural Curriculum

	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	1.571	2	.786	3.735	.027
Within Groups	20.19	96	.210		
Total	21.76	98			

Results of ANOVA post-hoc multiple comparisons analysis between groups of gender (table 5.26) showed that means differences were statistically significant between-group 1: male and group 3: other (p = .009), and between group 2: female and group 3: other (p = .008).

Table 5. 26 LSD Multiple Comparison of Gender between-Groups regarding use of Multicultural Curriculum

(I) Gender	(J) Gender	Mean Difference (I-J)	Std. Error	Sig.	95% Confidence Interval	
					Lower Bound	Upper Bound
1	2	-.003	.099	.975	-.200	.194
	3	-.736*	.277	.009	-1.28	-.187
2	1	.003	.099	.975	-.194	.200
	3	-.733*	.271	.008	-1.27	-.196
3	1	.737*	.277	.009	.187	1.29
	2	.734*	.271	.008	.196	1.27

Note: Gender = Male, 2 = Female, Other = 3

Theme: Integration of African Cultural Resources

The analysis evaluated the importance of different levels of teachers' regular integration of African cultural resources in their teaching and learning activities within the classroom context.

The SPSS ANOVA test for participant subscale scores for teachers' integration of African cultural resources showed no mean significant differences across all four subclasses of school type, role, years of teaching, and gender. A posthoc multiple comparisons analysis conducted for each of the four subscale groups on teachers' integration of African cultural resources revealed no significant differences across all four groups: school (F (2, 96) = .606, p = .548), role (F (2, 95) = .791, p = .456), years of teaching (F (2, 95) = 1.744, p = .180), and gender (F (2, 96) = 3.85, p = .682).

Theme: Teachers' Capabilities Regarding Student Diversity

Participant subscale mean scores for teachers' capabilities regarding student diversity differed between the two groups of years of teaching and gender. However, the independent variables of

school and role demonstrated no significant effect on teachers' capabilities regarding their understanding of student diversity.

Table 5. 27 Descriptive Statistics for Teachers' Capabilities Regarding Student Diversity

	N	Mean	Std. Deviation	Std. Error	Interval for Mean Lower Bound	Interval for Mean Upper Bound	Minimum	Maximum
1	45	2.23	.401	.060	2.11	2.35	1.56	3.00
2	25	1.95	.410	.082	1.78	2.12	1.22	2.78
3	28	2.11	.539	.102	1.90	2.31	1.11	3.00
Total	98	2.12	.457	.046	2.03	2.21	1.11	3.00

The one-way ANOVA test displayed in the table 5.28 was conducted for the dependent variable subscale of teachers' capabilities regarding student diversity and the independent variables school type, role, years of teaching, and gender. Significant differences were identified in the groups of years of teaching (F (2, 96) = .316, p =.047) and gender (F (2, 96) = 4.35, p = .014).

Table 5. 28 Teachers' Capabilities Regarding Student Diversity

Sum of Squares	Df	Mean Square	F	Sig.
Between Groups	1.267 2	.633	3.169	.047
Within Groups	18.984 95	.200		
Total	20.251 97			

Table 5.29 illustrates results of ANOVA post-hoc multiple comparisons analysis between groups of years of teaching revealed that mean differences were statistically significant between-group 1: (1-5 years teaching), and group 2: (6-10 years teaching) (p = .014).

Table 5. 29 LSD Multiple Comparisons Between-Groups for Years of Teaching regarding Scale of Teachers' Capabilities Regarding Student Diversity

(I) Years' teaching	(J) Years' teaching	Mean Difference (I-J)	Std. Error	Sig.	Interval Lower Bound	Interval Upper Bound
1	2	.279*	.112	.014	.058	.501
	3	.123	.108	.255	-.090	.337
2	1	-.279*	.112	.014	-.501	-.058
	3	-.156	.123	.207	-.401	.088
3	1	-.123	.108	.255	-.337	.090
	2	.156	.123	.207	-.088	.401

Results of table 5.30 of the post-hoc comparison analysis between groups of gender type indicated significant differences between group 1 male and group 3: other (p = .004) and between group 2: female and group 3: other (p = .006).

Table 5. 30 LSD Multiple Comparison Between-Groups of Gender on Scale of Teachers' Capabilities Regarding Student Diversity

(I) Gender	(J) Gender	Mean Difference (I-J)	Std. Error	Sig.	Interval Lower Bound	Interval Upper Bound
1	2	-0.05	0.10	0.57	-0.24	0.13
	3	**-0.79***	**0.27**	**0.00**	**-1.32**	**-0.26**
2	1	0.05	0.10	0.57	-0.13	0.24
	3	**-.734***	**0.26**	**0.01**	**-1.25**	**-0.22**
3	1	.789*	0.27	0.00	0.26	1.32
	2	.734*	0.26	0.01	0.21	1.25

*. Note: 1 = Male, 2 = Female, 3 = Other.

Theme: Classroom Practices that Minimise Prejudice

The SPSS ANOVA Test explored whether teachers had a demonstrated experience with and cultural understanding of African-Australian students to effectively manage various intercultural needs with no significant prejudice across the teachers' type of school, gender, years of teaching, and role. The ANOVA results revealed no significant differences in the scored means across all groups regarding teachers' classroom practices that minimise prejudice; school (F (2, 96) =.291, p = .748), role) F (2, 95) = .186, p = .328), years of teaching (F (2, 95) = 1.856, p = .162), and gender (F (2, 96) = .493, p = .612). A post-hoc multiple comparisons test of all four group means showed only non-statistically significant mean differences regarding teachers' classroom practices that minimise prejudice. Thus, there were no significant mean differences for all four subscales.

Discussion

Introduction

The results of this study emerged from the data analysis of four categories against ten scale items. Inferential statistical analysis compared similarities and differences among teachers, teacher-aides, principals (role), years of teaching, gender, and school categories in relation to the investigated themes to determine the significance of the mean score differences between groups for the dependent subscale variable and the independent variables of school, role, years of teaching, and gender. Results for the analysis of each subscale for each of the four categories resulted in six themes with statistically significant mean differences. These themes are discussed in relation to the literature about a range of

factors that determine the level of teacher intercultural practices and the impact of these practices on student motivation and engagement in learning and overall education outcomes.

Theme: Educational Expectations: School Location Factors

Teachers' experiences of African Australian students' behaviours that they link to students' level of educational expectations were the focus of investigation under the theme of educational expectations. Evidence indicates that student group identities are a factor in teachers' expectations of students' performance (Rubie Davies 2007). The current findings showed significant mean differences for the school category between government and Catholic schools (p = .048), and Catholic and independent schools (p = .014) respectively in relation to performance expectations of students of African heritage. Overall, students' educational aspirations and motivation were highest in independent schools, followed by public schools, with Catholic schools placing the least emphasis on them.

The analysis of statistical differences between government and Catholic schools may be attributed to school location factors. These factors may reflect societal characteristics related to a community's overall low socioeconomic status, the presence of working-class families, or a prevalence of ethnically and culturally diverse groups – often referred to as culturally and linguistically diverse (CALD).

The descriptive data (table 5.2) clearly showed a difference in educational expectations between government and Catholic schools (M = 1.76, and M = 1.53, respectively). On the other hand, Independent schools showed higher expectations scores, (M = 2.03) which may reflect the tendency of schools in this category to implement student-focused educational goal-setting. This higher scored mean might be due to students' experience in schools, which may influence how they view the value of education for them at present and in the future. Further, research has shown that students' self-esteem and their opinions about the value of education appear to be important elements of educational aspirations (Nichols et al. 2010). These goals may guide both students and teachers in their roles in education and may not only reinforce the importance of academic performance for students but also urge teachers to meet the expectations associated with the private school system. Anneke et al. (2016) postulate that teachers' perceptions of students' behaviour in classroom activities are linked to differences seen in teachers' expectations of diverse student demographics.

Pattern response details for specific items within the education expectation subscale reinforced parental aspirations in relation to school standards and resources that may influence school values regarding student achievement and goal-setting. Thus, educational expectations influence teachers' commitment and their expectations of the educational outcomes for all students.

A comparison of data between independent schools' and Catholic schools' educational expectations showed differences in relation to students' awareness of education as the means of improving their socioeconomic status. The results showed that independent schools tended to reinforce students' valuing of education as a means of transforming their socioeconomic status. For example, the Typeform survey item that evaluated students' high dreams and aspirations for their future reported that students understood the importance of education. The significant mean score difference in relation to independent schools showed higher educational expectations. A possible explanation of the mean significance of (M = 2.02) (shown in the descriptive table 5.2) in relation to these high fee-paying schools may correlate with students' goals of higher dreams and aspirations.

A relationship between parent commitment to paying high school fees and expectations of students' higher academic performance and better educational outcomes can be easily drawn. Previous study posits that "shared interests and investments of schools, student families, and communities on the education goals create an appropriate and conducive environment that encourages students' performance to succeed" (Epstein, 1995). In Victoria, because private schools receive less government funding per student than government schools, private schools charge extra school fees from parents (ACARA, 2015). Independent schools are characterised as high fee-paying school type. According to Connors and McMorrow (2015), non-government schools are partially funded by governments. The Hilda Survey (2022) highlighted reasons for private schools' better performance, and these schools publicise their high educational achievements. This information draws parents' interest in their children's education, despite the additional school fees that are involved. As a result, the financial ability to meet fee requirements is perceived to categorise parents into social classes. This study's findings are consistent with past research by Henderson and Berla (1997), who observed that desired educational outcomes result from collaboration between school and family on children's education. In view of the discussion above, the higher outcomes among students of African heritage seen in the independent schools may be associated with these schools' greater expectations of their students, their background notwithstanding. Thus, it can be said that school location (as determined by postcode) associated with socioeconomic (diverse ethno- linguistic) backgrounds can influence the perceptions of all stakeholders of what particular types of schools expect from their students.

Bowden and Doughney (2010 cited in Martin (1994) argue that regardless of parents' level of education, students living in postcodes that are associated with only moderately decent standards of education are perceived to be a disadvantaged group. It can be said, in other words, that despite the fact that the fee-paying independent schools demonstrate high educational outcomes and their students show high aspirations as well, regardless of their CALD identity, the schools' location

in postcodes associated with low SES puts them in a category of low- profile schools. In contrast, (Boumelha 2012) found that schools in low socioeconomic locations receive more government funding than schools located in high socioeconomic locations. The education research literature supports this observation: the socioeconomic status of individual students is strongly associated with educational achievement (Perry & McConney 2010). Sirin (2005) extends this view, writing that students from high SES backgrounds often achieve their educational goals, as school socioeconomic composition is closely linked with academic achievements.

Another plausible argument that might explain Catholic schools' lower scores for educational expectations could be these schools' greater emphasis on moral and spiritual values than academic pursuits tend to be found in public schools. This point finds support in Groome (1996), who points out that a "distinctive characteristic of Catholicism should be reflected in the whole curriculum of Catholic schools". Thus, public schools can often appeal more to parents of African background who seek education for the transformation of their children's social and economic circumstances. In summary, the data in this study has demonstrated a greater effect of educational expectations in independent schools than in government and Catholic schools. Teachers' evaluation of African-Australian students' behaviours that relate to educational expectations appears to be explained by a range of sociocultural attributes that include school location, students' socioeconomic backgrounds, and parents' educational attainment and ability to invest in their children's education.

Theme: Learner Motivation: Student Interactions with Peers

The analysis of the learner motivation theme showed significant differences in the educators' opinions based on the categories of years of teaching and gender. Specifically, early-career teachers rated learners' motivational behaviours with significantly more important than did mid-career teachers and late-career teachers refer to table 5.4 (group 1, $M = 2.13$; group 2, $M = 1.88$; group 3, $M = 1.83$). The significant difference between group 1 and group 2 teachers had a p-value of ($p = .030$), while differences between groups 1 and 3 had a p-value of ($p = .012$). Mid-career teachers and late-career teachers displayed identical results, highlighting non-significant mean differences between them as depicted by their mean values. Further analysis of the category of gender revealed male teachers ranked learner motivational behaviours significantly more highly than female teachers and those who indicated their gender as "other". Teachers who specified "other" as their gender perceived that student motivation and engagement behaviours had more impact than male and female teachers ($M = 2.03$, $M = 1.93$, and $M = 2.69$) for male, female, and other, respectively). The analysis of these results highlights the possibility that students'

interaction with their peers may account for the significant differences observed in data of the subcategory of gender "other".

As indicated in Table 5.4 of the descriptive statistics, the relationship between groups of teachers based on years of teaching experience revealed that early-career teachers' views about the importance of social behaviours in relation to students' motivation in learning were greater than the beliefs of mid-career teachers and late-career teachers. Student motivation in learning is referred to as the consistent commitment and effort students put into learning tasks in order to achieve successful outcomes (Saeed & Zyngier 2012). Previous research relevant to the African-American students in the current study indicated that their motivation was positively linked with academic achievement (Luster & McAdoo, 1996). Social control theory postulates that students who feel interconnected with peers are more likely to develop the positive academic behaviours and attitudes advocated by schools (Lynch, Lerner & Leventhal 2013). Students' interactions may underscore the imperative of their social relationships with their peers within the school environment. These relationships could reinforce and facilitate their integration into the wider society, increasing their sense of belonging. Once students have developed appropriate social behaviours and skills, these contribute to their motivation and engagement.

One way to interpret the higher mean scores from early-career teachers regarding students' social interactions with peers might be related to teachers' observations of students in schoolyards or playgrounds. Another way that might explain social interaction is through student teamwork or group work within classrooms or for study projects. This view on student interaction with others is consistent with data that showed that students' prosocial behaviours and socially acceptable attitudes promote positive academic motivation and performance, as well as social competence (Wentzel 1993, 1997). Another study concurs that experiences of peer support and acceptance meet adolescents' social need for belonging and foster a sense of liking school (Wang & Eccles 2012). In contrast, in the absence of student-peer relationships, students remove themselves and become socially isolated, and tend to develop mistrust that affects their academic performance (Dodge & Feldman, 1990). This highlights the influence of peer social support on positive experiences of belonging to the school community and improving motivation in learning. In addition, students' sense of belonging may counterbalance any negative feeling of difference which might be, among other factors, associated with a lack of friendship or social connection and thus lead to students' alienation from their peer group, with possible experience of low motivation in schooling. Early-career teachers are likely to be curious and interested about every student's behaviour; they might use their observations to support students in their learning.

The ways in which students interact and build interpersonal relationships in a learning environment may inform teachers' perceptions of them. Students' relationships can be used as a predictor of their motivation and engagement, which can lead to successful academic performance. This study data showed that both early-career teachers and gender type "other" rated observed motivational behaviours related to student interactions between African- Australian students and mainstream students more highly. For example, descriptive data indicated that early-career teachers may integrate culturally responsive teaching strategies into their teaching, and thus accentuate the motivational behaviours demonstrated in data. Therefore, this analysis extends to exploring skills and other factors that drive teachers' recognition of students' academic achievement in the culturally diverse learning setting. The data on the category years of teaching as depicted in the descriptive (Table 5.4) shows that higher motivation suggests a greater likelihood of student interactions. Early-career teachers, as relative novices, are likely to benefit from training related to intercultural teaching. Also, in practice, they have been teaching a growing number of culturally diverse students. This implies that early-career teachers integrate their intercultural knowledge and their awareness of their students' diversity into their practice and provide teaching that considers individuals' learning needs. As shown in the Typeform data, the integration of culturally responsive teaching strategies can increase the interest of students of diverse cultures in learning. Consistent with multicultural education, a study by Brown, Kline and Mayer (2017) posits that standards relevant to student diversity require teacher educators to be fully aware of students' learning needs and how to educate them, illustrating that this requirement involves teachers' knowledge and understanding of students' culturally diverse backgrounds and range of abilities and disabilities (Rowan, Kline & Mayer 2017).

Although data for the gender subcategory of "other" presented a higher significant level that for than female and male categories, their sample size may not strongly justify this significance. For instance, (Other, N = 3, Male, N = 32, Female, N = 64). However, despite the small size of this subcategory, a study by Duckworth et al. (2013) supports the assertion that gender is one of teachers' personal characteristics commonly associated with students' better academic performance. On this note, male teachers are characterised as more responsible and emotional, but less friendly than female teachers. Therefore, the significance showed by the gender designation "other" explains teachers' attitudes toward students and whether they seem friendly, approachable, and connected to students' experiences and perceptions. In summary, the findings of this theme reflected by the years of teaching category and gender highlighted two indicators: students' motivational behaviours in learning and engagement. The social interactions of the African-Australian students with both peers and teachers' recognition of students' academic

achievement appeared significantly correlated to strong student motivation. Whilst the results of mid-career teachers and late-career teachers have not shown significant differences, most likely due to the small number of people indicating “other” as their gender, they may reveal trends in a different context that can be explored in further studies.

Theme: Use of School Support

The theme of use of school support evaluated teachers’ perspectives about why African-Australian students use school support services. Results of the ANOVA analysis identified significant mean differences across the three categories of school, years of teaching, and gender. However, as shown in table 5.6 of descriptive statistics, there was non-statistically significance related to the category of role. Significant mean differences were higher for independent schools than for Catholic and government schools (government $M = 2.11$, Catholic $M = 1.74$, independent $M = 2.35$). Further, significant differences were observed between government and Catholic schools. A large body of literature supports the view that academic support services are vital, and that they facilitate learning and promote academic success for first-generation migrant learners and disadvantaged students (Channing & Okada 2019; Rios- Ellis et al. 2015; Colver & Fry 2016; Made et al. 2019; Tienda & Mitchell 2006).

Analysis of data on the Typeform matrix showed that items such as student attendance and peer-group influence were important social-connection factors within the school environment. These factors were strongly associated with the African-Australian students’ use of school support programs. Lee and Robinson (2000) argue that social connection promotes one's sense of belonging to a group or affiliation with others. Based on the Typeform and ANOVA data analysis, the independent school subcategory appeared to be academically oriented. In other words, academic orientation is linked to schools that require high fees. Therefore, it is possible to infer that a supportive, academically oriented school environment is framed to enhance students’ social connections, self-esteem, and motivation to use school support services. All these benefit from teacher facilitation of such an environment. Research has shown that students’ interrelationships and beliefs about being socially accepted contribute to their sense of inclusion and positive experience of schooling (Carter & Abawi 2018). This leads students to the building of the social capital necessary for successful integration into the school community. Moreover, the school can be seen as a socially friendly setting in which students navigate their acceptance within the third cultural space. Hurtado and Carter (1997) assert that a diverse ethnic composition in a school increases students’ sense of belonging. Furthermore, Barber and Schluerman (2008) suggest two dimensions of relationships: relational connection to others and autonomy. The current study

identified a relational connection being experienced by the African-Australian students resulting from their interactions with teachers in non-formal social spaces.

Comments from the study's student participants align with teacher participants' perceptions of the importance of social connection spaces. For example, a student respondent from the Catholic school system commented, "Schools have designated areas where teachers provide instructional support to students having difficulties in maths" (DP). Similarly, two learner respondents from the independent schools' system (AD and CA) commented, "Teachers provided learning support during class activities and outside classroom environment, as well as utilising the after-school programs for English language skills and maths remediation." A study by Leos-Urbel, (2015) concurs that a supportive school environment and teachers' structured interactions encourage learners' development of positive relationships with each other and with well-defined curricular activities.

Because those student participants who sought extra learning support had diverse academic backgrounds, it can be suggested that these extra support opportunities represent non-formal learning spaces that were appropriate to their social and cultural needs. These spaces therefore may enable African-Australian students to further build their prosocial skills, self-esteem, and feeling of integration with student peers and teachers. The subcategory years of teaching has presented statistically significant mean differences based on students' use of school support services. There was a significant difference between early-career and late-serving teachers (M = 2.10, M = 2.66), P = <.001, P = .014, respectively. The study suggests that institutional resources are key factors in helping students overcome barriers and achieve academic success (Romo et al. 2019). Based on the Typeform data and ANOVA analysis, it is plausible to conclude that early-career teachers may focus on students' active class engagement and commitment to meet the school's academic performance. A study argues that significant changes to curriculum, teaching, and support related to non-refugee and refugee educational needs within schools may benefit early-career teachers (Block et al. 2014). Further, a factor that may distinguish early-career teachers' experiences with diverse students from those of their former counterparts might account for the later extensive teaching experience. Late-serving teachers may lack experience related to cultural-competence training and multicultural education.

African-Australian students demonstrated their use of school support services more significantly in independent schools than in Catholic and government schools. The use of students' additional instructional services in the private-school subcategory indicates school provision of socially friendly learning spaces as well as teachers' commitment to offering their resources, skills, and

time. These non-formal learning spaces provided opportunities for students in the third cultural space to further reinforce their connections with teachers and the school community. Therefore, these social connections may play an important part in encouraging regular students' attendance and motivation, which in turn can lead to the use of school support services.

Theme: School Systems' Educational Practices

As of 2023, student demographics in most Australian schools reflect the cultural diversity of the population. This study's survey theme of school systems' educational practices investigated protocols associated with cultural inclusivity. Specifically, the theme considered how culturally inclusive networks created a welcoming environment that affirmed diversity and inclusivity in the school system. The incorporation of cultural networks within the learning setting is a recognition of the implementation of intercultural practices. The literature argues that schools have the power and resources to promote progress inclusion policies, opportunities, and social justice outcomes for diverse students by creating a welcoming and inclusive learning environment (Griffiths 1998; Guo-Brennan & Guo-Brennan 2020). However, the descriptive statistics in the current study reveal differences amongst school categories including government, catholic and Independent as well as significant mean differences reported by the category years of teaching. Statistical mean scores for years of teaching were (M = 2.37, M = 2.19, and M = 2.07) for early-career teachers, mid-career, and late-career teachers, respectively. Results of ANOVA post-hoc multiple comparison analysis between groups of years of teaching revealed mean differences between early-career teachers (1-5 years) and late-career teachers (11-30 years).

Both the Typeform data and ANOVA results showed that in relation to the school system's educational practices, early-career teachers rated themselves higher than did other teachers' subcategories. Typeform data showed that cultural networks that created a welcoming environment and school awareness of specific family circumstances indicated high mean theme scores for the early career teachers. Consistent with this study, previous research indicates that the inclusion of multicultural educational policies and practices of sociocultural, linguistic, and family economic diversity in classroom activities facilitate students' global awareness, cross- cultural communication, and collaboration skills (Guo-Brennan & Guo-Brennan 2019). Furthermore, students of refugee backgrounds consider that a school-welcoming culture assists in their academic engagement and uptake of educational opportunities. For example, Wiseman and Cassidy (2019) identified that creating a classroom environment where students feel confident to participate and providing additional learning support, access to after-school homework clubs, and mentoring benefit students in their vocational careers.

While school teachers can encourage and promote intercultural practices to help students develop social skills, student relationships are essential networks that ensure students' integration with and belonging to the school community (Fazel, Garcia & Stein 2016). Similarly, Portes and Rumbaut (2006) argue that a welcoming school environment is a context of reception that offers students of cultural and linguistic diversity a network of support for their social and emotional functioning, enabling them to traverse cultural and discriminatory challenges. Arguably, a welcoming school environment may promote immigrant students' social connections, which further helps in their cultural adaptation and social integration. Thus, it is important to argue that teachers' awareness of specific family circumstances underscores their understanding of their students' social and cultural position and promotes knowledge of the students' cultures in their professional practice. However, the lack of integration of culturally diverse resources in the school system's educational practices may reinforce an environment that is unwelcoming to diversity, create distance, and exclude culturally diverse and minority students. The impacts of an unwelcoming school environment on student learning and educational outcomes may result in negative social and emotional effects, alienation, or undesirable outcomes such as disengagement from education and poor academic performance. When teachers focus on students' traditional knowledge and cultural resources, they affirm inclusive learning spaces–informal learning environments where teachers and students interact (Gutiérrez 2008) – that recognise and incorporate cultural diversity.

The analysis of the Typeform data of the subscale school system's educational practices also revealed that early-career teacher participants may have been aware of their students' family circumstances. This subcategory significantly rated themselves higher than middle-career and late-career teachers, with means of (M = 2.37, M = 2.19, M = 2.07) for early- career, middle-career, and late-serving career teaching teachers accordingly. The literature posits that early-career teachers' relationships with their students are influenced by their own enthusiasm and engagement with students, and the degree to which they are driven by their passion for the profession (Le Cornu 2013). Because teachers engage daily with their students, early-career teachers are more likely to show interest in and engage in efforts to understand students' specific social and cultural experiences. Thus, those teachers who explicitly try to learn more about their students' social circumstances may become better equipped with knowledge, awareness, and appreciation of families' socioeconomic status, language, beliefs, and practices. Altogether, and expectedly, these teachers are well set up to identify students' specific cultural barriers and educational needs, and have greater potential to incorporate this knowledge in their classroom practice.

In summary, the research theme of school systems' educational practices demonstrated that the subcategory of early-career teachers incorporated cultural networks that created a welcoming environment and awareness of families' specific circumstances. Teachers' incorporation of students' sociocultural factors in education highlighted their professional capacity relevant to intercultural practices in the school system. This capability and knowledge may be associated with the benefit of training in multicultural education. Teachers' intercultural awareness and their support of inclusivity may facilitate second-generation African-Australian students to negotiate their social connections within the third cultural space.

Theme: Teachers' Use of Multicultural Curriculum

Descriptive statistics mean scores of the measured four categories of school, role, years of teaching, and gender were statistically compared. The theme of teachers' use of multicultural curriculum indicated that only the category of gender reported a statistically significant mean difference in the teachers' regular use of multicultural curricula. Descriptive results for the gender subcategory showed that mean (M) differences were similar for males and females, but the subcategory of other reported higher mean scores as follows: (male $M = 1.98$, female $M = 1.99$, and other $M = 2.72$). The results highlighted the relationships between subcategories of male and female teachers, which showed very similar averages. This suggests that both male and female teachers practice less or no integration of cultural resources or materials relevant to African-Australian students in their implementation of Victoria's multicultural curriculum. However, the subcategory of other revealed a stronger appreciation for and recognition of the multicultural curriculum by demonstrating greater integration of the cultural materials in their education than both male and female teachers. However, this statistical difference may be due to the category's low sample size.

Theme: Teachers' Capabilities Regarding Student Diversity

The research question of teachers' capabilities regarding student diversity evaluated the participants' knowledge, skills, and beliefs applicable to supporting the learning needs of diverse students in a classroom environment. Descriptive statistics revealed the mean scores for the category years of teaching and gender as follows: early-career teachers ($M = 2.2$), mid- career teachers ($M = 1.95$), and late-career teachers ($M = 2.10$). For the category of gender, the mean scores were male, M = 2.01, female, (M = 2.11), and other (M = 2.86). Significant differences in mean scores by the sub-scale teachers' knowledge, skills, and beliefs required to respond to the

growing student diversity in the classroom environment were reported between early-career and mid-career teachers. However, the results for gender differences between the subcategory of other will not be further discussed due to uneven group representation.

Teacher intercultural awareness represents the foundational competencies required for teaching culturally and linguistically diverse (CALD) students. Furthermore, these capabilities are important pedagogical skills for all educators to function in a multicultural education setting. Previous research has highlighted an association between the academic success of CALD students and teachers' attitudes, prior experiences, backgrounds, and cultural knowledge and skills acquired during their teacher education (Greorory & Roberts 2017). Thus, it is possible to stress that teachers' perceptions of their students can directly or indirectly influence their own actions, judgement, and teaching during classroom activities. Teacher perceptions may constitute personal beliefs and attitudes that would be linked to their personal worldview, opinions, expectations, and judgements based on their sociocultural contexts (Sanz, Molt & Puerta 2015).

The analysis of the Typeform results shows that items such as teachers' current intercultural knowledge and understanding of students' academic abilities were highly rated by early-career teachers. Also, significant differences highlighted early-career teachers' access to current knowledge of intercultural awareness that could reinforce their understanding of their students' academic abilities. Bourke (2010) found that the Queensland government provided training for teachers and support staff in the skills, and capabilities necessary for the effective incorporation and inclusion practices for students, including CALD learners. This suggests that teachers' personal beliefs, worldview, opinions, expectations, and judgements can be transformed and shaped by teacher preparation prior to their becoming classroom teachers. It is, therefore, feasible to argue that the early-career teachers' diversity knowledge and competence in this study were linked to their exposure to these issues during teacher preparation. Watson et al. (2011) argue that participation in practicum training enriches pre-service teachers' learning opportunities to reflect on their identity and beliefs, and to become committed to the principle of an inclusive education for all students. The current study identified that early-career teachers displayed greater cultural awareness, current knowledge, and differentiated strategies that recognised the academic abilities and performance of second-generation African-Australian students. However, a systematic review of the Australian literature identified that diverse teaching contexts are rapidly changing, with complex challenges experienced by early-career teachers, particularly where there is a lack of diversity within the teaching workforce (Rowan, Kline & Mayer 2017). Despite contrasting views on early-career teachers' capabilities in diversity education, opportunities to engage in

practicum experiences have supported their acquisition of intercultural knowledge and instructional strategies that are aligned with teaching in multicultural contexts.

Summary

The themes in the study II highlight the relationships between early-career teachers' current knowledge on multicultural education and their capabilities that align with students' learning needs, academic backgrounds, and the recognition of the third cultural space. Ten research questions on the Typeform survey matrix were investigated. Four categories of school, role, years of teaching experiences, and gender were analysed by ANOVA against 10 subscale items, revealing significant mean differences within group variations in the data. An awareness of the third cultural space aided teachers' cultural competence within a diverse classroom and informed their cognisance of the educational and cultural differences between African- Australian students of refugee backgrounds and second-generation African-Australian youths. However, a lack of incorporation of cultural resources relevant to the students in schooling challenges teachers' intercultural capabilities. A particular emphasis of this study has gauged the relationship between African-Australian students' engagement and teachers' intercultural awareness practices in regard to their education which included inclusive teaching and integration of the African cultural resources and materials in teaching and learning.

Independent school's subcategory has provided social networks that helped students built their relationships and belonging, and created welcoming spaces for students of cultural diversity. Early-career teachers and late-serving teachers' subcategories showed significant differences in their view of the use of school support as a factor in the education outcomes for African- heritage students. For example, student interaction and peer influence were rated more by early- career teachers as factors responsible for creating non formal and welcoming environment that reinforced utilisation of school support services. Furthermore, school location factors were identifiable as determining factors in the elevation of educational expectations. The category of gendered has revealed significant differences in the integration of cultural resources, however, it was highly demonstrated in the subcategory of other. This may be due to not having enough data, such as what appeared in the gender subcategory of other. The data may reveal trends in a different context which can be explored by conducting further study. Significant finding in study II is that there was no statically significance shown by the category of role.

Chapter Six: General Discussion

Introduction

This research study aimed to explore three aims. The first aim was to explore the educational experiences and outcomes of African-Australian students in the third cultural space, while the related sub-aim examined the impact of parents' socioeconomic factors on their children's educational outcomes. The second research aim investigated teachers' intercultural practices in relation to the integration of diversity knowledge, cultural resources, and educational practices into school systems' practices. The final aim considers the relevance of career advice or vocational guidance in supporting African-Australian young people develop expectations for their future and achieve their aspirations. A two-phase study investigation was conducted: study I involved qualitative interviews that explored the educational experiences and outcomes of students and their parents, while study II, a quantitative survey, was undertaken with school educators and employed an online Typeform survey matrix. Three overarching research questions explored in the study I revealed qualitative themes that were used to inform the framing of the main survey questions, stimulus statements, and ordinal conceptual categories to survey teachers' intercultural practices in study II. These questions were:

1. What educational experiences do students have in their dealings with teachers?
2. What experiences do parents/caregivers have concerning school systems' practices and policies that may affect their children's education outcomes?
3. In what ways is school career or vocational guidance relevant and useful to African-Australian young people?

The core themes that were generated during the data-analysis of each study are integrated in the general discussion. This general discussion considers the core themes, which are discussed as conceptual meta-themes or higher-order themes. Previous studies have suggested that mixed-methods meta-theme analyses result in a smaller set of overarching and related themes that cut across different methods of data analysis (Onwuegbuzie & Leech 2006). The meta-themes in the current study contained five higher-order themes that showed overlapping, common threads or relationships and were complementary to each other: African-Australia youths' perceived cultural positioning, educational outcomes, school preference and educational expectations, school supporting environment, and teachers' capabilities regarding intercultural practices. These higher-order themes represent conceptual higher-order constructs that emerged from inductive and deductive analyses of the two data sources.

Research aim	Meta-theme
…examine African Australian youths' and families' perspectives on the outcomes of their experiences of the Australian education system	African Australian Youths' Perceived Cultural Positioning School Preference and Educational Expectations
…to investigate teachers' intercultural awareness and its impact on students' motivation and engagement in learning; specifically, to explore the school systems' intercultural educational practices that determine education outcomes	School Supporting Environment Teachers' Capabilities Regarding Intercultural Practices
…relevance of school career advice or vocational guidance in supporting African-Australian young people develop expectations for their future and achieve their aspirations.	Educational Outcomes

Meta-Theme: African Australian Youths' Perceived Cultural Positioning

The current study highlighted that the second-generation African-Australian children described their mixed cultural identity between the Australian culture and their parents' home cultures in multiple forms. Similarly, former student Miche described his cultural identity as Australian, as he knew only the Australian way of life.

> Australian first…I guess, they hear how I speak to a degree, I have an accent, and the way I talk is different from what my community expect, even my upbringing; I grew up with a lot of Australian things, nothing that I favoured Australia as opposed to Africa.

Similarly, the Typeform results show that the majority of teachers who responded to the survey regarded parent communications with teachers and the quality of parent meeting relationship as highly important factors of parental involvement in education, with a response. The current study illuminates the complexity and fluidity of cultural identities of the African-Australian children. Members of this cohort think of themselves as or believe that they are born Australians, despite others' assumptions based on their physical appearance. These assumptions may have implications for teachers' knowledge and understanding of cultural differences between two generations and their educational needs. Thus, educational provisions may be generalised and offered based on the belief that all students are of refugee backgrounds. As Yuval-Davis (Yuval-Davis 2006) suggests, identity and sense of belonging are closely linked to the concepts of attachment, feeling safe, and sharing certain cultural, social, and economic benefits. Although these findings show that Australian identity appeared to be associated with a typical Aussie accent, youth cultural acceptance is not always clear, nor does

speaking English fluently seem to ensure these young people's immediate recognition, acceptance, and integration into Australian culture. Rather, they face frequent questions and suspicion about not being from the local community, such as being asked, "How long you have been in Australia?" The doubt and suspicion may suggest that African cultural identity is generally perceived and judged as "other", and that these youths are not native members of the local community. However, evidence shows that for minorities' successful societal memberships is linked with their psychological adjustment, acceptance, hybridity, or selective acculturation Second-generation children may negotiate their biculturality to locate their identity within a broader multicultural society.

Meta-Theme: Educational Outcomes

The meta-theme of educational outcomes considers results drawn from students, parents, and teachers in relation to the African-Australian students' educational experiences and outcomes.

Integrated in this discussion are the findings that show commonality between both phases of the study. For example, interview data with African-Australian students and their parents highlighted their higher-education-related dreams and aspirations; similarly, the survey data highlighted that students' dreams and aspirations for their future were highly indicative of the importance that they and their parents gave to education. This is exemplified by the student Kel, who stated, "Education is having social and cultural significance within African communities and associated with better career outcomes for family's upward social mobility." Kirk et al. (2011) assert that ethnic and minority parents hold higher educational expectations of their children with a view of education as a means for upward social mobility, and Molla (2019) links the significance of educational achievements and skills with economic participation and social integration into the host society. These dreams and aspirations are driven by the high value placed on education within African communities. This is evidenced by student Kel, who pointed out that the "African community wants all their children to achieve university degrees". Furthermore, a parent confirmed that "I wanted my son to be an engineer". Congruent with these findings, research has suggested that this is a trend amongst migrant communities; for example, Lee and Zhou (2015) found that higher-educational attainment among second-generation Asian students reflected their community's "success frame", which places greater expectations on children's success into prestigious universities and attainment of higher qualifications.

Parental involvement is one of the Typeform survey interests which examined educators' perspectives, as expressed in the Typeform survey data, on practices that African parents of

refugee backgrounds may employ to enhance their parental participation in the education process and experience of their children. Specifically, it showed that majority of teacher respondents thought that parent encouragement and involvement in extra-curricular activities were highly important for children's successful educational outcomes. According to Epstein (2016), there are six forms of parental involvement in education as the basis for effective partnership: parenthood; communication; parent volunteering at school; learning at home; decision-making; and cooperation with the community. However, this study's findings identified only three forms of parental involvement and engagement that relate to African parents' participation in children's education: quality of one-on-one communications with teachers; level of engagement in outside-school environments (home and sporting venues, tutoring centres); and quality of engagement with the local community. Analysis of qualitative data and survey results have revealed two broad aspects of parental involvement: what African families contribute to their children's education, and the degree to which parental level of literacy (education) determines the type and range of educational activities in which they can participate.

Results from the Typeform survey study of teachers' perspectives on the importance of parents' involvement in education both within and outside of the school environment found that it was highly important for their children's educational outcomes. Although, principals, teachers, and teacher-aides indicated that parents' involvement is an important ingredient in children's educational outcomes, this is not supported by the interview data. For instance, some parents and students reported a lack of parental involvement in their children's education, which raises a question regarding school openness to and valuing of refugee African parents' resources, experiences, and contributions. Teachers may assume that parents may have less time to engage with schools, unaware of school requirements in Australian schools' expectations or the impediment of cultural barriers that many refugee families have documented.

The survey results in the current study identified school-based factors such as school fee-paying, school location and composition, and family socioeconomic status as being associated with teachers' elevated educational expectations and life goals for their African-Australian students in the private and government schools surveyed. The results associated with these factors reinforce the influence of family financial capability and educational expectations placed on students. Despite experiencing deprivation and economic and capital loss associated with forced displacement, African-Australian parents of refugee backgrounds chose private schools that appeared to promise educational success and align with their beliefs or religious upbringing, which often emphasise education excellence and academic success. Liu, Z. and

White (2017) found that immigrant parents who are economically disadvantaged still achieve education outcomes and upward social mobility through their involvement in their children's education and the use of family social networks. Furthermore, in comparing China's urban and rural educational performance, Lin and Lv (2017) found that better educational resources are harnessed by families with capital resources such as high income, educational level, and parental occupation; this aligns with the experience of some of the parents interviewed in this study. On the contrary, Stewart et al. (2015) found that African refugee parents who hold post-secondary qualifications that were obtained outside their destination country's education system more often work in low-paying jobs than in their field of expertise (Stewart et al. 2015). Therefore, the imperative that their children achieve in school is more likely to enhance their social and economic capital acquisition; these are critical determinates associated with successful integration and belonging in their new host society.

Considering the importance of education, as indicated by students' dreams and aspirations for their future careers, it is interesting to highlight the response of one student, Mahdi, in relation to the importance of education. Mahdi expressed different views from the common perceptions held by most African-Australian learner participants, stating, "In Australia, education is not all about formal education or university qualifications, rather modelling and trade professions." Mahdi's viewpoint suggests that there might be potential misalignments between perceptions held by African parents of refugee backgrounds regarding their educational expectations and student aspirations, on the one hand, and actual outcomes, on the other. In addition, African-Australian young people in the third cultural space may hold perceptions relevant to the Australian context that may diverge from the commonly held views of the African-Australian community regarding the importance of education. While this possibility does not negate the majority of opinions presented in the findings, it might imply an existing stance that is beyond the scope of this research and may require further investigation.

Meta-Theme: School Preference and Educational Expectations

Consistent with the qualitative results of parents' preference for private schools, the survey data identified school location factors as important aspects driving students' educational expectations. These factors reflect societal characteristics related to the community such as postcode, socioeconomic status, school composition, the presence of working-class families and ethnically and culturally diverse groups, and school academic expectations. The literature posits secondary effects of these social factors on people of working-class backgrounds, which in turn are the motivating factors for students' aspirations, higher expectations, and completion of study level (Brinbauma & Lutz 2017). Correspondingly, many African-Australian students

possess cultural drive and educational desire to improve their families' socioeconomic circumstances through educational achievements. For example, a learner CA argued that.

> Education is highly valued, and an educated person is even valued more highly… When our family relatives come over to us, [they] will always ask if we were studying, and when acknowledged, their reaction is positive, and this continued to inspire and encourage us

This argument aligns with Bankston and Zhou (1997), who found that students who have strong adherence to family traditions and values hold a high degree of personal involvement in the ethnic community and tend to excel in their schooling. Another literature corroborates that students who hold strong beliefs in their academic abilities tend to engage in their learning activities, which greatly influences their academic performance (Adelabu 2008, Benner, Graham & Mistry 2008, Liu et al. 2009). It is these socioeconomic circumstances that inspire parents to opt for private schools with higher academic profiles, and push students towards higher-education achievement. Smyth (2020) suggests that young people's educational expectations are driven by parents' educational background, and that parents rely on the school system to help their children achieve beneficial outcomes, such as academic achievement. As well, Mickelson (1990) found that students who have more positive attitudes toward school also place more value on schooling, as they are aware of the importance of educational attainment.

More importantly, the qualitative data further showed that African refugee parents associate higher academic performance, educational expectations, and outcomes with specific school type, but also with the school system's educational practices, such as school values, discipline, and behavioural management. For example, parent Ashuya said, "I chose [a] Catholic school for my children's education because I belong to the Catholic faith…[because] in the faith-based schools, children are instructed with religious teachings and values, discipline, and respect, which are typical cultural values I prefer." This quote indicates that African-background parents' choice of private schools was underpinned by their perceptions and expectations about their children's higher-educational goals and achievements. Further evidence suggests that parents place confidence in independent schools and maintain the perception that they provide a higher-quality education than public schools, investing their resources for their children to attend such schools (English 2009). However, it is possible that African parents who participated in this study preferred private schools, rather than government schools, for other reasons than the possibility that a private-school may increase their children's earning potential. This preference of school type may also be a function of the strong social and cultural value that African refugee parents place on higher educational expectations, and their pride within African communities in their children's educational outcomes. The literature substantiates that

despite parents' low socioeconomic status, different forms of parental capital resources reinforce the creation of a home educational environment that stimulates and influences children's academic performance (Davis-Kean 2005). The parents' low SES can be attributed to the parents' refugee experiences and stunting effects of resettlement challenges in a new cultural environment, which are exacerbated by cultural barriers such as lack of fluency in English and lack of social capital, access to employment opportunities and recognition of overseas qualifications.

Meta-Theme: School Supporting Environment

This meta-theme of school supporting environment discusses student attendance and peer influence as influential social factors in the use of school support services. Survey results examining supportive environment by school type revealed that independent schools were perceived as creating a performance-focused academic setting. Specific data on use of school support showed that student attendance and peer influence were social connection factors identifiable within the school environment. As well, the Typeform survey results revealed that most teachers believe parents support their learners in areas such as the development of academic skills and parents' understanding of the breadth of the school learning experience, which were rated as highly important. Similarly, the African Australian student participants in this study noted that schools provided social connection spaces. For example, student DOP commented, "There were designated areas whereby teachers offer additional instructional support to students who experienced difficulties in maths." Student AD pointed out:

> I know from very early on in year seven to 10 levels there were targeted learning support programs for South Sudanese learners, which eventually ended up being provided to all learners of African heritage. In my school there were at least three teachers who were very experienced, inclusive of everyone, and understood my cultural background.

Carter and Abawi (2018) found that students' interrelationships and perceptions of social acceptance inform their feelings of inclusion and positive experiences about schooling. Furthermore, the literature details how peer influence and teachers' supportive relationships with students positively affect educational experiences and enhance academic performance (Xerri, Radford & Shacklock 2018). In the current study, students' attendance and the influence of their peers fostered their motivation to use school support services. These connections are important personal aspects for a student, both in the way they feel in relation to their school environment and in their capacity to engage in school learning activities. These feelings, in turn, affect their experiences of belonging and integration. Lee and Robinson (2000) consider social connection as a relationship that ensures one's sense of belonging to a group or contact

with others. While, as Barber and Schluerman (2008) write, relationships can be of two types: relational connection to others and autonomy relationships – in this study, the African-Australian students highlighted their interactions with teachers and the bond these interactions created:

> I really enjoyed getting to know my teachers more than just sort of as a person who teaches me. I remember there were times where I would even have conversations beyond what we had learned in a class. They were interested to know more about my academic strengths. They were very approachable, supportive, and understanding, like you talk to them as an individual (Student CA).

The literature referred to informal learning spaces as interactions occurring outside of standard curricular instruction, in after-school extracurricular, out-of-school, online platforms and either with or without the participation of families (Cho et al. 2019).

A welcoming school environment and student socialisation spur student's ability to develop their social capital. Students AD and CA commented that teachers in their school provided learning support outside the classroom environment, after-school hours' programs for language skills and maths remediation. Leos-Urbel (2015) write that a supportive school environment involving teachers' structured interactions facilitates students' development of positive interrelationships and motivation in the curricular activities. Bourdieu and Wacquant (1992) framed the concept of social capital as networks of intangible, social, economic, and cultural resources that are useful for individuals' or groups' immediate needs or future relationships and are acquired through mutual acquaintances and recognition. It is imperative to add that social capital represents family-mediated assets and community networks. These social resources are particularly significant when individuals in a certain context share common values or acceptance of one another. Consequently, social capital enables young people to experience belongingness, integration, and the realisation of their common goals, such as education.

Previous research by Cho (2019) indicates that young people's access to social-network opportunities is particularly vital for their social and educational needs. Such non-formal school spaces, therefore, serve not only the learners' educational needs but also reinforce African Australian learners' socialisation and extended cultural networks. Johnsons et al. (2001) substantiate that school ethnic composition increases students' sense of belonging. It is important for all young people to develop social behavioural skills to support their wellbeing, sense of belonging, and integration within the school setting. In the absence of such social-network opportunities, ethnically diverse or minority students may not experience a welcoming

environment or feel part of the local community. McDonald et al. (2006) argue that social relationships can sometimes include and enable some while excluding and denying others.

Australian second-generation students need school support to succeed in education and the opportunity to expand their personal networks through social connections with peers and teachers. The benefits of social connections are holistic, with a sense of belonging and integration supporting better educational outcomes. Hope (2012) describes students belonging to schools in which they relate to others and feel welcomed and accepted as a family member. The results of the current study suggest that schools should represent a socially and friendly setting in which students may navigate their acceptance within the third cultural space. Previous study by Earnest (2019), suggests that factors such as social support, welcoming environment and lack of racism are indicators of integration. Thus, these factors are strongly associated with the African-Australian student participants' use of school support programs, and the study results suggest that a supportive school environment is facilitated by teachers and framed to enhance students' social connections, self-esteem, and motivation, leading to the greater use of school support services. It is, therefore, possible that these extra learning spaces allow African-Australian students in the third cultural space to further increase their prosocial skills, self-esteem, and a sense of belonging to both the larger group of mainstream students and teachers.

Meta-Theme: Teachers' Capabilities Regarding Intercultural Practices

The meta-theme of teachers' intercultural practices considers teachers' knowledge, skills, and beliefs relative to the incorporation of cultural resources, and awareness of students' specific family circumstances, prior academic achievements, and learning motivation, within their teaching. Classroom teachers without prior training in intercultural competence and skills may face challenges when they are assigned to teach students with diverse cultural backgrounds (Guo et. al. 2019). For instance, two students' comments showed that at the instructional level in the classroom, they felt a sense of difference when additional support programs were especially provided outside of the mainstream classes. Student Kel stated, "I was confused about the fact that they took us out from mainstream classrooms as African student backgrounds and taught us separately, but [we] learned the same topics as students in the mainstream class." Student AD said, "The only thing I remembered was that we were separated to do certain classes away from the mainstream class, and I was just, like, confused because we were learning the same thing while we were together, like all Sudanese or African- Australian students." Congruent with this finding is the intercultural education in Europe that reports

against the segregated learning programs, not only for students' social cohesion but rather with the content of teaching provided by the education system (Faas, Hajisoteriou & Angelides 2014).

The current findings highlight that most African-Australian students reported a lack of cultural resources integrated into classroom teaching and learning. Specifically, student Mahdi commented, "Lack of intercultural awareness makes teachers more oblivious to cultural group students' specific religious festivals and rituals." Similarly, student CA said, "I think there was a limited knowledge of teachers' intercultural awareness within the school; largely due to teachers' Anglo-Celtic ethnocentrism and homogeneity." For instance, Nikleva and Ortega-Martin (2015) found that most teachers in the Spanish education system lack intercultural competences and training to teach in a culturally heterogeneous setting. This result is not unexpected, given the findings from the literature about teachers' poor intercultural practices within the school systems.

Additionally, the survey data demonstrated that educators rated items such as cultural practices and beliefs of different students of African backgrounds, effective intercultural pedagogies, and students' exposure to two or more cultures as highly important cultural resources for the implementation of multicultural education. Although the teachers in this study supported the importance of these culturally-focused teaching approaches in multicultural education settings, previous studies have highlighted teachers' poor integration of cultural policies and resources in schools, which has contributed to less-effective inclusion practices and resource usage appropriate to students' complex cultural needs (Watkins & Noble 2016). Lack of capabilities regarding student diversity represents a critical cultural barrier that hinders teachers' ability to deliver effective multicultural education.

Altogether, the absence or poor integration of cultural resources implies a lack of recognition of cultures other than Anglo-Saxon conformism. Igbal (2018) points out that Australia is considered as Anglo-Celtic with a valuable history which needs to be preserved and protected in the face of multiculturalism. Anglo-Saxon, according to Britain's belief, is often regarded as the main homogenous common culture to all Australians and normative, in that other cultures are measured in accordance with the degree that they conform to it (Walton et al. 2018). In line with this literature, the current study showed that, for example, student AD reflected that an Australian accent is what defines their Australian identity: "When I talk, I would say, the only thing which defines my Australianness, I guess, is my Aussie accent." However, student Ag was ambivalent:

> My youngest siblings display a sort of a mixed culture; they do see the African culture as being expedient in the dominant Anglo-Saxon cultural context; however, they prefer being more Australian because it offers greater opportunities for them in a variety of ways.

Cultural knowledge, customs, and resources are transmitted from parents to children through informal means; however, schools in particular play pivotal roles in ensuring that important knowledge is taught in school curricula. Rizvi (2009) explains that schools are important social institutions whereby certain cultural norms and power are reproduced through pedagogies to reinforce the hegemony of a dominant culture. However, school cultural reproduction may meet resistance from parents who would insist on their cultural practices. For example, parent AB said, "I see bilingualism as both a means of cultural reproduction and its preservation in the face of the dominant Australian Anglo-Saxon culture." Connell (2009) regards the teacher's role in education to include the passing on of cultural values, regimes, beliefs, and ideologies that constitute the legitimate knowledge contained in school systems' educational practices. Although the typical teacher's role is cultural reproduction of the legitimate knowledge in the curriculum, this role tends to exclude the knowledge of minority students' personal experiences, and cultural awareness of students from diverse cultural backgrounds. This was exemplified by student Mahdi: "Most teachers only know the Australian way; they just don't know much or are not educated about the new cultures, and they need to be more considerate of different mindsets of diverse students." Similarly, student TY agreed with Mahdi:

> Teachers are unaware of many different languages spoken in African countries; they have no idea of anything else outside their western cultures…[teachers generalised] let's say I am from a Sudanese background and another from Somalia, teachers see us the same as African and black folks when we are literally different people with different languages from different countries.

The use of African ethnic languages implied that parents resolved to pass on cultural resources through children speaking their parents' home languages. Parent AK said, "I like to instil my cultural knowledge and practices to my children through the Arabic language and to make them conscious of who they are, their origin, and sense of pride about their African cultural heritage." It can be argued that of teachers and schools often ignore or compromise the principles of multicultural education. Multicultural education aspires to promote intercultural understanding and integration of diverse cultures that could empower young people to compete and thrive in the market economy of a globalised contemporary world.

In a study of multicultural education and schooling for ethnic minority children, Spring (2017) suggests that teachers need to integrate the cultural differences of students of ethnic and minority backgrounds as well as an understanding of existing social inequalities into their

educational classroom activities. Low levels of teachers' skills in intercultural competence may lead students to experience a sense of difference, racism, exclusion, and disengagement from education. For instance, this study has observed a lack of teachers' intercultural understanding in an incident that was reported involving one of the English teachers who assigned students of African backgrounds a task to write an essay about the "African gang" problem in Melbourne. The impact of these judgements and assumptions on what cultural material to teach within school systems may exacerbate the already negative self-perceptions held by African ethnic young people. Teacher training and professional development should ensure a renewed focused on current knowledge of direct and indirect discriminatory practices. A more prominent finding in the study is that teachers' cultural awareness expectations relate to the homogenisation of all students of African heritage rather than acknowledging the distinctions between students who are refugees and those born in Australia. This study has, therefore, brought into stark focus the existence of teachers' challenges related to distinguishing African- Australian students in the third cultural space and their educational needs from general educational support given to African-Australian students with refugee experiences.

In summary, this general discussion has highlighted the importance of a welcoming school environment and the use of school support as social factors for students in the third cultural space. Student interactions and the development of positive relationships with teachers and mainstream students also greatly influenced African-Australian students' educational expectations. In addition, these non-formal spaces facilitated students' sense of belonging and improved their utilisation of school support services. As well cultural drives elevated educational expectations, however, these educational expectations were affected by parental level of literacy and cultural-distance issues, and precarious employment, thus weakening parental participation in the education of their children. The meta-themes identified show challenges faced by teachers when interacting with African-Australian students due to a lack of integration of the intercultural awareness skills. However, this study provides a constructive summary, conclusion, recommendations, and effective ways to integrate these capabilities into the learning process. Ultimately, the findings will help create a more inclusive, welcoming, and supportive educational environment for all students of culturally and linguistically diverse backgrounds.

Chapter Seven: Summary, Recommendations, and Conclusion

Introduction

This chapter presents a summary of the key findings of the mixed-methods study. The summary focuses on five meta-themes generated from the study that make theoretical contributions to knowledge and are of practical significance to schools. Arising from the key findings of this study are two recommendations for school practice and suggestions for future research. The chapter reiterates the study's aims, methods, and significant findings. Specifically, the findings define the unique educational and cultural experiences of Australian-born students of African heritage relative to those of their counterparts with refugee lived experience. These findings will help mainstream teachers recognise the cohort and provide differentiated strategies in their teaching by considering acculturation impacts and the familiarity of second-generation children with the Australian education system.

Summary

This summary brings together the thematic constructs that have consistently overlapped in the two-phase study. These constructs, presented via a perspectives-theory overview, comprise outcomes in the educational, social, and cultural dimensions. Connelly's (2000) three-dimensional model was used to guide the processes of the investigation in the current research. As a consequence, the following dimensions were explored: a) families' educational and cultural experiences; b) student connections and relationships with peers, teachers, and community; and c) interactions of family factors and societal influences. These dimensions led to an overall perception framed by issues of belonging and cultural identity.

Using the grounded-theory and phenomenology approaches, and the third cultural space as a theoretical framework and analytical lens, the study examined the educational experiences of learners in the third cultural space in the dimensions listed above. The study had three research aims. The first was to examine African-Australian youths' and families' perspectives on the outcomes of their experiences of the Australian education system. The second was to investigate teachers' intercultural-awareness and its impact on student motivation and engagement in learning; specifically, to explore the school systems' intercultural educational practices that determine education outcomes. The final aim considers the relevance of career advice or vocational guidance in supporting African-Australian young people to develop expectations for their future and achieve their aspirations.

Following the collection and analysis of qualitative data from learners and their families, a Typeform survey was employed to collect data from schoolteachers. Significant educational experiences and outcomes reported by learners and their caregivers were logically categorised into six qualitative core themes: education systems and multiculturalism, cultural identity and history, school-home connections, student-teacher relationships, school career counselling, and student experiences of racism. Analysis of the data from the Typeform survey identified six themes with statistically significant differences: educational expectations, learner motivation, the use of school support, school systems' educational practices, teachers' use of multicultural education, and teachers' capabilities regarding student diversity. The integration of this mixed-methods study's results contributed to the generation of five meta-themes that represent theoretical constructs addressing the overall three research aims: educational outcomes, school preference and educational expectations, African-Australian youths' perceived cultural identity issues, school supporting environment, and teachers' capabilities regarding intercultural practices.

There is little suggestion in the literature that the cultural and educational differences of second-generation children of refugees have been clearly defined within school practice; instead, these unique cultural backgrounds have been subsumed under the general category of refugee children's educational needs. The next section summarises the findings regarding second-generation African-Australian students' educational experiences and outcomes within the categories of positive and negative cultural experiences.

Positive Experiences:

Educational Expectations and Aspirations

African-Australian learners, parents, and communities place considerable cultural and social value on education and have high expectations for children's educational achievements. In addition, parents' perspectives on the importance of education are strongly associated with a specific school type and the school system's educational practices, values, discipline, and behavioural management. Learner high achievement in education is encouraged among African community members for social standing and career outcomes. Overall, this study's findings indicated that parents contributed to their children's education through cultural and material support and the development of a home learning environment that encourages students to aspire to higher degrees and professional careers. However, African parents of refugee backgrounds exhibited resilience to deal with past experiences and demonstrated their ability to navigate various cultural distance, social and economic challenges. Education as a social determinant

factor is highly considered as a prospect for social mobility and successful integration of their second-generation children into the Australian society.

School Social Connections

In this dimension, a major finding related to the school and early-career teacher categories, was that schools in the Independent Schools sub-category provided African-Australian learners students with resources and a supportive and welcoming environment that facilitated social connections and enabled students to develop social capital. Early-career teacher teaching practices integrated inclusion strategies in their teaching of diverse students, which resulted in students' elevated educational expectations. More importantly, these social connections contributed to students' motivation, engagement, and use of their school's academic support services. Naidoo (2015) concurs that a school's positive culture reinforces students' academic engagement and use of support provisions, both of which depend on student participation in education activities.

Negative Experiences

This study has brought into the limelight challenges teachers face related to distinguishing between students in the third cultural space and their educational needs, on the one hand, and students with refugee life experiences, on the other. For example, a major finding is associated with intercultural-awareness practices and teachers' homogenisation of all students of African heritage as being of refugee backgrounds. Thus, the lack of integration of intercultural capabilities affected some student participants' sense of belonging and promoted an experience of ambivalence in relation to their cultural identity. Furthermore, the findings indicate that the participants' perceptions of teachers as being judgemental and discouraging were reinforced by the teachers' perceptions of African-Australian students as lacking academic requisites or the capability to pursue certain academic streams. Consistent with the study's findings, Shizha et al. (2020) argue that systemic structures discourage students of African heritage from pursuing their academic interests and achieving their desired career goals.

The potential for effective family-school partnerships was significantly reduced by cultural barriers and some parents' limited proficiency in the English language, which affected effective communication between African parents of refugee backgrounds and teachers. These findings highlighted the point that parent participants felt excluded by schools and often were uninvolved in the education process and in decisions about their children's educational career pathways. Research shows that social factors such as parents' socioeconomic status and level of parental literacy determine the material and moral support parents' offer in their children's

education (Bhargava & Witherspoon, 2015; Rawatlal et al., 2015; Wang & Sheikh-Khalil 2014).

This study's findings have shed light on specific cultural and educational experiences influenced by teachers' homogenisation of African Australian learners' educational needs. Schools' inconsistency in engaging and collaborating with African parents of refugee backgrounds in the education process and school affairs limits schools' accessibility to cultural resources and personal experiences that could benefit mainstream teachers in dealing with and responding to the learning needs of students of culturally diverse backgrounds. This study has contributed knowledge towards differentiating the educational needs and experiences of Australian-born learners of African heritage and general cohorts of African-born refugee youths, through the lens of a cultural life framed predominantly within the Australian context.

Study Limitations

The purposive sampling that was employed to recruit young people and parents as participants had practical limitations. These limitations included the recruitment of the limited number of participants in the semi-structured interviews who were accessible through the researcher's connections or those from the African ethnic communities known to the researcher. In other words, many other potential young people and their parents who were not accessible or who were unknown to the researcher's networks were left out. Due to sampling being limited to a specific location – Melbourne's western suburbs – the study's findings may not be generalisable to the wider cohort of second-generation African-Australian young people in Australia. However, the current study's findings may represent a strong indication of what is happening in other contexts as a general phenomenon or trend regarding the education of second-generation African-Australian learners across education systems and other cities in Australia.

An extended and inclusive sampling of more participants would capture a greater breadth and depth of experiences that would be generalisable by clarifying the uniqueness of the third cultural space that defines and differentiates the learning needs of concerned young learners.

Furthermore, in the Typeform Matrix Framework design, teachers' voices and descriptive opinions were excluded from the reality being investigated, as their experiences were reflected only in the choices given as stimulus statements. Another notable limitation of this method was that stimulus statements and conceptual categories represented the views of the researcher, and thus reflected research knowledge. Further study can be designed to provide extra space for additional information gained from experiences that participants would like to include.

Recommendations for Practice

To follow on from the extensive research on the educational provisions for African-Australian students of refugee backgrounds, the current study focused on the educational experiences and outcomes of second-generation African-Australian students who were situated in the third cultural space between their parents' home culture and Australian Anglo-Saxon culture. It also investigated the impact of teachers' intercultural-awareness practices on African-Australian students' educational outcomes. This study has highlighted an emblematic problem related to teachers' intercultural-awareness practices and competence in the integration and implementation of the Australian multicultural education capabilities. These competencies point to teachers' ability to differentiate unique cultural differences that exist between first- and second-generation learners who experience one or more cultural spaces. Based on the findings of this study, I recommend advocacy for policies of multicultural education that promote appropriately equipping teachers with intercultural knowledge, skills, and dispositions that allow them to teach students whose cultural perspectives, beliefs, perceptions, and lived experiences are different from their own. These recommendations entail teachers' regular examination of students' personal information to identify and differentiate African-born Australians from students of refugee backgrounds. Additionally, teachers need to engage and closely collaborate with parents when counselling students on their career pathways to enable parents to express their educational expectations, and thus align these expectations with students' real academic potential.

Further, in the interests of enhancing teacher's teaching practices, schools may need to be encouraged to investigate ways of integrating students' information and accommodating and engaging parents in school affairs. For example, teachers who teach African-Australian students should be prepared to consider more and wider-ranging possibilities in how they professionally assess, judge, and provide career coaching for African-Australian students. The benefit is that teachers with cultural capabilities can recognise and support students' academic potential in their subject of interest to realise their educational aspirations. This recognition attenuates parents' and students' perceptions regarding teachers' prejudice against them and underscores teachers' professional values and ethics. In addition, offering regular professional training in intercultural competence will enhance and improve teachers' understanding of their students of African heritage as a heterogeneous group, with the unique variations among refugees and children of refugees recognised and incorporated into teaching design accordingly.

This study shows that African-Australian students attend all school types. However, African parents remain uninvolved in school affairs as members of the school community. Their inclusion may take the following shape: schools can set up an African parents committee that may meet regularly across the school year with teachers, where parents and teachers can share insights as to students' experiences, wellbeing, and cultural aspects. Furthermore, the school principal and student wellbeing officer can take the opportunity to liaise with African community councils to take advantage of the councils' perspectives on African cultural awareness. In addition, parental and community inclusion can enrich cultural understanding throughout the school through knowledge-sharing and integration into school curricular activities. As well, this study proposes recruiting teachers from African-Australian backgrounds into the education systems. Inclusive school systems may help redress parents' and students' negative perceptions of teachers' biases, prejudice, and discrimination. Moreover, diversifying the teaching workforce may help address the knowledge gap that some mainstream teachers have regarding African-Australian students' cultural practices. The integration of teachers of African backgrounds could enhance how well the teaching workforce reflects the current student demographic within the context of Australia's multicultural society. Given the importance of this matter, I suggest that the improvement of teacher intercultural capabilities should not be left to teachers. Policy-makers and education managers need to set up intercultural-capabilities frameworks that will provide guidelines for school authorities to regularly assess and report on the successes or challenges related to intercultural inclusivity in the school system's educational practices.

Recommendations for Theory and Future Research

This study's findings represent a microcosm of the educational experiences of students of African heritage in the schools of metropolitan Melbourne's western suburbs who are situated in the third cultural space between their parents' home culture and the Australian mainstream culture. The findings contribute to a foundation for exploring future educational experiences and outcomes of students of African heritage. Specifically, future studies may examine the experiences of the second-generation learners who transition into higher education, vocational training, or participation in the work force. Another pertinent area of interest would be an assessment of the degree to which teachers integrate cultural resources into their professional practice. Thus, a longitudinal study with a cohort of second-generation African-Australian students may give better insights into educational experiences and teachers' intercultural-awareness practices. Such a study may be implemented by recruiting participants from other Australian metropolitan cities with large representations of African-Australian communities,

in addition to the same schools that participated in the current study. Also, a longitudinal study may need to consider collecting data from current high-school students to complement data sourced from students who have disengaged from or completed compulsory education The data may inform the development of teaching practice and may contribute to improving the intercultural practices of teachers and education public-policy makers, and the linkage of this new knowledge with school systems' practices.

In light of human mobility, migration, and globalisation effects, multicultural-education policies may be reviewed to keep pace with ever-changing student cultural demographics. Future studies may evaluate teachers' inclusion of cultural resources relevant to diversity. Education authorities may need to have a unit within their respective departments to monitor the implementation of teachers' intercultural capabilities and provide regular updates to policy-makers and school leadership. The resulting evidence could indicate the level of implementation of educational policies on multicultural education. Finally, a document analysis of the previous and current policy and professional-development strategies associated with the engagement of African-Australian students within the school systems could be undertaken to provide insights into the progression of intercultural awareness practices.

Conclusion

The large body of literature extensively considers refugee children's educational needs and the impact of programs that help them transition into new cultural and educational contexts. However, this study focused on exploring second-generation African-Australian youths' and families' perspectives on the educational outcomes as products of their experiences in the Australian education system. The target cohort for this study was students of African heritage, specifically those who had been born in Australia and, as such, were situated in a third cultural space. In addition, this study explored these students' educational experiences and outcomes through investigating teachers' integration of intercultural skills and knowledge in their teaching.

This study has therefore highlighted the existing homogenisation of all students of African heritage in the literature; the present study's interest was to clarify the fact that there are two different generations defined by their unique cultural backgrounds that determine their different cultural as well as educational needs. Thus, generalisations by some teachers that all African-Australian learners are one homogenous ethnic and cultural group is exacerbated by a low level of intercultural capabilities in the school system. Furthermore, this thesis outlines the impact that teachers' deficit discourse, negative perceptions, and critical judgements can have on

students' sense of belonging and shaping of an ambivalent cultural identity. Finally, the concept of the third cultural space enabled this study to use a critical lens to discern students' cultural experiences by situating their perceptions related to cultural identity and belonging between their heritage and the dominant Anglo-Saxon Australian culture. The detailing of the holistic educational experience of students and their families provides insights into the interplay between teachers' intercultural capabilities and students' cultural experiences and resources, and how these translate into meeting the educational needs of second-generation African-Australians. Further, the findings show that existing intercultural capabilities leave much to be desired in terms of teacher engagement with the diversity among learners of African heritage and highlight a lack of policy impetus to enforce the necessity of teachers' intercultural competencies; these lack make the school system underprepared to manage student diversity, at least as far as African-heritage students are concerned.

Literature specifically addressing the needs of African-Australian second-generation children in Australian migration history is limited. The present study of their educational experience shows their unique cultural orientation within the wider Australian society; the study has equally cast light on the importance of their African heritage in their educational experience.

The variance in teachers' cultural awareness constrains their ability to make a nuanced distinction between African-heritage youths with refugee experience and those without a personal refugee experience. In this study, the African-heritage youths without personal refugee experience experienced a range of educational and cultural barriers. Therefore, the knowledge generated in this study could provide information to support improvements in intercultural understanding within school systems. Access to progressive professional development in relation to managing the education of learners in a third cultural space will support how learners are taught in contemporary ethnically diverse environments, and consequently contribute to the development of the skills that allow them to participate meaningfully in society. In a research context, this study's findings will be the basis of future research when developing more-inclusive intercultural practices that support and develop teachers' intercultural capabilities. In addition, I suggest that such future research may benefit from a document analysis of previous and current policies related to the multicultural education system.

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Appendices

Appendix 1. Ethics Application Letters of Approval

Application number: 2022_004629

Dr Charles Mphande

70/104 Ballarat Road

FOOTSCRAY 3011

Dear Dr Mphande

Thank you for your application of 5 August 2022 requesting permission to conduct research in

Victorian education settings, for the research project *Investigating African-Australian Youths' and Families' Perspectives on Intercultural Practices and Policies' Impacts on Education Outcomes.*

I am pleased to advise that your research proposal is approved in principle, subject to the following:

1. The research is to be conducted in accordance with the final documentation you provided to the Department of Education and Training.

2. Research is to be conducted in accordance with Victorian government health advice, including public health directions related to COVID-19, and any adjustments to the research methodology requested by the participating education setting in this regard.

3. Separate approval for the research is to be sought from school principals/and or site managers, who are the final decision-makers as to whether the research is to be conducted in their education setting. It must be made clear to each principal/site manager that you approach that participation in the research is optional and is not a Department of Education and Training requirement. Recruitment of research participants at education sites can only commence after approval has been sought from principals/and or site managers.

4. Principals and site managers should be provided with this approval letter and, if applicable, the letter of approval from a relevant and formally constituted Human Research Ethics Committee.

5. Principals and site managers are to be provided with clear guidance regarding the project, including all relevant information regarding the potential time burden to sites and individuals, proposed research methodologies, and risk mitigation strategies which may relate to the project.

6. All individuals participating in the research project should be provided an explanatory statement about the research and active, informed consent needs to be obtained from all eligible participants.

Your details will be dealt with in accordance with the *Public Records Act 1973* and the *Privacy and Data Protection Act 2014*. Should you have any queries or wish to gain access to your personal information held by this department please contact our Privacy Officer at the above address.

7. The project is to commence within 12 months of this approval letter. Any extensions or variations to your project, including those requested by an ethics committee must be submitted to the Department of Education and Training for its consideration before you proceed.
8. You acknowledge the role of the Department of Education and Training in any publications arising from the research.
9. This letter of approval to contact education settings for the purposes of recruitment does not constitute an endorsement of the project, its outcomes or recommendations, on the part of the Department of Education and Training, nor does it constitute an endorsement of programs/interventions associated with the research.
10. The Research Agreement conditions, which include the reporting requirements at the end of your project, are upheld.

Please ensure you are able to provide vaccination information if requested by the school or early childhood setting. More information, including information on what counts as 'vaccination information', is available at: COVID-19 Vaccinations – Visitors and Volunteers Working on School Sites

Should you have further questions on this matter, please email the Performance and Evaluation Division (research@education.vic.gov.au) and quote your application number.

Yours sincerely

Research and Surveys

Performance and Evaluation

Department of Education and Training

02/09/2022

Quest Ethics Notification - Application Process Finalised - Application Approved

Q

quest.noreply@vu.edu.au
To:

- Charles Mphande

Cc:

- Mabor Kooc;
- Anthony.Watt@vu.edu.au;
- Ronald.Baird@vu.edu.au

Thu 18/11/2021 3:22 PM

Dear DR CHARLES MPHANDE,

Your ethics application has been formally reviewed and finalised.

» Application ID: HRE21-121
» Chief Investigator: DR CHARLES MPHANDE
» Other Investigators:
» Application Title: Investigating African-Australian Youths' and Families' Perspectives on Intercultural Practices and Policies' Impacts on Education Outcomes
» Form Version: 13-07

The application has been accepted and deemed to meet the requirements of the National Health and Medical Research Council (NHMRC) 'National Statement on Ethical Conduct in Human Research (2007)' by the Victoria University Human Research Ethics Committee. Approval has been granted for two (2) years from the approval date; 18/11/2021.

Continued approval of this research project by the Victoria University Human Research Ethics Committee (VUHREC) is conditional upon the provision of a report within 12 months of the above approval date or upon the completion of the project (if earlier). A report proforma may be downloaded from the Office for Research website at: http://research.vu.edu.au/hrec.php.

Please note that the Human Research Ethics Committee must be informed of the following: any changes to the approved research protocol, project timelines, any serious events or adverse and/or unforeseen events that may affect continued ethical acceptability of the project. In these unlikely events, researchers must immediately cease all data collection until the Committee has approved the changes. Researchers are also reminded of the need to notify the approving HREC of changes to personnel in research projects via a request for a minor amendment. It should also be noted that it is the Chief Investigators' responsibility to ensure the research project is conducted in line with the recommendations outlined in the National Health and Medical Research Council (NHMRC) 'National Statement on Ethical Conduct in Human Research (2007).'

On behalf of the Committee, I wish you all the best for the conduct of the project.

Secretary, Human Research Ethics Committee

Phone: 9919 4781 or 9919 4461
Email: researchethics@vu.edu.au

This is an automated email from an unattended email address. Do not reply to this address.

MK

Mabor Kooc
Wed 27/07/2022 9:07 PM
(No message text)

Appendix 2. Research information to participants and consent forms

INFORMATION TO PARTICIPANTS INVOLVED IN RESEARCH (Teachers)

You are invited to participate as a school teacher

You are invited to participate in a research project entitled 'Investigating African Australian Youths' and Families Perspectives on Intercultural Practices and Policies' Impacts on Education Outcomes'.

This project is being conducted by a student researcher, Mabor Kooc, as part of a Doctor of Philosophy (PhD) study at Victoria University (VU) under the supervision of Dr Charles Mphande, Professor Anthony Watt and Dr Ronald Baird from the College of Arts & Education.

Project explanation

This doctoral study aims to explore the characteristics of teachers' intercultural competence which influence their facilitation of teaching and learning. Also, this study will examine the influence of parents' socioeconomic factors on their children's education. Data will be collected through the online survey.

What will I be asked to do?

You have been invited to participate as a school principal, who has had significant engagement in the education of African Australian students. The Typeform survey will seek to explore your lived experiences in relations to student's engagement and motivation in learning and the role intercultural awareness in your dealing with the African Australian learners. The project will involve you participating in a period of10 -15 to complete the survey. The survey is designed to be completed at a mutually convenient time using either mobile tablet or computer. After you have read research information, we would like you to consider participation. Once you are ready to be involved in the research, please sign, and return the consent form to the student researcher.

What will I gain from participating?

There is no direct benefit to you in this study, however, school principals, teachers and teacher aides will have the opportunity to share their lived experiences and perspectives of the educational involvement of the African Australian learners to support best practices in the teaching profession. Theoretical understanding of the cultural needs of those students who fit into the cultural spaces will contribute to new knowledge. Understanding the characteristics of teachers' intercultural competence may inform education managers the importance of regular teacher inter-cultural awareness, professional practices, learner guidance, and teacher pastoral care of learners, and teachers' understanding of the impact of parents' socio-cultural factors that bear on learner education. Your participation gives insightful information and contribute to the understanding of the growing demographic of the third cultural space learners in high immigration host nations such as Australia.

How will the information I give be used?

The information will form the basis of the student researcher's doctoral thesis. The information may also be used to address teachers' knowledge gap in intercultural competence which provide basis for understanding third cultural space for second generation African Australian learners. In addition, your

educational experience and educational outcomes will provide an awareness about content for socio-economic factors of the students which may be integrated in teacher education. This study is an extension of migrant and refugee education, and its significance contributions is the theoretical knowledge of students that fall in the third cultural spaces, and specifically the second-generation children of refugee backgrounds. This knowledge may benefit various stakeholders which include researchers, education, and those with similar cultural diversity as Australia. Data collected from you will also be used to form the basis of journal papers and articles to communicate findings and recommendations to the education profession.
We will keep your information for 5 years after the project is completed. After this time, we will destroy all of your data.

The secure storage, transfer and destruction of your data will be undertaken in accordance with the Australian Code for the Responsible Conduct of Research.

The personal information you provide will be handled in accordance with applicable privacy laws, any health information collected will be handled in accordance with the Health Records Act 2001 (Vic). Subject to any exceptions in relevant laws, you have the right to access and correct your personal information by contacting the student researcher.

What are the potential risks of participating in this project?

Risks to participants in this study are minimised using procedures consistent with ethical research design and with adequate safeguards so that participants are not unnecessarily exposed to risk. If, as an outcome of involvement in the survey, participants experience any distressful memories, emotional breakdown or personal discomfort triggered by difficulties processing student past educational experiences, participation in survey may be halted and referral to specialised counselling services will be done. Participants may contact Dr Romana Morda. Dr Morda is a registered psychologist of Victoria University, who is available to discuss any issues that you would like to raise or share (9919 5223, romana.morda@vu.edu.au). In case where an adverse event may happen, however, they can cease responding to complete survey. Participants will also be offered the opportunity to contact the Chief Investigator, Dr Charles Mphande for clarification of any issues or further information.

How will this project be conducted?

phone or skype which will
Participants will be sent an email with the link to access the survey. Consent will be confirmed again through reading and agreeing on the statement found in the frontpage of the Typeform survey.

Who is conducting the study?

Dr Charles Mphande
Chief Investigator
Vitoria University
Tel: 03 9919
Email: charle.mphande@vu.edu.au
Professor Anthony Watt
Associate Investigator
Victoria University
Tel: 03 9919 4119
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Dr Ronald Baird
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Tel: 03 9919 4833
Emil: ronald.baird@vu.edu.au

Mabor Kooc
Student Researcher
Victoria University
Tel: 045 265 4061/04747 33362
Email: mabor.kooc@live.vu.edu.au

Any queries about your participation in this project may be directed to the Chief Investigator listed above.
If you have any queries or complaints about the way, you have been treated, you may contact the Ethics Secretary, Victoria University Human Research Ethics Committee, Office for Research, Victoria University, PO Box 14428, Melbourne, VIC, 8001, email researchethics@vu.edu.au or phone (03) 9919 4781 or 4461 or phone (03) 9919 4781 or 4461.

INFORMATION TO PARTICIPANTS
INVOLVED IN RESEARCH (Principal)

You are invited to participate as a school principal.

You are invited to participate in a research project entitled 'Investigating African Australian Youths' and Families Perspectives on Intercultural Practices and Policies' Impacts on Education Outcomes'.
This project is being conducted by a student researcher, Mabor Kooc, as part of a Doctor of Philosophy (PhD) study at Victoria University (VU) under the supervision of Dr Charles Mphande, Professor Anthony Watt and Dr Ronald Baird from the College of Arts & Education.

Project explanation

This doctoral study aims to explore the characteristics of teachers' intercultural competence which influence their facilitation of teaching and learning. Also, this study will examine the influence of parents' socioeconomic factors on their children's education. Data will be collected through the online survey.

What will I be asked to do?

You have been invited to participate as a school principal, who has had significant engagement in the education of African Australian students. The Typeform survey will seek to explore your lived experiences in relations to student's engagement and motivation in learning and the role intercultural awareness in your dealing with the African Australian learners. The project will involve you participating in a period of10 -15 to complete the survey. The survey is designed to be completed at a mutually convenient time using either mobile tablet or computer. After you have read research information, we would like you to consider participation. Once you are ready to be involved in the research, please sign, and return the consent form to the student researcher.

What will I gain from participating?

There is no direct benefit to you in this study, however, school principals, teachers and teacher aides will have the opportunity to share their lived experiences and perspectives of the educational involvement of the African Australian learners to support best practices in the teaching profession. Theoretical understanding of the cultural needs of those students who fit into the cultural spaces will contribute to new knowledge. Understanding the characteristics of teachers' intercultural competence may inform education managers the importance of regular teacher inter-cultural awareness, professional practices, learner guidance, and teacher pastoral care of learners, and teachers' understanding of the impact of parents' socio-cultural factors that bear on learner education. Your participation gives insightful information and contribute to the understanding of the growing demographic of the third cultural space learners in high immigration host nations such as Australia.

How will the information I give be used?

The information will form the basis of the student researcher's doctoral thesis. The information may also be used to address teachers' knowledge gap in intercultural competence which

provide basis for understanding third cultural space for second generation African Australian learners. In addition, your educational experience and educational outcomes will provide an awareness about content for socio-economic factors of the students which may be integrated in teacher education. This study is an extension of migrant and refugee education, and its significance contributions is the theoretical knowledge of students that fall in the third cultural spaces, and specifically the second-generation children of refugee backgrounds. This knowledge may benefit various stakeholders which include researchers, education, and those with similar cultural diversity as Australia. Data collected from you will also be used to form the basis of journal papers and articles to communicate findings and recommendations to the education profession.

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How will the information I give be used?

The information will form the basis of the student researcher's doctoral thesis. The information may also be used to address teachers' knowledge gap in intercultural competence which provide basis for understanding third cultural space for second generation African Australian learners. In addition, your educational experience and educational outcomes will provide an awareness about content for socio-

economic factors of the students which may be integrated in teacher education. This study is an extension of migrant and refugee education, and its significance contributions is the theoretical knowledge of students that fall in the third cultural spaces, and specifically the second-generation children of refugee backgrounds. This knowledge may benefit various stakeholders which include researchers, education, and those with similar cultural diversity as Australia. Data collected from you will also be used to form the basis of journal papers and articles to communicate findings and recommendations to the education profession.
We will keep your information for 5 years after the project is completed. After this time, we will destroy all of your data.

The secure storage, transfer and destruction of your data will be undertaken in accordance with the Australian Code for the Responsible Conduct of Research.

The personal information you provide will be handled in accordance with applicable privacy laws, any health information collected will be handled in accordance with the Health Records Act 2001 (Vic). Subject to any exceptions in relevant laws, you have the right to access and correct your personal information by contacting the student researcher.

What are the potential risks of participating in this project?

Risks to participants in this study are minimised using procedures consistent with ethical research design and with adequate safeguards so that participants are not unnecessarily exposed to risk. If, as an outcome of involvement in the survey, participants experience any distressful memories, emotional breakdown or personal discomfort triggered by difficulties processing student past educational experiences, participation in survey may be halted and referral to specialised counselling services will be done. Participants may contact Dr Romana Morda. Dr Morda is a registered psychologist of Victoria University, who is available to discuss any issues that you would like to raise or share (9919 5223, romana.morda@vu.edu.au). In case where an adverse event may happen, however, they can cease responding to complete survey. Participants will also be offered the opportunity to contact the Chief Investigator, Dr Charles Mphande for clarification of any issues or further information.

How will this project be conducted?

phone or skype which will
Participants will be sent an email with the link to access the survey. Consent will be confirmed again through reading and agreeing on the statement found in the frontpage of the Typeform survey.

Who is conducting the study?

Dr Charles Mphande
Chief Investigator
Vitoria University
Tel: 03 9919
Email: charle.mphande@vu.edu.au

Professor Anthony Watt
Associate Investigator
Victoria University
Tel: 03 9919 4119
Email: Anthony.Watt@vu.edu.au

Dr Ronald Baird
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Emil: ronald.baird@vu.edu.au

Mabor Kooc
Student Researcher
Victoria University
Tel: 045 265 4061
Email: mabor.kooc@live.vu.edu.au

Any queries about your participation in this project may be directed to the Chief Investigator listed above.
If you have any queries or complaints about the way, you have been treated, you may contact the Ethics Secretary, Victoria University Human Research Ethics Committee, Office for Research, Victoria University, PO Box 14428, Melbourne, VIC, 8001, email researchethics@vu.edu.au or phone (03) 9919 4781 or 4461 or phone (03) 9919 4781 or 4461.

INFORMATION TO PARTICIPANTS INVOLVED IN RESEARCH (Teacher-aides)

You are invited to participate as a teacher-aides.

You are invited to participate in a research project entitled 'Investigating African Australian Youths' and Families Perspectives on Intercultural Practices and Policies' Impacts on Education Outcomes'. This project is being conducted by a student researcher, Mabor Kooc, as part of a Doctor of Philosophy (PhD) study at Victoria University (VU) under the supervision of Dr Charles Mphande, Professor Anthony Watt and Dr Ronald Baird from the College of Arts & Education.

Project explanation

This doctoral study aims to explore the characteristics of teachers' intercultural competence which influence their facilitation of teaching and learning. Also, this study will examine the influence of parents' socioeconomic factors on their children's education. Data will be collected through the online survey.

What will I be asked to do?

You have been invited to participate as a school principal, who has had significant engagement in the education of African Australian students. The Typeform survey will seek to explore your lived experiences in relations to student's engagement and motivation in learning and the role intercultural awareness in your dealing with the African Australian learners. The project will involve you participating in a period of10 -15 to complete the survey. The survey is designed to be completed at a mutually convenient time using either mobile tablet or computer. After you have read research information, we would like you to consider participation. Once you are ready to be involved in the research, please sign, and return the consent form to the student researcher.

What will I gain from participating?

There is no direct benefit to you in this study, however, school principals, teachers and teacher aides will have the opportunity to share their lived experiences and perspectives of the educational involvement of the African Australian learners to support best practices in the teaching profession. Theoretical understanding of the cultural needs of those students who fit into the cultural spaces will contribute to new knowledge. Understanding the characteristics of teachers' intercultural competence may inform education managers the importance of regular teacher inter-cultural awareness, professional practices, learner guidance, and teacher pastoral care of learners, and teachers' understanding of the impact of parents' socio-cultural factors that bear on learner education. Your participation gives insightful information and contribute to the understanding of the growing demographic of the third cultural space learners in high immigration host nations such as Australia.

How will the information I give be used?

The information will form the basis of the student researcher's doctoral thesis. The information may also be used to address teachers' knowledge gap in intercultural competence which provide basis for understanding third cultural space for second generation African Australian learners. In addition, your educational experience and educational outcomes will provide an awareness about content for socio-economic factors of the students which may be integrated in teacher education. This study is an extension of migrant and refugee education, and its significance contributions is the theoretical

knowledge of students that fall in the third cultural spaces, and specifically the second-generation children of refugee backgrounds. This knowledge may benefit various stakeholders which include researchers, education, and those with similar cultural diversity as Australia. Data collected from you will also be used to form the basis of journal papers and articles to communicate findings and recommendations to the education profession.
We will keep your information for 5 years after the project is completed. After this time, we will destroy all of your data.

The secure storage, transfer and destruction of your data will be undertaken in accordance with the Australian Code for the Responsible Conduct of Research.

The personal information you provide will be handled in accordance with applicable privacy laws, any health information collected will be handled in accordance with the Health Records Act 2001 (Vic). Subject to any exceptions in relevant laws, you have the right to access and correct your personal information by contacting the student researcher.

What are the potential risks of participating in this project?

Risks to participants in this study are minimised using procedures consistent with ethical research design and with adequate safeguards so that participants are not unnecessarily exposed to risk. If, as an outcome of involvement in the survey, participants experience any distressful memories, emotional breakdown or personal discomfort triggered by difficulties processing student past educational experiences, participation in survey may be halted and referral to specialised counselling services will be done. Participants may contact Dr Romana Morda. Dr Morda is a registered psychologist of Victoria University, who is available to discuss any issues that you would like to raise or share (9919 5223, romana.morda@vu.edu.au). In case where an adverse event may happen, however, they can cease responding to complete survey. Participants will also be offered the opportunity to contact the Chief Investigator, Dr Charles Mphande for clarification of any issues or further information.

How will this project be conducted?

phone or skype which will
Participants will be sent an email with the link to access the survey. Consent will be confirmed again through reading and agreeing on the statement found in the frontpage of the Typeform survey.

Who is conducting the study?

Dr Charles Mphande
Chief Investigator
Vitoria University
Tel: 03 9919
Email: charle.mphande@vu.edu.au

Professor Anthony Watt

Associate Investigator
Victoria University
Tel: 03 9919 4119
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Dr Ronald Baird
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Emil: ronald.baird@vu.edu.au

Mabor Kooc
Student Researcher
Victoria University
Tel: 045 265 4061

Email: mabor.kooc@live.vu.edu.au

Any queries about your participation in this project may be directed to the Chief Investigator listed above.
If you have any queries or complaints about the way, you have been treated, you may contact the Ethics Secretary, Victoria University Human Research Ethics Committee, Office for Research, Victoria University, PO Box 14428, Melbourne, VIC, 8001, email researchethics@vu.edu.au or phone (03) 9919 4781 or 4461 or phone (03) 9919 4781 or 4461.

CONSENT FORM FOR PRINCIPAL TO APPROVE TEACHERS PARTICPATION IN RESEARCH SURVEY

INFORMATION TO PRINCIPALS:
We would like to request tour approval to give us permission to conduct a research at school as part of a study 'Investigating African Australian Youths' and Families Perspectives on Intercultural Practices and Policies' Impacts on Educational experiences and Outcomes'.
This project is being conducted by a student researcher, Mabor Kooc, as part of a Doctor of Philosophy (PhD) study at Victoria University (VU) under the supervision of Dr Charles Mphande, Professor Anthony Watt and Dr Ronald Baird from the College of Arts & Education. All details of the project are included in the information to participant sheet we have provided to you.

CERTIFICATION BY PARTICIPANT
I, _____Principal

of _____(school)

certify that I am willingly and voluntarily giving my consent to participate in the study:

Investigating African Australian Youths' and Families Perspectives on Intercultural Practices and Policies' Impacts on Educational Experiences and Outcomes, being conducted at Victoria University by:

Dr Charles Mphande
Chief Investigator
Vitoria University
Tel: 03 9919
Email: charle.mphande@vu.edu.au

Professor Anthony Watt
Associate Investigator
Victoria University
Tel: 03 9919 4119
Email: Anthony.Watt@vu.edu.au

Dr Ronald Baird
Associate Investigator
Victoria University
Tel: 03 9919 4833
Emal: ronald.baird@vu.edu.au

Mabor Kooc
Student Researcher
Victoria University
Tel: 04526 54061
Email: mabor.kooc@live.vu.edu.au

I certify that the objectives of the study, together with any risks and safeguards associated with the procedures listed hereunder to be carried out in the research, have been fully explained to me by student researcher and that I freely consent to participation involving the below mentioned procedures:

- Online survey (Typeform survey)
- Approximate 10-15 minutes in duration

- The secure storage, transfer and destruction of my data will be undertaken in accordance with the Australian Code for the Responsible Conduct of Research.

I certify that I have had the opportunity to have any questions answered and that I understand that I can withdraw from this study at any time and that this withdrawal will not jeopardise me in any way.

I have been informed that the information I provide will be kept confidential.

Signed: _____

Date: _____

Any queries about your participation in this project may be directed to the researchers:

Dr Charles Mphande
Chief Investigator
Vitoria University
Tel: 0399194755
Email: charle.mphande@vu.edu.au

Professor Anthony Watt
Associate Investigator
Victoria University
Tel: 03 9919 4119
Email: Anthony.Watt@vu.edu.au

Dr Ronald Baird
Associate Investigator
Victoria University
Tel: 03 9919 4833
Emal: ronald.baird@vu.edu.au

Mabor Kooc
Student Researcher
Victoria University
Tel: 045 265 4061
Email: mabor.kooc@live.vu.edu.au

If you have any queries or complaints about the way you have been treated, you may contact the Ethics Secretary, Victoria University Human Research Ethics Committee, Office for Research, Victoria University, PO Box 14428, Melbourne, VIC, 8001, email Researchethics@vu.edu.au or phone (03) 9919 4781 or 4461.

CONSENT FORM FOR PARTICIPANTS INVOLVED IN RESEARCH (Teacher-aides)

INFORMATION TO PARTICIPANTS:
We would like to invite you to be a part of a study 'Investigating African Australian Youths' and Families Perspectives on Intercultural Practices and Policies' Impacts on Educational experiences and Outcomes'.
This project is being conducted by a student researcher, Mabor Kooc, as part of a Doctor of Philosophy (PhD) study at Victoria University (VU) under the supervision of Dr Charles Mphande, Professor Anthony Watt and Dr Ronald Baird from the College of Arts & Education. All details of the project are included in the information to participant sheet we have provided to you.

CERTIFICATION BY PARTICIPANT
I, _____Teacher-aide

of _____(school)

certify that I am willingly and voluntarily giving my consent to participate in the study:

Investigating African Australian Youths' and Families Perspectives on Intercultural Practices and Policies' Impacts on Educational Experiences and Outcomes, being conducted at Victoria University by:

Dr Charles Mphande
Chief Investigator
Vitoria University
Tel: 03 9919
Email: charle.mphande@vu.edu.au

Professor Anthony Watt
Associate Investigator
Victoria University
Tel: 03 9919 4119
Email: Anthony.Watt@vu.edu.au

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Mabor Kooc
Student Researcher
Victoria University
Tel: 04526 54061
Email: mabor.kooc@live.vu.edu.au

I certify that the objectives of the study, together with any risks and safeguards associated with the procedures listed hereunder to be carried out in the research, have been fully explained to me by student researcher and that I freely consent to participation involving the below mentioned procedures:

- Online survey (Typeform survey)
- Approximate 10-15 minutes in duration

- The secure storage, transfer and destruction of my data will be undertaken in accordance with the Australian Code for the Responsible Conduct of Research.

I certify that I have had the opportunity to have any questions answered and that I understand that I can withdraw from this study at any time and that this withdrawal will not jeopardise me in any way.

I have been informed that the information I provide will be kept confidential.

Signed: _____

Date: _____

Any queries about your participation in this project may be directed to the researchers:

Dr Charles Mphande
Chief Investigator
Vitoria University
Tel: 0399194755
Email: charle.mphande@vu.edu.au

Professor Anthony Watt
Associate Investigator
Victoria University
Tel: 03 9919 4119
Email: Anthony.Watt@vu.edu.au

Dr Ronald Baird
Associate Investigator
Victoria University
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Mabor Kooc
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If you have any queries or complaints about the way you have been treated, you may contact the Ethics Secretary, Victoria University Human Research Ethics Committee, Office for Research, Victoria University, PO Box 14428, Melbourne, VIC, 8001, email Researchethics@vu.edu.au or phone (03) 9919 4781 or 4461.

Appendix 3. Arabic-Translated Versions of Information to Participants and Consent Form

معلومات للمشاركين في البحث

أنت مدعو للمشاركة في هذا البحث الاكاديمي بعنوان (تقصي وجهة نظر الشباب الاسترالي من أصول أفريقية وأسرهم حول ممارسات التداخل الثقافي والتأثيرات السياسية على مخرجات العملية التعليمية).

يقوم بهذا المشروع البحثي، طالب البحوث (مبور كوك) كجزء من مشروع الدكتوراة في الفلسفة بجامعة فكتوريا تحت أشراف الدكاترة: دكتور شارلس إمفندي، بورفيسور أنتوني وات، دكتور رولاند بيرد من كلية التعليم والدراسات الادبية. أنا

(أسم الطالب أو الاسرة)

من (أسم المدرسة أو الحي)

بهذا أنا أشهد أنني أبلغ من العمر 18 عاما وما فوق، وأنني طوعا أعطي موافقتي بالمشاركة في هذا البحث المعنون:

(تقصي وجهة نظر الشباب الاسترالي من أصول أفريقية وأسرهم حول ممارسات التداخل الثقافي والتأثيرات السياسية على مخرجات العملية التعليمية)، والذي تقوم بتنفيذه جامعة فكتوريا بواسطة الآتية أسمائهم:

Dr Charles Mphande

Chief Investigator

Vitoria University

Tel: 03 9919

Email: charle.mphande@vu.edu.au

Professor Anthony Watt

Associate Investigator

Victoria University

Tel: 03 9919 4119

Email: Anthony.Watt@vu.edu.au

Dr Ronald Baird

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Emal: ronald.baird@vu.edu.au

Mabor Kooc

Student Researcher

Victoria University

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Email: mabor.kooc@live.vu.edu.au

أي تسأول بخصوص مشاركتك في البحث، نرجو التواصل مع الآتية أسمائهم من الباحثين:

Dr Charles Mphande

Chief Investigator

Vitoria University

Tel: 03 9919

Email: charle.mphande@vu.edu.au

Professor Anthony Watt

Associate Investigator

Victoria University

Tel: 03 9919 4119

Email: Anthony.Watt@vu.edu.au

Dr Ronald Baird

Associate Investigator

Victoria University

Tel: 03 9919 4833

Emal: ronald.baird@vu.edu.au

Mabor Kooc

Student Researcher

Victoria University

Tel: 0420404061

Email: mabor.kooc@live.vu.edu.au

بهذا أنني أشهد أن كل مواضيع البحث بما فيها من مخاطر محتملة أو غير محتملة، اضافة لـلاجراءات التي سوف تصاحب البحث قد تم شرحها لي بشكل واضح من قبل الباحث، وبهذا أنني طوعا قد قبلت المشاركة في هذا البحث عن طريق الوسائل الآتية:

مقابـلات عن طريق الفيديو لا تتجاوز فترة الحوار ساعة واحدة.

يتم تسجيل المقابلة صوتيا فقط. تخزين

المعلومة يتم وفقا للقانون الاسترالي للسلوك والمسئولية البحثية

Australian Code for the Responsible Conduct of Research.

كذلك أشهد بأنني أعطيت الفرصة الكاملة لـلاجابة عن تساؤلاتي، كما أنني فهمت أنه يمكنني الانسحاب متى ما شئت من هذا البحث، من غير ما يترتب على ذلك أي شيء ضدي. كما تم اعلامي بأن المعلومات التي سوف أدلي بها سوف تحفظ طيء الكتمان والسرية.

التوقيع .

اليوم .

أية تساؤلات تتعلق بالبحث يمكن توجيهها للمشرف الرئيسي على البحث والموضخ أسمه وعنوان أعلاه. أما ان كانت لك شكوى ضد الباحث نتاج عدك رضاك بالمعاملة التي تلقيتها أثناء الحوارات، فيمكنك مراجعة الجهة المختصة حسل العنوان أدناه:

the Ethics Secretary, Victoria University Human Research Ethics Committee, Office for Research, Victoria University, PO Box 14428, Melbourne, VIC, 8001, email researchethics@vu.edu.au or phone (03) 9919 4781 or 4461.

Translated by: Abdulkhalig Alhassan

National Accreditation Authority
For Translation and Interpreting (NAATI)

Practitioner ID: CPN3HU74Y
Document Number: 1619-273276-3

معلومات للمشاركين في البحث

أنت مدعو للمشاركة

أنت مدعو للمشاركة في هذا البحث الاكاديمي بعنوان (تقصي وجهة نظر الشباب الاسترالي من أصول أفريقية وأسرهم حول ممارسات التداخل الثقافي والتأثيرات السياسية على مخرجات العملية التعليمية).

يقوم بهذا المشروع البحثي، طالب البحوث (مبور كوك) كجزء من مشروع الدكتوراة في الفلسفة بجامعة فكتوريا تحت أشراف الدكاترة: دكتور شارلس إمفندي، بورفيسور أنتوني وات، دكتور رولاند بيرد من كلية التعليم والدراسات الادبية.

شرح للبحث:

تهدف هذه الدراسة في الدكتوراة للتعرف على وجهة نظر التلاميذ الاستراليين ممن أصول أفريقية وأسرهم من خلال تجربتهم المعاشة حول التعليم ومخرجاته. إضافة لذلك، تسعى الدراسة للتعرف على مقدرات الاستاذة وحساسيتهم اتجاه التداخل الثقافي وتأثيره على تجربتهم في التدريس. أيضا، تسعى الدراسة لفحص تأثير العامل الاقتصادي-الاجتماعي للأسر وتأثيره على العملية التعليمية لأطفالهم. سيتم جمع المادة البحثية من خلال المقابلات والاستطلاعات. يعمل البحث على تقصي تجربة التعليم ومخرجاته من وجهة
نظر التلاميذ وأسرهم.

ما هو المطلوب مني عمله؟

اذا كانت تلميذ استرالي من أصول أفريقية تنتمي إلى أسرة من المهاجرين، مولود بأستراليا، فأنت مدعو للمشاركة في هذا البحث. أيضا اذا كنت قد أكملت المدرسة الثانوية قبل عام 2019، أو التحقت بالتعليم العالي أو التدريب المهني، فأنت مدعو للمشاركة في هذا البحث. خلال انخراطك في البحث، سوف سيتم عمل مقابلتين معك، تتراح مدو كل منهما ما بين 45-60 دقيقة. سيكون الحوار حول تجربتك مع التعليم في استراليا ومخرجاته. بعد اطلاعك على المعلومات المقدمة عن البحث، نتوقع مشاركتك. متى ما اقتنعت
بالمشاركة في البحث، نرجو منك التوقيع بالموافقة وارجاع الاستمارة الى طالب البحث.

ماهو المكسب الذي سوف اتحصل عليه من المشاركة؟

ليس هناك منفعة مادية مباشرة في المشاركة في هذا البحث، ومع ذلك، فإن البحث يوفر فرصة لمدراء المدارس والاستاذة والاستاذة المساعدين في المشاركة بتجربتهم التدريسية ووجهة نظرهم من خلال تعاملهم مع التلاميذ من أصول أفريقية وما يجب فعله لاداء
أفضل يصب في مصلحة العملية التعليمية. هذه الدراسة تعمل على تحصيل فهم أفضل للجيل الثاني للمهاجرين من أصول أفريقية.
المساهمة المميزة المتوقعة من هذه الدراسة ترتكز على الآتي:

- تنوير مدراء التعليم بأهمية اكتساب الوعي بالتداخل الثقافي للمعلم، الممارسة المهنية، ارشادات العملية التعليمية، عناية المعلم بالتلميذ، تفهم المعلمين للخلفية الثقافية الاجتماعية لأسر التلاميذ ودورها في التأثير على العملية التعليمية للتلميذ.
- حض مصممي السياسات التعليمية والمناهج التربوية على الانتباه للحواجز الثقافية والاجتماعية وتأثيرها على التلاميذ. - على خلفية الحراك العولمي الماثل، فإن نتائج هذا البحث ستشكل مساهمة في التعرف على النمو الديمغرافي المتزايد
لتشكل فضاء ثقافة ثالثة للدول التي تستقبل مهاجرين كما هو الحال مع أستراليا.

كيف سيتم استخدام المعلومات التي سوف أتبرع بها؟

هذه المعلومات سوف تشكل القاعدة الاساسية لهذه الدراسة البحثية لنيل الدكتوراة. كما يمكن استخدامها للتحقق ما اذا كانت هناك هناك فجوة معرفية في قدرات الاستاذة فيما يخص التداخل الثقافي في المدارس، والذي سيساعد في تفهم ما يعرف بفضاء الثقافة الثالثة الذي يتحرك فيه الجيل الثاني من الشباب الاسترالي من أصول أفريقية. إضافة لذلك، فإن الخبرة التعليمية ومخرجاتها سوف تضفي وعيا بمحتوى العوامل الاجتماعية الثقافية للتلاميذ الذين ينون الالتحاق مستقبلا بالتدريس. هذا البحث هو اضافة فيما يخص تعليم المهاجرين واللاجئين، وبالقدر الذي يحقق اسهاما مقدرا في المعرفة النظرية بالتلاميذ مجال البحث، والمختص بفضاء الثقافة الثالثة، خصوصا تلك المتعلقة بالجيل الثاني من أبناء اللاجئين. هناك بعض الفئات من الباحثين والعاملون في مجال التعليم قج يستفيدون من هذه الدراسة، كما أنها قد تفيد المهتمون بمجتمعات التعدد الثقافي باستراليا. أيضا، المعلومات التي سوف تدلي بها يمكن استخدامها في الأوراق العلمية بالمجلات المتخصصة والمقالات ذات الصلة بموضوع التعليم. التحزين الآمن للمعلومات، واستخدامها والتخلص منها فيما بعد، يتم وفقا ل(القانون الاسترالي المختص بمسئولية السلوك البحثي). سوف يتم الاحتفاظ بالمعلومات التي سوف تدلي بها لمدة 5 أعوام من اكتمال البحث، بعدها يوف يتم التخلص من كل المعلومات المخزنة.

ماهي المخاطر المحتملة للمشاركة في هذا البحث؟

ليست هناك مخاطر تذكر يمكن أن تصيب المشتركين في هذا البحث الذي يتقيد تماما بالاسس والمعايير الاخلاقية للبحوث، مما يضمن سلامة المشترك في البحث من أي مخاطر محتملة. لو لأي سبب تعرض الشخص المشارك لاي توتر أو ضغط نفسي نتاج استدعاء ذكريات مريرة تسببت في انهيار نفسي أو عدم راحة نفسية نتاج اللقاءات التي سوف نجريها معه، وقتها سوف يتم ايقاف الحوارات معه، وعرضه الى مختص نفسي للمساعدة إن لزم الأمر. يحق للمشاركين الاتصال بالدكتور (رومان موردا) وهو أخصائي نفسي معتمد بجامعة فكتوريا، والذي هوبدوره مستعد لمناقشة أي موضوعات يريد الشخص المشارك أن يطرحها عليه.

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للشخص المشارك الحق في مواصلة البحث أو الانسحاب متى ما رأى ذلك. الشخص المشارك له الحق ايضا في الاتصال بالمشرف الرئيسي للبحث الدكتور (شارلس أمفندي)، متى ما أراد توضيحا لبعض المسائل أو لمزيد من المعلومات.

ماهي وسائل المشاركة في هذا البحث؟

سيتم التواصل مع المشاركين في البحث عن طريق الايميل والتلفون وبرنامج اسكايب. سيتم التأكد من موافقة المشترك مرة ثانية قبل بداية الحوار معه.

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أية تساؤلات تتعلق بالبحث يمكن توجيهها للمشرف الرئيسي على البحث والموضخ أسمه وعنوان أعلاه. أما ان كانت لك شكوى ضد الباحث نتاج عدك رضاك بالمعاملة التي تلقيتها أثناء الحوارات، فيمكنك مراجعة الجهة المختصة حسل العنوان

the Ethics Secretary, Victoria University Human Research Ethics Committee, Office for Research, Victoria University, PO Box 14428, Melbourne, VIC, 8001, email researchethics@vu.edu.au or phone (03) 9919 4781 or 4461.

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National Accreditation Authority
For Translation and Interpreting (NAATI)

Practitioner ID: CPN3HU74Y
Document Number: 1619-273276-3

Appendix 4.

Qualitative Interview Guide and Access Link to Typeform Survey

Qualitative Interview Guide Questions/Topics for Students and their Parents

1. What difficulties have you faced in getting the best education outcome, and how did you overcome them? How can the school better support students to achieve their goals?
2. What challenges have you faced in the past regarding schooling, and how did you overcome them? How can the school better support students who face similar challenges?
3. How can teachers better incorporate African cultural resources in class, and what benefits do you think it could bring to the students?
4. Can you share how the school career advice and teachers' guidance helped you pursue your professional dreams and aspirations?
5. Can you share your experience of choosing to study vocational TAFE courses or University? What factors did you consider, and how can the school better support students in making these decisions?
6. Can you share how the teachers have recognized and respected your academic abilities? How can they continue to support and encourage students to reach their full potential?
7. Can you share your thoughts on the school's encouragement of Sports, dance, and Music arts instead of other academic career pathways? How can they better balance these opportunities, considering different students' interests and abilities?
8. How much you like would to be involved in your ward's (a) teacher-parent interviews (b) career choice (c) school-parents' partnerships? What can the school do to encourage more involvement from African parents of refugee backgrounds?
9. How important is it to be included as a family in the ongoing school affairs and curricular activities? What benefits can it bring to your child, and how can the school better facilitate this involvement?
10. Are there any school policies and guidelines that you think can better address concerns and educational barriers for African-Australian students? What suggestions do you have for improvement?
11. How can school provide better career guidance to African-Australian learners? What resources and support do you think are appropriately needed?
12. How can teachers support African-Australian learners who have parents with low-level of literacy at home? What strategies can be implemented to bridge the gap between school and home?

Tyepfrom Survey Access link

https://p4o9q80l2yk.typeform.com/to/sFvjxGTy

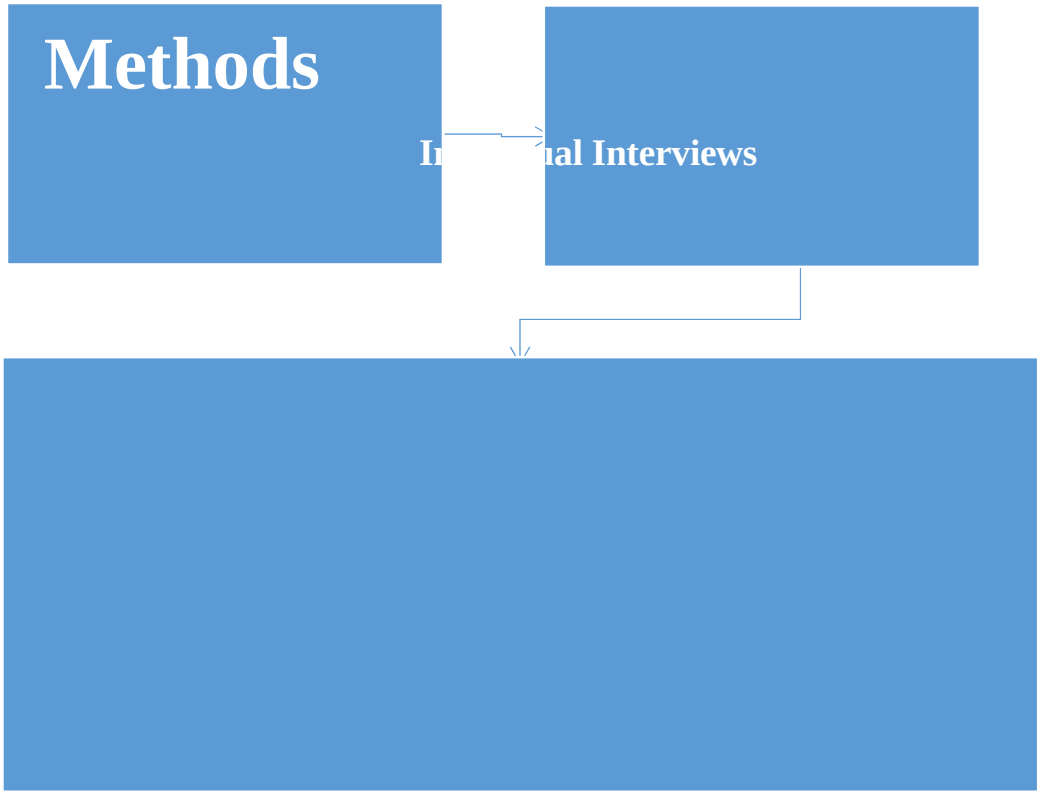
Appendix. 5

Methodology Schematic approach

Guided by Social Constructivist Paradigm

A mixed Methods Approach

Study I Qualitative Investigation



Data Sources and Collection

Study II Quantitative Survey of Schools' and Educators' participants

Online Typeform Survey Matrix

Sampled Schools

- Government
- Catholic and
- Independent

Target Respondents

Principals	8, 1, 1
Teachers	49, 14, 5
Teacher-Aides	13, 7, 1

NVivo generated Codebook

Investigating African Australian youths' and families' Perspectives on Intercultural Practices and Polices Impact on Education

Outcomes

Nodes

Name	Description
Bullying and swearing	
Strict rules on discrimination	
School career advice	
Academic pathways	
academic advice	
Academic support	
Performance recognised	
Sports pathways	
Work experience	
Employment pathways	

Name	Description
Cultural identity	
Cultural connection	
Cultural tension	
Family life stories	
No Africa's show	
No interest to know parents' past life	

Education	
Career advice	
Discipline	
educational challenges	
Integrated learning	
school preference	
Student choice	
Home-school communications	
family-school relationship	
Family support	
Family time constraint	
Inspiration	
Parent education	
Involved	
Not involved	
Reports	

Name	Description
importance of education	
good job	
Inclusive teaching	
English language help	
Multicultural day celebration	
Personal conduct	

Student-teacher relationship	
Student inter-personal relationship	