GERMAN TEACHER CANDIDATES' PERCEPTIONS OF THEIR ROLES IN THE LIVES OF SYRIAN REFUGEE STUDENTS IN DRESDEN

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ABSTRACT

Bruce Collet, Advisor

Beginning in 2011, the Syrian Conflict caused the widespread displacement of over five million people and caused a steep rise in the number of asylum seekers entering the European Union. Chancellor Angela Merkel adopted a controversial open-door policy in the summer 2015 that lifted previous quotas on the number of refugees that could enter Germany (Liebe, Meyerhoff, Kroesen, Chorus, and Glenk, 2018). This policy decision has led to an increase in the presence of Syrian refugee students in Germany public schools, particularly in regions that are less accepting of refugees and foreigners. This study examines the research question: *how do German teacher candidates understand their role in the lives of the secondary school-aged Syrian refugees now present in German classrooms?* Bourdieu's (1973) social and cultural capital theory and Bronfenbrenner's (1977) ecological systems theory provide a framework for my study and allow me to examine the ways in which German teacher candidates assess this phenomenon and identify critical forms of support that Syrian refugee students need. I collected data from eleven individual interviews with teacher candidates from a university in Dresden and coded the data to assess overarching themes that helped to answer the research question.

The data suggest that German teacher candidates see themselves primarily as language instructors and cultural guidance counselors for Syrian refugee students, regardless of their content area or educational background. Major impediments exist in fulfilling these roles, namely in the forms of wide-spread racism and anti-refugee sentiment throughout Germany, difficulty in identifying the specific needs of Syrian refugee students, and a lack of training targeting work with refugee students in general.

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CHAPTER I: INTRODUCTION

The qualitative, phenomenological case study explores the question: how do German teacher candidates perceive their roles in the lives of their secondary school-aged Syrian refugee students? I spoke with eleven teacher candidates at various points in their studies in the city of Dresden, located in former East Germany. Drawing from the data, this study explores how these teacher candidates perceive themselves as language instructors as well as cultural guidance counselors for their refugee students, and some of the institutional and cultural barriers that impede this realization of this role.

Background of the Study

Since 2015, Germany has faced an unprecedented rise of refugees. From January to August 2018, the *Bundesamt für Migration und Flüchtlinge* (BAMF), or Ministry for Migration and Refugees, has recorded 127,525 new asylum seeker applications (BAMF, 2018). In the month of August 2018 alone, there were already 15,122 first-time applicants for asylum (BAMF, 2018). Syrian refugees remained the top country of origin for new applicants, with 30,300 first-time applications in the first half of 2018 alone, followed by applicants from Iraq, Nigeria, and Turkey (BAMF, 2018) This rise in the number of refugees has shaken Germany to its core, reflected in the rise of the far right-wing political party called *Alternative für Deutschland Partei* (AFD), or Alternatives for Germany Party, to prominence in the 2017 national election. The proclaimed goal of the AFD's asylum policy is self-preservation and not the self-destruction of the state and its people (AFD, 2017). Clearly at least 12.6% of voters share these same concerns, as demonstrated by the AFD's gains in the *Bundestag*, or German congress (Spiegel Online, 2017). Some of the AFD's recommendations to achieve its aim of self-preservation are to not to let asylum seekers utilize state provided social welfare and services until after at least four years

of legal residence, stricter oversight of underage asylum applications, and sustained assimilation and loyalty to the German state and culture (AFD, 2017). These sentiments can be widely seen in Dresden.

The capital of Saxony, Dresden, is of particular interest due to the various recent incidents of anti-foreigner crimes and protests by German inhabitants against refugees and foreigners. Saxony contains 4.5% of all refugees countrywide, which is a relatively low percentage (BAMF, 2018). However, in Dresden, members of the organization *Patriotische Europäer Gegen die Islamisierung des Abendlandes* (PEGIDA), the Patriotic Europeans Against the Islamisation of the Occident, march weekly, protesting the influx of refugees and denouncing the growth of the Islamic faith in Europe, which in turn has caused major counter-protests, such as those in Dresden in 2015 (BBC Newsbeat, 2015). In 2016, the Ministry of the Interior reported that there were up to 3500 instances of violence against refugees, averaging around ten occurrences daily (Agence France-Presse AP International, 2016). The tension surrounding refugees has been amplified by other instances of violence around the country, such as the 2016 Christmas market attacks in Berlin, where a rejected asylum applicant crashed a truck into a full crowd of Christmas market attendees (Benček and Strasheim, 2016).

Anti-foreigner sentiment is not new to the region of former East Germany. After the fall of the Berlin Wall, there was a surge in crime against foreigners, with 6,336 instances reported in the region in 1992 alone (Krueger and Pischke, 1997). Krueger and Pischke (1997) theorize this is the result of economic stagnation as well a reaction to the cultural crisis of re unification, where many East Germans felt forgotten by the former West Germany, particularly in the areas of economic and political development (p. 183). The response to foreigners in the 1990s mirrors many of the same sentiments professed by anti-immigrant proponents today. Yet the situation

currently surrounding anti-Syrian and anti-Islam opinions is part of its own unique moment in history, which bears further examination. Against this tense backdrop of the fight to control and define German identity, how do teacher candidates perceive their role in the education of first-generation refugee students, and how does this affect daily life in German classrooms, specifically those in Dresden? As public schools and educational ministries begin to reassess curricula and educational policies in order to address the ever more diverse populations in German schools, including the thousands Syrian refugee children already attending public schools, those studying to be teachers at this moment in history are now viewing their task through a much different lens than previous generations.

This study examines the ways in which eleven teacher candidates in Dresden had experienced the increased presence of refugees both within and without their studies. The research investigates the following question: how do German teachers understand their role in the lives of the secondary school-aged Syrian refugee students? I utilize Bourdieu's (1973) Social and Cultural Capital theory as well as Bronfenbrenner's (1977) Ecological Systems theory to evaluate how teacher candidates evaluate the most critical forms of social and cultural capital that Syrian refugee students need, as well as the major factors in both teacher candidates' and refugees' ecological systems.

Justification of the Study

While research exists about the German governmental response to Syrian Conflict, as well as some more action-theory based research for teachers who are working with refugees in Germany, there are very few teacher candidate-based accounts of how they are responding to and processing the increased presence of Syrian refugees, be it in Germany or elsewhere (Crul, Lelie, Biner, Bunar, Keskiner, Kokkali, . . . Shuayb, 2019; Hamann and Karakayali, 2016; Koehler,

2016; Tarman and Gürel, 2016). While the voices of Syrian refugees are no less important and warrant examination, exploring teacher candidates' perspective on this situation, particularly in former East Germany, is of more importance than ever. Teachers of these students provide both a window to the German educational response to the crisis and daily life and challenges of refugees.

Moreover, teachers are often tasked with the instruction of the German language and culture, a task that has been deemed essential to integration by many Germans and German institutions. As evidenced by the increase in the AFD's popularity in the September 2017 election results (a party whose platform explicitly comments on the necessity of German language acquisition for all non-Germans residing in the country), there is more pressure than ever for refugees, Syrian or otherwise, to learn the German language in order to be employed, lest they be perceived as taking advantage of the German social welfare system. Furthermore, teacher candidates currently in pursuit of their degrees may often be of political persuasions that are at odds with their older colleagues who mentor their student teachers.

I also examine this topic because teacher candidates are the actors who put German state and federal policy and curriculum guidelines regarding refugee education into effect. It is often assumed that simply because a governing body offers aid and assistance to refugees that this sufficiently addresses the needs of refugees. By examining the teacher candidates' training to work with refugees (or lack thereof), as well as letting teacher candidates express their perspectives on this work, it is easier to scrutinize the underlying assumptions and intentions that inform the German educational response to the rise in refugees.

Teacher candidates may have to triage in their classrooms daily in order to address the immediate and pressing needs of refugee students that often go overlooked by state and federal

refugee policies. While I believe that refugees' voices should be elevated, particularly when creating the policies intended to aid refugees, I also believe individuals who work with refugees should demonstrate accountability to those they serve by reflecting on their practices and positionality. This study gives teacher candidates opportunities to identify both the positive and problematic elements of the educational infrastructure available to Syrian refugees in Germany, as well as lets teacher candidates voice what additional resources could assist teachers in better serving refugees.

This master's thesis sheds some light on what teacher candidates in Dresden experience when working with refugees to create a more nuanced picture of the educational response to the presence of Syrian refugees in former East Germany. I would also like to provide insights for pre-service teachers who may work with vulnerable populations on how their lives and local and regional teaching context impact the way that Syrian refugees are initiated into German society. Finally, I also hope this study can be a jumping-off point for further research on teacher preparation for work with refugees, as well as integration models for Germany and Europe as a whole.

Organization of the Chapters

This thesis is organized into five chapters. The introduction, of Chapter One, highlights the background and justification for this research, and explains the presentation of this study. The second chapter reviews the literature, including examinations of the German education system and the support infrastructure provided for refugees in German schools, a brief history of the Syrian conflict and subsequent arrival of Syrian refugees in Germany, and the German response to this phenomenon. The Literature Review also contains a discussion of the theoretical frameworks used in this study.

The methods chapter, or Chapter Three, discusses the design of this study, including the instruments used, recruitment process, and data analysis techniques. I also discuss the limitations of this study and other threats to validity, as well as the safeguarding measures I took to address these issues. In Chapter Four, I share the findings of the data, and discuss and analyze the results. In the findings, I share excerpts from the data that are indicative of the seven themes I developed through the coding process. The discussion frames the findings within the theoretical framework of the study, and as well as answers the guiding research question. Finally, Chapter Five concludes the study; I summarize the findings as well as remaining questions from the study, and outline further points of research and scholarship for future work on this topic.

CHAPTER II: LITERATURE REVIEW

This literature review examines the existing literature about the influx of Syrian asylum seekers in Germany, the role of German policy makers, the social infrastructure that Syrian refugees are encountering, and the history of the Syrian conflict and its impact on Germany. Furthermore, I look into the integration policies outlined by the German government that include the development of language courses and curricula for Syrian refugee students. My examination of the literature highlights the context in which German teacher candidates of Syrian refugees operate, including the legal and political obligations teacher candidates face the psychological challenges posed to teachers of refugee students, and the organization of Saxony's public education system and training of teacher candidates.

Literature Review

A Brief Overview of the Syrian Conflict and German Response

In this section, I explore both the historical context of the Syrian Conflict (sometimes also referred to as the Syrian Civil War), as well as Germany's reaction to the Conflict. This is necessary in order to establish the context in which German teacher candidates are operating. Teachers of Syrian refugee students are not only educators, but national citizens and part of the public sphere. A more holistic understanding German attitudes towards refugees and the Syrian Conflict helps to create a more comprehensive picture of the atmosphere in which German teachers are operating.

The conditions that fomented the modern Syrian Conflict certainly extend back multiple decades. Holiday (2013) outlines that the al-Assad regime secured its power in the 1980s when Hafez al-Assad, who rose to prominence in the 1960s, put down an uprising from the Muslim Brotherhood, an extremist group. Eventually, Hafez was succeeded by his son, Bashar in 2009,

continuing a nearly three-decade period of al-Assad political rule (BBC, 2019). This period was marked by many conflicts with neighbor states, such as Israel and Lebanon, and internal conflicts between different ethno-religious groups (Robinson, 2012; Yazgan, Utku, and Sirkeci, 2015).

Furthermore, Robinson (2012) further outlines that some of this internal conflict in particular may stem from remnants of the decolonization process in Syria. After Syrian gained independence from the French and British in 1946, the 1950s and 1960s failed to create a sense of a unified, Syrian national identity. This was due to widespread regard for national identity as a European colonial construct (Robinson, 2012). This gave rise to a more sectarian mentality, which led to major clashes between Alawite and Sunni political-religious communities. Meanwhile, ethnic and religious minority groups, such as Kurds and Christians, were often subject to the ever-shifting political winds of the region; all of this resulted in a relatively fractured political arena, which helped set the stage for the modern Syrian conflict (Robinson, 2012).

The modern Syrian Civil War began in March 2011 in the wake of the Arab Spring uprisings in Egypt and Tunisia (Abboud, 2015: Carpenter, 2013; Hof and Simon, 2013). The Arab Spring inspired many Syrian citizens to speak out against the al-Assad regime in the form of peaceful protests. The spark that ignited many tensions came in the city of Daraa when a group of teenage boys were arrested for spray-painting the Arab Spring slogan of “the people want the downfall of the regime”, which cited many protestors to demand the boys’ release (Abboud, 2015; Hof and Simon, 2013). These demonstrations were met with violence from authorities, fomenting more protests throughout Syria (which were also met with brutal suppression). This led to a rise of many loosely-associated groups in 2011-2012 which would go on to form the opposition, which initially included the Free Syrian Army (FSA), but which later

also included a mixture of the Muslim Brotherhood and other ethnic and political minority groups. This lack of unified resistance led to further turmoil and conflict, which contributed to a large exodus of refugees fleeing violence (Abboud, 2015).

It is estimated that more than 5,400,000 refugees have been displaced by the Syrian Civil War (Melzer and Rentsch, 2018). Reports from agencies such as the United Nations Human Rights Committee (UNHCR) and the *Bundesamst für Migration und Flüchtlinge,* or Federal Ministry for Migration and Refugees (BAMF) highlight the urgency for further research about Syrian refugee populations. The UNHCR 2016 Mid-Year Report aggregates survey and immigration data on the worldwide plight of refugees, with a particular focus on the ongoing Syrian refugee crisis. The UNHCR reports that Syria "remained the largest source country of refugees, accounting for an increasing proportion of the global population." (UNHCR, 2016) Furthermore, Syrian refugees account for 32 per cent of all refugees in all nations. The BAMF August 2018 report counts the current amounts of asylum applicants in Germany and where refugees are located. The BAMF report compares the most recent data to the rates of asylum applications over the past year, and reports a 7.5% decrease in the rate of applications for Syrian refugees as since 2017 (BAMF, 2018, p.5). Despite this decline in applications, Syrian refugees remaining the largest group of first-time asylum applicants in Germany.

Spurred by harrowing images of the humanitarian crisis of Syrian and North African refugees arriving on the shores of Mediterranean, Germany adopted a *Willkommenskultur* (welcoming culture) in summer of 2015 (Funk, 2016; Liebe, Meyerhoff, Kroesen, Chorus, and Glenk, 2018). The country opened its borders to all refugees, especially those who were not welcome in other European countries. Initially, German response to this action was positive. However, the mentalities of many Germans shifted on New Year's Eve of that same year. Many

sexual assaults against women were reported in Cologne and Hamburg; many of the alleged assaulters were of Arab or North African origin, but only two assailants were from Syria (Abdelmonem, Bavelaar, Wynne-Hughes, and Galán, 2016: Al Jazeera, 2016). Regardless, anger and mistrust directed at all refugees surged after the attacks, and many anti-refugee groups capitalized on this wave of antipathy.

Many far-right political entities stoked a narrative of male refugees from the Middle East and North Africa as being inherently sexist and violent towards women, and that female refugees were oppressed by Islam by being "forced" to wear headscarves, or hijabs (Abdelmonem et al, 2016; Boulila and Carri, 2017). Fears against refugees were further exacerbated by incidents such as a 2016 attack on a Berlin Christmas market, and a stabbing in Chemnitz, Saxony, in August 2018 (which took place just after the data collection period of this study). This has created a much more hostile environment towards refugees, but it should be noted that Syrian refugees are still perceived more favorably than other groups of asylum seekers. This may be due to the more widespread media coverage about the Syrian conflict than other areas with largescale displacement, or that there is more marked racism and discrimination against Black North African and Afghani refugees, who have a much more precarious legal status in Germany (Hindy, 2018; Scott, 2017).

This being said, Syrian refugees still face a set of challenging circumstances in Germany. In the primary literature, Hamann and Karakayali (2016) assess shifting German attitudes about processes of integration. Using Heckmann's theory on the four levels of a "welcome culture", Hamann and Karakayali examine three data sets of online surveys from volunteers in the field of refugee work. The populations examined included two surveys of 466 volunteers and 79 representatives in 2014, and a second survey of 2291 volunteers one year later from around

Germany. Using mixed-methods, the authors assessed both qualitative and quantitative data from survey questions in order to extrapolate information about the demographics of German volunteers, as well as themes about attitudes towards asylum policy, attributes of those tasked with integrating refugees, and encounters with anti-refugee sentiments. The authors transcribed and coded their data according to Mayrin's Qualitative Content Analysis into semi-structured formats that garnered running themes of experiences with anti-foreigner protesters. The authors concluded that over time, volunteers developed a sense of solidarity with refugees, and that volunteer work engendered a more favorable disposition to a pluralistic and multi-cultural society, especially in volunteers that worked in more hostile regions towards foreigners. The authors found that where larger populations of volunteers existed, the more negative reactions towards refugees were prevented.

However, there have been many shortcomings in Germany societal infrastructure to welcome and protect asylum seekers. A study by Amnesty International in June 2016 examined how the German police authorities are handling anti-foreigner and racist incidents. Using mixed methods, Amnesty International collected numerical data from public police records about the number of racist/anti-foreigner incidents and hate crimes, as well as interviewing volunteers and professionals who worked with hate crime victims. The study interviewed 48 representatives from civil and non-profit organizations that work to combat racism, fascism, and xenophobia. The study also conducted interviews with 30 victims of hate crimes and 15 lawyers who represented some of these victims. Finally, interviews were also conducted with federal and state authorities from various *Bundesländer*. Interviews with participants were conducted both in person, via Skype or telephone, and in German with interpretation (some were conducted in English and French). The study concluded that German police regularly failed to investigate the

racist cause of murders of people of color, refugees, and immigrants, but that it was unclear if these oversights were the result of institutional racist practices.

Defining the Refugee and Coded Language of the German Bureaucracy

It is critical for this study to establish who is considered a refugee within international law and within Germany in particular, and how the legal definition may or may not diverge from popular opinion. The BAMF website defines refugee, in accordance with the United Nations Human UNHCR 1951 Refugee Convention's legal definition as a person has:

> "[a] well-founded fear of being persecuted for reasons of race, religion, nationality, membership of a particular social group or political opinion, is outside the country of his nationality and is unable or, owing to such fear, is unwilling to avail himself of the protection of that country; or who, not having a nationality and being outside the country of his former habitual residence as a result of such events, is unable or, owing to such fear, is unwilling to return to it." (UNHCR, 1951, p.14)

This is a rather broad definition, allowing for a host of reasons to compel a person to leave their home country, including war, political and religious persecution, or domestic violence. This is distinctive from a migrant, which the United Nations Educational, Scientific and Cultural Organization (UNESCO) defines as a person who has voluntarily left their home country with the hope of improving their condition, and intends to reside in another country on a temporary or permanent basis. (UNECSO, 2018). It should also be noted that Germany is a signatory on the 1951 Refugee Convention, having officially signed in 1953, and later signing the 1967 protocol, which removed geographic and temporal restrictions on the 1951 accords (UNHCR, 1979).

It can be hard to differentiate between migrants and refugees, as migrants can also be compelled to leave by dire circumstances in their home country. This is reflected in the

terminology used by German institutions. The German word most used to refer to refugees is *Flüchtlinge*, and the German word for migrants is *Migranten*. However, on the BAMF website, the German government delineates the differences between *Flüchtlinge*, *Umweltmigration* (climate change migration), *Zwangsmigration* (forced migration) and *Binnenvertriebene* (displaced peoples). The federal government presents these terms as related, yet distinct.

Furthermore, other entities around Germany refer to these populations with other terminology. Aktion Deutschland Hilft (2018), a consortium of charities and non-profits, refers to people displaced by poverty as *Wirtschaftsflüchtlinge* (economic refugees). Greenpeace Germany (2018) also refers to those fleeing the devastating effects of climate change as *Klimaflüchtlinge* (climate change refugees). These terms can often be found throughout German media and news sources. Why would organizations reporting about and on behalf of migrants and refugees use terminology that diverges from the official, governmental definitions of these concepts? One could argue that non-profits, NGOs, and media may appropriate language that is more likely to attract attention and engagement, as all three of these entities depend on revenue to continue their operations.

Whatever the intent behind various institutions' usage of the word refugee to refer to all forms of migration, *Wirtschaftsflüchtlinge* (economic refugees) or *Klimaflüchtlinge* (climate change refugees) are not inherently incorrect terms. Even the German federal government, such as the Ministry for Economic Cooperation and Development, recognizes that the distinctions between flight and migration are not always crystal clear (*Bundesministerium für wirtschlaftliche Zusammenarbeit und Entwicklung*, 2018). However, this trend of interchanging similar terms for purposes of convenience or political persuasion can have problematic effects on educational policy. I explore this more later in the chapter.

National Policies on the Intake and Support of Refugees in Germany

In order to further examine German attitudes towards refugees, it is important to understand the exact policies of the German government on accepting asylum applicants; national laws outlining governmental practices and asylum seeker rights are referred to as the *Asylgesetz* (Asylum Law and Policy). The *Asylgesetz*, also in accordance with the 1951 Geneva Convention on Refugees, outlines the rights of asylum seekers in Germany, such as access to housing, food, medicine, and other basic human rights.

However, a major aspect of the asylum process is the specific regulations, policies, and laws about how to incorporate refugees into the German educational system. In German, these policies fall under the general heading of *Integrationsgesetz* (Integration Law and Policy). Many of the primary sources available about the integration model are the official copies of the laws at both the federal and state level. The federal laws outline the specifics of the application process and entering the country, as well as eligibility for work, study, and social services. It is interesting to note that the asylum laws make little mention of the educational rights of refugees, despite that fact that the Geneva conventions outline education as a basic human right.

It should be noted that civil wars and conflicts in Eastern Europe, as well as reunification a few years prior between former East and West Germany did pose a few issues in redefining asylum policies in 1993. Anti-foreigner sentiment spiked around reunification, prompting legislators to re-evaluate national policies on asylum, and many did not want Germany to consider itself an *Einwanderungsland* (immigration country) (Bosswick, 2000; Kanstroom, 1993). However, Germany suddenly became a popular destination from countries suffering turmoil in the wake of the collapse of the USSR, such as the former Yugoslavia. The German government predominantly sent asylum seekers to reside in former East Germany, a move that

further angered those residing there who felt reunification had left the region neglected and impoverished, and violence against asylum seekers and applicants spiked (Bosswick, 2000). The federal government eventually responded by amending the Basic Law to be much more restrictive on the number of refugees and asylum applications allowed.

Furthermore, studies in the research describe the challenges that Syrian refugee face in European schools, as well the specific historical development of German policies towards asylum seekers (Crul et al., 2019; Pearlman, 2019; Sirin and Rogers-Sirin, 2015). Katz, Noring and Garrelts (2016) for instance synthesize the existing legislation and procedures at both the state and federal level. More specifically, the paper examines the distribution of refugees across states and volume of refugees per capita, as well as the levels of funding and resources within the quota system. The authors conclude that while that refugees are proportionately distributed throughout the country in accordance with German legislation, large cities are disproportionately burdened by the crisis and that funding is unevenly allocated throughout the country.

Katz et al. state that in spite of these setbacks, large cities have implemented creative initiatives to handle the crisis, and suggest that continuing policy development should concentrate on empowering local and city officials to replicate effective short-term strategies. The authors suggest that further research is needed on sustainable long-term integration practices that discourage housing and cultural segregation that shifts refugee populations to periphery municipalities of large cities.

The German School System and Teacher Candidate Training in the State of Saxony

Germany is well known for its academic tracking practices in its public school system. Schooling can begin as early as pre-school (known in German as *Kindergarten* or *Kindertagesstätte*) between the ages of two to six, but this is generally a private service that

functions primarily as a source of childcare. Formal school begins in elementary school (*Grundschule*), which starts with class one and ends with class four; elementary school-aged children are approximately between the ages of six and ten during this time. After the *Grundschule*, students are generally sorted into *Hauptschule* (terminal vocational schooling), *Realschule* (a mix of academic and technical or vocational training), or Gymnasium, often at the recommendation of their teacher, usually based on grades (Kristen and Granato, 2007). Both the *Hauptschule* and *Realschule* generally contain children ages ten through fifteen or sixteen, and the *Gymnasium* ages ten through eighteen or nineteen.

Hauptschule encompasses classes five through ten, and generally provides a terminal, vocational education in a trade or craft. *Realschule* is usually from class five to class ten or eleven. Students in *Realschulen* graduate with credentials that allow them either to go on to complete apprenticeships (*Ausbildungen*) or go on to Gymnasium. Gymnasium runs from classes five to thirteen and culminates in a comprehensive college entrance exam called the *Abitur*. (Kristen and Granato, 2007) In Sachsen, there is an additional category called the *Oberschule*, which translates directly to "high school", but is not analogous to what US-Americans call high school. The *Oberschule* is a remnant of the former communist state of the German Democratic Republic (GDR), although it did exist as a school classification pre-Second World War (Dierkes, 2005). *Oberschulen* often closely resemble *Realschulen*, in that they may offer vocational, technical and academic courses.

The German public school system often draws criticism on a few key fronts. Firstly, the German constitution (*Grundgesetz*) does not explicitly acknowledge the 1949 Geneva Convention on Human Rights' Article 26—the right to a free elementary education, and general access to secondary education programs. That being said, this is more of a symbolic issue, as

schooling is compulsory in Germany from ages six to sixteen (Crul et al, 2019). Instead, the federal governmental of Germany relegates power to the *Bundesländer* regarding all educational policies (Rogh, 2015). Therefore, states may determine laws about topics such as attendance, curriculum, or religious practices in schools, which some feel affords *Bundesländer* with conservative majorities too much power (Erk, 2003; Niemann, 2009).

Others deem the German tracking system problematic, as it essentially determines if students are bound for university or vocational programs as early as nine to ten years old. This often reinforces economic and class hierarchies, making higher education the providence of the wealthy and the elite (Auermann, 2005, p.80). This proves to be especially problematic for refugee students in Germany. Crul, Schneider, Keskiner, and Lelie, (2017) notes that, much as with children with migrant heritage, refugees are often funneled into vocational and technical tracks at a much higher rate than their ethnic-German counterparts. Crul et al. outline that barriers to Gymnasium include lack of access to pre-schooling and after-school academic support programs, as well as insufficient second language support, which can often end around ages 10-12. Furthermore, refugees are often put into parallel school systems, such as private or charity-run language schools that focus solely on integration and not academic preparation for higher education. (Crul et al., 2017).

In the State of Saxony, some of these forces can be seen at play in aspects of the state's educational policy and integration services, as well as how teachers are trained, specifically at the August der Starke University of Dresden[1]. The Saxon state constitution makes no mention of neither refugee students, nor students of diverse backgrounds. However, the State of Saxony's webpage for education, in tandem Saxony Education Ministry, does have a subsection listed as

[1] The name of the university where I conducted research has been changed in order to protect the anonymity of the participants and other collaborators.

"Migration and School" (*Schule und Ausbildung Sachsen*, 2018). Throughout the resources and articles listed on this governmental website, two common themes standout: the use of "migration" as a blanket term for all non-German students, and the emphasis on language acquisition as a key to integration.

The "Migration and School" webpage lists that as of the 2015/2016 school year, there were 25,671 students with a "migration background", and that this has now grown to 34,309 students (*Schule und Ausbildung Sachsen*, 2018). However, nowhere on the website does it break down this total number to list how many are refugee children, first- or second-generation immigrant children, or students with mixed heritage. This is indicative of further ambiguity in the official language used to discuss refugees. As I discussed in the previous section about coded bureaucratic language, defining the term refugee can be tricky, but it is still a distinctive phenomenon. However, Sachsen presents migrants, refugees, and minority students as one group all falling under the same umbrella of educational needs. While refugee students may be a minority group in German schools, their experience differs greatly from first- and second-generation immigrants that may have come to Germany under different circumstances. There are also many students who might be considered ethnic minorities who were born and raised entirely in Germany. The experiences among refugees are not even necessarily the same or similar to each other. The normalization of "migration background" as an all-encompassing term also trickles down into the state prescribed pathways to integration.

The infographic in Figure 1. on page 20 presents "ways to integration" which are all focused on education, and one's working knowledge of German. There are two main categories, focusing on language acquisition, followed by the acquisition of some formal terminal diploma via graduation from a German public school and/or university. The second category focuses on

integration courses and remedial classes (equivalent to obtaining a General Education Diploma through a night school in the United States). This German language acquisition centered approach, while somewhat intuitive, also presents a very narrow definition of integration. It would stand to reason that any integration process in a society would involve language learning of some kind, as newcomers and inhabitants alike would need some way to communicate.

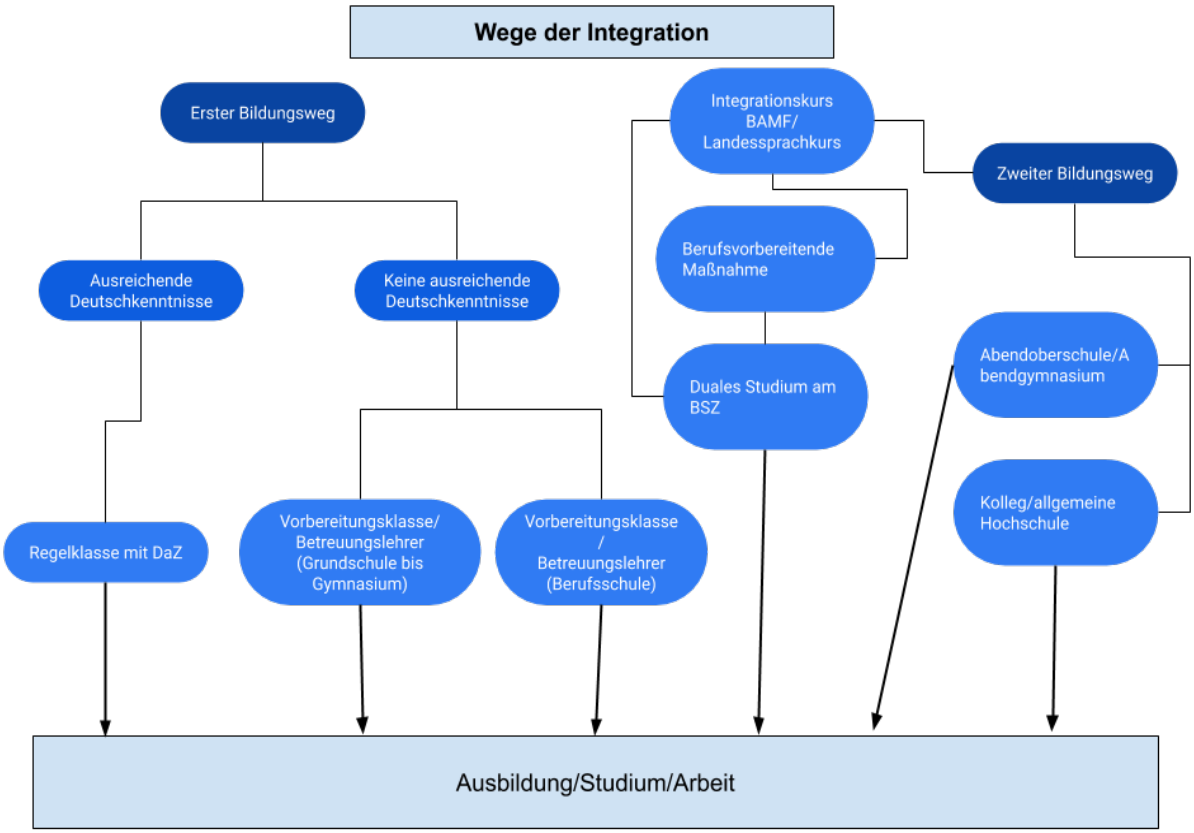

Figure 1. Entitled *Wege der Integration* (Pathways to Integration), the figure shows the various educational pathways available to achieve vocational/technical training, a university degree, or employment in Saxony. Adapted from the Saxony Ministry for Culture, 2018.[2]

[2] This figure, entitled *Wege der Integration* (Pathways to Integration) highlight the *Erster Bildungsweg* (first path to education) and the *Zweiter Bildungsweg* (second path to education). On the left side, the first path to education, the first two boxes below divide sufficient or insufficient German proficiency. The following three boxes then point to GSL classes within formal schooling, both at the vocational and secondary levels, or from private and/or governmental options. This in turn leads to a formal graduation from public schools. On the right side, the second path to education highlights integration courses or night-school classes that can beget technical training and certifications. Both pathways lead to employment, university, or further training, and thus, integration.

However, this conceptualization of integration focuses predominantly on the acquisition of credentials that make employment possible, but does not explicitly address cultural exchange or immersion in any way. Additionally, both categories imply that even more important that attending actual classes is language acquisition. This emphasis on language acquisition reflects what Crul states: knowledge of the German language is key to placement in more advanced academic tracks needed to gain the social capital needed to succeed in German society. Saxony's model of integration assumes that students will acquire any other necessary social capital by proxy of learning German.

The need for immigrants, refugees, and minority students is acknowledged in the *Lehrplahn für Vorbereitungsgruppen/Vorbereitungsklassen an berufsbildenen Schulen* (Lesson Plan for Preparation Courses and Groups on Vocational Schools):

> Saxony's concept for the integration of migrants is characterized by the equal importance of classroom learning and social development. Integration means participation in social, political, social and cultural life outside of school as well as the educational offerings within the school. This responsibility provides many challenges for the administrators and teachers in Saxon schools. (*Sächsisches Staatsministerium für Kultus*, 2017, p.5)

This definition of integration does address the need for engagement in society outside of classroom settings, but the wording of this statement still poses integration as one-sided process, stemming more as a positive side effect of German language acquisition. The de facto expectation of the Saxon government is that teachers to facilitate the participation of students with "migration backgrounds" in German societal infrastructure and institutions. This is neither necessarily a nefarious nor a benign aspiration by the Saxon Education Ministry. However, it is

important to establish the state's precedent, as this may influence how teacher candidates understand their role within the integration process in their refugee students' lives.

The State of Saxony's guidelines for integration via schooling also play into the curriculum for teacher candidates at the August der Starke University of Dresden. Students have four main options to major in education degrees (*Lehramt*): elementary school (*Grundschule*), middle schools (*Mittelschule*), high school/college preparatory institutions (*Gymnasium*), and vocational/technical institutions (*berufsbildenden Schulen*, or BBS). Since none of my participants were studying to be elementary school teachers, I will exclude an examination of the curriculum for the *Grundschule* track. Training for teachers for diverges for teacher candidates studying for vocational programs and high schools in that the number of credit hours for each track are higher than students studying for middle schools. *Gymnasium* and *berufsbildenen Schulen* teacher candidates require 270 credit hours (although the distribution of these credits across requirements vary slightly), and 240 credit hours for middle schools. However, middle and high school teacher candidates are required to do slightly less student teaching and practical experiences (750 hours) than their peers in the vocational track (810 hours) (August der Starke University, 2018).

All teacher candidates pick two specialization academic content areas/subjects, usually such as mathematics, natural sciences (chemistry, biology, physics), German, foreign languages (predominantly English or French), physical education, history, religion, geography, social studies, or philosophy. Some additional content areas are available for teachers preparing to teach at vocational schools, such as woodworking, health studies, computer science. All students have opportunities to take a few electives outside of their specialty areas, but this comprises a

minimal amount of their total credit hours. Since 2016, another subject is available to teacher candidates: *Deutsch als Zweitsprache* (DaZ), or German as a Second Language (GSL).

The GSL program functions primarily as a third specialty subject. Required courses for GSL consist of German grammar and syntax, seminars on multilingualism, integration and political education, perspectives on research in migration, and intercultural learning (August der Starke University, 2018). There is also a practical component to the GSL program, however, it consists of only a 30-hour requirement of student teaching in GSL classes. Some GSL classes are available to other non-GSL teacher candidates as electives, but the majority of classes pertaining to language instruction to non-native speakers of German are only available through the GSL program.

There are many factors about the way the education major is organized at August der Starke University that could potentially shape teacher candidates' understanding of their role in refugee student's lives. There are a few elective seminars pertaining to similar topics taught in the GSL program available to all *Lehramt* students, such as "Gender Sensitive Pedagogy" and "Heterogeneity in the Education System: Necessary Measures to Combat Inequality" (August der Starke University, 2018). But no student outside of GSL is necessarily required to take classes that promote cross-cultural awareness. All teacher candidates receive instruction on different theories of pedagogy as well as extensive knowledge of the subject areas they specialize in.

However, student teachers self-select if they wish to have additional training for teaching non-German students, let alone refugee students. Teachers who only focus on traditional academic subjects might perceive their role in refugees' students' lives as less critical than GSL teachers, or that they are only responsible for the transmission of knowledge about their particular subject. The GSL program also trains students to teach German as a second language

in classrooms that do not only contain refugee students. Therefore, GSL teachers might consider their role to be to instruct their refugee students the same way as any other student, so as not to potentially further isolate refugee children or call attention to their special circumstances,

I point out these aspects of teacher candidates' training at the August der Starke University not to ascribe value to or evaluate effectiveness of the university's curriculum, but rather to illuminate that teachers' perception of their role in students' lives may be heavily influenced by the courses and specializations they select. All teacher candidates have the potential to enter classrooms with refugee students, but only students who have selected GSL as a specialty subject or taken electives with topics relevant to the instruction of refugee students will have engaged in training that specifically aims to serve vulnerable populations. The training that GSL students receive, as well the elective courses available to students, also reflect the State of Saxony's tendency to use terminology that refers to non-Germans, be they refugees, migrants, or displaced peoples, as a cohesive or exclusive unit. For example, the course entitled "Heterogeneity" (which I believe, based on the context, would roughly equate to the buzzword diversity as it is often referred to in educational settings in the United States), implies that homogeneity is the norm in German schools.

To me, this passive conflating of various non-Germans' experiences as ubiquitous is a paradox may stem from egalitarian principles, but simultaneously "others" the groups the state seeks to serve. It draws a fine line in the sand about what German identity is and isn't. As teacher candidates' formal training (as mandated by the State of Saxony) profoundly influences teachers' experiences in classrooms, so too do the norms surrounding the education of refugees have a great potential of informing teacher candidates' perspectives on what their role is in refugee students' lives.

Impact of Flight on Refugees' Education

Refugee students often come to foreign classrooms having had their schooling interrupted for months, if not years. This poses many challenges to educators, as they are not often fully aware of their students' history, and how best to address these gaps in schooling.

In an October 2015 study, Dryden-Peterson considers the impact of the country of first-asylum on the schooling of refugee children. The author examines multiple groups of refugees, including those from the Democratic Republic of Congo in Uganda and Burundi, Somali refugees in Kenya, Rohingya Muslims in Bangladesh and Malaysia, and Syrian refugees in Egypt. The study uses mixed methods, drawing upon quantitative UNHCR data and qualitative field-based case studies derived from in-depth interviews with children, teachers and parents. Dryden-Peterson concludes that refugee children often encounter limited and/or disrupted educational opportunities (such as access only to vocational training or poorly constructed training programs), battle with language barriers that might otherwise enable refugee students to attain higher qualifications, poorly trained instructors, and racial/xenophobic discrimination within schools from both students and administrators.

In a related case study, Koehler (2016) looks specifically at refugees entering the German education system. The paper examines those barriers impeding refugees' access to education as well as good practices in the instruction of asylum seekers. The author uses a theory of impact that assumes a two-fold problem:

> 1) an increased pressure on [European Union] Member States to develop strategies for effectively integrating new arrivals into society through a rise in new arrivals. And 2) an insufficient understanding of the challenges that asylum-seeking and refugee youth face

> and inadequate transnational sharing of knowledge regarding potential solutions. (Koehler, 2016, p.273)

Koehler's theory outlines both the necessity for more effective integration strategies for refugee students and the lack of knowledge about the challenges asylum seekers face in foreign education systems. The author conducted 30 individual interviews and seven focus groups of teachers and principals of German schools, social workers, refugee students, volunteers and administrators in the German state of Bavaria. Koehler delineates that German teachers are often hindered by a lack of social workers and pedagogical training in educating refugees.

Furthermore, Koehler notes that refugee students do not often have access to quiet places to study or do homework, making academic achievement even more precarious. Finally, Koehler suggests that comprehensive and clear communication between policy makers, school authorities, social workers, and other actors must occur before refugee students in Bavaria can succeed academically. Koehler's suggestions for further research are foundational for my study, as the author emphasizes the need for "scientists to investigate further into the educational needs of refugees, to enter into dialog with different stakeholder groups on the national and international level to find joint solutions and strategies." (2015, p.277) By examining the responses of German teachers of refugees in Saxony, I hope to flesh the ways in which teacher candidates identify refugee needs in order to better understand which concerns are region-specific, and which echo those presented by Koehler in Bavaria.

Teacher Candidates and Refugees

While this study is mainly concerned with Syrian refugees, I had to cast a wide net to see which research, if any, was available about the experiences of teacher candidates with refugees from any country of origin. Not much literature exists specifically on how teacher candidate

training overlaps with the experience of teaching refugee students. However, one foundational study examining teacher candidates in Turkey focuses on how social studies teacher candidates form opinions about the presence of refugees in their country. Tarman and Gürel (2016) explore the research question "what are the opinions of social studies teacher candidates regarding the issue of refugees in Turkey?" This study, while situated in a very different country context than my own research, still strongly resembles my method in multiple ways. Namely, Tarman and Gürel used qualitative, semi-structured interview protocols consisting of six questions, with additional alternative follow-up questions. The participants in the study involved eight teacher candidates at Bartin University studying to be social studies teachers for the third and fourth grades, and worked with Syrian refugee students present in their classrooms.

The focus of the research was to compare and contrast the ways in which immigration and asylum are defined/caused with the ways that Turks perceive these causes and definitions. The protocols consisted of questions such as how the participants personally understood the term immigration, as well as how the subjects felt about refugees living in Turkey, becoming their neighbors, or how new cultures impact the regional cultures. Tarman and Gürel conclude that many of the teachers often conflated migration with asylum, and that many participants expressed discomfort and displeasure with increased levels of asylum seekers in their country. The authors further note that this may reflect a lack of university curriculum devoted to these issues, and that this deficit could impact the ways in which teacher candidates later instruct pupils on the plight immigrants and refugees.

This study diverges from my research not only in country context, but in that my research focus is on teacher candidates who have worked or will work with Syrian refugee students, and not on teachers of one specific subject area. Furthermore, my interview protocols had items

much more focused on the concepts of integration, experiential learning in classroom/volunteer settings that have refugee students, and course offerings on the immigrant experience by the university. However, like Tarman and Gürel study, my study too highlights that there is an interest in and need for further exploration of teacher candidates' attitudes towards and conceptualization of refugee students, particularly because teachers' worldviews can influence teaching styles and curriculum. The methodology of the study also further indicates that other researchers do not want to paint teacher candidates with a single brush, but also wish to gather data-rich accounts of their opinions and circumstances, and this is my goal as well.

Secondary Trauma and the Effects of Working with Refugees

Refugees journey to other countries due to horrifying and traumatic circumstances in their home country. Be it war, ethnic cleansing, environmental, or economic calamity, refugees have been displaced by violent situations. This raises concerns about the presence of mental healthcare providers in international and relief. Who are those responsible for helping refugees to process trauma? Is this a practice that should be integrated into every facet of international aid, or something that should be left to trained and specialized professionals? Finally, where do teacher candidates working with refugee students fit into paradigms of processing trauma and mental health care? While there is not specifically a significant amount of literature on secondary trauma of German teachers working with refugee students, many studies exist about the impact of vicarious trauma on professionals working with refugees around the globe.

Many refugees suffer from post-traumatic stress syndrome (PTSD), or are still actively experiencing pain and trauma due to displacement (Soykoek, Mall, Nehring, Henningsen, and Aberl, 2017). Those who work with refugees are at risk of secondary trauma, which Salloum, Kondrat, Johnco, and Oslon define as "experience of psychological distress and posttraumatic

stress symptoms resulting from helping clients who have been exposed to trauma." (2015, p.55) This means that teachers of refugees are at high risk of secondary trauma, but may not necessarily have a background in counseling or therapy. Therefore, it is necessary to examine the conditions that give rise to secondary trauma, in order to better understand what teachers of refugees face, and help flesh out some of the factors that may feed into teachers' self-perception of their roles in their students' lives.

In a mixed-methods study, Lucas (2012) acts as a participant-observer to examine the impact of secondary trauma on teacher-student relationships at La Casa, an AIDS service organization in the southern region of the United States. The author distributed a two-part questionnaire with questions pertaining to aspects of the Maslach Burnout Inventory (MBI). Nineteen participants returned the questionnaire, six of which demonstrated traits ranked high on the MBI for "Emotionally Exhausted" and "Personal Accomplishment". These six respondents further participated in open-ended interviews before participating in a training workshop. Teachers reported that work with traumatized children was simultaneously rewarding and draining, saying that while their work was emotionally fulfilling, they were fearful of forming strong attachments with children who were severely or terminally ill, or dealing with domestic violence. While the study is bounded to a particular organization (both religious in background as well as serving a predominantly Latin(x) community) it does raise interesting questions for further research: for example, in which ways does working with children versus working with adults differ and how does this impact professionals exposed to secondary trauma?

In a similar qualitative study, Lusk and Terrazas (2015) conducted 31 in-depth interviews with professionals who have done extensive work with traumatized refugees from Mexico and Central America. Participants also completed assessments based on the Secondary Traumatic

Scale (STSS) and the Professional Quality of Life (ProQOL)-Compassion Fatigue (CF) scale. The authors reported that while no participants displayed callousness or lack of empathy, participants were certainly exposed to vicarious trauma and that they engaged in self-care to mitigate burnout and emotional exhaustion. An important aspect of the study was examining the cultural backgrounds and spiritual backgrounds of the participants. This brings in a strong multi-cultural dimension to the research, which helps tease out the context in which the professionals operate. Lusk and Terrazas report that several participants experienced emotional numbing, but that culture was a protective factor for Hispanic professionals (2015, p. 269).

In a slightly older but still-relevant study, Birck (2001) looks at 25 professionals working at the Treatment Center for Torture in Berlin (BZFO). The author utilized the TSI Belief Scale and the Compassion Satisfaction/Fatigue Self-Test to assess burnout and vicarious trauma, as well as supervision. While the study is more mixed-methods in design, survey items included several open-ended questions that raise relevant factors for professionals working with traumatized clients, and the supervision component was qualitative in nature. The population examined consisted of 14 psychotherapists, physicians and social workers/therapists, six administration employees and five freelance interpreters. There were 15 female and ten male participants. Birck found evidence of a low burnout risk for professionals at the BZFO; however, risk for Compassion Fatigue were highly increased. Therapists demonstrated higher Compassion Fatigue than interpreters. Furthermore, the results indicated that the threat of deportation amongst asylum seeking patients also appeared to be a major risk for secondary trauma to professionals at BZFO. Birck further states “Conflictuous team dynamics were experienced as very stressful. This may be an indicator for secondary traumatic processes on an institutional

level." (2001, p.89) In other words, BZFO professionals were highly satisfied with their work, but external factors that may interrupt progress with their patients caused great distress.

Finally, Puvimanasinghe, Denson, Augoustinos and Somasundaram (2015) use data-based thematic analysis to conduct 26 semi-structured in-person interviews with service providers working with refugees and asylum seekers in Adelaide, South Australia. The study was designed to show a "cross-section" of vicarious/secondary trauma in Australian service providers working with refugees (Puvimanasinghe et al, 2015, p.745). The providers worked with refugees predominantly from Afghanistan, Bhutan, Burma, Iran, Ethiopia, and several other African, Middle Eastern, and Asian nations. Participants demonstrated high amounts of frustration and helplessness surrounding not only the bleak conditions from which refugees had escaped, but domestic apathy and antagonism towards asylum seekers. Most participants expressed deep respect and appreciation for colleagues in their field as well as the resilience of their clients, and seemed to fear most being disempowered by bureaucracy or expatriation.

These studies, while not directly concerning teachers of refugees in Germany, nonetheless paint a picture of the effects of secondary trauma on those working with refugees. A common theme across the aforementioned studies seems to be frustration with institutional limitations and bureaucracy. Both Puvimanasinghe et al. (2015) and Birck (2002) reference fear of deportation and anger towards governmental barriers to access of care/stable residency as contributing factors to vicarious trauma. When conducting research about German teachers of refugees, it is important to take into consideration the local, regional, national and European Union bureaucracies that all play into the lives of their students, and how this might impact teachers' perceptions of their roles.

Another common theme presented by Lucas (2012) and Lusk and Terrazas (2015) is fear of attachment and emotional numbing. Evidence presented from these two studies indicates that those working with refugees who are experiencing secondary trauma may also feel hesitant to bond with their clients, as separation may occur at any time. This, coupled with emotional fatigue from vicariously experiencing client trauma, often hindered bonding and attachment in professional/client relationships. This is important to consider in research about German teacher candidates of refugees, as the ways in which teachers do (or do not) bond with their students might be impacted by the extenuating circumstances of their students' lives.

Theoretical Framework

I wish to examine the ways in which German teachers perceive their role in the lives of their students. Therefore, I employ theoretical frameworks that reflect how teachers construct perceptions of themselves, as well as contextualize the function(s) teachers occupy in society. For these reasons, I will draw upon Pierre Bourdieu's theories of Cultural and Social Reproduction and Social Capital Theory and Urie Bronfenbrenner's Ecological System's Theory.

Bourdieu's (1973) theory of social and cultural capital explains that there are other forms of capital beyond economic/financial capital. He argues that there are other forms of less tangible capital we need in order to make social transactions. Thus, Bourdieu posits that there are both social and cultural capital needed to navigate society. Social capital mainly takes the form of the social connections we forge, including friends, family, mentors, employers, and much more. The wider this network of connections is, the more one can cash in social capital for advancement in society, such as finding better employment or collaborators for projects (Bourdieu, 1973). One can also acquire cultural capital, predominantly through educational experiences, both within and

without formal schooling. The more one can visit museums, attend concerts, and pursue activities in the arts or sports, the more plugged in one is to cultural touchstones and norms. We can use cultural capital to aid the acquisition of social capital, as cultural capital helps us to have more access to values and concepts relevant to various different social circles (Bourdieu, 1973).

Teachers are in a unique position in society, in that they facilitate students' acquisition of knowledge of the world around them, both academically and socially. Through this process, teachers transmit cultural know-how which they themselves and society deem important to navigating society and culture at large. Durkheim labels this process cultural and social reproduction (Bourdieu, 1973, p.174). It should be noted that Bourdieu's Social and Cultural Reproduction theory is rooted in the Marxist tradition. Bourdieu's posits that there is an implicit disparity of social and cultural capital depending on one's status or class in society. Wealthier and more powerful figures in society will also seek to reproduce the social and cultural capital that help maintain their privileged status. Those with lower status will seek to attain the social and cultural capital of the privileged class in order to advance in society.

This is not to suggest that all forms of social and cultural capital that benefit the upper classes of society are inherently good or bad; for example, education is a form of cultural capital that everyone should have access to. However, Bourdieu asserts that the process of acquiring social and cultural capital is indicative of the unequal distribution of wealth already present in society. Bourdieu elaborates, "…the inheritance of cultural wealth which has been accumulated and bequeathed by previous generations only really belongs (although it is theoretically offered to everyone) to those endowed with the means of appropriating it for themselves." (1973, p. 174-175)

This has many implications for examining teacher candidates' perceptions of their roles in refugee students' lives. Teacher candidates of refugees may envision their role in their students' lives differently than that of society's expectations. Since asylum seekers may have a more transient, precarious position in their country of refuge, teachers may not actively seek to transmit or reproduce their country's norms, values, and culture in students who may or may not remain in their present place of residence. Additionally, it is necessary to better understand the things that German teachers of asylum seekers may or may not deem important for refugee students to know about German culture and society.

Furthermore, German teachers already possess more social and cultural capital than refugee students, including an understanding of German cultural touchstones, having a secure residency status in Germany, speaking German as a first language, and having academic credentials recognized by the federal government.[3] Finally, this theory helps to examine how teacher candidates' understanding of which social capital is important for refugees, which may or may not diverge from the opinions of their colleagues, school administrators, and policy makers in the region.

Additionally, this study is structured as a phenomenological case study. A phenomenological case study is a qualitative research method that examines how a small subset of people experience a larger phenomenon (Connelly, 2010; Saldaña, 2016). This necessitates a theory that explores the positionality of teacher candidates within their specific context, as well as their perceived role in their students' lives. Bronfenbrenner's Ecological Systems helps to account for how different aspects of a teacher candidates' environment impact personal

[3] This is an issue that continues to plague refugees in Germany. Often, adults from Syria (or other countries) posses a diploma or university degree from their country of origin, but the German government requires either extensive translation of these documents or will not recognize certifications from outside of Germany (particularly in technical or medical fields). (Crul, 2016; Fisseha, 2017; Green, 2017; Schneider, 2018)

development as well as how those aspects interact with each other. Conversely, this theory helps me to explore teacher candidates' positionality in their refugee students' lives. This helps to investigate how teacher candidates' perceptions of their role in these refugee students' lives may or may not deviate from their actual positions in their students' ecological systems.

Bronfenbrenner (1977) outlines that a human's developmental ecology consists of multiple layers: the individual, the microsystem, mesosystem, exosystem, macrosystem, and the chronosystem. The individual consists of the attributes that form one's self, such as age, gender, ethnicity, sexual orientation, or nationality. The microsystem contains that which is immediately in a person's environment, such as family, school or work, peers, and local institutions. The ways in which these aspects of the microsystem interact with each other is called the mesosystem. The exosystem contains all the social infrastructure that the mesosystem also interacts with, such as government agencies, media, or access to goods and services.

Finally, the macrosystem encompasses the broader forces that impact all facets of society: culture and economic and political systems, "of which micro-, meso-, and exosystems are the concrete manifestations." (Bronfenbrenner, 1977, p.515) All of these systems operate on a larger level called the chronosystem, or where the person's ecology system is situated within history and time. The chronosystem is of particular importance to design of this study, as the phenomenological nature of my research seeks to situate my subjects' experiences to a particular moment and event in history. I wish to create a snapshot of how my subjects perceive their role in their refugee students' lives against the particular backdrop of the socio-economic and political conditions of the time at which I collected my data.

Additionally, this model of human development in tandem with Social Capital Theory help to better understand the position of my research participants with their local, national, and

chronological contexts. For example, all but one of my eleven participants were students at the August der Starke University, and nine out of the ten August der Starke University students were enrolled in a *Lehramt* program. While not all of these participants knew each other, these participants were all essentially each other's peers who all operated in the same mesosystem. All of my research participants held passports from European Union countries, and therefore are all subject to a common political landscape in their macrospheres. These aspects of my participants' ecological systems have highly impacted my participants' development on how they see social institutions, cultural values, and global and political forces. Therefore, in order to understand the forms of social capital German teacher candidates might deem important to pass on to refugee students, we must also consider the formation teacher candidates' value systems.

Not only does Bronfenbrenner help to establish my teacher candidate participants' positionality relative to their refugee students, but also my own position within the research. Bronfenbrenner elaborates "Ecological validity refers to the extent to which the environment experienced by the participants in a scientific investigation has the properties it is supposed or assumed to have by the investigator." (1977, p. 516) My own ecological systems are bound to influence the ways I analyze and assess my participants' interactions with their environment. Therefore, Bronfenbrenner compels me as a researcher to account for my own assumptions and pre-conceived notions.

Finally, I have combined these two theoretical frameworks because, in tandem, they form a reciprocal, ongoing process of navigating the world and society. Social and cultural capital are a currency that can be used to better access institutions throughout one's ecological system: for example, access to secondary or higher education is generally a large part of most peoples' meso- and macrosystems. In this scenario, the more social capital (i.e., connections to guidance

counselors, alumni networks, after-school tutors) and the more cultural capital (access to books that improve vocabulary, going to museums with famous paintings often referenced in academia) one accrues, the better these two factors can be cashed in at institutions of higher education. In turn, one accumulates further social and cultural capital at a secondary school or university, in the form of elite social circles, exclusive internship opportunities, connections and research with advisors, and much more.

Therefore, the more social and cultural capital one garners, the easier mobility is between levels of the ecological circle, and more access to ones' ecological circle leads to further chances at acquiring more social and cultural capital. I will use these theoretical lenses to examine the ways in which this reciprocal process may or may not be present in the data, and how these feed into German teachers' perceptions of their Syrian refugee students.

Summary

The literature indicates that there is much research being conducted on the flow and influx of refugees, as well as the causes of the Syrian refugee influx into Germany and Europe. Other studies have examined the societal infrastructure that Syrian refugees encounter when coming to Germany. There are mixed opinions as to how well Germany is handling the situation. Some accounts paint the picture of an effective, albeit flawed, response to housing and providing funding for displaced Syrians. Other research indicates that Syrians face a hostile environment with little sympathy and support from Germans, and that racism and police brutality is the harsh daily reality for asylum seekers. Furthermore, there seems to be a large body of literature devoted to German volunteers' interactions with refugees, or those Germans who directly encounter refugees through international development work.

However, there seem to be few teacher candidate accounts on how German schools specifically are handling the Syrian refugee crisis. While the voices of Syrian refugees are critically important, as are the accounts of those Germans on the front lines in welcoming asylum applicants into the country, there needs to be a greater focus in the research on the instructors providing educational services to refugee students, and how German teachers view the resources and training made available to in order to serve their target populations.

CHAPTER III: METHODS

This phenomenological case study explores how German teacher candidates form perspectives on refugee students. The intent of this study is to paint an intimate portrait of the thoughts and feelings of those who work closely with Syrian refugee students on a daily basis. Therefore, I used semi-structured interviews in order to both facilitate an in-depth discussion about my participants' work with refugee, as well as also create an environment in which my participants felt comfortable enough to further elaborate on those aspects of the interview that were most important to them personally.

Main Research Question

The guiding research question for the study was *how do German teacher candidates of secondary school-aged Syrian refugees perceive their roles in their students' lives*? I developed this question in accordance with my theoretical frameworks of Social Capital Theory and Ecological Systems Theory. The question is worded such that there was room to further explore the ways in which student teacher draw upon their own understanding of their context and cultural capital in order define their roles as teachers for refugee students.

Design

Methodology

The research question necessitated a qualitative methodology, as understanding perceptions and examining mean-making processes is often better examined through a lens of intimate storytelling. Therefore, I designed the study to be a phenomenological case study. Phenomenology and case study are types of qualitative research that can stand on their own, but are not necessarily mutually exclusive. Qualitative research often can embody overlapping traits of different methods, even if the researcher has designed their study with one primary method in

mind. For this reason, it is important to establish that phenomenology and case studies can work in tandem and are not competing approaches to the same topic.

Connelly (2010) asserts that the phenomenology explores how subjects think and feel about lived experiences. This can be phenomena such as historical or contemporary events, encounters with social hierarchies in certain contexts, interactions with social institutions (for instance hospitals, schools, legal entities), or even personal experiences that are shared across many communities (for instance, marriage, childrearing, job searches). Furthermore, phenomenological studies often contain relatively small sample sizes which are purposefully selected (Connelly, 2012, p.127). This is due in part to the nature of qualitative research in general: qualitative research seeks to tell stories that are deep and rich with detail. The greater the number of participants, the more difficult it becomes to attain this goal without compromising the integrity of the data.

Phenomenology can often splinter into two main categories: descriptive and interpretative. Wojnar and Swanson (2007) explain that descriptive phenomenology originated with Edmund Husserl in the 1970s, who encouraged researchers to aspire for transcendental subjectivity, such that biases and prior knowledge would not sully the integrity of phenomena in question (p.173). However, Heidegger disagreed with his mentor and posited that researchers can never fully remove themselves from their research, as they too belong to the same world as their subjects. Instead, Heidegger posited that researchers should attempt to understand both their participants' and their own positions within the research, as "understanding of individuals cannot occur in isolation of their culture, social context, or historical period in which the live." (Wojnar and Swanson, 2007, p.174)

Heidegger was also preoccupied with ontology, which Heidegger defines as being concerned with the Dasein, or everything to do with the way we experience existence (Heidegger, 1988). He posits that "ontology cannot be established in a purely ontological manner" because we can never truly separate our lived experience from our understanding of the world (Heidegger, 1988, p.19). My research tends to lean more towards Heidegger's conceptualization of phenomenology because it accounts for the inherent subjectivity of the lenses through which we examine the world, but asserts that this does not exempt researchers from still using scientific processes to examine pressing questions we have about the world around us. Wojnar and Swanson (2007) also elaborate on this paradigm by commenting on a fore-structure of understanding in phenomenology:

> [This] consists of: fore-having (all individuals come to a situation with practical familiarity or background practices from their own world that make interpretation possible); fore-sight (the sociocultural background gives a point of view from which to make an interpretation); fore-conception (sociocultural background provides a basis for anticipation of what might be found in an investigation). (p.174)

These principles were very important guiding forces in my research. Having completed a degree in German studies and having lived in Germany for over three years, I came to this topic partially as a consequence of my own familiarity with the country context of my participants. However, I am not a product of that same context, having been raised and acculturated in another country, which most certainly plays a role in my perspective on the study, as well as some of answers I anticipated from my participants. This is even more crucial when examining the ways in which my participants understand their own country context. Many Syrian refugees have actively sought out Germany as their preferred country of asylum, meaning that German teacher

candidates are not just experiencing the exodus of Syrian refugees as a phenomenon occurring across Europe, but one that is also particularly Germany-specific in nature.

Case studies are similar to phenomenology in that they too that necessitate small sample sizes. However, Gerring (2004) states that case studies are unique in social sciences, in that they are "an intensive study of a single unit for the purpose of understanding a larger class of units." (p. 342) Hence, a case study is preoccupied with macro forces by homing in on microcosms of that force. Another defining characteristic of a case study is the way researchers derive meaning. Gerring (2004) further elaborates: "Case studies are more useful for forming descriptive inferences, *all other things being equal.*" (p.346) These aspects apply to my study in multiple ways. My intent with my research is to examine German teacher candidates understand their role in their Syrian refugee students' lives, but my population is a small sample from the city of Dresden. Teachers throughout Germany all have similar training, and are all impacted by Syrian refugees entering Germany in some way. However, German teacher candidates' experience of Syrian refugees in Dresden is unique. Thus, conducting this research as a case study helped me draw inferences on which aspects of their encounters with refugee students may be regionally bounded or have implications for teacher candidates across the country. This aspect will be particularly important in the following Findings and Discussion chapter.

This leaves the main question: can these two methods work in tandem, and if so, how? Both the beauty and the danger of qualitative research is that the boundaries often blur between different methodologies. Even case studies embody certain characteristics of phenomenology, as bounded phenomena can also be considered smaller units in order to study larger units (Creswell, 2016; Gerring, 2004). I would also argue that phenomenology and case studies working in tandem help dispel some of the ambiguity of where one method starts and one method begins.

Phenomenology allows me to account for the context and macro-scale forces surrounding my research, and structuring the design as a case study helps me to zero in on how a specific population is impacted by this context.

Instruments

I collected my data by conducting semi-structured individual interviews. The individual interviews were planned as two 50-minute sessions, occurring on separate days. Both interview sessions occurred within one week of the first sitting, and appointments were made at the participant's convenience. The interviews consisted of a protocol consisting of 17 open-ended questions with up to nine follow up questions. The questions pertained to teacher's work with refugee students, collaboration with colleagues, interactions with the parents of refugee students, and daily life in a classroom with refugees, including lesson planning. Although I did develop protocols and procedures for focus groups while designing the study, I was unable to conduct focus groups.

The interview protocols were developed both in English and in German. I conducted ten of the eleven interviews in German. The questions for both the interviews and focus groups included items that sought to establish how much experience participants had working with Syrian refugee students, what types of relationships had they had built with these students, and how the presence of Syrian refugee students had impacted the participants teaching environments. I also developed a few follow up questions so as to be able to further probe participants if they were unsure what type of information I might want them to volunteer. However, all questions were open-ended, in order to allow for a more organic, conversational feel. The full protocols can be found in Appendix C.

Preparation for Research in Germany and Financial Support for the Study

The process of making it from Bowling Green, Ohio to Dresden took almost a year in total. The study truly got underway in October of 2017, when I first developed my initial research question. I decided to seek funding for this project from the German Academic Exchange Service (DAAD). I applied for a German Studies Research Grant in order to finance my data collection. This was necessary to help pay for things such as flights, accommodation, compensation for participants, groceries and toiletries, transportation around the city of Dresden, and other incidental costs. After receiving external funding for this project, I completed my Institutional Board Review (IRB) proposal, and scheduled my data collection period for May-July 2018 for a period of nine weeks. Most of May and June were devoted to IRB reviews and consultations with faculty at August der Starke University. The final few weeks of the stay were devoted to recruitment and conducting interviews.

Participants

Initially, I wanted to speak with full-time teachers in the Dresden public school system. Fully trained teachers generally have lots of experience teaching under their belts, even if their experiences working with refugee students were fairly new. However, this proved to be difficult for many reasons. In addition to secure the necessary IRB approval, I would have needed an additional round of authorization to conduct the study from the Saxony Education Ministry known as the *Landesamt für Schule und Bildung* (LASUB), which oversees all the public schools in Saxony. This would have required translating all of my IRB materials into German in order to submit the proper documentation for LASUB. Even though I had faith in my translation ability, I was under time constraints that would have not allowed me to finish this task in a timely manner.

Furthermore, I would have needed a statement of support from a potential school where I wished to conduct my interviews. However, after consulting with some faculty member at the August der Starke University, I realized that this too would be difficult. I was advised that Dresden, as in much of Saxony, is known for its relatively conservative politics. This placed me at a disadvantage, as many teachers would likely resent academic study on any topic that could potentially call Saxon and German perspectives on refugees into question. On the flipside, the LASUB has had many requests to conduct research in Dresden public schools on topics that often reinforce the negative reputation Sachsen has gained in Germany and throughout Europe. Teachers also had the potential to regard my study as a witch hunt actively looking to lambast racists and xenophobes. Having been cautioned about the unlikelihood that I would successfully garner interest in my study given my time constraints, I decided to direct my efforts to a more accessible population: teacher candidates.

Having previously lived in Dresden for year as a Fulbright ETA from 2016 to 2017, I had come to know many teacher candidates studying at the August der Starke University. My roommates and most of their circle of friends were teacher candidates, and so I came in contact with many of the issues described in the Literature Review firsthand. Though many of the candidates I knew were originally from Saxony, many expressed doubt at their earning potential if they would choose to stay and seek fulltime employment after graduation; indeed, one such friend who graduated during the process of writing this thesis has already secured a job in Switzerland, motivated in part by higher wages. My friends had also experienced the rise of Patriotic Europeans Against the Islamisation of the Occident (PEGIDA) and relief efforts for asylum seekers right as they had embarked on their studies. It occurred to me that, while these teacher candidates did not have as many hours of teaching experience in German classrooms as

teachers who had already entered the field, their experiences could still be very valuable in assessing how German educators perceive their role in Syrian refugee students' lives.

I was able to recruit n=11 participants for my study. I had a fairly even gender balance among my participants, with five women and six men. Within this group of participants, I had a few sub-populations. The first sub-population included two participants who were not teaching candidates through the August der Starke University Education (*Lehramt*) program, but were either studying to be classroom aides to students with special needs or were majoring in sociology. However, both had worked for the German government and as well as abroad teaching refugees. Although these two participants were not from my target population, their work aligned extremely closely to the parameters of this study, so I chose to include their data as reference points. The second and third sub-populations included students who had already taught refugee students, and those who would be teaching these students in the near future or later on in their studies. Finally, the fourth and fifth sub-groups in my participants were those teachers whose teaching specialization was German a Second Language (GSL) and teachers whose content areas focused on more traditional academic participants. In order to protect the anonymity of my participants, they have all been assigned a pseudonym. I have included a table of my participants on the next page.

Table 1. Overview of the Participants with Supplemental Information

Participant	**Sex**	**Degree/Training Program**	**Subject/Content Area(s)**	**Work with Refugees: Part of Degree (WRPD), Outside of Degree (WROD), Or BOTH**	**Misc. Background**
Moritz	M	Education Degree for Gymnasium	English, Chemistry, GSL	WRPD	In third year of studies, taught German in the USA for one academic year
Alfred	M	Education Degree for Gymnasium	English; Society, Economy, and Law	WRPD	In fifth year of studies
Luisa	F	Education Degree for Gymnasium	German, Political Social Studies, GSL	BOTH	In fifth year of studies, worked with student initiative to welcome refugees
Martina	F	Education Degree for Gymnasium	French, English	WROD	In first year of studies, only worked previously with refugee resettlement agency as a volunteer
Johanna	F	Education Degree for Gymnasium	Mathematics, French	WRPD	In fourth years of studies, was preparing to work at a school with many refugees
Pia	F	Education Degree for Gymnasium	English, History, GSL	WROD	In sixth year of studies, including teaching German abroad in France for one year, worked with student initiative to welcome refugees
Oskar	M	Education Degree for Gymnasium	English, History, GSL	BOTH	Suspected that some students he had worked with were refugees
Emil	M	MA in Sociology	N/A	WROD	Taught German in Tunisia an Integration Courses in Germany
Michael	M	Education Degree for Gymnasium	English, Geography	WRPD	In third year of studies, had worked at an *Oberschule* with a student presumed to be a refugee
Alina	F	Education Degree for Gymnasium	Math/Christian Religion	WRPD	In fourth year of studies, had worked with many refugee students, not just from Syria
Marcel	M	Childcare/Classroom Aid Training Program	Young children/ children with special needs	BOTH	Had worked outside of training program with initial settlement programs doing afterschool activities

Procedures

Upon receiving IRB approval, I began posting my recruitment script on the August der Starke University unofficial Facebook page for teacher candidates studying education, as well as emailing contacts who expressed interest in the study. I also offered an incentive in my recruitment materials of a ten-euro gift card to Ikea and a small gift of a pencil and sticker from BGSU. Once I had received confirmation from potential participants of their intent to participate in the study, I sent them consent forms and copies of my IRB approval for their files and we scheduled a time to meet for the two sessions.

The interviews were conducted predominantly on the campus of August der Starke University (some were conducted off campus to accommodate participants' schedules). Interviews were planned as two, 50-minute sessions; often the interviews ran over or well under time, mostly depending on the participants' amount of teaching experience or lack thereof. During the interviews, most participants seemed relaxed and at ease, I believe in large part due to the interviews being conducted in German. This led to very data-rich interviews, often not only answering all the questions on the protocol, but raising further question and points of conversation that came organically through the interview process.

At the end of interviews, recipients were asked if they had any additional questions for me. I also explained that they would receive a transcript of the interview as soon as it was available to verify their answers. During the interviews, I also took extensive field notes, and also took 20-30 minutes after each interview in order to jot down a few memos and overall thoughts about the interview process.

Data Analysis

The first step of the analysis process was transcription of the eleven interviews. The recorded interviews were transcribed verbatim both by a German language transcription service called abtipper.de and by myself. Of my eleven interviews, only one was conducted in English, which I chose to transcribe myself. The coding process consisted of a first cycle of exploratory coding with a holistic approach (Saldaña, 2016). This enabled me to develop emergent codes while constructing descriptive analytical memos. Saldaña (2016) considers these memos to also be data, which in turn can also be examined for emergent themes and be cross-compared with those themes present in the data.

The finding from these first cycles would helped inform my second cycle of data analysis in the form of pattern coding. This helped me group my data into smaller categories and help tease out the most important themes present in both individually and across participants' responses (Saldaña, 2016, p.236). I also utilized simultaneous coding, which examines instances of overlapping codes and code co-occurrence (Saldaña, 2016, p.94). I then organized these data into a matrix to start mapping concepts to compare themes and ideas throughout the data (Flowers, Larkin, and Smith, 2009). This data analysis process was greatly aided by the qualitative data processing software called Dedoose, which allowed me securely store all my data in Dedoose's cloud, as well as highlight passages, manage codes, and quickly make edits.

Validity

Limitations of the Study

As outlined in the participants section, I did need to switch my target population in the early stages of the study. Though teacher candidates do have valuable and pertinent perspectives on the reality of day-to-day life in classrooms with Syrian refugees, full-time teachers who have

completed their studies simply have more teaching experience. This necessitated changes to my interview protocols that allowed for students to speak about future or anticipated work with Syrian refugees in German classrooms. The fact that I was working with teacher candidates simultaneously made the recruitment process easier and more difficult than if I had chosen full-time teachers as my population. My data collection period was during my summer holidays, but for German students it was still in the middle of the second semester of the academic year. Although I didn't have to go through a second round of authorization from the LASUB to speak to teacher candidates, many of my participants were pressed for time due to classes or impending exams.

Another limitation was the length of the recruitment period. Because I had not completed the IRB process before I departed for Germany, I had to wait until the last four weeks of my nine weeks stay in order to start recruiting participants. This had ripple effects throughout the study. Firstly, the participants were mainly recruited from a convenience population. I knew some of my participants from my time as a Fulbright English Teaching Assistant in Germany; those participants often recommended to me peers to whom I should reach out. Furthermore, although I was able to obtain eleven participants, two participants were not education majors at the August der Starke University. One of the participants was French but studying to be a classroom aide for students with disabilities at a German secondary school equivalent to that of a US-American community college. This participant had worked extensively with refugees both through his certificate program and privately as a volunteer. The second was a student pursuing an MA in Sociology who had worked with refugees abroad in Tunisia as well as with initial settlement programs in Germany. This subject had been completing the official training program made available by the German government to be a full-time German as a Second Language teacher for

asylum seekers, but had stopped in order to pursue their current degree. While I did use their data for this study, as I found it to be rich and relevant to the study, I believe that a few more weeks of recruitment may have yielded a few more participants who more exactly fitted the profile of my intended population.

Those participants who were teacher candidates also had large range of experiences working with refugee students. Some participants were either just beginning their education degrees, but had done extensive volunteering in governmental GSL classrooms or for governmental settlement initiatives for Syrian refugees. Other participants had worked with refugee students in their classrooms, but not exclusively with Syrian refugees. In some ways, this provided many interesting and contrasting perspectives on the same topic. However, it would have been beneficial to have found between one and three more participants who had worked explicitly with Syrian refugees during their student teaching for their degrees.

Finally, due to time constraints, I was not able to conduct any focus groups. While I do not believe this detracted from the richness of the data I was able to collect, I had intended to conduct focus groups in order to help facilitate a conversation among teacher candidate peers about the factors that may or may not contribute to their perceptions of their role in their Syrian refugee students' lives. Furthermore, a focus group would have helped to explore differences between teacher candidates who were (mostly) enrolled in the same education degree program, and to see how diverse or similar their opinions were despite having studied education in a fairly uniform manner.

Statement of Researcher Perspective and Bias Potential

When conducting qualitative research, it is important that the researcher examines their own position within the study, particularly with regard to the research topic and the participants

of the study. This is even more critical when accounting for the ways in which bias and perspective can threaten validity when analyzing qualitative data. In order to account for this, Saldaña and Omasta (2017) encourage qualitative researchers to draw upon the principal of reflexivity, or the examination of the researcher's position relative to their study. Therefore, I will discuss my own relationship with my research, as well as the ways I sought to address how my own perspective impacted my study.

Bronfenbrenner (1973) asks us to consider the how the immutable aspects of our identity help us shape our worldview. I am a white, cis-gendered[4], relatively able-bodied, wealthy, US-American woman. I have grown up with a relatively large amount of privilege that allows me to access many social institutions, including pursuing a post-graduate degree. My participants shared many of these aspects of identity, particularly with regards to racial privilege. For my study, I think this is particularly important to keep in mind when assessing which social capital that individuals holding more societal positions of privilege and power deem worthwhile in transmitting to those with less privilege. While other theoretical frameworks would more explicitly address power dynamics with regards to identity, I believe the validity of my study increases when I keep these aspects at the back on my mind.

My proximity to German language and culture also proved to be both an advantage and disadvantage. I had to actively remember not to wear my *rosarote Brille*—rose-tinted glasses. My time spent in Germany previous to this study was among some of my formative years in my life, including the times I have spent in schools. I was careful not to assume that I implicitly understood the conditions of every German school or the training that German teacher candidates undergo. A method I employed to help mediate this validity threat was member checking.

[4] Cis-gendered is a term used to describe people whose gender identity/expression aligns with the sex they were assigned at birth.

Creswell (2016) deems this to be one of thirty main essential skills and strategies that qualitative researchers should employ. Member checking involves sending copies of transcripts, and emergent notes and themes in order to make qualitative research a more collaborative and transparent process (Creswell, 2016, p.192).

While many approach member-checking as a post-hoc process, I was unable to do this due to time constraints. However, during the interviews, I often paraphrased what I had heard the participant just say and ask them if they felt this was a correct summary of their thoughts. This let the participants correct any mistakes I had made—or allowed them to expand or reframe their thoughts. Furthermore, I would often get lunch with my participants after the end of the first section, and they would give me feedback on my interview protocols or discuss how they felt about the study. By making sure my participants have the chance to verify their answers and thoughts, as well as sending some initial thoughts on their contributions, the participants are allowed to make sure that their responses aren't misconstrued. This is all the more critical, because after eleven thought-provoking and in-depth interviews, I was all the more determined to elevate the voices of my participants.

CHAPTER IV: FINDINGS AND DISCUSSION

This qualitative study is intended to examine the main research question *how German teacher candidates understand their role in their secondary school aged Syrian refugee students' lives*. This chapter will present six major themes from data. I derived these themes from emergent codes throughout the data analysis process.

First, I present the main themes along with selected passages from the data. I have translated all the passages directly from German into English.[5] Next, I will address implication for the main research question. I will analyze the findings in accordance with my theoretical framework and examine how this factors into the participants' interpretation of their role in refugee students' lives. Finally, I will discuss some of the barriers teacher candidates face in realizing their self-identified role.

Findings

Theme One: German Language as First Priority for Refugees

The first and most immediate code I developed was "Participant Perceives Language as a Priority for Refugee Students". By this code, I specifically mean that the participant perceives acquitting the German language as a priority for refugee students. I applied this code over 40 times throughout the data analysis. All participants, regardless of teaching content area or degree title, identified language as the number one need for refugees. Some participants pinpointed the expedience of German acquisition as necessary in order to enter academic content areas, such as math or science classes. When asked which challenges refugee students face in German classrooms, Pia elaborated:

[5] For all instances where there is not a direct translation of a word or phrase available, I also provide the original German word or excerpt, as well as comment on my interpretation of the participant's comments.

> First and foremost, the biggest challenge is that they learn the language. And that they primarily learn the academic language that will be used in class, because this is very different from everyday language…I believe that because of this, the problem is that when someone can't speak German very well, they'll be held back in school because they might not be so knowledgeable, which may not always be the case.

Alina recapitulated this sentiment, stating that "Initially, the language is first big barrier [in schools]". Furthermore, all participants indicated that this was a primary function of their role as a teacher working with refugees, regardless of their content specialty area. Those who worked with refugee students in the context of their student teaching more frequently pointed to academic success through German acquisition. Alina further explained that she felt that German as a Second Language (GSL) classes fundamentally lacked an appropriate amount of academic content instruction. She posited:

> The assumption is that GSL is like an integration class[6] and that the teacher is there to teach a little about society and life [in Germany]. But mostly [GSL teachers] are there to teach the language so that the students can go to the academic classes… But there is a lack of academic support within the content courses, for example in math. And there are a lot of German kids who need after school tutoring in math, because it's a difficult subject. This is even more true for refugees who might have been learning math in an incredibly different way in their home country, they also need support. I see that as a gap in the system. The language is taught, and the academic subjects are taught, but I feel that the link between the two is missing.

[6] The participant here is referring to governmental programs that are free-of-cost for refugees called integration courses (*Integrationskurse)*. These courses generally cover German language, culture, and society (BAMF, 2018).

Furthermore, many teacher candidates were quick to note how difficult the process was to learn the language quickly enough. Marcel emphasized how language progress could be slow due to learning the Latin alphabet. This can in turn slow down refugee students entering academic classes. Martina also remarked that through her volunteer experiences, she was not able to accomplish to much more than teaching her pupils simple vocabulary, due to the lack of an attendance policy for the program.

Participants who had more experience working with refugees outside of student teaching experiences often pointed to how refugee school-aged students frequently assisted their parents with translation and navigating bureaucracy. Emil recalled how dismayed his students would become trying to understand "a thousand different official letters from a thousand different official entities". He said he himself even struggled to understand the bureaucratic language in much of the official correspondence forms from the government and felt that government needed to be more cognizant of the language level of the refugees it was aiding.

Pia also felt that teachers were the primary point people for refugee students seeking support navigating bureaucracy. She recalled "it happened to me that every week, the [refugee students] would come to me with letters from all sorts of government offices, and then I tried to help them read the instructions and understand what they were being asked to do." Alina recapitulated this statement saying that:

> Often the children take over an adult's role, because they can learn the language quicker than their parents. Suddenly they're a translator at meetings with bureaucrats and have a huge responsibility, because the parents still struggle with the language. And then of course, the parents are unfamiliar with the schools here, so they can't support their children at home.

Overall the participants painted a picture that language instruction and support represented the largest responsibility they had toward their refugee students, so that the refugee students could both navigate the school system successfully and assist their families with the asylum application processes (as well as what came after their asylum was approved). Most participants agreed that this was a daunting, but necessary feat, and were conscious of this need when making their lesson plans for classrooms with refugee students.

Theme Two: GSL as the Primary Infrastructure for Refugees in German Schools

In keeping with the first theme, the participants indicated that German as a Second Language (GSL) classes and instructors were the predominant support system for refugee students within public schools. Four of the participants had taken on a GSL as a third content area specialization after this option became available again at the university. Most of the participants commented on how GSL had been offered as a specialty content area for pre-service teachers, but had been removed from the curriculum until 2016, as Syrian refugee presence in Germany began to reach a peak.

Participants remarked that GSL classes serve all non-native German speakers in German public schools. Therefore, it was possible to have a classroom full of students with different backgrounds, such as recent immigrant students, refugees, and students born in Germany who spoke no German at home. GSL courses were the primary entry point for refugees getting started in the German public school system. Johanna, however, noted that the GSL students were often kept separate for German native speakers for months before slowly being assimilated into content courses. She was dismayed at this initial lack of contact between German language learners and native German speakers early in the language acquisition process.

However, it is interesting to note that teacher candidates doing student teaching in GSL classes were not told if there were any refugee students present in those classes (nor were any other participants explicitly informed if there were refugee students present in academic content courses). Another issue that participants identified is that since GSL was a third specialty content area, it was treated as less significant than their other two academic content specialties. Oskar remarked that most of his work with Syrian refugees had primarily been with volunteer opportunities outside of his studies, as the GSL program only requires one hour of student teaching.

In spite of this, many participants iterated that they wished some of the required classes for GSL were mandatory for teacher candidates with other academic content specializations. Johanna commented:

> I would really find it very practical when [the GSL classes on heterogeneity and different cultures] would be required courses for all education majors. [Diversity] is already normal in German schools. Even in Saxony it's becoming more normal that students with migration backgrounds are present in the public schools. In other words, it's a normal part of a teacher's day-to-day. In Saxony, many teachers often say 'We don't have that here. There are so few pupils.' But that doesn't mean we shouldn't know how to interact with those students…Here in Saxony, even if there are only two or three students with migration backgrounds in class, you still have to know how to interact with them. It's even more important because there are fewer of those students here, and they might get shut out [of classes] more quickly.

Johanna truly enjoyed the GSL curriculum, but as with many other participants, found that topics about diversity and inclusion were sparse in other subject areas.

Theme Three: Ambiguity in the Language Discussing Diversity and Integration

Another frequent code I applied to the data was "Ambiguity in the Language Used to Refer to Integration, Inclusion, and Other Diversity Buzzwords", which was one of the most unanticipated findings of this study. I applied this code 29 times throughout the data and I applied it most frequently to German-as-Second-Language instructors. Initially I used this code to denote conflicting language that participants used in order to refer to refugees, as many participants would use the terms "migrants", "migration background", and "refugees" interchangeably. I have discussed in the literature about how differentiating between these terms can be difficult, even at the official governmental level (such as the BAMF in 2018 and Saxon state government), and the participants' treatment of these terms as synonymous certainly reflects this.

However, upon further analysis, I began to use this code to mark aspects of text where participants wished to indicate their training on cultural sensitivity but may have been unclear as to definitions of particular terms they had encountered. Sometimes participants were also unsure how to tie in this training to the needs of refugee students and/or fostering an inclusive environment. For instance, many participants reported that some of the coursework they had taken that was related to work with refugee students were classes on *Heterogenität,* or heterogeneity[7], in the classroom. Johanna, Moritz, Oskar, Alina, and Luisa were able to take a seminar called "Heterogeneity in Classrooms with Migrants". This class introduced terminology such as "culture shock" and "ambiguity tolerance".

Despite these participants all appreciating this and other course content on similar and related topics, many still struggled to differentiate between some of the concepts introduced in

[7] A less literal translation of this word would be "diversity", but I still find it interesting that the university and the participants elect to use *Heterogenität* and not *Diversität*, which literally means diversity.

course work on diversity. Indeed, Martina stated “It is difficult to draw boundaries between terms such as integration, assimilation, and inclusion”. Johanna also remarked that she had seen a graphic that explained the differences between the terms “exclusion”, “integration”, and “inclusion”, but could no longer recall how these terms overlapped and diverged.

Other participants took issue with the application of some of the concepts taught in cultural sensitivity courses, as they felt they were misapplied or had connotations with other social groups besides refugees. Luisa said that the term “inclusion is most often used in the area of people with disabilities” but that the concept of making society more open and welcoming place certainly was applicable to refugees as well. However, she did not want people to conflate refugees automatically with disabled peoples.

Theme Four: Perceived Need for Additional Training for Work with Refugee Students

When asked to comment on what training was available for teacher candidates who worked with refugee students, most participants pointed to the German as Second Language specialization. Of the participants who chose GSL as one of their content specializations, the consensus seemed to be that the program was largely helpful and that they were able to put the knowledge gained in their coursework into practice for language instruction.

Pia emphasized that the current course offerings through GSL were helpful, particularly in understanding “how one learns a second language…and how I can teach them that language.” Another remark came from Oskar: “[GSL taught me] how to approach the theme of language sensitivity…Because there can be language barriers in every language, at all levels. This is important not just for refugees, but native speakers as well”. This is in keeping with Theme One as all participants identified that they perceived language to be the number one need for refugee

students. It would make sense that the participants would view the available training and resources for language instruction as beneficial.

Despite the positive regard for GSL program, the participants expressed a desire for more specific training to work with refugee students. When asked what type of training was available at the university for teaching refugees, Moritz remarked that there were not many opportunities outside of GSL. Furthermore, he explained that GSL had "more of a focus on multilingualism", and that none of the coursework as part of the GSL program pertained directly to the refugee experience in Germany. Another participant, Johanna expressed her desire for more coursework specifically from psychologists and social workers who work with refugees. She explained she wanted to know what type of specific traumas her refugee students might have, so that she would better prepared for situations where students needed extra emotional support.

Participants also expressed that they had limited preparation to work with refugees outside the context of their studies (i.e. school work). Many of the participants had worked with refugee placement, resettlement, and aid organizations as volunteers. These programs often had little to no training for their volunteers, particularly when services were high in demand. Oskar describes his training for one such organization:

> There was a small introduction. I think it lasted three hours approximately. The organizers explained how the textbook for the classes was laid out. [The coordinators] explained what we could and couldn't do. It was a very general introduction. The training could have been shortened for the teacher candidates who were there, but since it wasn't just teacher candidates, it made sense that it was a little bit longer.

For those who had worked as volunteers, they were often given a task or lesson by coordinators day-of when showing up for their scheduled hours. Other times, they were asked to bring their

own worksheets and lesson plans for group tutoring. Martina said that the non-profit she had worked with had offered:

> Zero training: a friend asked me if I wanted to come with him [to the refugee organization] and then I went with him. Then he said 'So go sit a table and jump in. Here are your worksheets and then you can see how it goes from there.'

Despite the minimal training provided at these volunteer opportunities, many participants who had these experiences cited the opportunities as formative for their work as teacher candidates. Michael commented that through his volunteer work, he had become more sensitive to refugees needs and felt better prepared to work with these students in the future.

Emil, the one participant of the study who was not officially enrolled in any type of teacher preparation program (but was completing a post-graduate degree at the same university as all the teacher candidates), had some of the most experience directly teaching refugees both in Germany and abroad in Tunisia. He explained that he too had little formal training to teach the refugee students with whom he worked at the university in Tunisia. However, after coming back to Germany, he wanted to teach official integration courses offered by the federal government.

Despite not having an education degree, his time abroad plus his bachelor's degree persuaded integration course administrators to offer him a teaching position. For these programs he was required to sign a contract that only allowed him to teach if he eventually partook in a training course that would give him *Deutsch als Fremdsprache*, or German as a Foreign Language (GFL), accreditation.[8] It was for this reason that he eventually had to give up teaching

[8] German as a Foreign Language (GFL) and German as a Second Language (GSL) differentiate in that GFL is generally taught to language learners pursuing German for academic purposes. Institutions and non-profits such as TestDaF and Goethe Institute provide German language certificates that are generally recognized by most universities and employers across Germany (Goethe Institute, 2019).

integration courses because he could not pursue his current degree and GFL certification simultaneously.

Theme Five: Anti-Refugee Sentiment and Racism Impacts the Teaching Experience and Refugee Students' Wellbeing

Throughout the interview process, it became clear that anti-refugee sentiment and racism was something that all the participants had encountered at one point or another. For some, it was through the media and political discourse surrounding the presence of Syrian refugees in Germany at large. Many participants believed this created a toxic environment for both themselves and their students. Pia was particularly outraged at the way some media outlets portrayed refugees as *Aysltouristen*, so-called asylum-tourist:

> [This term] makes me unbelievably angry, because the experiences I've had with refugees showed me that they didn't just up and decide to come to Germany; rather their decision to flee and the journey here itself were actually very difficult.

This participant was outraged at how the political discourse minimized the difficulties that her refugee pupils had faced. Michael expressed similar thoughts, saying that many Germans feared that refugees and immigrants might take away their jobs, but hoped that "this damaging prejudice might go away if they would just try to talk to [refugees]."

For other participants, they associated some of the anti-refugee sentiment and racism refugees faced with aspects of the regional sociopolitical and historical context of former East Germany and Saxony. Many referenced the anti-Islam group PEGIDA (which I discussed in the Literature Review), which was founded in Dresden, during a time which, for some participants, coincided with the start of some of the candidates' studies. Some participants drew a link between anti-refugee sentiment and Dresden and Saxony, even if they could not pinpoint why

anti-refugee sentiment in Dresden was particularly acute. Pia also brought up the presence of PEGIDA as being undesirable and further commented:

> I've often asked myself, why it's become such a problem in Dresden and Saxony nowadays, that people don't want to accept [refugees] and don't want to help them. I haven't been able to come up with an answer, but I find it sad that many people are not open to this. Rather, they are skeptical, and believe that their lives are threatened [by refugees]…And this thought appears to be wide-spread throughout Saxony.

This participant did not remark if she was originally from Saxony or not, which could explain some of his particularly negative view of the attitudes towards refugees in the state. However, I spoke with two participants who both disclosed that they were from Saxony. Alfred spoke at great length about his student teaching experiences, including at a school, incidentally in his hometown, where, at least to his knowledge, there had been one Syrian refugee student in his classes. He said he was pleasantly surprised at the school's generally positive treatment of this student, particularly in light of the high number of supporters of PEGIDA and the *Alternative für Deutschland* (AFD) political party (also discussed in the Literature Review). But he also heard remarks from fellow teachers at the school that he felt were biased, such as implying that the student was "disrespectful of women" or not punctual, stereotypes that are often invoked when speaking about Arab migrants.

Alina, also from a small town in Saxony with high numbers of AFD voters, said she observed a large generational gap in perspectives on refugees, commenting that elders in her community tended to be less open to refugees. She believes this is due in part to the history of the former German Democratic Republic (GDR). She said that many people in her hometown never studied, as they were either denied access by the GDR government or were supplied with

vocational or technical training for jobs that may no longer even exist. She believed many of these people who grew up in the GDR's planned economy now resented refugees, who, as far as they were concerned, "don't have a right to come here" and are reaching "deep into the pockets of the state".

Finally, some participants had encountered anger directed at themselves directly or others they knew for their work with refugees. Johanna had a friend, who was a former refugee raised in Germany since elementary school. This person experienced a newfound mistrust by strangers in public spaces because he appeared "foreign". She also mentioned stories of refugee settlement homes being set on fire by arsonists, which scared her since she knew of some refugee facilities in the area. Luisa also recalled that as she began her work as a volunteer in 2015, she actually feared for her refugee students' safety, as well as her own:

> At the beginning, many volunteers were afraid, because some were attacked or sent death threats, because they helped [refugees]. I don't know how it is today, but back then it was very scary. I wasn't personally affected by this, but I know people to whom his has happened.

These encounters with anti-refugee rhetoric worried many participants about their refugee students' well-being. Some participants were concerned with how best to protect refugee students from racism and stereotypes in the classroom, including how refugees' experiences with racism impacted their relationship with German culture and citizens. Luisa had another anecdote on this front:

> I just remembered a conversation with a Syrian father at a refugee settlement facility and he asked me "Why are the people so set against us? We haven't done anything them. Why are they like this here?"

Luisa was dismayed that this was the image her student had of Germany and the German people. Also wanting to protect their students, many participants wanted to avoid putting refugee students on the spot and singling them out among other GSL students or otherwise.

Theme Six: Lack of Awareness of/Contact to Syrian Culture and/or the Syrian Refugee Experience

While participants were generally well informed about the political discourse surrounding refugees, very few could comment on Syrian culture, and how this may differ from German culture. Some participants reported familiarity with the political situation in Syria, but not with the day to day life, the Arabic language, or cultural norms of Syria. Many participants referred to refugees coming from Arabic speaking countries as having similar backgrounds and perspectives. Alfred, Johanna, and Pia all stated that they had almost zero knowledge of Syria. Some participants discussed whether or not one could consider "Arab culture" as Syrian culture. When asked how familiar he was with Syrian culture, Emil responded:

> I can answer that very easily, because I've never been to Syria, so not at all. I've always wanted to go there, that was a fascination of mine in my childhood. And just as I was planning to go, the Revolution happened…One can argue over whether or not there's such thing as an "Arab culture". If so, then I have gotten to know that culture very well! Because I lived in Tunisia… I lived next to the biggest mosque in North African for a year, and really, really learned a lot about Islam…

A few participants discussed the ways in which, even if they still were not explicitly knowledgeable about Syrian culture, they learned more through their work with Syrian refugee students. Luisa was surprised to learn there were Christians who lived in Syria in addition to Muslims. Oskar also recalled: "We were invited by a Syrian family to eat with them at their

home...we cooked Syrian food and that was a small glimpse into the culture, but in general I still don't know too much about Syrian experiences."

I had one unique participant who had religion as one of her content areas. Alina spoke at great length about how much her Christian faith meant to her and her family, particularly after her family faced political persecution from the GDR for practicing their religion in an anti-religious political climate. To her, her faith was an important and normal part of her daily life, including prayer and attending religious services. She believed this helped her relate to her refugee students, Syrian and non-Syrian refugees alike. She told this story about two students from Iran:

> In Germany, we have a problem speaking about religion. And this is not a problem at all for children from Arab countries, because religion is just part of their day-to-day. And we were able to speak about it. I did one of my student teaching internships during Ramadan. We talked freely which students and teachers were Christian and Muslim… I participated in a full day of fasting with my students. And at you could tell that meant a lot to them, that someone showed interest in that and was prepared to try it.

Alina did say that while this was a very meaningful experience and that being able to speak about religion helped her relationships with her Muslim students, she still felt she didn't know too much about Syrian or Arab culture.

Some of this lack of awareness may be due in part to not always being aware of which of their pupils may be refugees, let alone Syrian refugees. Another explanation may be the presence of many different nationalities of refugees in GSL and volunteer contexts. For example, Luisa listed that her refugee students primarily came from both Syria and Afghanistan, as a well as

Russia and other North African nations. A final explanation might be due to the overrepresentation of Syrian refugee students in vocational schooling tracks.

Theme Seven: Concept of Integration as a Communal Undertaking

One of the questions in the interview protocols that garnered some of the richest data was "What does the term 'integration' mean to you?" It became clear that the participants were passionate about this topic, and they responded with many nuanced and thoughtful answers. Participants distinguished between how they felt integration ought to be, versus the current perception of the integration process by Germans.

Many participants commented on the link between integration and language acquisition. Emil spoke at great length about he felt that integration was a three-pronged process, between being recognized at a personal level, being recognized within society, and learning how to communicate in order to connect at the former levels. He stated:

> You have to offer structures to help people understand how to relate to individuals, the state, etc... So, you have to offer structure to learn the language. That's unbelievably important. You have to come in contact with people who live there… This three-pronged process is the key to integration, and language learning is a key component of this.

Luisa also stressed the importance of language acquisition for integration. She proclaimed, "when I teach [refugees] German, I give them a chance to participate in society." Without knowledge of the German language, she felt that students were shut out from the chance to truly be a part of Germany and all it had to offer.

However, many participants also commented on integration as being a process that was not only limited to refugees and newcomers to Germany. Many saw integration as a more

reciprocal process than many of the federal and state governmental models of integration would suggest. Moritz iterated:

> Integration is always happening on both sides… it's interdependent, even if a smaller group of people is joining a larger group of people… In order for this to happen, there must be acceptance on both sides. There has to be good communication… I can't define [integration] exactly, but you have to give some things up…for it to be an enrichment for both sides, and that no side has to surrender their identity too much.

It was important for Moritz that both parties in the integration process (in this case, refugees and teacher candidates) relinquish some of their cultural norms in order to create a better understanding and community. However, Moritz did acknowledge that preserving one's cultural heritage was still important, so as not to lose one's sense of identity.

Pia also struggled to define integration because she felt that the term often had a negative connotation, where the minority group was forced to conform to the majority group. Ideally, she believed integration should be met with openness, where differences were not only acknowledged, but celebrated. Alina stated that integration was "a task not only for people who come to [Germany], but also for the people who are already here." She went on to say she understood how difficult it was for refugees to make contact with German citizens and develop meaningful relationships, and therefore Germans should be the ones to reach out to refugees. Michael also had a similar perspective on integration. He explained:

> To me, integration means the incorporation of the foreign culture—not just acceptance and tolerance by the target culture, but communication between both sides, that they simultaneously learn from each other. One shouldn't say: "integration is a one-sided process, you must integrate into my culture!" Rather both sides integrate together. And

> the terms “acceptance” and “tolerance” always sound a little too passive. You can’t just say “I tolerate you and accept that you’re here!” It has to come from the inside to say: “You are welcome here!” The most important thing is that integration isn’t one-sided.

This interpretation envisions integration as an act where the participants themselves (and German society as whole) also have a social obligation. Teacher candidates should not only assist refugees in understanding and navigating German language and culture, but to also seek to gain an understanding of the refugees’ cultural backgrounds in order to learn and grow in a multicultural society. This is not to say that the participants rejected integration models for their refugee students that included intensive language acquisition. But the data suggests that the participants felt that there was an aspect of mutual understanding implicit to the integration process that needed to be tackled more explicitly. I will discuss this in greater depth in the following section.

Discussion

Implications for Main Research Question (RQ)

This study began with the following research question: *how do German teacher candidates of secondary school-aged Syrian refugees understand their role in their students’ lives*? The data this study has produced both can and cannot explicitly answer this question. I am reluctant to say that I was able to glean many insights into how the participants perceived their role in their *Syrian* refugee students’ lives. This was due in part to the fact that many of the participants had either a) not come directly into contact with Syrian secondary school aged-refugees specifically or b) had worked with secondary school-aged Syrian refugee students but in volunteer capacities through aid and relief organizations (where they also had worked with adult Syrian refugees), and/or c) were not knowledgeable about the ways in which the Syrian refugee

experience diverged from those of the many other nationalities and groups of refugees present in my participants' teaching contexts.

However, I do believe that the participants were able to comment on their perceived role within the larger context of refugee education in Germany. The answer to this research question is two-fold: firstly, the evidence suggests that the participants see their role first and foremost as a language educator for refugee students. Drawing on Bourdieu's theories of cultural and social capital, these data shows that participants identified linguistic capital as the most necessary type of social and cultural capital for refugee students' success in Germany. Regardless of teaching specialty or degree title, all participants commented on experiences with teaching the German language to their refugee students. All participants also made mention of how critical the task of German language acquisition was in order for their refugee students to integrate into the German school system and society as a whole. I shall discuss this more in depth in the section *German Language as Social and Cultural Capital within Integration Models*.

Secondly, the data suggest that teacher candidates also perceive of their role in their students' lives going beyond the standard pupil/teacher relationship, and that teacher candidates should function as a sort of cultural guidance counselor.[9] All the participants expressed a desire to offer their refugee students not only academic support, but emotional and cultural support. Within Bronfenbrenner's Ecological Systems theory, I interpret the participants' role as a cultural guidance counselor to include helping refugee students navigate their own new ecological system in the context of their country of arrival. I will explore this concept more in the section *Teacher Candidates' and Refugee Students' Ecological Circles.*

[9] Many participants used the word *Ansprechpartner* to describe their role in their refugee students' lives. While this roughly translates to contact person or point of contact, a literal translation might equate to response partner. I find this interesting because it positions the teacher candidates as first responders and consultants, and they see themselves on the front line of resources for Syrian refugee students.

Finally, the participants' perception of these two roles create a reciprocal process where the more refugee students acquire social and cultural capital through learning German, the more easily these students can navigate the various novel components of their ecological system in Germany, and vice versa. After discussing these two answers to the research question, I examine some of the barriers teacher candidates may encounter in the processes of realizing these roles.

RQ Part 1-German Language as Social and Cultural Capital within Integration Models

In Germany, the concepts of integration and language acquisition are inextricably linked. The German Ministry of the Interior, Building, and Community[10] (BMI) defines integration as such:

> Integration is a long-term process with the goal of bringing together all people that live legally and permanently in Germany. The goal of federal integration policy is to give migrants the same chances to take part in the economic, social, and societal opportunities as the native German population. Migrants have the duty to learn the German language, as well as respect and follow Germany's constitution and laws. Simultaneously, migrants must be given equal access to all areas of society (BMI, 2019).

This definition highlights the emphasis on language acquisition, not only as pathway to belonging, but as a social duty. However, there is no implication or focus on integration as a two-way process, where Germans are also actively called upon to engage in the process of integration. As evidenced by Theme Seven, teacher candidates envisioned integration as not only a duty or obligation of refugee students to learn about Germany, but one where Germans learned

[10] In German, the name for this ministry is the *Bundesministerium des Innern, für Bau und Heimat*. I would like to point this out because the term *Heimat* does not truly have a single direct translation into English. It is generally used to refer to one's place of origin, such as a hometown (*Heimatstadt*) or home country (*Heimatsland*). However, *Heimat* on its own specifically refers to a sense of Germanness. Therefore, I find it important to note that this governmental ministry, frames its definition of integration within the concept of *Heimat,* or Germany as the new home and reference point of belonging.

about the refugees' cultures as well. However, this BMI definition of integration reads much more assimilationist in nature, as there is a de facto expectation that refugees conform to German societal norms and laws without any mention of the ways in which German society will move to be more open and accepting to a diverse society.

This was echoed by Alfred, who commented:

> I've always had the impression that when [the media or politicians] talk about integration, that they're actually talking about assimilation… they want refugee students to be just like every other student… I think it would be better to meet students where they are, and embrace the skills they have, and not just focus on their German language deficits.

However, Saxony's own state government defines integration much more closely in line with the data from this study. The *Zuwanderungs- und Integrationskonzept des Freistaates Sachsen* (2019) (Immigration and Integration Concept of the State of Germany) outlines integration as a concept where:

> Every person with a migration background and legal residency status is afforded the chances and opportunities to take part in all facets of society, in a discrimination free environment…A necessary link of integration is the simultaneous acceptance [of newcomers and immigrants] from the residents already living in Saxony…to build a culture of respect for free speech and expression.

Therefore, it is interesting to see how both the State of Saxony (at least in the official, governmental language) and the participants of this study envision integration in far less stringent assimilationist terms than that of the federal government. This is an even more surprising finding, given Saxony's reputation as being generally anti-refugee.

In spite of the participants' emphasis on welcoming refugee students and more inclusive language in Saxony's state policies towards immigrants and refugees, there is still a shadow of what one might call "soft-assimilationist" approach towards work with refugee students present in the data of this study. Alba and Nee's (1997) assimilation theory posits that, although the landscape of migration is shifting away from hardline policies surrounding language and culture (such as the era of immigration at the turn of the 19th and 20th centuries), migrant groups still assimilate into the mainstream culture group over time. However, Alba and Nee (1997) also assert that their definition of assimilation is " agnostic about whether the changes wrought by assimilation are one-sided or more mutual." (p.864) This mirrors some of the ambivalence in some of my participants responses on how they defined integration.

For example, in Theme Seven, Moritz iterated that an aspect of integration is giving up a little of your identity in order to create a more cohesive society. While he did not suggest how much of German identity or Syrian identity any particular citizen or refugee should give up in order to maintain a functional, peaceful German society, this sentiment still leans more towards a model of integration focused on shedding some of one's home culture, and at least partially assimilating to the mainstream culture. This diverges from a more explicitly multicultural approach, which would frame integration as simply acquiring a second cultural identity in the target destination, while equally maintaining one's home culture (Crul, Schneider, and Lelie, 2013). However, it is difficult to find proponents of multiculturalism in Europe nowadays, as many politicians on both the left and right have eschewed this notion. Those who reject multiculturalism do so because they fear that tolerance of all cultures will inadvertently promote acceptance of other cultures' intolerance (i.e. cultures perceived to be homophobic or sexist, to name a few examples) (Crul et al., 2013).

While none of my participants verbalized disdain for multiculturalism, I still noticed how the subjects emphasized their belief that if German society was to be made accessible to refugees, there was an impetus for refugees to partake in and embrace German culture and society. In Theme Seven, Luisa remarked on how teaching German to refugee students was akin to giving refugees the ability to participate in German society, a sentiment which was echoed by many participants. Thus, the implication is that integration cannot happen without a little bit of assimilation.

This is not to say that my participants condoned a hardline assimilationist approach. Many subjects pointed me towards a study by Karakaşoğlu, Mecheril, Shure, and Wojciechowicz (2017), in which the authors assess a need in German public schools to steer this discourse away from framing the migration, home cultures, and first languages of refugees as a "problem". Karakaşoğlu et al. (2017) also comment that there is also a need for more teachers and staff of color and other diverse backgrounds, in order to better serve diverse school populations, conclusions that mirror many multiculturalist approaches to education. Most of my participants found this study to be indicative of their student teaching experiences, and agreed with the conclusions made by Karakaşoğlu et al. However, the data of my study, as well as my examination of some of the state and federal language used to discuss integration, suggest that there are still "soft assimilation" undertones in German teacher candidates' perception of integration.

Despite these conflicting perceptions of the meaning of integration at the state, federal, and personal level, German language acquisition remains a constant emphasis on work with refugees in German schools. This reflects the theoretical framework of this study: Social and Cultural Capital theory (Bourdieu, 1973). In this section, I shall explore how this framework

both reflects teacher candidates' assessments of the needs of their Syrian refugee students, as well as the ways teacher candidates want to expand on the models of social and cultural capital acquisition embedded within language learning.

The participants all indicated that German language acquisition was a first-priority need for their refugee students, and that teacher candidates, regardless of content specialty, have a role in facilitating this language learning process. There is support in the literature for this claim: a report from the Expert Council of German Foundations on Integration and Migration by Morris-Lange called upon all teachers, "even math teachers, [to] have a basic knowledge of teaching German as a second language. That is no longer something that only specialized teachers have to contend with" (Morris-Lange, Wendt and Wohlfarth, 2013; Vergin, 2018). Participants were quick to emphasize the need for German language acquisition as a key to refugees' success in academic participants that would enable them to progress into technical and college-preparatory tracks.

This is in keeping with the social and cultural capital theory framework of this study. Social and cultural capital theory outlines that the knowledge we acquire can serve as a form of currency that impacts access to social institutions. Social capital is forged through connections to other people and navigating social hierarchies. Building these relationships helps an individual to grow and to progress in society. Cultural capital consists of understanding the foundational elements of culture, such as music, art, history, and language. The more one has acquired these two forms of capital, the more the capital can aid in upward social mobility, which can in turn lead to economic capital through better education and employment (Bourdieu, 1973). One subset of social and cultural capital is linguistic capital; linguistic capital is a form of cultural capital acquired through education that helps one attain further social capital vis-à-vis a higher capacity

to communicate[11] (Bourdieu, 1986). The greater the mastery of a language one has, the more access one has to attaining institutional capital, or capital manifested in education credentials, such as secondary and higher education degrees. Particularly in a German state such as Saxony, this is even more critical.

In the Literature Review Figure 1, I examined the Saxony state government's model of integration for all non-Germans residing in the state, entitled *Wege der Integration* (Pathways to Integration). This model was is a flow chart illustrating two pathways vis-à-vis public education, one for school-aged children and minors, and the other for adults. Both pathways begin with German language acquisition prior to adding in academic or content-based participants in primary and secondary schools. For adults the model also includes state sponsored integration courses prior to entering formal education. Both pathways of the model culminate post-secondary training, higher education or employment. The main goal of integration is framed in terms of better education or employment opportunities.

Furthermore, this linear model of language instruction, followed standard schooling, and then finally employment or post-secondary studies, primarily focuses on cashing in linguistic capital for educational capital. My participants certainly commented on the need for linguistic capital in order to succeed in the schools they had student taught in. For instance, Alfred remarked:

> Well, you can pretty much assume that the [refugee] students do not speak [German] very well. And then it is hard to be able to understand classroom discussions at all and to understand what is going on… Actually, one tries to teach the student the course content,

[11] While I am mainly discussing the implications of linguistic capital with regard to second language acquisition, one can also gain linguistic capital in one's first language, such as learning more complex grammar and vocabulary.

> but if the student simply doesn't have the language competency, then one cannot work on the academic competency very well either.

This sentiment was echoed by Pia. When asked what some of the challenges were for refugee students, he said: "First and foremost, they need to learn German. In particular they need to learn academic German that is used in class, which is very different from day to day German".

However, the participants also drew attention to the impact of linguistic capital (or the lack thereof) on the social development of their refugee students. For example, Luisa expressed frustration at the organization of GSL classes, which keeps German language learners, such as refugee students, separated from students for whom German is their first language. She elaborates:

> We all live here in a community, actually. But in the classroom, students who have German as a Second Language are separated from the "normal students". That just can't be because it creates a parallel society, which already starts in school. That's not normal. The students have no contact with each other. They don't get to meet or get to know each other…They could all be learning from each other. When the [refugee] students aren't integrated into content courses, you take away their chance to learn German, to better understand the school system, to get a better sense of the whole society, in other words German society.

The participant also went on to say that German children also lose the process of getting to learn more about refugees' culture(s), and that in turn a chance is lost to promote greater multicultural understanding at the youth level ibid. This example is also supported by Morris-Lange's report, which iterated that refugees were mostly placed at underserved, segregated schools, and that this impacts refugee students' ability to access support systems (Vergin, 2018).

The evidence from Theme Seven further outlines that participants feel that integration cannot happen without explicit efforts on the behalf of Germans citizens reaching out to provide companionship and opportunities to engage with local, regional, and national traditions in Germany. This is not to suggest that federal or state models of integration ignore or do not wish to promote contact between Syrian refugees and German citizens. In fact, I believe this is what Angela Merkel hoped to achieve in 2015 when she opened the German borders and proclaimed that Germany would adopt a Welcoming Culture (*Willkommenskultur*) (Jäckel and König, 2016).

However, as seen in models such as Figure 1's Pathways to Integration, there is no specific outline of how refugee students should acquire social capital. Rather, it is implied that social capital forged through building relationships is more of an inevitable by-product of simply being in a German school. However, the participants and the literature have already suggested that this is not the case due to de-facto segregation into GSL classes.

Thus, I have created a model that represents teacher candidates' perception of how the process of social and cultural capital acquisition occurs, which can be seen in Figure 2.
This model, entitled "Teacher Candidates' Perceptions of Refugee Students' Development of Social/Cultural/Linguistic Capital" represents the process of social and cultural capital as simultaneous and continuous. The foundation of this three-pronged process is German Language Acquisition, as the participants highlighted many times over as a key component of integration. However, the triangle is equilateral, in order to illustrate how language acquisition cannot occur without forging personal connections to others or without progress in academic coursework. This statement is also true in reverse. Thus, this model imbues the same spirit as Saxony's model of integration through education, but explicitly encompasses the need for social capital acquisition as part of integration and the process of acquiring linguistic capital.

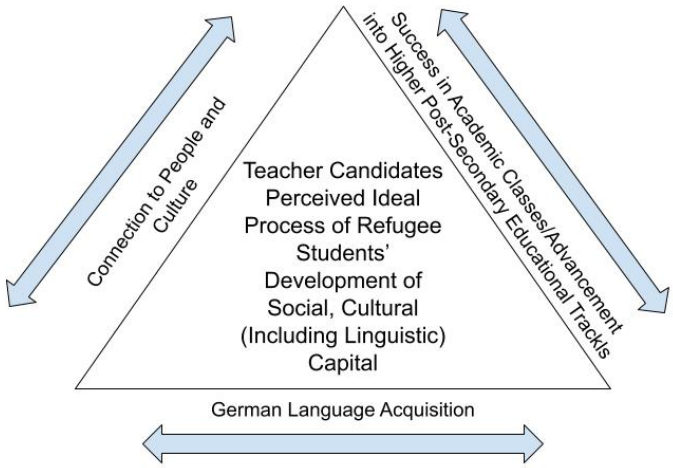

Figure 2. A diagram entitled "Teacher Candidates Perceived Ideal of Refugee Students' Development of Social, Cultural (Including Linguistic) Capital"

The participants of this study also identified a second component of their role in their refugee students' lives: acting as a cultural guidance counselor as refugees adjust to life in Germany. After outlining the ways in which teacher candidates help refugee students to navigate their own ecological systems, I will highlight the ways these two roles interact.

RQ Part 2- Navigating Teacher Candidates' and Refugee Students' Ecological Circles

One component of the theoretical framework of this study Bronfenbrenner's (1977) Ecological Systems Theory. In order to examine how the participants understand their role in their Syrian refugee students' lives, I wanted to assess which actors and forces are at play in the participants' personal, classroom, and regional environments. Therefore, I synthesized the data in order to create a model of a German teacher candidate's ecological system.

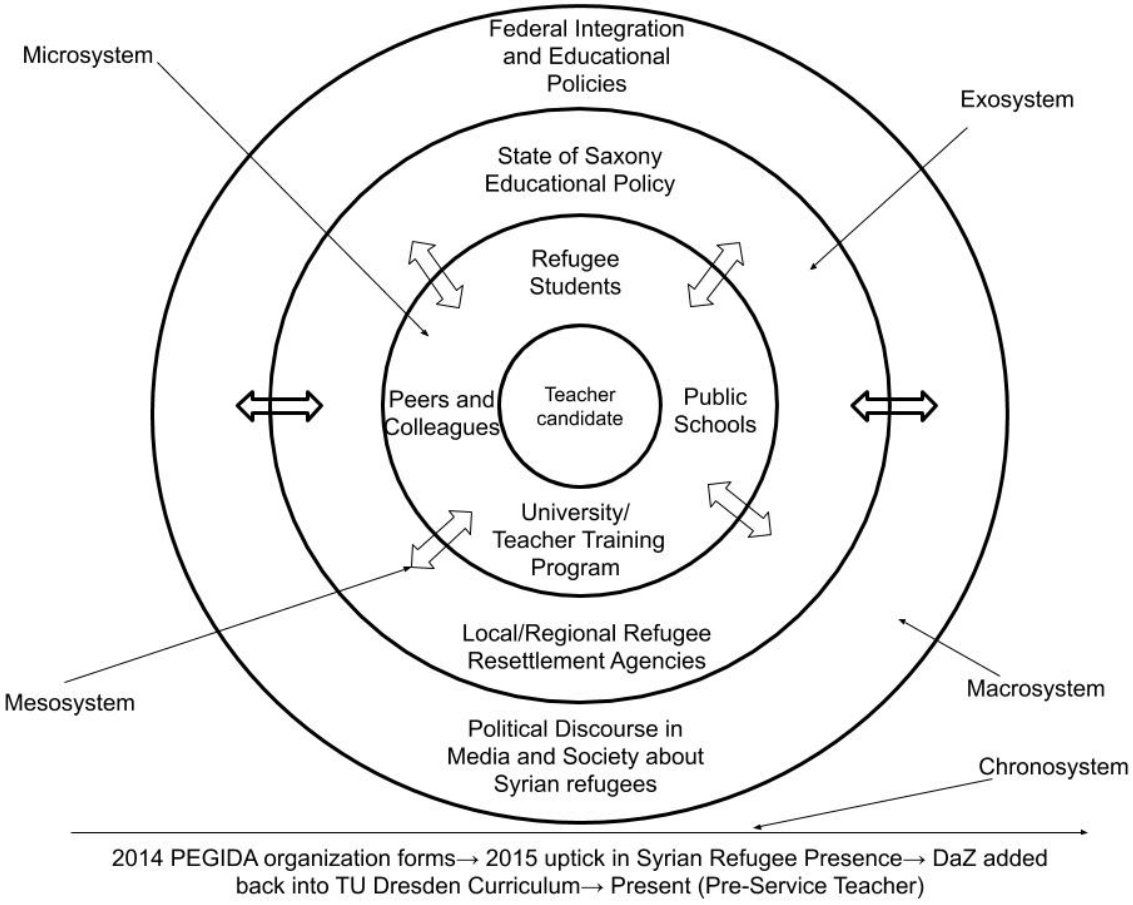

Figure 3. Ecological Circles of German Teacher Candidates Model

In Figure 3, the teacher candidate represents the center point of the ecological system. The microsystem is comprised of those people and places that teacher candidates interact with on a regular basis, including the public schools where they student teach, the peers and colleagues with whom they work, the refugee students (and students in general) who they teach, and their university or teacher training program. The mesosystem represents the relationships that the components of the microsystem have with each other (for instance, the relationships refugee students have with mentor-teachers in student teaching scenarios). The exosystem contains social institutions and policies that are more relevant for teacher candidates on a semi-regular basis but are not necessarily factors that have a high influence on a day-to-day basis. The macrosystems contains belief systems and governing bodies at the national level, and arrows indicate the ways the exosystem and macrosystem interact.

I put the local and regional refugee resettlement agencies in the model's exosystem because none of the participants were currently volunteers with a refugee aid organization. I also placed the political discourse surrounding refugees in my teacher candidates' macrosystems, because it is on-going at the national level, regardless of how frequently the participants engaged with this topic. While the political discourse may bleed into teacher candidates' day-to-day, it is a much larger social paradigm which plays out from the microsystem all the way through the macrosystem.

Finally, at the bottom of Figure 3 is the chronosystem, or the point of time at which one assesses their ecological system. Many participants acknowledged how formative the historical context of increased Syrian refugee presence in Germany was to their pre-service teaching experience, sometimes in ways that did not even come from experiences with direct contact to Syrian refugees.

For example, Johanna explained how her views of work with refugees had shifted over the last three years. Currently, she still has less direct contact to refugee students as part of her student teaching experiences but was preparing for work at a school with many refugee students in the following semester. However, she had previously experienced feelings of trepidation to work with refugee students because of the political climate, and how things had changed since 2015. She recounted a story about a friend's experience, who was a former refugee from Kosovo:

> He grew up in Germany and had been studying for about five years here, since 2012. And he told me how much things had changed for him since 2015… Since the start of the refugee period, he gets strange looks on the street and has experienced situations on the train. When he got into the train and was seen by a woman, she clutched her purse more tightly.

Johanna went on to comment how instances such as these had spurred her to take on GSL as an additional teaching specialty area in 2016 and 2017. Many participants had similar anecdotes on how the increase of refugees had changed their daily lives, and in turn their studies. Therefore, I include some of the main recent historical events that participants listed on the chronosystem of the model.

As one can see, the participants identified many complex factors that comprise teacher candidates' ecological systems. The evidence presented in the findings indicates that teacher candidates not only recognize the many layers of factors that shape their position within the lives of refugee students but also acknowledge that refugee students' processes of understanding their ecological systems within a new country and culture context can be overwhelming and confusing.

The participants made many references to offering support in navigating bureaucracy, answering questions about German culture, and engaging with refugee families to share food, traditions and holidays in addition to offering language support. In this capacity, teacher candidates are acting as a cultural guidance counselor and companion. These components of German life all become a part of refugee students' ecological systems the moment they arrive in Germany but may not be aware of these factors due to language barriers or unfamiliarity with German social infrastructure. Many of the participants commented on this; when Marcel, who was training to be a classroom aid, was asked what he felt his role in his refugee students' lives was, he noted:

> As far as refugee students are concerned, it's more like, does a new language barrier that comes in between [sic], so you have to be, still that convincing, [sic] in a way, that you're not there to just to send him to school or send him to teach anything [sic], but let him grow as much as they can, as fast as they can. Depending on how they get around this, learning of German, getting used to a new routine in the day-to-day life…know that it is a lot that you have to be a support [sic], you have to be there, show that they will not be left alone in times of hardship for them.

Moritz also echoed this sentiment when asked the same question saying that teachers of refugees were "providers of hope…so that the children perhaps realize that, hey, when I go to school, I have access to a lot more opportunities."

These participants' perception of their roles indicates that they understand that refugees are faced with daunting circumstances when they come to Germany. They must obtain legal residency status, learn German, and adjust to a whole new culture far away from home. The participants of this study indicated that they wanted to assist in this adjustment process to the

best of their abilities, and that their refugee students would see them as a point person in that process. This is a critical finding, because most refugees have faced interrupted schooling for years (Dryden-Peterson, 2015), and may not view teachers as reliable sources of cultural and social capital. Thus, teacher candidates again envision a process that has yet to be fully realized: the more a teacher candidate acts as a cultural guidance counselor, the more easily they can fulfil their role in transmitting linguistic capital. In turn, refugees who have higher amounts of German linguistic capital can more easily navigate their own ecological systems in Germany and can better appropriate the assistance offered by German teacher candidates.

In the Literature Review, I discussed the interaction between social and cultural capital and ecological systems. Social and cultural capital can be used as currency to better access the important institutions within one's ecological system, and in turn, improved access to institutions can beget even more social and cultural capitals. Based on the previous two discussions of German language as critical cultural capital (that enables access to social capita), and the ways in which teacher candidates seek to assist their refugee students in navigating their ecological system, we can see the interaction of these two theoretical lenses at work. German teacher candidates wish aid their students in learning German so that they can build friendships and connections, as well as progress in their academics.

Thus, German teachers want refugee students to use their linguistic capital to access post-secondary schooling opportunities, such as internships, university degree, or technical/vocational training, and thus refugee students can better access their own meso- and macrosystems. However, they key element of this process is that German teachers feel that when refugees can navigate these components of their ecological system, they will also be able to better forge connections to German people, such as friends, mentors, and employers, and that this will in turn

supplement the German acquisition process. Therefore, German teacher candidates not only see integration as a reciprocal, simultaneous, on-going process, but they see refugees' acquisition of social and cultural capital and navigation of the ecological system in this same manner.

To summarize: The findings of this study indicates that teacher candidates perceive their role in their refugee students' lives as two-fold: as a language educator who enables their Syrian refugee students to better acquire social and cultural capital in German society, and as a guide and counselor who helps Syrian refugee students to better navigate their new German ecological system. However, based on the evidence from the study, the participants perceive three main obstacles for teacher candidates to fulfil these roles: racism and bias directed at Syrian refugees, properly identifying the needs that are unique to Syrian refugees students, and a need for additional institutionally organized training and support for teacher candidates working with refugee students. I shall discuss these main barriers to role fulfilment in the next sections.

Bias and Anti-Refugee Sentiment Impact on the Teacher Candidate Experience

The evidence from Theme Five indicates that widespread bias and racism towards refugees throughout the region of Saxony and Germany at large has an indelible impact on teacher candidates' formative experiences working with Syrian refugee students. From skepticism about refugee students' academic prowess from in-service teachers, to the presence of PEGIDA, participants often referenced their encounters with bias against refugee students and those who worked with refugees. Based on my findings, I believe that the ever-present nature of anti-refugee sentiments poses two main challenges to teacher candidates wishing to fulfill their perceived role in their refugee students' lives as language instructor and cultural guide.

The first challenge that teacher candidates face is that racism directed at refugees, Syrian or otherwise, may deter a desire to build connections to German culture and peoples. Luisa

spoke of her experience teaching a dismayed Syrian father who struggled to understand why there was so much hate directed against Syrian refuges, and why he was not accepted by Germany society. The participant was shocked that despite the father's low German proficiency, that he was still able to pick up on the anti-refugee rhetoric in German. Luisa went on to further describe that she also noticed "prejudice just as much in the bureaucracy as the day-to-day" which also further caused distress to her refugee students. This constant barrage of negativity directed against refugees was a theme echoed throughout many of the interviews, which indicates to me a high potential impact on refugee students' motivation to even want to engage with a culture that rejects them.

Motivation is a key factor to helping language learners acquire a second language. Eyring (2014) discusses the social conditions that can impact language learners' levels of motivation in classrooms. The author outlines that life demands, relationships, and poor self-determination are all factors that can dissuade language learners from continuing to learn a language. Eyring (2014) further notes that for refugees in particular, mental health issues such as PTSD brought on from traumatic experiences that occurred in the home country or journey to the country of arrival, can further impede the language acquisition process.

Dörnyei (2014) further outlines with his three fundamental motivational principles for second language learning that student motivation "needs to be actively nurtured, which means that any motivational practice needs to be an ongoing activity" (p.523). Given these factors that play into motivation in language learning, it is critical to acknowledge that on-going exposure to racism and anti-refugee bias may hinder the acquisition of supportive relationships with Germans, contribute to a lack of self-determination and self-worth, and stymie any motivation the refugee students may accrued within a classroom context. Therefore it is critical that teacher

candidates working with Syrian refugee students understand the ways in which racism may impact the language learning process: if refugee students lose motivation to learn German, then according my participants' assessment, the refugee students stand to lose access to the linguistic social and cultural capital necessary to their success in German society.

The second challenge to teacher candidates' ability to actualize their perceived role in their students' lives is the potential physical violence that both refugees, and those who work with refugees, face. Multiple participants commented on a rise in open hostility towards refugees and immigrants alike. Johanna had friends who lived in Germany since an early age and had previously felt welcome and accepted, suddenly notice mistrustful stares and glares in public transit. She also referenced multiple news stories of refugee homes being burned down by extreme right-wing terrorists. Luisa recounted teacher candidates she knew had received death threats for volunteering with and teaching refugees. Nearly all participants referenced the presence of PEGIDA marching through the city of Dresden as an unnerving presence that sometimes led to conflict.

These perceptions are supported in the literature. The Ministry of Interior noted that in 2016 there were 3,500 acts of violence against refugees, averaging 10 attacks a day (AP International, 2016). Furthermore, in the same year of 2016, 217 attacks were recorded on volunteers and relief organizations in Germany working with refugees (BBC, 2016). This violence has been particularly concentrated in former East Germany. The Leibniz Centre for European Economic Research (ZEW) (Lange, 2019) reported that between 2013 and 2015 that refugees living in former East Germany are ten times more likely to be the victims of hate crimes than in the West. This violence impacts refugees and those who work on their behalf alike. While the participants gave no indication that this aspect of work with refugees deterred them from

future volunteering or work in GSL classrooms, a hostile environment can still cause a decrease in motivation and burnout among those who serve refugees (Puvimanasinghe, et al, 2015; Lucas, 2012).

Parsing Out the Needs of Syrian Refugees and the Language of Inclusion

One of the most outstanding aspects of this study was how deeply the participants wanted to do right by their refugee students, and how much they cared about their refugee student's well-being. The participants who worked most closely with refugee students on a regular basis felt that work was rewarding and informative and could envision future work with refugees. However, there was a recurring theme in the findings that teacher candidates were not able to identify what might be the unique needs and challenges for Syrian refugee students in German schools. Most participants reported little to no knowledge of their Syrian refugee students' home culture, details of their refugees' students' journey to Germany, or even of their day-to-day life in Germany outside of the classroom.

This is not dissimilar to findings from Tarman and Gürel's (2016) study on social studies teachers in Turkey who, when refugees were present in the classroom, worked predominantly with Syrian refugees. Their participants also struggled to delineate the ways in which asylum seekers and migrants' experiences may or may not diverge. The authors concluded that this was due to lack of specific coursework on issues related to refugees. The findings from Theme Four also indicated that the participants of my study have also identified a need for coursework and training specific to refugee students' needs. The current unavailability of this specific type of training poses a hurdle for teacher candidates wishing to fulfill their perceived role in their Syrian refugee students' lives as a cultural guide and language instructor in order to successfully transmit crucial social and cultural capital.

I believe that some of this inability to identify refugees needs in German classrooms stems from a diversity and inclusion framework in the participants' teacher training program that encourages to teacher candidates to treat their students *equally* in all cases, even in matters of *equity*. Bronfenbrenner (1973) wrote about the distinction between "equality" and "equity" within an economic context, outlining that equality is matter of quantity, and is therefore objective, whereas equity is matter of ethical or moral judgement, and therefore subjective. Espinoza (2007) further delineates that equity frameworks often fall under the umbrella of human capital theory because "it demands fair competition but tolerates and, indeed, can require unequal results" (p. 5). It is exactly this point that may be impeding the participants' ability to assess their Syrian refugee students' needs, because they are not supposed "to see" skin color, gender, or immigration status in order to be fair towards their students.

In this same vein, Theme Three stood out in particular to me because of the participants use of the word "heterogeneity" to describe diverse classrooms. This semantic choice poses two main issues to me. Firstly, if the term heterogeneity is meant to describe a diverse classroom setting, it lends no insight into which aspects of diversity it seeks to address. It is unclear if heterogeneity refers to underserved or marginalized populations, or just refers to multiple ethnic or national backgrounds. Secondly, by framing heterogeneity as diversity, it is implied that a homogenous classroom is the norm. But what would one consider homogeneity in a Germany classroom?

This question only leads to further questions: Is the concept heterogeneity vs homogeneity only intended to be used in the context of GSL classes? Do third-, fourth-, and fifth-generation descendants of the so-called "guest-worker" period of the 1950s-1970s (many of whom speak German as one of their first languages) (fall under the umbrella of students implied

when referring to “heterogenous classrooms”, even though they are necessarily not language learners? If so, it is unclear if heterogeneity is meant to describe non-German citizens, language learners, or racial diversity in German classrooms based on the data from the participants.

Another issue that participants appeared to struggle with was walking the line between not singling out/re-traumatizing their refugee students and still affirming their students’ identities. Part of this struggle may be in part because teacher candidates are not always informed if they refugee students in their classes. Of all the data from my participants that embodied the need for better identifying refugee-specific needs in classrooms, one story stood out in particular. Johanna, one of the participants who was studying GSL, told me a story of her time working in a math classroom that had a presumed refugee student present. She had just begun this particular student-teaching rotation and wanted to get to know the students better. She casually asked the class which students had siblings at home. The suspected refugee student raised his hand and asked: “Do dead siblings count, or siblings in other countries?”

It was at this point that she realized that this student might be a refugee. And as many of the participants in this study have remarked, teacher candidates are not always privy to the knowledge of their students’ backgrounds. The fact she had to guess at this students’ background is even more problematic as the teacher training they had received encourages teachers not to assume or guess at a student’s identity. Thus, Johanna felt wholly unprepared to handle this situation and could not remember how she responded to this particular situation. She only remembers trying to move past this by asking the students again at large what they did with their siblings at home. The refugee student raised his hand again and said, “Well, nothing because they’re dead.” Johanna said in that moment, she wished she had had more training to better identify and handle the psychological needs of that refugee student. She vehemently stated that

she had no intention to re-traumatize or trigger her student, and had she known his situation, she might not have even asked this question.

In a region of Germany such as Saxony where widespread acceptance of diverse ethnic and national backgrounds is still nascent, and where there is also large-scale pushback on immigrants and refugees having access to the same social services as native Germans, it is understandable why there may be a large focus on equality in emerging diversity and inclusion frameworks. However, this example, as well as the data from the participants in Theme Three, illustrate the ways in which the current teacher training, particularly that of GSL instructors, employs ambiguous language used in diversity and inclusion training, which in turn caused confusion among the participants.

Johanna's particular experience stood out to me because it highlighted a need for an intersectional approach to working with refugee students. The term intersectionality was coined by Crenshaw (1991), whose work is predominantly concerned with Critical Race Theory and the experience of Black and African American women in the United States. She began her work on intersectional feminism because she felt that feminist and antiracist social justice movements failed to adequately address her identity as both a woman and an African American, and the ways in which women of color experienced violence.

While Crenshaw's work may not have concerned refugees, other scholars have adopted this framework to explore issues of race and gender as experienced by refugees (Pittaway and Bartolomei, 2001; Vervliet, De Mol, Broekaer, and Derluyn, 2013). These studies emphasize that not all refugees even experience being a refugee in the same way. This experience depends on their country of origin, socio-economic and educational background, gender, or ethnicity. Therefore, taking an intersectional approach to work with refugees is necessary in order to better

address the unique needs of diverse refugee populations equitably, and in order to provide equal access to the social institutions that can address these specific needs.

I would like to emphasize that equality in classrooms is necessary and vital to student success. Samoff (1996) elaborates:

> Equality has to do with making sure some learners are assigned to smaller classes, or receive more or better textbooks, or are preferentially promoted because of their race . . . Achieving equality requires insuring that children [students] are not excluded or discouraged from the tracks that lead to better jobs because they are girls . . . Equity, however, has to do with fairness and justice. And there is the problem . . . [Indeed] where there has been a history of discrimination, justice may require providing special encouragement and support for those who were disadvantaged in the past . . . To achieve equity—justice—may require structured inequalities, at least temporarily. Achieving equal access, itself a very difficult challenge, is a first step toward achieving equity (p. 266-267)

Samoff highlights that by pursuing equal access in education, it is possible to eliminate some of the barriers that excluded marginalized identities from receiving an education. But equality should work in tandem with equity to also recognize the ways in a particular education system may not have been built with the needs of marginalized identities in mind. Within an equality and equity framework, more inclusive and identity affirming practices can be incorporated into lesson plans, curriculum, education policy and administration, and many other facets of education. Inclusiveness does not deal exclusively with Syrian refugee students' unique needs and experiences.

It should be noted that participants who worked directly with refugees, Syrian and non-Syrian alike, in volunteer contexts were often more knowledgeable of refugees' specific needs than participants who had only worked with refugees as part of their education degree. For example, Martina had worked with a governmental refugee aid organization had not yet had refugee students in her student teaching. She was unsure about what type of academic support refugee students seek at German schools but spoke about her experience with some of her older German language learners through the experience. She remarked:

> I think the [adult refugee students] were happy to have the offer to arrive in this country which has thereby provided them with the chance to learn the language. On top of that, they were happy to have contact to others, and not only to be in refugee housing facilities, but rather to be with people that live here. And to not be excluded. I think that many refugees wished they had support in knowing 'OK, my asylum application will be processed soon'. And that they won't live here for two years only to have someone say 'OK, you're going to be sent back.'

This reflects an aspect that many participants who had volunteered with refugee agencies noted more frequently than those who did not: the everyday bureaucratic hurdles that refugees face are an aspect of life in Germany where refugees need extra support.

Thus, the evidence of this study suggests to me that the teacher candidates— in particular, the GSL teacher candidates who the participants cited as those who are most likely to work with refugee students and are part of primary support structure for refugee students in German public schools—would be better able to serve their refugee students if they took an intersectional, equitable approach to assessing the needs of their refugee students. It is encouraging that the training for GSL already covers the ways in which marginalized identities

can face interpersonal and structural discrimination based on race, gender, sexual identity, religion, nationality, or disability in the curriculum. This is already indicative of an intersectional framework and an incredibly important aspect of the GSL curriculum that all the participants praised as being some of their most helpful classes.

However, I believe this stops short of fully addressing the unique needs of refugee students. Let us examine two hypothetical students who teacher candidates, and GSL teacher candidates, may encounter: a Syrian refugee student and a third-generation Turkish immigrant. Both of these students in Germany could face racial discrimination, based perhaps on appearance or accent (Crul et al., 2013). If these students are both Muslim, they could both face Islamophobia. But the refugee student still faces unique challenges that a third-generation immigrant does not, and vice versa.

A Syrian refugee may be more likely to be suffering from post-traumatic stress disorder (PTSD) or other mental health disorders caused by their experiences in the Syrian civil war and migration to Germany (Sirin and Rogers-Sirin, 2015). These mental health issues may present as behavior issues, such as lashing out or irritability (National Institute of Mental Health, 2019). Without an understanding of this student's unique needs, the teacher candidate might approach addressing this student's behavior from a disciplinary mind-set, rather than as a health concern. These are examples of the way an intersectional, equitable approach further applies concepts that teacher candidates studying GSL are already learning about in such a way that they might be better prepared for the refugee students they will encounter in their classrooms.

That is not to say that refugee students should be singled out and treated without the same respect for students of all backgrounds' privacy, well-being, and sense of safety in a classroom. Most of the participants in this study stressed how much they did not want to put their refugee

students on the spot or treat them as the sole representative of their national background. Alfred had a single Syrian refugee student in his class, and during a class discussion, many German students felt it was unfair that refugee students received free housing. For example, Alfred wanted to help the students see that the free housing was far from ideal, but he did not want to draw attention to the refugee student's poor living conditions, lest the student feel targeted or ashamed. But in the previous story about Johanna's student who had a deceased sibling, possibly due to war or journey to Germany, the participant had no frame of reference to address a situation of a refugee student possibly disclosing a serious trauma in front of a whole class. To me, this highlights a need for specific, intersectional, and equitable training on the needs of refugees, a subject which I will explore further in the next section.

Both of the previous sections addressed parsing out the needs of Syrian refugee students, as well as the ways in which racism against Syrian refugees impacts the efficacy of teacher candidates in fulfilling their perceived roles in their refugee students' lives. This brings to us a third aspect that acts as both a challenge and an asset to teacher candidates: the amount of institutional support and instruction provided to teachers working with Syrian refugee students.

Implications for Teacher Candidates in Saxony and Across Germany

In the past two sections, I have examined some of the barriers which teacher candidates may face in realizing their roles as a cultural guidance counselor and linguistic capital transmitter, including large amounts of anti-refugee rhetoric and some of the difficulties in parsing out the unique needs of Syrian refugees. The evidence from Theme Four suggest that there is a third barrier, access to training specific to the needs of refugees. It should be reiterated this lack of training is based on my participants' perspectives. Specific training on work with refugees may indeed be available in the education degree program. However, the data suggest

that, even if it is the case that there is training available, teacher candidates in Dresden are not able to locate coursework specific to refugees needs. Therefore, it is important to examine the ways in which some of these barriers to training may only reflect regional, context-specific factors as opposed to which factors may have larger implications for teacher candidates across Germany.

Firstly, the participants reported low levels of refugees, even in GSL classroom. This is in keeping with statistics available from the Ministry for Asylum, Migration, and Flight's (BAMF) 2018 records of total numbers of refugees in the country. In August of 2018, only 4.5% of total refugees resided in Saxony. Furthermore, the BAMF (2018) listed that the four other remaining former East German states (Brandenburg, Mecklenburg-Vorpommern, Saxony-Anhalt, and Thuringia), each contained less than 3.1% of the total refugees in Germany. Therefore, statistically speaking, East German teacher candidates are much less likely to encounter refugee students in their classrooms then some of their counterparts in former West Germany. This could explain in part why GSL and other forms of specific training to work with refugees is not as widespread in state such as North-Rhein Westphalia, which contains over 23% of all refugees residing in Germany.

Secondly, none of the participants of the study were studying to teach in vocational or technical schools. Barring the two participants who were education majors, all of the other participants were studying to teach at the college-preparatory level, *Gymnasium*. Refugees are overrepresented in vocational and technical tracks, due to lower levels of German proficiency (Crul, Schneider, Keskiner, and Lelie, 2017; Auernheimer, 2005). Thus, it is possible that teacher candidates studying to teach at vocational or technical schools, such as the *Oberschule* level (Saxony/East German specific) or the *Realschule/Mittelschule* level (Germany-wide), may

receive more specific instruction and professional development than teacher candidates intending to work at *Gymansien* or college-preparatory high schools.

Finally, participants identified a wish for more interdisciplinary cooperation within the curriculum for teacher candidates. In the aforementioned example of Johanna encountering a presumed refugee student with a deceased sibling, she commented afterwards how she wished that professional development opportunities had been available through her studies to work with social workers, psychologists, or governmental aid and relief workers. Herein, she might have been able to identify appropriate support for this student. This was recapitulated by Alina who found an elective course in psychology to be extremely helpful when working with refugees, but only came across this course in passing conversations with other professors.

Koehler (2016) demonstrates that this phenomenon is not only specific to Saxony. The author's comparative study in Bavaria examined the ways in which stakeholders in refugees' lives, such as social workers, volunteers, teachers, and administrators, did or did not communicate with each other across professions to better assess refugees needs. Her findings indicated that there is a need for further pedagogical instruction of teachers working with refugees, and the communication between these professionals was disjointed and lackluster.

In conclusion, this need for further institutional support and training is widespread across Germany, but Saxony's teacher candidates face unique challenges in locating existing training and professional development structures. Furthermore, advocating for additional resources in supporting teachers working with Syrian refugees may also be more difficult due to lower numbers of refugee students in the region, and thus the need is recognized but not seen as pressing.

Summary of the Findings and Discussion

This qualitative, phenomenological case study was designed to capture an understanding of the perceived roles of teacher candidates in their secondary school-aged Syrian students' lives by examining a small, region-specific group of participants. The participants of this study were able to provide in-depth, rich data on the ways in which teacher candidates perceive their roles to be critical in the transmission of social and cultural capital to refugee students through language instruction and acting as a cultural guidance counselor.

While qualitative data does not lend itself well to sweeping generalizations, data from this study suggests that Saxon teacher candidates face issues that are both regionally bounded, but that impact teacher candidates across Germany. Some of these issues included widespread anti-refugee bias, an ambiguous understanding of the ways in which diversity frameworks apply to work with refugees, and a need for additional training and institutional support for teacher candidates working with refugee students.

CHAPTER V: CONCLUSION

The final chapter of this thesis summarizes my findings and discussion of the data. I will then explore the implications of this research, as well as make suggestions for continued scholarship on this topic. Although there is some literature about the educational needs of refugees, there are few accounts of the thoughts, feelings, and perceptions of the German educators, in particular those of German teacher candidates working most closely with Syrian refugee students in Germany. This study investigates how German teachers of secondary school-aged Syrian refugee students perceive their role in their students' lives, and to better identify ways in which this role diverges from and converges with environmental factors such as state and federal policy, institutional support for teachers working with refugees, and the political discourse surrounding refugees in Germany.

Re-Summarizing the Findings and Discussion

This study suggests that German teacher candidates perceive their role in their refugee students' lives as being both a language instructor and a cultural guidance counselor. This is indicative of the theoretical frameworks of this study: Bourdieu's (1973) theory of social and cultural capital and Bronfenbrenner's (1974) ecological systems theory. Through the lens of these theories, I have concluded that German teacher candidates have identified linguistic capital vis-à-vis German language acquisition as a top priority of refugee students in order to gain access to further forms of social and cultural capital.

Furthermore, teacher candidates are aware of the factors in their own ecological systems that overlap with refugees' new ecological systems in their arrival country of Germany and wish to help their refugee students navigate these circles to provide support and guidance. These dual-functioning roles form a reciprocal process where teachers convey language to refugees to better

navigate the refugees' ecological circles, and the more support refugees receive in navigating their ecological circles, the better they are able to utilize their linguistic capital.

However, the participants identified multiple impediments to fulfilling these roles. Firstly, widespread anti-refugee bias and racism across Germany impacts teacher candidates' refugee students' well-being and sense of security, and which can in turn impact refugee students' motivation to learn German. Furthermore, the participants also reported feeling alarmed and upset by the prevailing anti-refugee political discourse, sometimes as in so far as feeling threatened or unsafe when seen working with refugees.

Additionally, the participants indicated that they had difficulties assessing which needs were unique to their refugee students, who are often placed into German as a Second Language (GSL) classes with all other German language learners. Although the participants identified as the primary support system for refugee students in German public schools, the participants perceived that the current training for GSL instructors does not currently focus on the specific needs of refugee students. This could be explained by lower numbers of refugees in the state of Saxony, which may lead educational policy makers and curriculum designers not to perceive refugee-specific training as necessary for teacher candidates.

Another explanation could be that the participants I interviewed were not studying or training to work in vocational and technical schools, which often have much higher refugee student populations. Participants also reported little to no knowledge of Syrian culture and institutions, or the Syrian refugee experience. This further impacted the teacher candidates' ability to identify specific cultural differences between Syria and Germany that may present challenges to Syrian refugee students' success in German schools.

Some of the factors which help shape teacher candidates' perceptions of their role in their refugee students' lives were regionally bounded, while other factors may impact teacher candidates across Germany. The aforementioned smaller presence of refugees, Syrian or otherwise, in Saxony is a regionally bounded issue for teacher candidates in cities such as Dresden. However, anti-refugee sentiment is not limited to Dresden and Saxony, is widespread throughout Germany.

I still have a few remaining questions that this study was not fully able to address. Firstly, there is still an unresolved issue of ambiguity in the language used to discuss refugees. Interestingly, in between interview sessions, many participants would comment on wording in my interview protocols. They advised me against describing incoming refugees as a *Welle* (wave), as this was a term employed by many neo-Nazi and right-wing groups to frame refugees as a threat. Some participants hotly contested the use of the word *Flüchtling* (refugee), as the suffix *-ling* is diminutive in nature and often used when connoting smallness or childish qualities. Many found this condescending and preferred the word *Geflüchtete* (refugee), as this is more of a gerundial derivation of the verb *flüchten* (to flee). The word is also gender-neutral, and many participants regarded this term as more respectful and inclusive.

However, there were still instances where participants referred to refugees as migrants or other related terms (as discussed in the Literature Review). I do not feel that based on the evidence of this study that I can offer any suggestions on how to address this particular sticking point, but it would be interesting to do a more in-depth curricular analysis of diversity and cultural sensitivity course offerings both in Dresden and around Germany.

Another aspect I considered in the Literature Review was the effect of secondary trauma on those who work with refugees. Since this was not the focus of my study, my interview

protocols did not explicitly reflect my initial investigation into this aspect of teaching vulnerable and traumatized population. However, I must think back to Johanna's story about the student who shared that their sibling had died, or Luisa's colleagues who had faced harassment or worse for being associated with refugees. A curricula analysis on teacher-training for those who work with refugees might better shed light on the preparation teacher candidates receive on safe-guarding their own mental health and wellbeing working with traumatized populations.

I sought to gently probe this topic by including the following questions in my protocol:

How has the political discourse on refugees impacted you?

How has the addition of refugees impacted your student teaching experience?

But neither of these questions explicitly address how work with refugees impacted the participants' emotional experience, or if they felt any of the common symptoms that accompany secondary trauma (such as burnout, depression, anger). I was surprised that no indication of any struggle with secondary trauma came through in that data, and perhaps I simply did not ask the right questions that may have prompted my participants to speak about this topic.

Implications of the Study

This is a foundational study in examining teacher candidates' perspectives and thoughts about refugee students in the region of Saxony. I hope that this research can build a more nuanced picture of educational professionals working and teaching former East Germany, as well as demonstrate the commitment of many young teacher candidates to helping refugee students in their classrooms. These same teacher candidates also indicated how highly they valued the ways in which refugee students enriched their classrooms. These teacher candidates felt they had just as much to learn from their refugee students as refugee students could learn about German language and culture from their teachers. Thus, this research can also serve as a reference point

for a better examination of how integration can become a two-sided process in German society. These findings help better illuminate how both refugees and Germans can learn about each others' cultures, languages and histories in order to form a society that is more affirming and inclusive of all identities.

Furthermore, the findings from this study support Koehler's (2016) assertion that there is a need for increased communication and collaboration between stakeholders in refugees' welfare, such as social workers, psychologists, teachers, and policy makers, who often operate their services autonomously and with little overlap of the aforementioned parties. The findings suggest that teacher candidates, regardless if they teach GSL or not, working with refugee students would benefit from this multilateral cooperation by gaining increased access to professional development and training opportunities that focus on refugee students' needs. I hope this research serves as resource to those designing curricula and training for teacher candidates, especially those teacher candidates most likely to work with refugee students.

Suggestions for Further Research

There are many ways to continue research on this topic. Firstly, I originally intended to speak with in-service, full-time teachers in German public schools. However, I encountered time limitations that prevented me from receiving permission from the local education ministry to recruit participants in public schools. Therefore, it would be beneficial to ascertain this research approval in order to conduct similar interviews with in-service teachers and examine the ways in which teacher candidates and in-service teachers perceive their roles in their refugee students' lives both converge and diverge based on teaching experience.

Secondly, this case study was meant to capture a snapshot of the thoughts and perspectives of teacher candidates working with refugee students in the German state of Saxony,

in spite of its lower numbers of refugees relative to other regions of Germany. I intentionally wanted to examine Saxony due not only to a lack of scholarly research on educators working with refugees in former East Germany, but also because of my personal experiences living and working in Dresden. There was a constant narrative of "there are no refugees here" from many of the people I met throughout my time in Dresden, yet I passed multiple refugee temporary housing facilities, some even being close to my home.

Furthermore, many of my German friends living outside of Saxony had a negative attitude towards East Germans, particularly due to the large numbers of AFD and PEGIDA supporters in the region. However, almost everyone I met in Dresden, from my roommates to my colleagues, were some of the most open-minded and pro-refugee people I had met in Germany. Thus, these narratives about East German anti-refugee racism and its supposed lack of refugees conflicted with, or at the very least were not a complete picture of, the reality I observed in Saxony and Dresden. I believe it is critical to examine areas of Germany that may often go overlooked due to reputation in order to create a more wholistic picture of refugee education, especially in one of the European countries that has taken in the most refugees since the start of the Syrian conflict.

Thus, I believe further research is needed both in former East German states and in West German states that contain lower refugee populations. The results of this study suggest that teacher candidates in states with less refugees may have less access to supplemental training and professional development opportunities that aid them in their work with refugee students specifically. Hence, it may be necessary to see if there is further evidence to support this finding, as well as examine what forms of training does or does not exist in similar regional contexts.

A final jumping-off point for continued scholarship on this topic may be to adapt some of the items from the interview protocols, as well as some of the findings, into mixed-methods surveys. These surveys could be used to conduct a large-scale study of teacher candidates' perceived roles in their refugee students' lives, as well as their preparation to work with refugee students across Germany. Case studies may lend insights into a smaller aspect of a macroscale phenomenon but are limited by smaller sample sizes. A larger survey that explores similar themes of this study, and contains both quantitative and qualitative items may still garner rich data about the experiences of German teacher candidates working with refugee students. However, the quantitative nature of surveys also allows for statistical analysis that lends itself better to generalizations about the ways in which teacher candidates are experiencing the continued increased presence of refugees in Germany.

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APPENDIX A. CODEBOOK

CODE	DESCRIPTION
1. Academic expectations for refugees are low/undefined	Participant either has underdeveloped expectations of refugees' ability to perform academically or has observed colleagues with low academic expectations
2. Ambiguity in language surrounding diversity/inclusion	Is either unfamiliar with terminology pertaining to diversity/inclusion, or struggles to differentiate between multiple concepts
3. Direct contact to a Syrian student (regardless of age)	It is important to assess the participants' amount of contact (or lack thereof) to Syrian refugees in order to answer the guiding research question
4. Contact to Syrian student outside of studies	See #3
5. Direct contact to a Syrian student as part of studies	See #3
6. Doesn't envision intentional further interaction with refugees	The participant is not actively engaging in coursework/training/volunteering/social work with refugees
7. Interest in future work with refugees tied to formal teaching	Participant intends to or is explicitly seeking out formal teacher training to work with refugees, participant shows high motivation to accrue knowledge on refugee education
8. Lack of structural support from university/department in training to work with refugees	Participant is either dissatisfied with training/coursework available to work with refugees, or wishes for additional resources to be made available
9. Colleagues in student teaching schools dismissive of refugees	Participant has observed discriminatory behavior towards refugees from in-services teachers in public schools
10. Language is perceived as priority for refugee students	Participant believes that German language acquisition is an immediate/urgent need for refugee students
11. Non-Lehramt Participant	Participant is not enrolled in an Education degree program, but rather an adjacent/related field
12. Lack of formal preparation	Participant perceives they are underprepared for work with refugee students

13. Perceives interfaith expression as important for their students	Participant recognizes the importance of refugees' spiritual needs and religious practices
14. Political discourse upsetting to Participant	Participant finds discussions about refugees in print/online media/coursework/personal relationships to be incendiary and unproductive
15. Presence of refugees has significantly altered views on teaching	Participant has been deeply impacted by their experiences working with refugees (regardless if from work in public schools or external to one's studies)
16. Reality of work with refugees contrasted with expectations	Participant encountered unanticipated challenges working with refugees, i.e. helping to translate bureaucratic documents
17. Refugee trauma	Participant has encountered refugees displaying traumatized/PTSD behavior
18. Unpreparedness facing traumatized students	Applies to either the participant's failure to identify traumatized students' needs or an indication that more training is needed in this area
19. Refugees treated as a monolith group	Participant uses words such as migrant/immigrant/refugee/asylum seeker interchangeably
20. Syrian refugees perceived differently than other refugees	The participant indicates that they themselves or others view Syrian refugees more/less favorably than other groups of refugees
21. Avoids bias	Participant wish
22. Role goes beyond classroom	Participant feels that role in working with refugees goes beyond pupil/teacher relationship
23. Values coursework/training/prep	Participant finds training from university to be helpful
24. Participant indicates lack of experience	Participant either has not yet worked with refugee students as part of their formal training (but anticipates doing so) or has minimal experience
25. Ambiguous/underdeveloped expectations for work with refugees	Participant expectations for work with refugees formed by conjectures/anecdotes and not from firsthand experience
26. Safety at risk	Participant expectations formed by conjectures/anecdotes and not from firsthand experience
27. Participant perceives differences in migrant and refugee student experiences	Participant is able to differentiate between how refugees, Syrian or otherwise, face

	different challenges/hurdles in the German public-school system
28. Concern about parental involvement	Participant perceives lack of refugee parents' participation in their children's education as difficult for refugee students
29. East German specific racism/xenophobia	Participant perceives normalization of racism as inherent to East German experience and/or the refugee experience
30. Participant unfamiliar with Syria/home country's culture	Participant is unable to identify cultural norms and values of Syrians, the causes of the Syrian conflict, or other aspects specific to the Syrian refugee experience in Germany
31. Participant's definition of integration deviates from state expectations	Participant indicates integration is a communal effort and/or a two-way street
32. Participant's refugee pupils indicate need for additional support	Refugee students have indicated they need support in navigating aspects of society for which there is little support from the government or social workers, such as translating credentials/official forms, accessing public institutions (libraries, offices)
33. Teaching experience outside of degree program	The participant has volunteered with a refugee settlement agency/non-profit/governmental aid efforts

APPENDIX B. RECRUITMENT SCRIPTS

Dear XY,

My name is Sarah Heineken and I am a student from the United States. I have won a stipend from the German Academic Exchange Service (DAAD) to conduct a study a qualitative study about how German teacher candidates perceive their role in the lives of their refugee students. I chose this topic due to the time I spent in Sachsen as a teacher. During this period, I befriended many teacher candidates from the region. I would like to learn more about the daily life of teacher candidates instructing the refugee students who have come to German classrooms as a result of the recent influx of asylum seekers. I believe that this study could potentially later help teachers to shape their teaching methods, and better collaborate with colleagues on the matters of academic support and integration of refugees.

I am a student at Bowling Green State University in Ohio doing the MA in Cross Cultural and International Education (MACIE) program. The program is comprised of courses pertaining to Comparative Education, International Educational Policy, Cross-Cultural Educational Psychology, and Social and Cultural Foundations of Education. My minor is Teaching English to Speakers of Other Languages (TESOL). If you'd like to learn more about my program, you can visit https://www.bgsu.edu/education-and-human-development/school-of-educational-foundations-leadership-policy/cross-cultural-international-education/course-of-study.html Additionally I was a Fulbright English Teaching Assistant in Mortizburg/Dresden, and taught English at a middle school. If you'd like to learn more about my work experience and studies, you can review my CV, attached in this email.

The research period will run from mid June to mid July. During this period, I would like to interview teacher candidates (in the form of interviews / focus groups) with interview protocols that are reviewed and approved by the Bowling Green State University's Institutional Review Board. Interviews would take place on the campus of the TU Dresden. Participants are eligible to receive a small gift and 10 euro gift card to Ikea. If you are interested in this study, please contact me at sarhein@bgsu.edu.

If you have further questions for me, you may contact me at any time! I thank you for your time and help.

Best regards, Sarah Heineken

Sehr geehrte(r) XY,

mein Name ist Sarah Heineken und ich bin Studentin aus den Vereinigten Staaten. Ich habe für den kommenden Sommer ein Stipendium von dem Deutschen Akademischen Austausch Dienst (DAAD) erhalten, um in Dresden zu forschen; die Bestätigung hier für finden Sie als Anlage angehängt. Die Forschung, die ich durchfuehren moechte, soll eine qualitative Studie der Meinungen von Lehramtsanwärter/Innen zu Ihrer Rolle in dem Leben von Flüchtlingsschülern behandeln. Ich habe dieses Thema ausgewählt, weil ich selbst in Sachsen ein Jahr lang als Fremdsprachassistentin für Englisch tätig war. Während dieser Zeit war ich mit Lehrern und Lehrerinnen aus Sachsen gut befreundet. Ich würde gerne mehr wissen über den Alltag und das Leben von LehramtsanwärterInnen, die den Flüchtlingsstrom Europas im Klassenraum durch die Anwesenheit von betroffenen Schülerinnen und Schüler erleben können. Ich glaube, dass diese Studie zukünftigen Lehrern helfen könnte, Ideen für Unterrichtsstrategien bezüglich Sprachkompetenz, Integration und akademische Betreuung zu entwickeln und sich mit anderen Kollegen auszutauschen.

Ich studiere an der Bowling Green State University in Ohio und bin im Master-Programm des MA in Cross-Cultural and International Education (MACIE) eingeschrieben. Das Programm besteht aus Kursen, die Themen wie Comparative Education, International Educational Policy, Cross-Cultural Education Psychology und Social and Cultural Foundations of Education behandeln. Mein Nebenfach für mein Programm ist TESOL, oder Englisch als Fremdsprache. Sie können sich gerne mehr über das Programm im Internet informieren: https://www.bgsu.edu/education-and-human-development/school-of-educational-foundations-leadership-policy/cross-cultural-international-education/course-of-study.html . Außerdem habe ich über Fulbright ein Jahr lang in Moritzburg, Dresden, an einer Oberschule Englisch unterrichtet. Falls Sie mehr über meine Arbeitserfahrungen und Studien nachlesen möchten, können Sie mehr Informationen aus meinem angehängten Lebenslauf entnehmen.

Die Forschungsperiode wird von Mitte Juni bis Mitte Juli laufen. Während dieses Zeitraums möchte ich bei Lehramtsanwärter/Innen (keine SuS) Gespräche (Interviews/Fokusgruppen) mit Interviewprotokollen führen, die von der Ethikkommission (Insitutional Review Board) der Bowling Green State University überprüft und bestätigt werden. Interviews werden auf dem Campus von der TU Dresden stattfinden.

Wenn Sie an dieser Studie interessiert sind und gern teilnehmen würden, würde ich mich sehr darüber freuen. Ein kleines Geschenk und 10€ Gutschein sind für TeilnehmerInnen vorgesehen.

Falls Sie weitere Fragen an mich haben, stehe ich Ihnen jeder Zeit zur Verfügung! Ich bedanke mich bei Ihnen für Ihre Zeit und Hilfe.

Mit freundlichen Grüßen

Sarah Heineken

APPENDIX C. INTERVIEW AND FOCUS GROUP PROTOCOL

English Language Protocol

---Please state what you are studying, including your specialization, and approximately how much teaching experience you have at this point in time.

---How much have you worked with refugees or with schools that had refugee students during your student teaching?

---How has the influx of refugees to Germany impacted your coursework?

Follow up question: How many professional development opportunities (seminars, shadowing, workshops) about working with refugees or similar topics are available to you through your studies?

---How would you describe your preparation to work with refugee students?

Follow up question: In which ways did your experiences in the classroom reflect your preparation to work with refugees?

---How would you describe your relationship with your students?

---How has the addition of refugees impacted your student teaching experience?

---Please describe your lesson planning process.

Follow up question: How has the inclusion of refugees impacted your lesson planning process?

---What expectations did the schools where you've done your student-teaching have for refugee student academic achievement?

Follow up question: How do you feel about the school's expectations for refugee students?

---How has the political discourse on refugees impacted you?

---What are some of the challenges refugee students face in German schools?

---What, if any, types of academic or personal support do refugee students seek from you or other teachers you know, within and without the classroom?

---What does integration mean to you?

---How would you describe your role in the lives of your students?

Follow up question: In which ways does your role differ or stay the same for your German and refugee students?

Follow up question: How might your students describe your role in their lives?

---What are the places of origin of your refugee students?

---How familiar are you with your refugee students' home culture?
Follow up question: How familiar are you with Syrian culture?

---How does the experience of your Syrian refugee students differ from that of your non-Syrian refugee students?

---How might work with refugee students impact your future career plans?
Follow up question: Do you anticipate working with refugees outside of school settings?

The focus group protocol would contain the following additional questions:
---How has collaboration with fellow teacher candidates and/or colleagues impacted your instruction of refugee students?

---How much contact do you or your colleagues have to the parents of your refugee students?
Follow up question: How does parent involvement impact your instruction of refugee students?

<u>German Language Protocol</u>

---Bitte sagen Sie, was Sie studieren inkl Vertiefung und wie viel Unterrichtserfahrung Sie haben.

---Während der Praktika, wie viel haben Sie an Schulen mit Flüchtlingen bzw mit Flüchtlingsschülern gearbeitet?

---Wie hat der Zufluss von Fluechtlingen nach Deutschland Ihr Studium beeinflusst?
Folgefrage: Wie viele berufliche Entwicklungsmöglichkeiten (z.B. Seminaren, Schnupperpraktika, Workshops) für die Arbeit mit Fluechtlingen oder ähnlichen Themen bietet das Studium an?

---Wie würden Sie Ihre Vorbereitung auf die Arbeit mit Flüchtlingen beschreiben?
Folgefrage: Inwiefern haben Ihre Erfahrungen im Klassenzimmer Ihre Vorbereitung auf die Arbeit mit Flüchtlingen widergespiegelt?

---Wie würden Sie ihre Beziehung zu Ihren Schülern beschreiben?

---Wie hat die Anwesenheit von Flüchtlingen Ihre Praktika und Unterrichtsstunden beeinflusst?

---Beschreiben Sie bitte Ihren Unterrichtsvorbereitungsprozess.
Folgefrage: Wie hat der Zusatz von Flüchtlingen Ihren Unterrichtsvorbereitungsprozess beeinflusst?
---Welche Erwartungen hatten die Schulen, an denen Sie Praktika absolviert haben, bezueglich der akademischen Leistungen von Flüchtlingen?

Folgefrage: Welche Meinung haben Sie zu diesen Erwartungen?

---Wie hat Sie der Diskurs über die Flüchtlingspolitik betroffen?

---Welche Herausforderungen gibt es für Flüchtlinge in deutschen Schulen?

---Welche akademische Unterstützung suchen oder bekommen Flüchtlinge, falls sie Überhaupt angeboten wird?

---Was bedeutet der Begriff Integration für Sie?

---Wie würden Sie Ihre Rolle im Leben der Flüchtlingsschüler beschreiben?
Folgefrage: Auf welcher Art und Weise unterscheidet sich Ihre Rolle zwischen den Leben von deutschen Schülern und Flüchtlingsschülern?
Folgefrage: Wie würden Ihre Schüler Ihre Rolle in ihrem Leben beschreiben?

---Woher kommen Ihre Schüler, die Flüchtlinge sind?

---Wie vertraut sind Sie mit der Heimatkultur Ihrer Flüchtlingsschüler?
Folgefrage: Wie vertraut sind Sie mit der Kultur in Syrien?

---Wie unterscheiden sich die Erfahrungen Ihrer syrischen und nicht-syrischen Fluechtlingsschueler?

---Wie koennte die Arbeit mit Flüchtlingsschülern Ihre zukuenftigen Berufspläne beeinflussen?
Folgefrage: Rechnen Sie damit, dass Sie mit Flüchtlingen außerhalb der Schule arbeiten werden?

Zusätzliche Fragen für die Fokusgruppen
---Wie hat die Zusammenarbeit mit ihren Kommilitonen und Kollegen Ihre Unterrichtsmethodik in der Arbeit mit Flüchtlingen beeinflusst?

---Wie viel Kontakt haben Sie zu den Eltern von Flüchtlingsschülern?
Folgefrage: Wie hat die Einbeziehung der Eltern von Flüchtlingsschülern Ihre Unterrichtsmethoden beeinflusst?

APPENDIX D. CONSENT FORM FOR INDIVIDUAL INTERVIEWS

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School of Educational Foundations, Leadership and Policy

Informed Consent to an Individual Interview and Audio Recording for

(Participant Name, Age, Gender):_____

The purpose of this study is to glean further insight into how do German teacher candidates of secondary-school-aged, first-generation Syrian refugees perceive their own role in the lives of their students. The data collection for this study consists of individual interviews and focus groups of German teachers of refugee students. This consent form pertains to data collection via individuals. In addition to answering the research question, this study will help benefit teachers of refugees in Sachsen and in Germany by providing a rich, detailed account of those teacher candidates working with refugee populations, and hopefully serve as a foundational study for further research on this matter.

Procedure:

The interview will consist of two 50 minute interviews, occurring on separate days. The interviews may be scheduled up to maximum one week apart at the participant's convenience. The interviews will go through a protocol consisting of 17 open-ended questions with up to nine follow up questions. The questions pertain to teacher's work with refugee students, collaboration with colleagues, interactions with the parents of refugee students, and daily life in a classroom with refugees, including lesson planning. The typed-up transcription of the interviews (which will be completed as soon as possible after the interviews are conducted) will be provided via email to the participant to verify their answers.

Voluntary Nature:

Participation in this study is 100% voluntary. Participants may disclose as little or much as they choose, and may withdraw from the study at any time. Non-participation will not have any ramifications for the participant's standing at their place of employment or Bowling Green State University.

Confidentiality:

The identity of all participants will be kept completely confidential to all but the researcher. The identity of the participant will only be known to the researcher, including their name, age, and gender. The researcher will assign participants with either a pseudonym or a number, depending on the participant's preference. Only the researcher will have access to the data. The data will be stored on a password-protected external drive that will only be used by the researcher. Any physical data (audio tapes, consent form) will be stored in a locked home or university office.

Risks:

Risks to the participant include discomfort at discussing traumatized students and personal matters. To safeguard against this, the questions are designed in an open-ended format, such that the participant may disclose as much or as little as they see fit. The questions DO NOT inquire about specific students or trauma as experienced by students.

School of Educational Foundations, Leadership and Policy
550 Education Building
Bowling Green, Ohio 43403-0246
419-372-7350
fax 419-372-8265
www.bgsu.edu

Compensation:

Participants will receive a small gift and 10 euro gift card to Ikea. Should participants withdraw from the study, they will not receive compensation.

Contact Information:

For further inquiries about this study, the participant may contact Sarah Heineken at sarhein@bgsu.edu or +1-734-395-6763 or Dr. Bruce Collet, Ms. Heineken's thesis supervisor, at colleba@bgsu.edu or +1-419-273-7354. The Bowling Green State University Institutional Review Board (IRB) can be reached at orc@bgsu.edu, +1-419-372-7716.

I have been informed of the purposes, procedures, risks and benefits of this study. I have had the opportunity to have all my questions answered and I have been informed that my participation is completely voluntary. I agree to participate in this research.

_____

Participant Printed Name

_____

Participant Signature, Date

Einwilligungserklärung: Individuelles Interview und Audioaufnahme für

(Name, Alter, Geschlecht):_____

Das Ziel der Studie ist eine verständnisvolle Ausführung der folgenden Fragen zu entwickeln: wie verstehen deutsche LehramtsanwärterInnen ihre Rolle im Leben von syrischen

FlüchtlingsschülerInnen? Die Studie besteht aus individuellen Interviews und Fokusgruppen von den besagten Lehrkräften. Diese Einwilligungserklärung bezieht sich auf die Datensammlung des individuellen Interviews. Diese Studie wird Lehrkräften von Flüchtlingen in Sachsen und

Deutschland helfen, indem sie ihnen eine intensive und detaillierte Darstellung des Arbeitsalltags der Lehramtsanwärter/Innen von SchülerInnen mit Fluchterfahrungen bereitstellt und hoffentlich als grundlegende Studie für weitere Forschungen zu diesem Thema dienen wird.

Verlauf:
Das Interview besteht aus zwei 50-minütigen Sitzungen, die an den Terminplan der

TeilnehmerInnen angepasst werden. Diese bestehen aus 17 verschiedenen Fragen und neun

Folgefragen. Die Fragen beziehen sich auf die Arbeit der LehrerInnen mit den SchülerInnen, die Zusammenarbeit mit Kollegen und Kolleginnen, den Kontakt zwischen Lehrkräften und den Eltern von FlüchtlingsschülerInnen und den Alltag im Klassenzimmer mit Flüchtlingskinder bzgl. der Unterrichtspläne. Die elektronischen Transkriptionen (die schnellmöglichst nach den Interviews transkribiert werden) werden den TeilnehmerInnen per E-Mail zugeschickt, um im Anschluss die Angaben überprüfen können.

Ethik der Studie:
Die Teilnahme an der Studie beruht auf freiwilliger Basis. Teilnehmer dürfen so viel oder wenig offenbaren, wie es ihnen angemessen scheint. Die Teilnehmer dürfen die Studie jederzeit abbrechen.

Wenn man an der Studie nicht teilnehmen möchte, gibt es keine negativen Auswirkungen vom Arbeitsgeber oder von der Bowling Green State University, da diese unabhängig von jenem ausgeführt wird.

Vertraulichkeit:
Die Identität der TeilnehmerInnen wird nur der Forscherin bekannt sein, inkl. Name, Geschlecht und Alter. Die Interviews werden auf einer externen Festplatte gespeichert, die mit einem Kennwort geschützt wird. Alle materiellen Unterlagen, wie beispielsweise Tonbänder oder

Einwilligungserklärungsformulare, werden Zuhause oder im Universitätsbüro sicher abgesperrt.

Risiken:
Folgende Risiken können während der Ausführung des Interviews stattfinden: die TeilnehmerInnen können während des Gesprächs über die traumatisierten SchülerInnen und des Erzählens persönlicher Anekdoten Unannehmlichkeiten verspüren. Um dies zu verhindern, werden die Fragen so entwickelt, dass die TeilnehmerInnen so viele Informationen preisgeben, wie es ihnen beliebt ist.

Die Forscherin wird nicht nach spezifischen SchülerInnen oder deren Traumas nachfragen, sondern dies den TeilnehmerInnen überlassen.

Vergütung:
Den TeilnehmerInnen wird ein kleines Geschenk und ein Gutschein im Wert von 10€ für Ikea überreicht. Falls die Teilnahme an der Studie von Seiten der TeilnehmerInnen abgebrochen wird, werden das Geschenk und der Gutschein nicht überreicht.

Kontaktinformation:
Für weitere Fragen zu dieser Studie kann Sarah Heineken (sarhein@bgsu.edu, Tel: +1-734-3956763) oder Dr. Bruce Collet (colleba@bgsu.edu, Tel: +1-419-273-7354) jederzeit erreicht werden. Die Bowling Green State University Institutional Review Board (IRB) darf auch jederzeit erreicht werden (orc@bgsu.edu, +1-419-372-7716).

Ich wurde über die Ziele, das Prozedere, den Risiken und den Vorteilen der Studie informiert. Mir wurden alle offenen Fragen zu meiner Befriedigung beantwortet, und somit jegliche Skepsis aufgehoben. Es ist mir bewusst, dass die Teilnahme an dieser Studie freiwillig ist.

Mit meiner Unterschrift stimme ich der Teilnahme an dieser Studie ein.

_____

Name (Block)

_____

Unterschrift, Datum

APPENDIX E. CONSENT FORM FOR FOCUS GROUPS

Informed Consent to a Group Interview and Audio Recording for

(Participant Name, Age, Gender):_____

The purpose of this study is to glean further insight into how do German teacher candidates of secondary-school-aged, first-generation Syrian refugees perceive their own role in the lives of their students. The data collection for this study consists of individual interviews and focus groups of German teacher candidates of refugee students. This consent form pertains to data collection via individuals. In addition to answering the research question, this study will help benefit teachers of refugees in Sachsen and in Germany by providing a rich, detailed account of those teacher working with refugee populations, and hopefully serve as a foundational study for further research on this matter.

Procedure:

The focus group will consist of a single, 50 minute session. The interviews may be scheduled at the participants' convenience. The interviews will go through a protocol consisting of 19 openended questions with up to 10 follow up questions. The questions pertain to teacher's work with refugee students, collaboration with colleagues, interactions with the parents of refugee students, and daily life in a classroom with refugees, including lesson planning. The typed-up transcription of the interviews (which will be completed as soon as possible after the interviews are conducted) will be provided via email to the participant to verify their answers.

Voluntary Nature:

Participation in this study is 100% voluntary. Participants may disclose as little or much as they choose, and may withdraw from the study at any time. Non-participation will not have any ramifications for the participant's standing at their place of employment or Bowling Green State University.

Confidentiality:

The identity of all participants will be kept completely confidential to all but the researcher. The identity of the participant will only be known to the researcher, including their name, age, and gender. The researcher will assign participants with either a pseudonym or a number at the start of the focus group, which will be displayed on a name card so that all participants and the researcher use this moniker throughout the session. Participants are not at liberty to disclose the responses of fellow focus group members to a third party outside of the study. The researcher cannot guarantee that a) the participant will not be known to other participants of the focus group or that b) other focus group participants will not disclose content from the discuss outside of the interview setting. Therefore, participants should only disclose information that they feel comfortable in a group setting. Only the

researcher will have access to the data. The data will be stored on a passwordprotected external drive that will only be used by the researcher. Any physical data (audio tapes, consent form) will be stored in a locked advisor and/or university office.

Risks:

Risks to the participant include discomfort at discussing traumatized students and personal matters. To safeguard against this, the questions are designed in an open-ended format, such that the participant may disclose as much or as little as they see fit. The questions DO NOT inquire about specific students or trauma as experienced by students.

Compensation:

Participants will receive a small gift and 10 euro gift card to Ikea. Should participants withdraw from the study, they will not receive compensation.

Contact Information:

For further inquiries about this study, the participant may contact Sarah Heineken at sarhein@bgsu.edu or +1-734-395-6763 or Dr. Bruce Collet, Ms. Heineken's thesis supervisor, at colleba@bgsu.edu or +1-419-273-7354. The Bowling Green State University Institutional Review Board (IRB) can be reached at orc@bgsu.edu, +1-419-372-7716.

I have been informed of the purposes, procedures, risks and benefits of this study. I have had the opportunity to have all my questions answered and I have been informed that my participation is completely voluntary. I agree to participate in this research.

_____

Participant Printed Name

_____

Participant Signature, Date

Einwilligungserklärung: Fokusgruppe und Audioaufnahme für

(Name, Alter, Geschlecht):_____

Das Ziel der Studie ist eine verständnisvolle Ausführung der folgenden Fragen zu entwickeln: wie verstehen deutsche LehramtsanwärterInnen ihre Rolle im Leben von syrischen

FlüchtlingsschülerInnen? Die Studie besteht aus individuellen Interviews und Fokusgruppen von den besagten Lehrkräften. Diese Einwilligungserklärung bezieht sich auf die Datensammlung des individuellen Interviews. Diese Studie wird Lehrkräften von Flüchtlingen in Sachsen und

Deutschland helfen, indem sie ihnen eine intensive und detaillierte Darstellung des Arbeitsalltags der LehrerInnen von SchülerInnen mit Fluchterfahrungen bereitstellt und hoffentlich als grundlegende Studie für weitere Forschungen zu diesem Thema dienen wird.

Verlauf:

Die Fokusgruppe besteht aus einer 50-minütigen Sitzung, die an den Terminplan der

TeilnehmerInnen angepasst wird. Diese besteht aus 19 verschiedenen Fragen und 10 Folgefragen. Die Fragen beziehen sich auf die Arbeit der LehrerInnen mit den SchülerInnen, die Zusammenarbeit

mit Kollegen und Kolleginnen, den Kontakt zwischen Lehrkräften und den Eltern von

FlüchtlingsschülerInnen und den Alltag im Klassenzimmer mit Flüchtlingskinder bzgl. der Unterrichtspläne. Die elektronischen Transkriptionen (die schnellmöglichst nach den Interviews transkribiert werden) werden den TeilnehmerInnen per E-Mail zugeschickt, um im Anschluss die Angaben überprüfen können.

Ethik der Studie:

Die Teilnahme an der Studie beruht auf freiwilliger Basis. Teilnehmer dürfen so viel oder wenig offenbaren, wie es ihnen angemessen scheint. Die Teilnehmer dürfen die Studie jederzeit abbrechen.

Wenn man an der Studie nicht teilnehmen möchte, gibt es keine negativen Auswirkungen vom Arbeitsgeber oder von der Bowling Green State University, da diese unabhängig von jenem ausgeführt wird.

Vertraulichkeit:

Die Identität der TeilnehmerInnen wird nur der Forscherin bekannt sein, inkl. Name, Geschlecht und Alter. Es wird streng untersagt, die Angaben von anderen TeilnehmerInnen außerhalb der Studie zu

diskutieren. Die Forscherin kann weder garantieren, dass sich alle TeilnehmerInnen nicht schon im Voraus kennen, noch dass die TeilnehmerInnen die Studie ausserhalb der Gesprächsstunde diskutieren. Deshalb in der Gesprächsstunde sollten TeilnehmerInnen nur in der Gruppe das angeben, was sie gerne teilen möchten. Die Interviews werden auf einer externen Festplatte gespeichert, die mit einem Kennwort geschützt wird. Alle materiellen Unterlagen, wie beispielsweise Tonbänder oder Einwilligungserklärungsformulare, werden im Betreuers/Universitätsbüro sicher abgesperrt.

Risiken:

Folgende Risiken können während der Ausführung des Interviews stattfinden: die TeilnehmerInnen können während des Gesprächs über die traumatisierten SchülerInnen und des Erzählens persönlicher Anekdoten Unannehmlichkeiten verspüren. Um dies zu verhindern, werden die Fragen so entwickelt, dass die TeilnehmerInnen so viele Informationen preisgeben, wie es ihnen beliebt ist. Die Forscherin wird nicht nach spezifischen SchülerInnen oder deren Traumas nachfragen, sondern dies den TeilnehmerInnen überlassen.

Vergütung:

Den TeilnehmerInnen wird ein kleines Geschenk und ein Gutschein im Wert von 10€ für Ikea überreicht. Falls die Teilnahme an der Studie von Seiten der TeilnehmerInnen abgebrochen wird, werden das Geschenk und der Gutschein nicht überreicht.

Kontaktinformation:

Für weitere Fragen zu dieser Studie kann Sarah Heineken (sarhein@bgsu.edu, Tel: +1-734-3956763) oder Dr. Bruce Collet (colleba@bgsu.edu, Tel: +1-419-273-7354) jederzeit erreicht werden. Die Bowling Green State University Institutional Review Board (IRB) darf auch jederzeit erreicht werden (orc@bgsu.edu, +1-419-372-7716).

Ich wurde über die Ziele, das Prozedere, den Risiken und den Vorteilen der Studie informiert. Mir wurden alle offenen Fragen zu meiner Befriedigung beantwortet, und somit jegliche Skepsis aufgehoben. Es ist mir bewusst, dass die Teilnahme an dieser Studie freiwillig ist.

Mit meiner Unterschrift stimme ich der Teilnahme an dieser Studie ein.

_____ Name
(Block)

_____
Unterschrift, Datum

APPENDIX F. IRB APPROVAL LETTER

BGSU
BOWLING GREEN STATE UNIVERSITY
Office of Research Compliance

DATE:	May 24, 2019
TO:	Sarah Heineken, BA, MA in progress
FROM:	Bowling Green State University Institutional Review Board
PROJECT TITLE:	[1236751-3] German Teachers of Syrian refugees in Dresden: a qualitative, phenomenological case study on German teachers' self-perceptions of their roles in the lives of refugee students
SUBMISSION TYPE:	Continuing Review/Progress Report
ACTION:	APPROVED
APPROVAL DATE:	May 23, 2019
EXPIRATION DATE:	May 22, 2020
REVIEW TYPE:	Expedited Review
REVIEW CATEGORY:	Expedited review category # 7

Thank you for your submission of Continuing Review/Progress Report materials for this project. The Bowling Green State University Institutional Review Board has APPROVED your submission. This approval is based on an appropriate risk/benefit ratio and a project design wherein the risks have been minimized. All research must be conducted in accordance with this approved submission.

Please note that you are responsible to conduct the study as approved by the IRB. If you seek to make any changes in your project activities or procedures, those modifications must be approved by this committee prior to initiation. Please use the modification request form for this procedure.

All UNANTICIPATED PROBLEMS involving risks to subjects or others and SERIOUS and UNEXPECTED adverse events must be reported promptly to this office. All NON-COMPLIANCE issues or COMPLAINTS regarding this project must also be reported promptly to this office.

This approval expires on May 22, 2020. You will receive a continuing review notice before your project expires. If you wish to continue your work after the expiration date, your documentation for continuing review must be received with sufficient time for review and continued approval before the expiration date.

Good luck with your work. If you have any questions, please contact the Office of Research Compliance at 419-372-7716 or orc@bgsu.edu. Please include your project title and reference number in all correspondence regarding this project.

This letter has been electronically signed in accordance with all applicable regulations, and a copy is retained within Bowling Green State University Institutional Review Board's records.