Migrant Children and Integration- What do we know so far?

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Migrant Children and Communities in a Transforming Europe

Developing a Framework on Migration and Integration-A Child Centred Approach

- Based on systematic review
- Conceptualising: integration and identity
- Community structures: family, religion, social networks
- Unaccompanied migrants: those without structures?
  - Other structures: school as a key site
- Barriers and opportunities
  - Capabilities Approach
- Thoughts on methods
- Building the Social Anchoring Approach

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Conceptual work: integration and identity

- Much work implicitly has a simple understanding of culture
  - Assimilation = losing old culture and gaining new one, Integration means retaining old culture and gaining new one
  - Forms of selective acculturation- in between cultures
  - Imagined communities- Performing identities, move from essentialised notions of identity.
  - But 'cultural components' (Appiah 2018) can be gained, maintained, lost and found
    - Language, or parts of language, food, sport, family structures, fashion and attire
    - Issues of bi-national families, transnational links
    - Not necessarily core and peripheral: who decides?
    - Anchoring (Grzmala-Kazlowska 2018)

Using Anchoring as a tool and process for conceptualising integration!

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Social Anchoring Theory (SAT)

- Social Anchors are defined as any institution that supports the development and maintenance of social capital and networks at the community level and provides an attachment for the collective identity (Clopton and Finch 2011)

- Grzmala-Kazlowska (2018)- uses concept of social anchoring for analysing the notions of identity and social integration in contemporary increasingly super-diverse and 'fluid' societies.

- Links the issues of identity, security and integration, and focuses on the role of identity for adaptation and ways in which individuals, especially migrants, establish essential footholds in their lives in a complex and changeable society.

- enables identification of the source(s) of socio-psychological stability which individuals need for societal integration

Who decides on integration, and for whom?

- Contestations of priorities and cultural aspects of integration

- Van Praag et al (2016)- 'students of immigrant descent perceive acculturation mainly in terms of the establishment of intergroup contact', whereas their teachers see cultural maintenance as a threat to integration and successful life in Belgium.

- cultural maintenance as a strategy for resistance against school (e.g. Muslim students demands for halal food, despite their alcohol consumption)- stereotypes of multicultural practices

- Fruja Amthor and Roxas-a child-led interpretation of identity/culture:

- 'suggest[ing] conceptual shifts to widen their scope to include newcomer youths' varied experiences and identity positions. These shifts are (a) advancing the role of genuine cross-cultural relationships over traditional forms of cross-cultural competence in multicultural educational spaces and (b) abdicating the search for cultural authenticity implied in some multicultural education practice in favor of facilitating cultural agency for newcomer youth' (2016).

Existing Anchors?

- Family- de-stabilising force (Sime 2018), but key for identity
  - Transnational links- home vs host- extended families
  - Community (place, ethnicity, religion)- social network/capital, arts and music as key for expression, identity and migration (Rothchild 2015)
  - Social Media/Online/Technology facilitating or hindering integration

- Religiosity/ of the migrant and of others (Riaz 2015)- religious affinity vs visible religious practices, faith education, negative experiences of hate crime/extremism/approaches

Unaccompanied migrants: anchorless?

- Legal rights based on UN Convention on the Rights of the Child but these differ in practice (Luangrath 2016)

- Fear of engaging with educational system, or system rejects

- Trauma- understanding well-being

- Evidence of limited access to education, despite status (Uyan-Semerci and Ergodan 2018)

- Disconnections with traditional social structures (eg family) and rely on support organisations (eg NGO) –Hanna (2014)

- Thus implementing rights is conditional (Karlsson 2017)

- Evidence from EU's FRA- overall experiences impact access to other rights including children

Diversity, otherness and inequality

- Education as basic human right vs diversity

- Migrant children often torn apart between inclusion and exclusion processes around the concept of "otherness", discrimination and ethnic labeling (Ahlund and Jonsson 2016, Atamturk 2018, Jensen et al. 2012, Agirdag et al. 2012; Rosenbaum 2001; Ross and Broh 2000; Ross and Mirowsky 1989; Van Houtte and Stevens 2010).

- Indicated by underachievement, poor school performance or drop-outs among migrant or minority children, connected to – the socio-economics of the family, interschool relations and the structure and ideology of educational system.

- Ethnic discrimination affecting self-esteem, psychological resilience, depressive symptoms or feelings of futility of a child at stake (Fisher et al. 2000; Thomas et al. 2009; van Dijk et al. 2011; Wong et al. 2003, Agirdag et al. 2012; Rosenbaum 2001; Ross and Broh 2000; Ross and Mirowsky 1989; Van Houtte and Stevens 2010, D'hondt et al. 2016)

- Migrant vs BME vs EAL?

Barriers (and opportunities): Sen's capabilities vs entitlements

- Societal conflicts- racism, discrimination, Islamophobia, cultural pressures

- School-based solutions- schools as welcoming sites in tandem with visible and invisible forms of integration practices (and policies)

Focus on forms of interculturalism/social interactions within and beyond schools. E.g. faith schools and integration

- critical and democratic forms of educational action research to evaluating social (and, hence, educational) advantage, in which expanding agency and freedom is held to be central (Walker 2011).
  - capability, functioning, agency, human diversity and public participation in generating valued capabilities

Review of Existing practice: 5 themes

- Adaptive practices 1: new language acquisition

- Adaptive practices 2: adapting to new cultural milieu

- Bottom up inter culturalism

- Social interactions

- Integration through other educational streams

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Social Anchoring Through Innovation in Integration

Technology - Digital Innovations:
- Polska Inspiruje (PL)
- Duckling storytelling app (DK)
- Danish Lessons in Arabic w/ K. Ksibe (DK)
- Mino (DK)
- Programa Intercultural e-Culturas (ES)
- InventEUrs (ES)
- Interculturality using AR and QR codes (ES)
- Mein Integration in Österreich (AT)
- Mobiles Lernen (AT)
- Hallo Deutsch für Kinder (AT)
- Wiener Sprachen App (AT)
- Mein digitales Schulportal (AT)

Stakeholders Engagement
- Music, Language and Integration (DK)
- Philosophy in School (DK)
- CODINC – Coding for Inclusion (ES)
- Interculturalism as coexistence (SI)
- More than one story (SI)
- Project Akupara (SI)
- City of Sanctuary (UK)
- MTOT (UK)
- NRCSE (UK)
- Coram CLC (UK)
- Young Interpreter Scheme (UK)

New - Innovative Topics
- LOMA (DK)
- Resident-Journalist (DK)
- Mino (DK)
- Own Voice (ES)
- Revealed hands (SI)
- Point of dialogue (SI)
- NRCSE (UK)
- Ahmed Iqbal Ullah Education Trust (UK)

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Thoughts on Methods

- Back to concepts and categories: Embedding Reflexivity
  - Complexity in 'who'
  - Complexity in 'how'

- Who is measuring, or studying what?
  - Representativeness, 'hard-to-reach'
  - Children as active agents, both in integration and in how it is talked about
  - Voice and Participation- intersecting dimensions

- Global Experiences on Diversity