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Mosaic tapestries: Influence of folklores and cultural mores on career
choices of refugee populations – A secondary analysis

by

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ABSTRACT

The number of refugees is rising dramatically around the globe. Among the key determinants of displacement, refugees are displaced due to violence, brutality, persecution, torture among other crises such as extreme poverty and climate change. Refugees forced to flee their homelands experience numerous challenges when resettling in their host countries. Cultural stories are powerful transmitters of tradition and heritage, they function as a solid knowledge base and motivators for future generations. For displaced communities, cultural stories create a bond through shared stories that serves to enhance their resilience and motivation. Stories are an effective means of reclaiming the past and organising one's future. Subsequently, shaping identity and impacting decision making related to selecting a career path. This study is focused on exploring the influence of folklores and cultural mores on career choices in refugee populations. The initial methodology of interviewing refugees in tertiary studies was modified into a secondary analysis of existing literature due to lack of gaining participants despite contacting tertiary providers nation-wide. The secondary analysis from a very sparse field of literature identified three global themes that were most influential in the career choices of refugees: 1) Familial traditions and cultural heritage both shape identity and are shaped by identity; 2) Agency is acquired through education; and 3) Adversity is relational and transformative. Implications from the study are discussed. The lack of New Zealand based study on refugee population is highlighted along with an overall dearth in literature internationally on the topic.

CHAPTER ONE: INTRODUCTION

Introduction to the research

Inquiry into whether *folklores and cultural mores influence career choices in refugee populations* has historically received limited attention. For many young refugees, stories function as an instrument for the reclamation and continuation of culture, heritage and collective identity post-dislocation (Feurverger, 2010; Strekalova-Hugh & Wang, 2019). Empirical literature has demonstrated that stories influence aspirations, are agentic in nature and can provide a deep sense of hope for refugees in times of migratory transition (Parsons, 2016). In addition, shared refugee narratives and experiences are powerful and persuasive as they shape culture, morality, identity and behaviour (Deitcher, 2013; Hunter, 2010). Stories create opportunities for refugees to better adjust to resettlement by acting as skilful advisers. Further enabling refugees to actualise their potential and find life purpose, this acquired purpose is subsequently expressed through their choice of careers (McNally, 2017).

Definition of terms

Stories are characterised as real or fictional accounts that afford individuals the ability to make meaning out of their own experiences (Love, Benefiel & Harer, 2001; Mitchell, 2010; Parsons, 2016). Narrative is regarded as synonymous with story, and thus both terms are used interchangeably throughout this thesis.

Two other terms require explanation: refugee and migrant. According to the United Nations Convention Relating to the Status of Refugees 1951, a refugee is defined as any individual who, “owing to a well-founded fear of being persecuted for reasons of race, religion, nationality, membership of a particular social group or political opinion, is outside the country of his/her nationality and is unable, or owing to such fear, is unwilling to avail himself/herself of the protection of that country” (UNCHR, 2011, p.3). Unlike refugees,

migrants do not leave because of fear of imminent harm, instead they migrate to improve their circumstances and seek new opportunities. Additionally, migrants may return to their homelands safely if they choose and may continue to remain under the protection of their governments (UNCHR, 2016).

Background

According to the United Nations High Commissioner for Refugees (UNCHR, 2019), the world is witnessing a surge in forced migration as 79.5 million people around the world are displaced. The New Zealand Government has established an intake of 1000 refugees per annum; to date Aotearoa has resettled a total of 35,000 refugees since 1945 (Ministry of Business Innovation, & Employment, 2020; Sampson, 2016). Determinants contributing to recent record levels of forced displacement include violent conflict, persecution, genocide, climate change and natural disasters and human rights violations. Factors that lead to displacement are complex and varied and exposure to them results in both physical and psychological trauma in refugee populations (Ministry of Health 2012; UNCHR, 2002, 2011). Trauma incurred pre-migration is pervasive and often extends into resettlement where refugees are met with challenges in their host countries. For example, refugees may experience socioeconomic issues, racism, xenophobia, language barriers and the consequences of educational disruption arising from their urgent departures (McWilliams & Bonet, 2016). Subsequently, upon resettlement refugees become embedded in their host country's educational institutions and labour forces, existing systems that are frequently ill prepared, unwelcoming and lead to further marginalisation of refugees' communities by the dominant culture (McWilliams & Bonet, 2016; Ryu & Tuvilla, 2018; Sampson, 2014). Such exposure to adversity impacts refugees' overall well-being. Providing refugees with opportunities to share their stories may provide a way forward by alleviating challenges, creating opportunities and developing more responsive and inclusive systems.

Rationale for the study

My interest in cultural narratives peaked when I began teaching health service management. Many of the students in my programme were international student visa holders who were in New Zealand just for the purpose of higher studies. At the beginning of each term the first session we would begin with the Māori custom of whakawhanaungatanga. It was during these sessions that the students told their stories about who they were, where they came from and what inspired them to join helping professions. Their stories also included challenges for them back home and in New Zealand that inspired me to better understand what such experiences would be for students from migrant and refugee backgrounds.

In a time of increasing global displacement and resettlement refugee experiences pertaining to career aspirations have not yet been adequately explored. According to the UNCHR (2019), 26 million refugees are under 18 years old, and many of these young people will be making decisions regarding their study pathways and future careers post-resettlement. Research conducted in this field of study is required to assist refugees transition into their host societies and assist host countries to establish more efficient and inclusive institutions, study pathways and workforces. To date, there has been minimal research conducted globally about the relationship between cultural mores and folklores and career preference in refugee populations. Research on this topic in a New Zealand context is rare. This area of research is important due to the significant growth in the levels of global forced displacement and the subsequent resettlement demands that arise as a result of this trend. So, this purpose of this study was to explore whether cultural stories and folklores influence the identities and career selection of individuals who are forced to leave their homelands.

Since the purposive sampling of tertiary level students did not yield participants that is explained further in the methodology section, a secondary data analysis (SDA) of 13

studies was undertaken to obtain a comprehensive understanding of the experiences of refugees and their career aspirations.

Chapter Two is a review of literature on empirical research that concentrates on cultural stories and how they relate to refugee career choices. Displacement and resettlement challenges are discussed along with an examination of the influence that various genres of cultural storytelling and the place that it occupies throughout human development are key focal points of this chapter. In addition, the theoretical underpinnings that support the study are discussed. In addition, the review examines the relationship that exists between storytelling and identity and career development. Finally, notable gaps that exist within the field of the cultural stories and how they influence career preference in refugee populations are highlighted.

Chapter Three details the qualitative method of the research, the methodological challenges and the secondary data analysis (SDA) process.

Chapter Four presents the findings of this study following the SDA findings of 13 studies under three major themes of: tradition and cultural heritage; power of knowledge, and resilience and hope.

Chapter 5 discusses the findings in relation to the literature reviewed. using three global themes relating to identity, agency and adversity.

Chapter 6 the final chapter, outlines the implications of the study and conclusions are drawn about subject of the thesis and considerations for future study.

Global displacement and consequences

According to the United Nations Refugee Agency (UNHCR, 2019) 68.5 million people are displaced worldwide. Of this number an estimated 24.5 million people are

identified as refugees and 3.1 million as asylum seekers. The UNHCR collects this data via monitoring the number of individuals that are compelled to flee their homelands as a result of the occurrence of mass displacement crises. The UNHCR continues to define refugees as “people who have fled war, violence, conflict or persecution and have crossed an international border to find safety in another country” (para 1). A small minority of refugees are reported to surface from environments that are characterised by major conflict, persecution, genocide, brutality, military coups and chaos unscathed without having experienced some form of physical or psychological anguish (Ministry of Health, 2012). Whilst the terms migrant and refugee have been used synonymously, they are characterised by overt differences. Refugees are frequently forced to leave their homelands under duress, whilst migrants may emigrate to find better living conditions, they elect to move and are not forcibly dislocated. For instance, Eduardo a New Zealand resident of Chilean origin recounts his story of fleeing his country because his family was a part of a socialist movement and were consequently targeted by the new government. “The police came knocking at our door, saying you are left-wing and we want you to leave. Within a few days after this we had no choice and made the decision to leave (Thomas & McKenzie, 2005, p. 77). In addition, due to the sudden nature of their departure those escaping war and persecution often flee without possessions, plans and often family members (Ministry of Health, 2012; Thomas & McKenzie, 2005). The traumatic impacts of dislocation permeate the lives of refugees at various levels and carry into resettlement.

CHAPTER TWO: LITERATURE REVIEW

But how could you live and have no story to tell?

—Fyodor Dostoevsky, *White Nights*

Introduction

This chapter introduces current relevant literature on various refugee populations living in Aotearoa and the influence of folklore/cultural mores on career choice. Firstly, refugee status is defined and contextualised in global and New Zealand contexts. It is followed by a review of research that examines learning and developmental theories that underpin the use of mythologies folklore and storytelling. This includes the review of studies that have addressed the impact of mythologies folklore and storytelling in populations from refugee backgrounds and their influence on career development. This chapter ends with a rationale for the study. It is important to note that the terms refugee and displaced will be used interchangeably throughout this study.

The following search engines were accessed to source relevant peer reviewed literature: Google Scholar Search, Academic Search (EBSCO, including ERIC), Discover, Scopus, Science Direct and Springer Link databases. Key search words used included:

Refugee and vocational identity. Refugee career choices. Children's stories and identity development. Fairy tales and learning. Mythology and folklore. Refugee narratives and career aspirations. Refugee and education. Stories and moral development. Identity and moral development. Refugee and intergenerational storytelling. Storytelling and cultural identity.

Resettlement issues for refugees

Subsequent to World War II approximately 50,000 refugees have resettled in Aotearoa (Ministry of Health, 2012). Since 1994 and more recently there has been an influx

of refugees from a number of nations including Sudan, Ethiopia, Eritrea, Somalia, Burundi, Rwanda, Democratic Republic of Congo, Iran, Iraq, Afghanistan, Palestine, Syria, Burma, Bhutan, Pakistan, Myanmar, Sri Lanka and Colombia (Ministry of Business, Innovation and Employment, 2019; Ministry of Health, 2012).

When human beings witness and/or experience intense human barbarity, hardship and suffering it frequently results in loss of meaning, identity, dignity and purpose and feelings of fear, humiliation, grief (UNHCR, 2002, 2011). McWilliams and Bonet (2016) examined the pre-migratory experiences of 70 young Bhutanese/Burmese and 20 Iraqi refugees and the transitional challenges embedded in their narratives through the use of ethnographic studies which include interviews, focus groups and participant observation. The findings of this study reveal that refugee youth experience educational disruptions pre-migration and are subsequently subject to linguistic barriers, academic obstacles, employment challenges and long-standing economic adversity post-settlement. In addition, multiple sources assert that whilst resettlement in a new country brings new hope and promise of a better life it also poses formidable challenges for those attempting to adjust to a new place and culture (McWilliams & Bonet, 2016; Ryu & Tuvilla, 2018; UNHCR, 2002, 2011). This may include exposure to xenophobia, discrimination, hostility, violence and exclusion by members of the dominant culture.

The unwelcoming and marginalising messages issued by various governments towards newcomers is well documented in refugee narratives. For example, Sampson (2014) highlights a period of economic austerity and political conservatism in Australia that was built on nationalism and anti-refugee rhetoric. He argues that it was anti-migration policies and sentiment that helped lead the Conservative Liberal Government to victory during the 2013 elections. Consequently, these sentiments and policies serve to compromise the health

and well-being of marginalised refugee populations that are already vulnerable and at risk (Sampson, 2014; Thomas & McKenzie, 2005).

It is evident that destination countries and their governments impact the well-being of refugees as they engage in debates concerning the opening and closing of borders. Sampson, Marlowe, de Haan and Bartley (2016) investigate and conceptualise the circumstances that influence the resilience and well-being of refugee individuals in Aotearoa. Through interviews with five experts in the field who have experience with working with refugee populations, the study discussed three types of acculturation pathways that refugees embark on in their host countries, these are *consonant*, *dissonant* and *selective* acculturation. Consonant acculturation occurs when the members of a family (parents and children) simultaneously adapt to the traditions and customs of their host country. In direct contrast, dissonant acculturation refers to children adapting more quickly than their parents who experience difficulties adjusting to life in a new place (Sampson, et al., 2016). The findings of the research suggest that selective acculturation is the most desirable of the three trajectories. Sampson, et al. argue that the selective pathway provides an opportunity where individuals from refugee backgrounds “are empowered to engage meaningfully with, and contribute to, the culture of a host society, while maintaining key aspects of their cultural traditions, as they see fit” (p. 42). This consequently increases the capacity for experiencing a sense of belonging which subsequently results in heightened adaptation capabilities and elevated levels of resilience (Sampson, et al., 2016).

Despite the many challenges and obstacles associated with forced migration, it has been suggested that newcomers’ paths to resilience may be accessed through reclamation of their own life experiences, using storytelling (UNHCR, 2019b). This is evident in research conducted by Ryu and Tuvilla (2018) on resettlement narratives. In their research they sought to explore the stories of 10 refugee students from Burmese backgrounds residing in the

United States. Interviews with students revealed multifaceted experiences. In addition to student stories about victimisation, oppression and hardship, interviews contained narratives that highlighted enhanced feelings of self-worth, strength and empowerment that were associated with students' practice of sharing their stories. This result was unanticipated by researchers who were self-admittedly biased and influenced by the dominant narrative of victimisation that they sought to challenge. In addition, interviews conducted with 23 advisers from 18 Australian and international settlement services and relevant organisations identified three dominant narratives which characterise refugees as needy, unproductive and incapable (Sampson, 2014). Sampson (2014), and Thomas & McKenzie (2005) concurred that alternative narratives revealed negative perceptions about settlement, these included long and disorderly processing and poor outcomes. Further evidence suggests that unfavourable and contradictory narratives about refugee identities have contributed to the development of negative stereotypes, lead to ambiguity and hostility in political environments and serve to further deprive refugees of dignity and agency.

McWilliams and Bonet's (2016) research on how pre-migratory experiences shape the aspirations of Bhutanese, Burmese and Iraqi refugee youth highlights the relationship between resilience and the participants' aspirations and sense of moral obligation. Their findings suggest that resilience was derived from the students' desire to achieve goals and improve themselves, to elevate themselves and their families out of economic hardship and to assist other members of their communities and those that they had left behind.

Power of storytelling

Storytelling is an art form that is prevalent in all cultures. It effectively transmits culture, records and preserves past events and communicates knowledge (Love, Benefiel &

Harer, 2001), who further contend that stories serve as instruments for understanding life, are a way of making meaning of the world, reveal and bind together the shared life experiences of human beings and are capable of transcending across time and geography. Later research by Kteily-Hawa (2018) explores the stories of South Asian immigrant and refugee women living with HIV, which further confirms Love et al.'s (2001) assertion that narratives hold the power to shine a light on the lives of others, serve to provide a voice for marginalised communities and assist in the comprehension of challenges faced by those from refugee backgrounds. They become a source of education and inspiration and reflect a peoples' past, heritage, cultural context, and collective identity (Love, et al. 2001). Stories are ideal contextual and functional organisers of past experiences and thus may be applicable to current and future situations (Kteily-Hawa, 2018).

However, there is a possibility that dominant stories may emerge and influence the perspective of the receiver. For instance, in her own narrative Adichie (2009) discusses "the danger of the single story" (p. 1). She recalls her mother speaking to her about a house boy named Fide that they used to have at one time. Specifically, Adichie's mother would send Fide's family food and remind a young Adichie that Fide and his family were very poor. "Finish your food! Don't you know? People like Fide's family have nothing," she would say (p. 2). Adichie admits that at the time of growing up poverty was the only story that she knew about Fide and his family and remembers, resulting in feeling sympathetic towards them. However, upon visiting Fide's village one day she recounts that she was surprised to see a beautiful basket that Fide's mother showed her. The intricately fashioned basket was crafted by Fide's brother although until that point she had only one single storied narrative about their poverty, it was one of poverty and little else. Refugees are often subject to the "single story" in the shape of dominant narratives that are constructed and perpetuated by governments, media and the public and frequently contribute to discrimination and negative

stereotyping of individuals from refugee backgrounds (Adichie, 2009; Ryu & Tuvilla, 2018; Sampson, 2014).

Notwithstanding, stories of the marginalised that are received and recited are powerful in that they can heal and restore hearts and minds. They are rich in complex social and cultural knowledge and are effective instruments for learning and development. Mythology and folklore that are embedded in multicultural storytelling serve to communicate our cultural diversity and unity as human beings. Research suggests that multicultural stories communicate relevant information about life challenges faced, conceptualise time and space, contextualise the relationships between events, highlight commonality of migratory experience. Consequently, multicultural narratives function to humanise people. They increase the potential for understanding and acceptance of ethnicity and diversity and produce stronger communities (Kteily-Hawa, 2018; Love, et al. 2001).

Stories and displaced children

Evidence suggests that historical events and experiences are transferred to the present and future and can shape our identity, decisions and behaviour through unconscious processes. Among refugees painful and traumatic past experiences may become collective narratives (Ghorashi, 2008). It is reported that 7.6 million of Syria's citizens shifted internally and 3.9 million escaped conflict by moving abroad. It should be noted that 1 million of those displaced individuals are children and that nearly 75% of them fall under the age of 11 years old (Parsons, 2016). Aligned with global findings from the UNHCR, Parsons and Ghorashi suggest that refugee children that have fled their countries bring with them stories of their lives in their homeland and themes of endurance, displacement, passage and resettlement. These composite stories are shared amongst others within their community and are organized into one shared experience. The sharing of stories serves as a means of acquiring agency

(Parsons, 2016; UNHCR, 2002, 2011). In addition, textual analysis of transnational literature and historical discourses of the experiences of Polish child refugees from World War II, some of whom were resettled in Aotearoa, highlights that like other children who were exiled and displaced, they too were relocated and remained in other countries prior to their resettlement on Aotearoa (Brooking, 2015). These child refugees incurred what Brooking refers to as “cultural trauma” which she argues is the result of cultural dislocation, persecution and discrimination that is deeply rooted in refugee narratives. Research suggests that shared identities through stories help to counter the negative impacts associated with dislocation and relocation (Brooking, 2015; Ghorashi, 2008; Parsons, 2016). Stories act as agents of connection when they are recited and received. Most of our knowledge about displaced populations is transmitted through their narratives with photographs and literature as being the tools of communicating issues of humanitarian crisis (Parson, 2016). For instance, novels contain details of newcomers’ responses to narratives of oppression, genocide, war, drought, famine and political unrest, and these are mirrored through literary characters that endure similar circumstances and experience catharsis. Several studies suggest that reflection of one’s experience through stories can serve as a source of inspiration, healing, guidance and comfort (Brooking, 2015; Ghorashi, 2008; Parsons, 2016). In addition, many refugees are separated from their families and consequently seen to experience powerful emotions such as grief and sorrow. For them stories are a way of remembering and reconnecting. For example, in her narrative *Krystyna* a Polish child refugee character relayed the experience of solidarity and shared strength she found with others whilst she was situated in a Red Cross Camp. “Our teachers call us dispossessed... we held tightly to each other because we knew we carried our Polishness in us” (Brooking, 2015 p. 71). However, it should be noted that the above author argues that children’s preserved cultural identities are frequently tried and tested in their new resettlement environments. Furthermore, displaced children can adapt to their new culture

whilst maintaining their cultural identity through the development of collective identity which occurs at all aspects of the dislocation and relocation process (Brooking, 2015). In addition to written forms, refugee narratives that are shared using the oral traditions of storytelling also contain themes of shifting identity, displacement, exile and resettlement (Brooking, 2015; Woodrow, 2017). These stories are filled with both adversities, hope and are embedded and intertwined within in a shared socio-political context. The power of stories enables us to move through boundaries and ultimately enhance our interpersonal capabilities (Brooking, 2015; Parsons, 2016; Woodrow, 2017).

Mythology and folklore

With specific reference to written form of story, Lee's (2015) examination of C.S Lewis' perspective of fable and fantasy contends that children's literature assuages and fulfils childhood fantastical desires, nurtures the imagination and serves as a portal into the cultural world. In a multicultural context cultural past, customs and beliefs contend with one another around the world; so, parents transmit their cultural beliefs and traditions down to their children through storytelling (Feuerverger, 2010; Lee, 2015; Mitchell, 2010).

Another vehicle of mythology and folklore that is examined in contemporary research is the fairy tale. Mythology and fairy tales are conveyers of human struggles and are often vehicles for the understanding and depiction of psychological issues. Research on the use of fairy tales in classrooms also highlights adversity and resilience in stories. Mitchell (2010) further argues that they provide basic insights into human impulses, internal processes and their response to external environments, situations, objects and artefacts. Fairy tales she notes, can extend to universal domains and wield the power to captivate and disappoint. Feuerverger (2010) in her exploration of fairy tales as a pedagogical tool in school settings makes a similar argument that fairy tales are perceived to help characterise the diversified identities of children. She further suggests that mythology and folklore act as meaning

makers and offer hope to children who have experienced war and have witnessed atrocities. The narratives she adds are often filled with memories of adversity, persecution, violence, grief, loss of life, compassion and kindness. Fairy tales allow individuals to remain engaged with life amid devastation by endorsing hope, optimism and courage, with a purpose of transforming the nature of the narrative into something more inspiring (Mitchell, 2010). Many fairy tales after all emphasise the processes of loss and recovery of something as evident in well-known tales such as Cinderella, Robin Hood and Little Red Riding Hood (Feuerverger, 2010; Mitchell, 2010). In addition, fairy tales highlight the differences between gender roles, often portraying males as brave and adventurous and females as passive and in need of rescue. Fairy tales educate and provide contextual knowledge about issues such as disparity, persecution and brutality but aim to provide hope and encouragement to advance in the face of hardship and crisis and renewing a fondness for life. They influence normative matters through symbolism and this continuous acquisition and development of knowledge is converted into transformative energy and capabilities (Feuerverger, 2010; Hohn, 2013; Mitchell, 2010).

Intergenerational storytelling

Storytelling is considered the earliest conduit of history and culture that it occurs through the reciprocal and continuous process of telling and retelling (Strekalova-Hughes & Wang, 2019). Strekalova-Hugh and Wang's study focuses on resettlement of children from refugee backgrounds and the use of storytelling in families. Based on their study of nine families from Nepalese, Somali and South Sudanese backgrounds, the researcher also contends that both adult and adolescent learning and development is compatible with the sociocultural approaches. Narrative is the earliest type of learning known. Modern neuroscience (Strekalova-Hugh & Wang, 2019) argues that our brains circuitry is tailored to learn through storytelling. When we listen and relay stories, we are building our

communication abilities, logical reasoning capacity, creative thinking processes, impulse control and listening skills. It is universal practice (Merrill & Fivush, 2016), sharing experiences with others through stories helps people make meaning out of their lives chronologically (Merrill & Fivush, 2016; Nguyen et al. 2016), whilst enhancing socialisation within their family of origin (Strekalova-Hughes & Wang, 2019). Several studies suggest that listeners acquire knowledge about social and cultural norms, morals and values, cognitive approaches and development of social, cultural aspects that comprise individual identity. In addition, these studies indicate that this gradual psychosocial developmental process begins early in a child's life and progresses into adolescence (Merrill & Fivush, 2016; Nguyen et al. 2016; Strekalova-Hughes & Wang, 2019; Woodrow, 2017).

Violence, war and exile lead to the amplification of identity and legal protectionism and enhance the potency of stories, this is dependent on the individual reciting them (Strekalova-Hughes and Wang, 2019). Refugee children's stories are interwoven within the cultures that embody them and are frequently subject to issues of power and marginalisation (Nguyen et al., 2016), children from refugee backgrounds highlight the importance of family in the recovery process. Participants in a study that focused on refugee children from Nepal, Somalia and South Sudan and family storytelling highlighted the moral messages about leadership that are embedded in narratives and the contributions these lessons make to family life through the transmission of knowledge, heritage, identity and language (Strekalova-Hughes & Wang, 2019). Individuals who possess a more comprehensive understanding of their history through intergenerational narratives experience increased positive emotional development, including increased confidence and self-esteem levels (Merrill & Fivush, 2016; Nguyen et al., 2016). In terms of culture, intergenerational story educates children about beliefs, morality and shared identity (Deitcher, 2013; Hunter & Eder, 2010; Nguyen et al,

2016). It is important to note that that some of the experiences embedded in intergenerational narratives are unpleasant and often even traumatic. In cases such as these it is not unusual for individuals to conceal or refrain from sharing such stories (Merrill & Fivush, 2016).

Chen and Schweitzer (2019) digitally interviewed 30 students 11-18 years of age along with their parents from refugee backgrounds. Participants were of varied ethnic backgrounds such as Albanian, Bayat/Hazara/Afghan, Chinese, Congolese, Eritrean, Ethiopian, Indonesian, Iranian, Iraqi, Karen, Samoan, Somali, Sudanese, Syrian, Thai and Vietnamese. Interviews revealed that along with oral and written traditions of storytelling artefacts, such as heirlooms, gifts and mementos may function themselves as transmitters of intergenerational narratives that connect memories and people. Each artefact carried with it its own unique story that transmits knowledge about one's culture, heritage, time, space, relationships, spirituality and identity. For instance, one participant referred to a necklace that was passed down through his family as very dear to him because it represented his history, culture and place of origin. In addition to artefacts, practices may also embody stories and function as conveyers of intergenerational knowledge. Evidence suggests that the traditional practice of weaving can provide individuals a sense of self-esteem, produce a deeper understanding about the richness of one's heritage and aid in the development of cultural identity (Ngarimu-Cameron, 2018). An earlier study conducted by Smith, Stephenson and Gibson-Stattherthwaite (2013) examined the practice of traditional weaving as an occupation among Karen women from Thailand who have resettled in the United States. The participants were a group of Karen weavers and data was gathered through focus groups and additional interviews. The findings of this study suggest that engaging in the practice of traditional weaving garners similar benefits to other forms of intergenerational narrative discussed previously in that it promotes cultural and national identity, develops language and functions

as a conduit for knowledge about previous generations. Like other studies reviewed in this section this research has also identified the adversity faced by Karen women in their resettlement countries that include loss of identity, relations, control and empowerment. Intergenerational stories conveyed through traditional practices can provide a source of empowerment to refugees who are struggling with the cultural bereavement that is associated with dispossession and resettlement.

Narrative as a vehicle for learning, development and morality

Storytelling is perceived to be “inherent in the human experience” (Hunter & Eder, 2010 p. 223). Stories function as an instrument for meaning making for children and assist them to understand their environment. They intertwine both social and evaluative functions for the benefit of the listener. Narratives construct relational frameworks established through both story character relationships and relationships that exist between the listener and the story character. They allow children to develop a foundation for organising principles to their lives and enhance the meaning of individual life experiences (Deitcher, 2013; Hunter and Eder, 2010). In addition, storytelling provides contextual descriptions of lived experience and can improve perception of self and others through the transmission of relational information embedded in the story. Storytelling can offer vivid accounts that activate emotion and cognition about their nature. This combination enhances the capacity for moral learning. Subsequently, the individual engages in the process of allegorical learning where the story’s character mirrors reasoning and provides an opportunity for self-reflection; it strengthens moral development, exposes children to differing types of morality aiding in character development and enhances emotional intelligence (Deitcher, 2013; Hunter and Eder, 2010).

In Hunter and Eder’s study (2010) fourth and fifth grade learners participated in ethical discussions using storytelling. Learners offered instances of when stories awakened

memories of relational experiences pertaining to family and friends. It is important to note that narratives create a place for learners' own interpretations and creates the scaffolding required for moral and ethical consideration and dialogue (Deitcher, 2013). Barthes & Duisit (1975) refer to an endless variety of narrative genre which include but are not exclusive to "myth, legend, fable, tale, novella, epic, history, tragedy, drama, comedy, mime, paintings, stain glass windows, cinema, comic, news items, conversation" (p.237). Moral dilemmas embedded in stories are frequently recognizable to the child and leads them to explore multiple ways of resolving challenges, and children are subjected to numerous types of messaging through narrative that includes "cultural, racial, religious, gendered and ideological positions" (Deitcher, 2013, p. 244). Moore (1978) argued that sharing heritage narratives are a powerful way of "initiating children into the mysteries of Jewish life and immersing them in the lifelong journey into the intricacies of Jewish ideas practices and values" (pp. 5-6). As a result, children were culturally expanded and enriched through exposure to a varied assortment of characters, morals and values, societal norms and increased knowledge and appreciation of other cultures. Conversely, limited exposure to multiple narratives consequently narrow the view we have of ourselves and of the world, strips us of our identity and consequently restricts our view of our shared humanity by placing emphasis on our differences (Adichie, 2009). Children have been known to source literature that includes recognizable attitudes, values, ideas and behaviours (Deitcher, 2013). Research conducted on the topic of normativity and fairy tales (Hohr, 2013) confirms the findings of several other studies (Deitcher, 2013; Hunter & Eder, 2010; Adichie, 2009) that storytelling imparts moral and ethical lessons and act as preservers of cultural heritage, values, customs, beliefs and identities.

Theoretical underpinnings of the study

Sociocultural Theory Mediates Knowledge Through Culture

Sapir (as cited in Garbarino, 1977) one of the early contributors to the field of cognitive anthropology suggests that “cultural behaviour is symbolic behaviour shared by culture bearers and cultures are abstractions of ideas and behaviour” (p. 82). Subsequently symbolic anthropology, an established subfield of this approach argues that individuals construe their world through symbols and maintains that symbols reinforce beliefs, cognitions and affect that pertain to their shared human experience (Garbarino, 1977). According to sociocultural theory “learning and development take place in historically situated activities that are mediated by children’s culture through intersubjective experiences in which they participate with other members of their community” (Göncü & Gauvain, 2012, p. 125). Culture by classification is a system of meaning that occurs both formally and informally through home life, school and communities. Societal and cultural values and practices are reflected by parents, teachers and other community members. It should be noted that children’s objectives are often led by culture and they can vary among them significantly. As Vygotsky (1978) highlighted, cultural instruments play an important part in the way in which individuals view and categorise themselves. Culture is internalized from experiences that transpire in the external environment, meaning making occurs as the experience unfolds.

Vygotsky (1978) maintains that knowledge is acquired through past experience. Children begin their journey of learning and development before partaking in formal education as they acquire knowledge through their parents and family life, this is highly determined on what is prioritised in the individual’s specific culture. In addition, the sociocultural perspective suggests that the process of learning is considered a universal concept that cultivates an individual’s culturally assembled psychological capacities. The

approach emphasises cognitive processes such as attention, memory and logic and argues that objectives are guided by culture (Garbarino, 1977; Göncü & Gauvain, 2012; Vygotsky, 1978). Sociocultural theory addresses one of the limitations of childhood development theories.

Demirbaga's (2018) analysis of sociocultural theory reveals the influence that society and culture have on learning and development and reinforces the view that the individuals are shaped and conditioned by their external environments. This viewpoint is complementary to the notion that culture is distributed intergenerationally through oral tradition or through artefacts such as literature, performance and other media. For instance, Arieviditch (2013) argues that internalization occurs through culturally shared activities and that this process is reliant on the connection that exists between external and internal activity. "Words being powerful instruments of thought shape our view of things" (Arieviditch, p. 285). Vygotsky further argued that culture is internalised via the use of available sign systems in the environment and that this process is responsible for altering behaviour and for creating the crossover between adolescent and adult development. According to Demibarga (2018) cognitive functions such as "mediated perception, focused attention, deliberate memory and logical thinking are social" (p. 116). The person engages in social activity mediated through psychological instruments used by others that impact the individual's actions, it is for this reason that this explanation is highly compatible with the practice of sharing stories.

The sociocultural system is highly reliant on development that is relayed through intergenerational knowledge. For instance, memory operates as an exemplar for the development and analysis and is based on the law of association (Göncü & Gauvain, 2012; Vygotsky, 1978; Vygotskiĭ, Rieber & Carton, 1987). Vygotsky viewed social and cultural

information as being mediated through cultural artefacts such as texts, this is a critical point that aligns with how intergenerational story is remembered, interpreted and communicated. For instance, Vygotsky believes that we view the world in a social way and that we view human beings as social beings. In addition, he suggests that artefacts originate in the past and are passed down through intergenerational transmission and concludes that they perform a specific task in the present (Demirbaga, 2018; Wink & Putney, 2001). An individual's cognitive and emotional life develops in unison and are continuously internalized and consolidated through social life and culture. As we reflect on the plot and characters in stories, we are presented with an opportunity to contemplate our own lived experiences. For instance, as we establish and re-establish knowledge from narratives this provides us perspective and the ability to communicate our own experience about the chain of life events that comprise our own life story (Kozulin, 2003). This type of knowledge is transmitted through the process of modelling and internalisation, where social behaviours are embedded in story and acted out by characters. This process of scaffolding becomes visible during child and adult exchanges and plays an important role in development (Kozulin, 2003). We acquire knowledge through cultural artefacts and we generate more artefacts for the use of future generations, sociocultural theory combines both previous knowledge and future learning (Wink & Putney, 2001). It is a complex approach and operates on the premise that human beings act as active players in social relationships.

Social Learning Shapes Knowledge Through Modelling

Bandura (1977) argues that the foundation of learning is formed through direct experience and goes on to suggest that this process is shaped and strengthened through cognition. One effective way in which human beings acquire knowledge is through the use of modeling. According to social learning theory, knowledge is acquired observationally. Learning then proceeds through an informative function where symbolic depictions of

modelled life occur, subsequently this knowledge is coded and stored for provision of future guidance. It is the aspect of modeling that is applicable to narrative. This may involve the individual relaying the narrative or may be extended to a character contained in the narrative. The observational acquisition of knowledge is comprised of four foundational processes involving (attending and perceiving stimuli), retention (coding and cognitive organisation), motor reproduction (conversion of symbolism into behaviour) and motivation (evaluative and reinforcement based on outcomes).

Modeling is often enhanced by behavioural reinforcement. In addition, symbolic representation plays a key role in higher level modeling, subsequently internally processed symbolic representations are the result of modeling and are foundational factors for the organization of schemata (Bandura,1977; Hunter & Eder, 2010; Nhundu, 2007). Furthermore, the transmission of information is critical for modeling and the categorisation response of information into various tangible, illustrative or rhetorical descriptions and is frequently based on observing the actions of others. For instance, research conducted on symbolic modeling embedded in film and other visual narratives has been shown to influence cognition, affect, behaviour and social perspectives in both adults and adolescents (Bandura,1977; Jo, Tomar, Ferschke, Rosé & Gašević, 2016; Yilmaz, Yilmaz, Demir-Yilmaz, 2019). Reinforcement is the involuntary process by which the individual's unconscious informs their learning.

Social learning theory functions on the basis of knowledge acquisition, catalytic function and incentivisation. One main method of knowledge acquisition occurs through the informative function of observational modeling, subsequently this is coded as a model for action. Two other relevant cognitive functions emphasised in social learning theory are symbolism and self-regulation. Symbols operate to depict experiences and self-regulation

enables the individual to assemble, choose and reconstruct knowledge derived from the environment. This is made possible by the continuous and reciprocatory exchange between cognitive, behavioural and environmental causes. Social learning theory views the individual and the environment as reciprocal of one another (Bandura, 1977; Jo, et al., 2016; Yilmaz, Yilmaz, et al., 2019). More recent research conducted by Mauer, Neergaard, Kirketerp and Linstad (2009) on the subject of self-efficacy supports this notion and further suggests that each time we interact with a person or an object we acquire knowledge through experience and build on previous knowledge and experience.

Social Cognition Influences Perception

Social cognitive theory (SCT) asserts that social systems influence human beings and suggests that modeling affects our capabilities, belief systems, thought processes and the overall way we behave and live our lives. This is evident in the findings of Bandura's (2006) research conducted on the influence of serial televised, photo and radio dramas and their plotlines and characters on public consciousness and behaviour. In these various types of dramas, the everyday lives of human beings were reflected. The characters were designed to represent various categories of the populations and embedded what were perceived as positive attitudes towards an idea into the storyline. In addition, storylines contained and discussed cultural elements such as roles, power distribution and societal standards. The findings demonstrated that the public came to embrace the positive attitude depicted in the storyline and positively identified with the characters. Consequently, this led to the reshaping of public perception and concluded that modeling found in narratives directly influences public opinion and individual thinking. Similar findings that support Bandura's findings are confirmed in separate studies conducted by Eeuwen, Renes, and Leeuwis (2013) and Lee and Shapiro (2016). The results demonstrated that participants assessed narrative verisimilitude as being high and added that characters and storylines were perceived as highly believable, that

entertainment education can be influential and suggests that individuals formulate their own objectives and manage their own behaviours.

The theoretical underpinnings discussed in this Chapter are relevant to this study because they are built upon the central idea that human beings are influenced through lived experience. The foundational aspects drawn upon are the influence of social systems, developmental learning, modelling and culture and tradition. These attributes assist in the acquisition of knowledge which subsequently influence decision making processes, all of which can be related to the career aspirations of refugees.

Story and the development of identity

Self-schemas are composed of assembled knowledge about one's own identity and are key factors in the development, perpetuation, and transformation of identity (Howard, 2000). Schemas are both illustrative and substantiating of social relations, are a means of developing social identities, provide status and enhance self-esteem. Schemas are defined as ordered frameworks that determine our perception of the world through explanation of the interchangeable exchange that occurs between culture and memory (Howard, 2000; McVee, Dunsmore & Gavalek, 2005). They are accumulated in long term memory and are connected to others where they are subsequently assembled into larger schemata. Schemata are comprised of both familiar and new knowledge and experience that is acquired along an individual's life's journey and they serve to assist the learning process through associations and meaning making (Clark, 2018; Howard, 2000). Evidence generated from ethnic research suggests that membership to a minority group contributes to the formation of both individual and social identity. For instance, mothers transmit culture and language to their children through the socialisation process (Howard, 2000; McVee et al., 2005).

A sense of identity is a way that human beings exist in the world leading to the creation of the individual's own unique life narrative and is expressed in the individuals own

internal dialogue. Discussing our identity enables us to manage life circumstances that are related to our past and provides us with a means to organise our futures (Sfard & Prusak, 2014). Identities are described as a being a meaningful aggregate of collective and individual stories about human experience. The authors define identity in two different ways which they term as *actual* and *designated*. Actual identity refers to the present state of reality. Designated identity is perceived as being constructed from external narratives that are organised and combined internally into one central narrative and are subsequently utilised to provide direction.

Sociocultural limitations are compounded by ascribed identities to refugees. Daniel's (2019) research analysed essays and dialogue pertaining to students' future visions and life objectives. The students were refugee youths resettled in the US from Thailand, Myanmar and Iraq within the preceding five years. Daniel's (2019) argued that the internalization of dominant narratives by refugee youths is disempowering and consequently reduces their sense of agency to make life decisions.

Media and documentaries frequently portray refugees as deviants, burdens and victims incapable of achieving success in their endeavours (Anischenkova 2018; Steimel, 2010). Consequently, if the character's dreams are dashed, human interest stories often blame the individual's skill level, language difficulties and cultural awareness as well as social determinants (Steimel, 2010). However, despite the challenges that may emerge through dominant narratives and negative stereotypes, research highlights that individuals from refugee backgrounds can achieve their life objectives as well as possessing the capacity to positively transform the lives of others (Daniel, 2019).

Career development and story

Increased global patterns in migration and resettlements have caused changes to work and education, resulting in further obstacles for refugee populations. Individuals from refugee backgrounds come from a variety of cultural backgrounds based on ethnicity, language, socioeconomic status, education and religion. As the result of this diversity, refugees may have dissimilar life experiences and stories. From adolescence into adulthood human beings are exposed to a variety of new cultural data which is mediated through social interactions. Reflexively, these narratives that we seek to make meaning from eventually construct our own self-identity and shape fluctuating social relationships. This highlights that children's stories have a significant impact on affect and cognition and subsequently determine the organisation of life narratives. Research on childhood fictional influences and the construction of self as a leader suggests that whilst the influence of stories is evident in adolescent development there was no evidence as to whether this influence is carried into adulthood (Conn & Naylor, 2010). Nhundu (2007) contends that the process of deciding on a career path is one of the most significant decisions a young individual will face. In his analysis of Zimbabwean school children's' narratives, he has indicated that gender plays an important role in career selection and that transmission of culture and socialisation are determinants of gender norms. In addition, the findings reiterate that knowledge is acquired by observation of modeling. The process of career development is often influenced by subjective experiences which originated and occurred in adolescence (Abkhezr, McMahon, Glasheen, & Campbell, 2018; Conn & Naylor, 2010). These childhood experiences will contrast greatly from the experiences undergone throughout the resettlement process. It is suggested that career development is based on assumptions associated with notions of multiculturalism, social justice, education, social progress and change (Abkhezr, et al., 2018). Historically, research has not favoured methods that have acknowledged the distinctive needs

and circumstances of refugee populations. The process of sharing stories is a crucial aspect of resettlement in that it creates an opportunity for socialisation. Individuals from refugee backgrounds can benefit from reflection and expression of life stories, this process provides an opportunity for meaning making, a space for relatability and a sense of agency (Abkhezr, et al., 2018). Abkhezr, et al.'s findings further suggest that participants in this study all shared similar narratives about the adversity that they faced and the common themes in their stories were cultural, spiritual and relational in nature. It is suggested that the sharing of life stories among refugees may help quell feelings of powerlessness, hopelessness and uncertainty. This can act as antidote by providing a voice to those that have been silenced and by shifting cognitions and affect towards a sense of agency and stability (Abkhezr, et al., 2018). In addition, the researchers allowed the participants to share career narratives. The findings revealed that refugees were influenced by global narratives they heard in refugee camps. The sources of these stories were told by role models whom they had formed relationships with including managers, medical staff, journalists and celebrities. One young woman cited being inspired to seek a career that is helpful to others through her familiarity with the humanitarian work of Angelina Jolie (Abkhezr, et al., 2018). Narratives not only allow us to make sense of the world, their characters and plots serve as instruments which allow us to understand our own subjective realities (Abkhezr, et al., 2018; Conn, & Naylor, 2010). Nhundu (2007), describes role models as people whom an individual relates to and whom they deem as worth emulating. This process has been well evidenced through social learning theory (Bandura, 1977). The impact of role modelling on a child includes the transmission of personal characteristics, attitudes, beliefs, morals, values and culture. Modelling may occur through real life interactions with individuals such as parents, grandparents, siblings or other role models such as celebrities and heroes. In addition, the process of modelling has been seen to occur through the learning about characters in literature (Bandura, 1977; Mauer, et al., 2009;

Nhundu, 2007). For instance, story book characters have been seen to influence gender stereotypes related to career preferences and occupational decisions for women.

Tradition, viewed as an allegorical process that is informed by historical symbolism, is transmitted through folklore and assists us to make assimilate knowledge in contemporary life (McNally, 2017). The folklore that is passed down intergenerationally, creates a foundation for behaviour and functions as an instrument to develop, moral, political and spiritual connectivity (McNally, 2017; Nhundu, 2007). Storytelling has an important role in indigenous life and collective well-being. In Aotearoa Maori oral storytelling is expressed through Te Reo, Waiata, Purukau, Mimihi/Pepeha and Whakatauki and fulfils an array of objectives. Furthermore, story in Maoridom is regarded as an important means of transmitting knowledge pertaining to philosophy, worldview, environment, health, traditional practices and protocols. This knowledge is customarily passed down intergenerationally and assists in shaping identity, morality, familial relationships and connects one to their whakapapa. For example, the creationist story of primeval mother Papatuanuku and celestial father Rangi-nui-e-tuiho-nei and their union conceptualized gender roles and serve as the basis for stratification of genealogical lineages in Maori life (Hapeta, Palmer Kuroda & 2018: Pere, 1983; Sissons, 1993; Thomas, Rokx & Keelan, 2017). In addition, customary tribal narratives contain symbolic and archetypal knowledge that promote social cohesion, leadership, empowerment, confidence and self-esteem. Tribal knowledge also challenges patriarchal, capitalistic and racist narratives that have arisen throughout the process of colonisation (Forster, Palmer & Barnett, 2016; Hapeta, Palmer & Kuroda, 2018; Pere, 1983).

Subsequently, stories serve to inform the individual's social interactions. Findings pertaining to the influence of folklore on organisational settings in Aotearoa suggest that traditions serve to inform CEO leadership and consequently characterise and improve the role of CEO and business culture in general. Consequently, heritage leads to an increase in self-efficacy can

play a major role in the manner in which individuals approach objectives, projects and obstacles (McNally, 2017). Watson, Nota, and McMahon (2015) contend that human beings are ever evolving and developing over the course of a lifetime and further suggest that there is a limited amount of research that has been conducted on the earlier life phases of career development in comparison to phases later in life. Consequently, this has resulted in even less research on career development and disadvantaged communities. Career development is shaped by objectives, hopes, beliefs, attitudes, relationships with family and friends, school and contextual experiences. Parents exert a generous amount of influence over children's career ambitions and children feel an overwhelming impulse to honour, abide by and conform to parental desires and familial customs (Nhundu, 2007). It is important to acknowledge that the experiences that inform knowledge and perceptions about occupations are connected and woven through time (Abkhezr, et al., 2018; Conn, & Naylor, 2010; McNally, 2017; Nhundu, 2007; Watson, et al., 2015).

Research objectives

There is presently minimal research available regarding young people from refugee backgrounds and their career development post resettlement. Whilst this review has shown a range of studies that seek to explore how childhood mythologies, folklore and storytelling influence child and adult development, there is minimal research on whether such narratives impact career preference. A second notable gap is the lack of contextual research conducted on people from refugee backgrounds and the emphasis on universal processes for career development. Thirdly, there are few studies in the area of career development in young adults and minimal research on whether the acquisition of childhood knowledge from narratives is transferred to adulthood both internationally and within New Zealand. Lastly, there is little research about multiculturalism and refugee populations in Aotearoa, despite the vast amount of research that has been conducted abroad. Research that studies people who are from

refugee backgrounds in Aotearoa may expand the fields of multicultural narrative, career development and refugee experience. Consequently, this creates an opening for empirical research that values the contributions of refugee populations and provides a space for refugee voices in a New Zealand context.

With considerations given to these empirical chasms, this current study applies phenomenological analysis to explore the influence of mythologies, folklore and storytelling on career preferences in relation to people from refugee backgrounds in Aotearoa.

CHAPTER THREE: RESEARCH APPROACH AND METHODS

The review of literature revealed the dearth of studies in the field of folklore/mores and career development and even fewer concerning refugee populations. I begin by discussing the rationale for my use of a secondary research approach. I further elaborate on the advantages and limitations associated with secondary analysis. I concluded this section by describing the participants, analysis, interpretation process and ethical considerations.

Qualitative research

Qualitative research is less concerned with collecting numerical data and places more importance on gathering contextual data, mainly generated in the form of words (Punch, 2009). This methodology recognises that subjectivity is an integral characteristic of human experience and endeavours to ascertain contextual meaning (Creswell, 2018; Crotty, 1998; Punch, 2009). Mores and folklore are both embedded in, and contextualised through narratives and are essential to lived experience (Creswell, 2018; Crotty, 1998).

Moreover, qualitative approaches are ideal for multicultural research because they assist in the development and preservation of the exchange between the researcher and participant, which is of significance because the researcher is the primary instrument in qualitative research (Crotty, 1998; Punch, 2009). In addition, qualitative methodologies are advantageous because they provide a holistic overview of cultural knowledge and its application to daily life, contribute to shared benefits for the community, take into consideration the vulnerability and the historical marginalisation of participants and administer a rigorous examination of human experience and life situations (Crotty, 1998).

Two key paradigms associated with qualitative research are constructivism and interpretivism, both paradigms aligning well with historical, social, ethno-cultural and political contexts all of which underpinned the original method to the study. Interpretivism is

concerned with the meaning that an individual brings to a situation whereas constructivism refers to realities that are socially and experientially constructed (Creswell, 2018; Denzin & Lincoln, 2018; Punch 2009; Trainor & Graue, 2014). These paradigms seek to address fundamental questions about ontology (the participant's reality), epistemology (the relationship between the researcher and the participant's reality) and methodology (the nature of the inquiry) (Lincoln & Guba, 1989; Punch 2009).

My initial plan was to conduct a primary analysis through descriptive phenomenological case studies using semi-structured interviews to acquire data from voluntary participants. The study was approved by Massey University Human Research Ethics Committee (see Appendix A).

My objective was to explore whether cultural stories and folklores influence the identities and career selection of young individuals who have been forced to leave their countries. I spent three months attempting to recruit participants by approaching numerous multicultural organisations, secondary schools and tertiary institutions throughout New Zealand (see Appendix B) and requesting that they advertise my study through various methods including social media and organisational networks. However, after trying to obtain participants from November 2019 to March 2020 via all tertiary institutions including polytechnics, various social media, sporting clubs and word of mouth, it was not possible to obtain participants. Most multicultural organisations and some tertiary institutions demonstrated an interest and willingness to at least disseminate my study. In contrast, notably less support was recorded from secondary schools that were approached in Tauranga, Hamilton, Wellington and Auckland. Their range of reasons not to disseminate or allow access to their students included limited or no allowance of participation in external studies, presently being involved or inundated with too many research participation requests, lack of students with refugee backgrounds or simply not interested. Since all my efforts to recruit

participants for interviews was unsuccessful a decision to reconsider my methodology and use Secondary Data Analysis (SDA) was discussed with my supervisors and approved by the Chair of the Massey University Ethics Committee on March 23, 2020 (see Appendix C).

A secondary approach to qualitative data analysis

Secondary Data Analysis (SDA) is an empirical activity that draws upon the reanalysis, reworking and comparison of preceding data originating from prior research for the purpose of formulating introspective conclusions about the primary research or developing new practical and methodological knowledge. The two main objectives of SDA are to examine new or supplementary research questions or to validate findings (Arthur, Waring, Coe & Hedges, 2012; Corti & Thompson 2012; Heaton, 2008; Johnston, 2013; Logan, 2019; Smith, 2008). A majority of publications refer to SDA in terms of its use in quantitative research, predominately statistics and surveys. Although its use is mainly seen with quantitative data SDA has proven highly adaptable. This flexibility has led to expansion of SDA to non-numeric data and the provision of valuable opportunities for working with the richness and uniqueness of contextual information from existing research. Until recent years there has been limited discussion of the use of SDA with qualitative research, but the reuse of archived resources has since proven to be an essential part of historical and contemporary research. In addition, increased flexibility and capacity for data storage have also made SDA an advantageous method in educational research (Corti, 2011; Logan, 2019; Smith, 2008; Neuman, 2012). In addition, SDA is considered a rigorous approach because it requires that the researcher become closely acquainted with the primary data being analysed through repeated and consistent review (Heaton, 2008). It is also important to note that whilst SDA is quintessentially retrospective in nature, it does not limit the researcher to examining the past and the present. SDA has gained momentum because of its capacity propel historical and contemporary research forward creating projections and constructing frameworks for future

study (Vezzoni, 2015). It is the above attributes that have bolstered the reputation of SDA in academic studies, positioning SDA as a favorable method in the realm of educational research (Panchenko & Samovilova, 2020). Lastly the SDA process can reveal new and unexpected scientific and methodological insights (Mitchell, 2015).

Heaton (2008) identifies five different types of SDA for qualitative data. These are supplementary analysis, supra-analysis, re-analysis, amplified analysis, and assorted analysis. Supplementary analysis refers to an in-depth analysis of an arising issue that was either partially addressed in the primary data or not at all. Supra-analysis refers to when the objectives surpass those of the primary study. Re-analysis occurs when primary data is re-analysed to confirm the findings of the original research. Amplified analysis requires that two or more datasets be blended with the aim of SDA. Assorted analysis involves the re-use of existent data conducted parallel to an accumulation qualitative data collected for the same research. I decided to conduct a supplementary SDA because my study did not directly address the research questions addressed in the primary studies and sought to address a new research question (Panchenko & Samovilova, 2020).

Other advantages which render SDA an appropriate methodology is its democratic nature; it provides a practical opportunity that is often a privilege for a few. This accessibility is attributed to cost and time efficiency (Arthur, 2012; Smith, 2008). It is important to note, that whilst there is evidence that fewer masterate and doctoral candidates are encouraged to undertake SDA in their research projects so that they may build primary research and data collection skills, the benefits of research novices using SDA is gaining recognition (Mitchell, 2015). For instance, SDA provides the novice with a degree of independence, allows the novice to explore and acquire experience in their selected area of interest, presents opportunities for novices to publish their findings independently, robustly explore an area of interest and gain access to the most superlative quality of research available (Arthur, 2012;

Smith, 2008; Vezzoni, 2015). In addition, as a methodology SDA can be theoretically persuasive and provide perspective; it can enhance objectivity by psychologically distancing the investigator from the topic and the primary research, advance theory in practice and assists in developing substantive and methodological capabilities (Logan, 2019). SDA is cost efficient, high quality and very accessible, characteristics that enable the researcher to cut down on any steps and consequently increase their level of independence (Arthur, 2012; McCall & Appelbaum, 1991; Smith, 2008). SDA mitigates the risk of potential retraumatisation in studies that involve vulnerable populations such as refugees as they recall their past life experiences. Lastly, the SDA of previously published materials provides rigor through emerging opportunities for comparison, the identification of trends in the data and the comprehension of lived experience (Akcem, Guney & Creswell, 2019; Corti, 2011; Corti & Thompson, 2012; Heaton, 2008; Johnston, 2013; Mitchell, 2015; Ruggiano & Perry, 2019).

This study followed Brewer's (2007) approach to conducting SDA which is made up of the formulation of a research question, comprehensive literature review, established criteria for inclusion, collection of data, use of data collected by others, analysis and presentation of findings (Logan, 2019) (see Appendix D).

I began the preliminary stages of my analysis by selecting various previously published materials that were relevant to the research question and investigating them. It should be noted that an assessment of the quality of studies, missing data, methodologies and limitations was considered prior to selecting the 13 publications to ensure their appropriateness to the research question (Vezzoni, 2015). Due to the minimal amount of literature on my research topic my use of SDA mainly focused on addressing the research question and building a foundation for future research in the area. Once I collected literature from the previously published resources on the topic, I conducted a cross comparison of the

content accessed which allowed me to monitor patterns of similarity and uncover themes. I also recorded what was absent in the data. Gaps highlighted in the secondary analysis of the studies to date yielded a rich source of material that enabled me to develop arguments for future research on the topic of the influence of cultural mores on refugee populations and their career choices. Additional considerations for this research included how closely the studies collected and analysed met the objectives of this study, what was missing from the extracted data and how they were accounted for, and managed by, the primary researcher. Was the missing information not known? Was it refused? Had it not yet been sought? Or is the missing data due to information being incomplete? All the above questions were considered in interrogating the data (Logan 2019; Smith, 2008). It is important to note that even though SDA presents valuable opportunities as a methodology it is not a facile alternative to a primary research strategy due to lack of agreement amongst researchers regarding methodological description and lack of set guidelines on how it can be conducted. (Corti & Thompson, 2012; Mitchell, 2015; Ruggiano & Perry, 2019; Smith, 2008). The above factors will be discussed further in the limitations section of this chapter.

Upon completing the preliminary stages which were comprised of locating the data sources, retrieval of relevant data and reanalysis of relevant materials a pragmatic approach was taken to limit the number of sources for analysis to thirteen. The purpose of the primary data selected was thoroughly investigated to ensure a detailed description of the primary research. This step is especially significant in educational research because the research itself is critical for cultivating an in depth understanding of lived experience (Arthur, 2012). A number of other characteristics about the primary sources were considered at this time, including the protocols and procedures adhered to by the primary researchers, the range of issues the research is interested with, participants, potential biases, credentials of the data, generalisability of the research and its current relevance (Corti, 2011). It should be noted that

regular consideration was given to the primary data and methodological procedures throughout each step of the data collection process in preparation for SDA (McCall & Appelbaum, 1991; Mitchell, 2015; Smith, 2008)

Studies included in the SDA

Table 1*13 Studies used for SDA*

| Authors | Study | Title | Year | Method | Country of study | No of participants | Gender | Country of origin |
|-----------------|-------|--|------|---|------------------|--------------------|----------------------|--|
| Wehrle et al. | S1 | Can I come as I am? Refugees vocational identity threats, coping, and growth | 2018 | Qual interviews | Germany | 31 | 7 females, 24 males | Sudan |
| Hatoss et al. | S2 | Career choices: Linguistic and educational socialization of Sudanese background high-school in Australia | 2012 | Mixed-method survey/focus group | Australia | 30 | 18 females, 12 males | Afghanistan, Syria, Libya, Kosovo, Iraq, Ghana |
| Wehrle et al. | S3 | Putting career construction into context: Career adaptability among refugees | 2019 | Qual interviews | Germany | 36 | 6 females, 30 males | Afghanistan, Syria, Libya, Kosovo, Iraq, Iran, Georgia |
| Daniel | S4 | Writing our identities for successful endeavours: Resettled refugee youth look to the future | 2019 | Qual recordings, written samples, photographs | USA | 6 | 3 females, 3 males | Myanmar, Iraq |
| Yasin | S5 | From Syrian refugee to dishwasher to heart doctor: The inspirational story of hero and humanitarian Dr. Heval Kelli | 2018 | Qual biographical account | USA | 1 | 1 male | Syria |
| Grüttner et al. | S6 | Refugees on their way to German education: A capabilities and engagement perspective on aspirations, challenges and support | 2018 | Qual exploratory interviews with refugees/experts | Germany | 17 | Undefined | Undefined |
| Adelowo et al. | S7 | Deciding to migrate: Stories of African immigrant women living in New Zealand | 2016 | Qual interviews | New Zealand | 15 | 15 females | African unspecified |
| Tlhabano et al. | S8 | A Qualitative Study of the career aspirations of resettled young Sudanese and Somali refugees | 2007 | Qual interviews | Australia | 14 | 5 females, 9 males | Sudan, Somalia |
| Smith et al. | S9 | The meaning and value of traditional occupational practice: A Karen woman's story of weaving in the United States | 2013 | Qual case study | USA | 1 | 1 female | Myanmar |
| Hebbani et al. | S10 | Employment aspirations of former refugees settled in Australia: A mixed methods study | 2019 | Mixed-method: questionnaires/ interviews | Australia | 222 | 26 females, 21 males | Myanmar, Congo, Ethiopia |
| Abkhezr et al. | S11 | Finding voice through narrative storytelling: An exploration of the career development of Young African females with refugee backgrounds | 2018 | Qual multiple case study | Australia | 3 | 3 females | Africa unspecified |
| Ryu & Tuvilla | S12 | Resettled refugee youths' stories of migration, schooling, and future: Challenging dominant narratives about refugees | 2018 | Qual interviews | USA | 10 | 8 females, 2 males | Myanmar |
| Cooper | S13 | What develops in cultural transitions in identities, future orientation and school and career pathways? | 2018 | Contributions to a Special Issue | USA | NA | NA | Ethiopia, Palestinian , Israeli |

*It is important to note that 11 of these studies were focused on refugee population and that two studies, the New Zealand study (S7) and one US Special Issue comprised of contributions from various papers (S13) do not have a direct focus on refugees. They were included because the contributions made to US Special Issue (S13) referred to rich narratives of mixed participants that included refugees, migrants and second-generation immigrants. In the New Zealand study (S7), although the participants were not refugees, their narratives contained similar pre-migratory experiences pertaining to political instability, economic hardships, and social deterioration. In (S7) the authors identified and discussed how adversity impacted refugees decisions to leave and influenced their resettlement aspirations through the authors' and participants' perspectives, both of which were deemed contextually valuable for this study and quoted in later Chapters of this study. Also, this was the only NZ study on adult population with near refugee experiences.

Thematic network analysis

Thematic analysis is considered an effective means of recognising, describing, arranging and understanding various sequences of themes that traverse a data set (Braun & Clarke, 2012). It has been described as a flexible way of observing, encoding and analysing qualitative data (Boyatzis, 1998; Braun & Clarke, 2012). Thematic networks are web-like illustrations that are based on thematic analysis and serve to reveal and explore main themes concealed in textual data and provide a more comprehensive and detailed understanding of the phenomena being explored. In addition, other merits associated with thematic network analysis include summary of central themes contained within the textual content, provision of a procedurally pragmatic and constructive process and the systemisation and organisation of analysis and presentation of data which allows for the rich, effective and insightful exploration of the text anatomy and fundamental themes (Stirling, 2001; Pokorny, Norman, Zanesco, Bauer-Wu; Sahdra & Saron, 2017). A formidable thematic network assists the researcher to capture the breadth of the data and enhances the quality of the analysis and interpretation that was used in this study. This was accomplished through three key stages of thematic network analysis which were reduction of the text, exploration of the text and interpretation of the exploration (Attride-Stirling 2001; Boyatzkis, 1998; Mitchell, 2015; Pokorny et al., 2017). This type of bottom up approach is deemed appropriate for exploratory analysis whereby the researcher attempts to extract rich information pertaining to shared history, sense of identity, experiences and dominant themes for the subsequent purpose of locating meaning within the data (Braun & Clarke, 2012).

Use of an inductive approach provided a compact summary of data from previous research, created visible links between the summary of the secondary data and the research aims, assisted in the development of theoretical foundations pertaining to the text data and correlated and directed the content of the data (Braun & Clarke, 2012; Thomas, 2003). This

process ensured that the study design closely corresponded with the data content from primary materials used in the SDA (Braun & Clarke, 2012; Corti, 2011; Corti & Thompson, 2012). Consequently, the use of thematic network analysis enabled me to systemise extraction and analyse the data that emerged from each case for subsequent cross comparison.

I derived themes from the content of the studies used for SDA and organised themes into three different levels that I perceived as being the most logical. The three levels of themes are basic, middle and global (Mitchell, 2015; Stirling, 2001) Basic themes are lower-order themes that are extracted from textual data and signify statements of belief that were identified in the material. Middle themes are secondary in nature, they assemble basic themes into cluster formations and add to the significance and importance of a broader theme that joins together multiple organising themes. Thirdly, global themes were developed to circumscribe implied comparisons in the data. Global themes may be described as overarching themes because they encompass all themes into groups and organise them into a collection of central themes (Stirling, 2001).

The process of thematic network analysis may be divided into three stages of reduction, exploration and integration which are subsequently broken down into a series of steps (Stirling, 2001) (see Appendix E). The first step used in this analysis were the conception of coding framework that reduced the textual data through dissection into segments composed of topics and words of interest. The next step required abstract themes to be identified, extracted and further reduced into more refined themes. The third step was the most involved because it assembled the refined themes from the reduced data into a thematic network. The network was constructed by the arrangement and rearrangement of basic themes into second level organising themes, deduction of global themes, illustration of the thematic network and the verification and refinement of the network. The fourth and fifth steps combined, described, explored and summarised the thematic network created through

the reduction stage and the final sixth step interpreted patterns uncovered through the integration of the data (Stirling, 2001). An example of these steps is provided in *Table 2*.

Table 2

Thematic network analysis

| Basic Themes | Organising Themes | Global Themes |
|---|------------------------------------|---|
| <ul style="list-style-type: none"> 1. Family customs and traditions 2. Expectations and obligations of our families and friends 3. Familial traditions and cultural heritage shape identity 4. Familial and community role models are influential 5. Community shared narratives | 1. Tradition and Cultural heritage | 1. Familial traditions and cultural heritage both shape identity and are shaped by identity |
| <ul style="list-style-type: none"> 6. Learning aspirations and objectives 7. Freedom and independence are gained through learning and development 8. Achievement and success 9. Role models inspire us to be better | 2. Power of knowledge | 2. Agency is acquired through education |
| <ul style="list-style-type: none"> 10. Hardship and instability can influence relational dimensions 11. Adversity can enhance resilience and psychological well-being 12. Social networks influence achievement in times of difficulty 13. A deep connection to one's homeland and a desire to improve the conditions of its people 14. Transformation through social agency | 3. Resilience and Hope | 3. Adversity is relational and transformative |

Ethical considerations

Qualitative research is characterised by the flexibility of its research designs and the means by which it collects contextual data from real-life settings. This may result in issues pertaining to confidentiality, anonymity, validity and reliability (Creswell, 2018; Denzin & Lincoln, 2018; Lincoln & Guba, 1989; Punch, 2009; Smith, 2008).

Confidentiality is the means of protecting participants' privacy through ensuring identifiers of the participant and any data collected during the research remains undisclosed. In this study this was addressed by providing assurance that the primary data selected was accessible and permitted for public use (Hammersley & Traianou; Phillip, 2015; Punch 2009; Tolich, 2016).

Anonymisation is a method of maintaining confidentiality, acting as a safeguard by ensuring that the participant's name and any identifiers remain anonymous. Participants are frequently given pseudonyms or random numbers in order to maintain confidentiality. (Hammersley & Traianou; Lincoln & Guba, 1989; Tolich, 2016). It is important to note that anonymity and confidentiality were not directly applicable to secondary analysis. Primary researchers may take every step to conceal participants' identities, that this strategy is limited and there is no guarantee, so it is crucial that risks are fully disclosed to participants. Confidentiality and informed consent also require explanation be given to participants recruited by primary researchers. There are no guarantees that the descriptive and exploratory nature of SDA will not allow for identification of participants' identities in the primary studies. Some SDA researchers remedy this by removing descriptors that may allow for identification. Whilst this may mitigate identification it may also risk compromising the quality of the data. The material selected for this SDA was derived from primary research which conformed to legal and ethical guidelines (Akcem, Guney & Creswell, 2019; Corti &

Thompson, 2012; Heaton, 2008; Ruggiano & Perry, 2019). Reliability of research refers to the extent that a study consistently measures what it is measuring. Objective reliability in this study was achieved through the triangulation of the primary materials retrieved (Corti & Thompson, 2012; Madill, Jordan & Shirley, 2000; Mills, 2014; Phillip, 2015). I concluded that a level of reliability and validity was pre-established in the primary research and consequently did not require re-inspection. In this study, validity was demonstrated through the high level of reliability and low level of variance among data sets. All articles accessed for secondary analysis in this study were at a Level VI category in the hierarchy of evidence (Winona State University, 2020) (see Appendix F) (Madill, Jordan & Shirley, 2000; Mills, 2014; Phillip, 2015).

The credibility and trustworthiness are concerned with truth value and quality of evidence in qualitative data (Korstjens & Moser, 2018). These qualities were demonstrated through veracity of data collected and analysed. Direct excerpts derived from the 13 studies were analysed via the use of thematic network analysis for the purpose of uncovering trends within the data. This was further enhanced by prolonged and persistent engagement with the data, a practice that is critical when using SDA. Thirdly, continuous attention to my thoughts and feelings about the data throughout the research process provided a level of depth to the research and mitigated researcher bias. Lastly, a summary of the themes, description of the research steps and the use of direct excerpts derived from the 11 studies provided substantial evidence for consideration (Johnson & Christensen, 2020; Stahl & King, 2020).

Limitations

The process of SDA in itself has its limitation. For instance, this not being an original research means that there was a lack of contextual experience and participant interactions.

Consequently, lack of experience with another individual's data raises the potential for misinterpretation in SDA (Arthur et al., 2012; Akcam, Guney & Creswell, 2019; Corti & Thompson, 2012). Other limitations that exist are that the original studies may not be appropriate for SDA and that the social, cultural, and political climate at the time of the original data collection may vary from the time in which the secondary analysis was conducted. (Neuman, 2012; Ruggiano & Perry, 2019). SDA may be vulnerable to bias because the data is subject to the researcher's interpretation. Lastly, any issues with the quality of the original data sets and methodology may be transmitted to secondary research (Ruggiano & Perry, 2019).

CHAPTER FOUR: FINDINGS

Introduction

The previous chapter included a comprehensive discussion of the methodology used in this study. SDA generated a detailed account of participant narratives. This chapter presents the findings of the SDA of 13 studies. The findings are reported thematically under the following three themes *tradition and cultural heritage*, *power of knowledge* and *resilience and hope*. Each theme appears with multiple sub-themes and are supported and substantiated with verbatim extracts derived from participants' narratives that best represent their experiences. These themes are discussed below with the respective study numbers cited as reference.

Table 3

Basic and Organising themes

| <i>Basic Themes</i> | <i>Organising Themes</i> |
|--|------------------------------------|
| 1. Family customs and traditions | 1. Tradition and Cultural heritage |
| 2. Expectations and obligations of our families and friends | |
| 3. Familial traditions and cultural heritage shape identity | |
| 4. Familial and community role models are influential | 2. Power of knowledge |
| 5. Community shared narratives | |
| 6. Learning aspirations and objectives | |
| 7. Freedom and independence are gained through learning and development | 3. Resilience and Hope |
| 8. Achievement and success | |
| 9. Role models inspire us to be better | |
| 10. Hardship and instability can influence relational dimensions | |
| 11. Adversity can enhance resilience and psychological well-being | |
| 12. Social networks influence achievement in times of difficulty | |
| 13. A deep connection to one's homeland and a desire to improve the conditions of its people | |
| 14. Transformation through social agency | |

Tradition and cultural heritage

Whilst traditions and cultural heritage are contextually diverse their influences provide a common thread that weaves together life experiences. The 13 studies examined demonstrated that the participants were significantly influenced by their tradition and cultural heritage. This influence was transmitted through *familial customs and traditions, expectations and obligations to family and friends, community shared narratives, influential familial and community role models and identity formation.*

Familial customs and traditions were passed down intergenerationally and were frequently associated with refugee students' educational aspirations, desire to continue academic family traditions and can subsequently 'qualify their decisions to study:'

Most i refugees interviewed grew up in families with an academic background. Their parents hold academic degrees and they often mention siblings that already study or have graduated as well... some of them are committed to continuing family tradition, (S6, p. 125).

For some, traditional practices were a means of providing a career as it allowed for satisfaction, projecting identity and preserving heritage. This was highlighted by a participant from Burma [current Myanmar].

Paw Law first learned to weave, learning her craft from her grandmother... Paw Law found that she loved the activity of weaving and drew great satisfaction from creating clothing... she has been successfully selling her products on her own and with the Karen weaving group. Although the earnings do not add up to a great deal of money, they provide much needed financial supplemental support for her family. The success in the selling of her products is as valuable to Paw Law as the intrinsic benefits of weaving (S9, p. 28).

Expectations, family obligations and friends also influenced the acceptance of tradition and cultural heritage, rather than being their choice of occupation.

Paw Law's grandmother stressed the importance of this Karen tradition, telling her that it was her responsibility, as a Karen woman, to acquire this skill and to pass the skill of weaving on to the next generation (S9, p. 28).

Other responses from participants in the studies analysed refer to the expectation of gender roles and familial obligations in their respective cultures. Particularly evident were their comments on the role of young females who were expected to assist with extensive household duties whilst males had more freedom and therefore the ability to focus on their educational needs. Consequently, familial expectations placed demands on young individuals from refugee backgrounds, that can impact educational pathways and learning, for women in particular. In the first quote below, participants were four females from Sudanese backgrounds, while the second quote is from the researchers who conducted a study on unspecified population:

Sometimes you've just got a lot of stuff to do at home [...] Like helping your parents around in the house too because when you are at home, we're girls so the parents want us to help them. Cook and clean. Once you go to your own house who's going to do it for you? /You have to do it yourself [...] Yeah, they've been keeping us ever since we were young so now, we're old enough to help them [...] So we're returning the favour while we still can (S2, p. 24).

Because of their age, prospective refugee students – especially women – have to organize family obligations with the demands of preparatory courses. Many of our interviewees have to cope with worries about the situation of relatives and friends. This leads to reported learning problems because of a lack of concentration on course content (S6, p. 127).

Strong obligations to their families were evident in six of the 13 studies included in this analysis. They have been captured through authentic voices of participants from Burma, Afghanistan, Syria and Africa:

I want to become a nurse because I want help people, help my family [...] The top reason I want to do this job is to help my mom. My mom is always sick and whenever she asks, I go with her to see the doctor.... Mama, she has diabetes (S4, p. 77).

My dad hit the stop sign, and the car was breaking [...] so he spent lots of money. That made me want to be mechanic because he shouldn't spend that much money. I wish I can help him. (S4, p.77).

My parents need my help, but I can't help them. I don't have good work. [...] They always say: 'It's okay, we don't need money from you. [...] Stay in Germany'. But [...], I want to help them, I just can't (S1, p. 91).

I decide myself I think the aged care will be good for me because I've got my parents here. Now, they are elderly people so the first thing is then I will get to know how to look after my parents (S10, p. 916).

My sisters were all young. They don't know nothing, they just cried ... I was a father, a mother ... I have to take care of them. Like I do anything in my power just to keep them alive; to give them what they want ... for them, I used to sacrifice what I wanted to do (S11, p. 22).

I wanted to do something, not just to support my family, but also for myself. [...] When I'll have children and they'll ask me what I've done, I can only say: 'Nothing.' [...] That's not how I want it! I want to tell my children I was in Germany, I worked, I did something, [...] their father was strong (S3, p. 119).

Mohamed Kelli was able to relocate on asylum [...] his father was not able to work due to poor health, the young man took a job washing dishes and cleaning bathrooms at a local restaurant 30– 40 hours per week. He would take two buses and a train to get to work since this was his only opportunity to help his family move forward (S5, p. 1).

The continued connections to heritage helped play a part in the preservation of cultural identity and the development of individuals' post-resettlement identities, as evident in grandmother's narrative, whose family were refugees from Ethiopia:

One adolescent girl, who was born in Israel, gained connections both to Ethiopia and to Israel through her grandmother, who "spoke Hebrew and cared about Israeli politics, cooked Ethiopian food, taught her grandchildren Tigray (their native language), and encouraged family celebrations of both Ethiopian and Israeli holidays (S13, p. 104).

Karen women noted engaging in weaving and the practice of making traditional clothing provided a sense of self:

[...] Weaving had become a passion of hers and she hoped to continue this traditional practice. [...] Without access to the necessary supplies, Karen women are no longer able to make clothing that reflects their identity. [...] She values the self-sufficiency, and a certain sense of security, that weaving affords her, as she is able to make clothes for herself and her family and portray her culture at Karen celebrations, ceremonies and community events (S9, p. 28).

Following the family occupation was also evident in the narrative of a Syrian participant in his early twenties:

I love to be a carpenter. I love this work. Why? I don't know, my father has been working as a carpenter and so do I (S1, p. 88).

Mentorship also played a role in influencing career aspirations.

The story of a medical doctor from Syria emphasised the importance of mentors. The mentors were either related to family members or members from their community:

Heval's brother Mohammad was fortunate enough to receive a full scholarship to attend a private high school, Pace Academy. As luck would have it, his brother's classmate's father, Dr. Omar Lattouf, was a doctor and Emory School of Medicine Professor and later became Heval's mentor. Dr. Lattouf, a cardiothoracic surgeon at Emory, saw Heval Mohamed Kelli's potential and took him under his wing. Heval pursued his undergraduate studies and graduated from Georgia State University, then went onto medical school and graduated from Morehouse School of Medicine in 2012. (S5, p. 2).

Career preferences were influenced by various professionals in his community who served as role models, as explained by an Afghani participant in his early twenties:

When you see engineers and architects at constructions sites as a small boy, [...] you think how cool they are. [...] Working way up high in a building [...], looking all the way down. It's fun. [...] Then, you [...] came to Germany and had no prospects. [...] But somehow it all happened and now, [I'm] almost a civil engineer (S3, p. 118).

Community shared narratives create familiarity, act as a vehicle for tradition, are a means to collectively address challenges, enhance empathy and compel us to self-actualise. In a study of Arab refugees, it became apparent that newly arrived refugees often sought advice and guidance from those with similar language and cultural backgrounds:

I always also ask other Arabs, as sometimes, it's different for Germans. I can't always understand it all. [...] Many questions, I can't ask them in German or I have no idea how it works. I ask Arabs who've already been here for some time and they help me (S3, p. 118).

Working in communal groups allowed Karen women to reflect on their cultural experiences, traditions, and resettlement challenges:

When asked about weaving at the craft house, Paw Law described how she talks with the other Karen women about their villages, camps and the memories they have. The women also have the opportunity to discuss current family issues such as the difficulties they face raising their children in a new environment and the challenges of resettlement. There are times when the demands of work and the challenge of transportation do not allow many women to participate in the weaving group (S9, p. 28).

Sharing a familiar narrative enabled a Syrian doctor to serve his community better:

Dr. Kelli makes time to give back to the community in myriad ways. He provides health care to refugees, immigrants, and underserved populations in his daily work, and helps provide care at a free clinic (the Clarkston Community Health Center) on weekends. He knows what it is like to not speak the primary language of a community and to feel that even basic needs such as health care are inaccessible, so he volunteers his time to help ensure even the most vulnerable populations receive health care (S5, p. 3).

As noted by the author of study S7, which has a collective of voices including refugees, women were migrated from Africa to improve the lives of their children and to secure socioeconomic opportunities for themselves that were not accessible in their homelands

Participants in the 13 studies identified that tradition and cultural heritage influenced their educational and career aspirations in a number of ways. For instance: 1) family members with academic backgrounds impacted participants' aspirations and choice of occupation; 2) traditional practices provided an effective means of sustenance; 3) identity preservation and development; 4) that familial expectations and sense of obligation impacted learning pathways and career choices of participants; and 5) and that role models and shared narratives played a part in self- actualisation.

The power of knowledge

Learning and gaining knowledge was a powerful catalyst for the development of future aspirations. The 13 studies examined demonstrated that the participants were influenced by their educational experience.

Young adults who immigrated to Israel as refugees from Ethiopia stated that as students' their objectives and aspirations were often complementary to those of their parents' but were influenced through educational experience:

For instance, Cooper (2018) whose literature review containing the voices of refugees from a range of studies and included as Study 13, that immigrant parents' career aspirations for their children mostly matched their children's career objectives. Young refugees career objectives were also found to be stable throughout their development and was associated with their desire to support their families. For example an individual working as a medical assistant in order to assist their family and then subsequently entering the nursing profession.

A refugee from Syria expressed what his experience of dislocation had taught him. He learnt that whilst physical possessions and land could be lost forever, the knowledge they acquired would never be lost due to displacement:

Being a refugee, I lost everything every time we moved, so I pursued higher education because I knew that no matter what happens, I will never lose my knowledge. Medicine was a like a language to me and gives me the power to communicate with people while healing them. Being around Emory University was a constant reminder to keep working hard until I achieved my goal (S5, p. 2).

Another Syrian refugee, suggested that the resettlement experience influenced his decisions to retrain:

I want to study IT engineering. [...] I prefer to start from the beginning. [...] The first year of theory is really important to capture. [...] You don't want a job that's okay, you want to love your job. [...] If I'd begin working in another field, it wouldn't be logical. [...] Still, I have to finance myself, so if you don't find work in your field, you must somewhere else. [...] But for me, it has to be related to informatics (S1, p. 95).

A study that focused on young Sudanese and Somali refugees on the other hand found that respondents grew up with great aspirations prior to becoming refugees, but their aspirations changed post resettlement:

I was hoping that when I grow up I would become a doctor. [...] I think I will be a farmer (S8, p. 18).

When I went to Egypt my idea was to be a player like soccer or basket ball but when I come to Australia I changed my mind. Now I want to [do] engineering ... I want to [do] psychology that's what I want to do (S8, p. 17).

Similar experience of how resettlement changed their aspirations was echoed by a Burmese refugee in another study, who was displaced at the age of 10:

Tom would have thought of only "becoming army or a bus driver" for his future in the Chin State. After moving here, he has "many choices other than being army or a bus driver or everything." He wanted to study history, political science, and architecture, and hoped to have a career in law. He excitedly shared names of colleges he wanted to attend and concluded, I want to be one of the Supreme Court Judge. I guess that's what I want to be (S12, pp. 550-551).

A sense of independence was felt when refugees learnt new skills and languages.

A study that focused on prospective refugee students in Germany found that the opportunity to learn new languages through resettlement was motivational:

German language in everyday interaction and, thus, when having achieved this foundational functioning: I could, well, communicate, and that motivated me (S6, p. 124).

Language fluency was also found to play a role in the freedom to follow different levels of educational pathways and following their daily tasks with ease:

The development of language mastery and the currently achieved fluency is a crucial factor and fosters not only the motivation to go further to one's educational pathway. But the level of language mastery also influences to what degree other everyday tasks become demanding and thereby co-determines the learning of prospective students (S6, p. 125).

For some was learning new skills:

She finds satisfaction in creating designs and developing new Americanized items , such as fitted skirts and school bags. She values self-sufficiency, and a certain sense of security, that weaving affords her (S9, p.28).

A strong sense of self-agency also motivated some refugees to be successful, as voiced by a 23-year old African refugee:

I want to do and help/I'm just focusing/me achieving my dream/I can help/I have not achieved/I will never help/I'm just going to work/what you have/you haven't given up/you have gone [through?] so much in life/you will just have to/I have to achieve ... gives me encouragement, power, inside me/I have to make/I have to build/I have to be. (S11, p. 23).

Two participants from Burma sought to continue to achieve their aspirations of starting their own businesses whilst employed:

Yea um, at the moment I've got Certificate III, I am able to do the day-care job, but I need to get more qualification to child-care in the future. So, which means to protect my job, so

need to get the qualifications. Um yea, so my manager, the family day care manager (Australian), when I finish my Certificate III in child care, and then they talk to me “you want to do the diploma” and then yes, I spoke to my manager and decided to do the diploma (S10, p. 916).

If I were to have money, some money, then I would have, like, you know, convenience store, my convenience store (S10, p. 916).

And in others a strong sense of human rights underpinned their aspirations:

Well I’m planning to do LAW. The reason I chose law [...] Well I just had a thing with people’s right and how they should be treated [...] I do fit in so what I should do is law or being a lawyer or something (S2, p. 21).

At times their aspirations had to be considered along with the desire and need to help their family as articulated by a female Burmese refugee who was born and raised in a Thai refugee camp:

During my summer break, I wanted to teach [my sister] how to read, write, and count so that she become familiar when she start school. As I teach her, she improve, she begin to learn how to read. Seeing how she did well, I felt proud of myself and was very happy while doing so. Because of these good feeling, I wanted to become someone who teach people. This give me happiness. For the first time, I have found something that I love to do (S4, p. 76).

Access to higher education and academic development produced a sense of empowerment and wellness amongst refugees:

This is why higher education and the preparation process can function as psycho-social interventions empowering and fostering well-being as refugees begin to identify their self as students (S6, p. 124).

A 24-year old male respondent from Syria suggested that post-resettlement education was found to be connected to independence and freedom, often the freedom afforded through the availability of work opportunities:

In Syria, I didn't have a stable occupation. [...] I'm thrilled to have [...] an education and training [in Germany]. [...] This] means for me, first, stability, and second, to have one foot firm in the job market. [...] To build a real career [...] in my line of work (S3, p.113).

I want to manage my life. To live on my own (S1, p.93).

A Sudanese participant in another study echoed a similar sentiment, that education leads to independence through the ability to work:

Actually people who are working there now are people who finished primary school because actually when you finish high school like primary there (.) it's from grade one to grade eight so when you finish (.) you would be highly educated and you can WORK (S2, p. 22).

A female participant from Africa provided an analogy that illustrated how beliefs about education have the ability to create future independence and freedom for one's children:

I knew that even if my children walk naked they've got their education; they've got the tools they need. I'll use the analogy of in a village where there has been drought; the rain doesn't come that person with the tools the person with the hoe and the plough and the day it rains he runs to the fields and starts to work on the on the land but that person without the tools you're going to start thinking ok maybe I'll go now into town and go and buy that hoe to go and buy to sow them and he never had them in the first place. That is what I put as the education; the personal education once it rains once the jobs are available they go out to get their jobs. So I always want my children to have education even though even if the jobs not available but they should have them the education to secure them (S7, pp. 57).

Success was viewed as a path to self-actualisation.

For some male Afghani refugees, the emphasis was on the significance of achievement and management of success:

One experiences something new every day. [...] You've got to do it all by yourself. [...] I had to begin planning. When will I do this, how do I proceed in life? [...] You slowly get accustomed to it. You have to manage everything that happens. [...] That's [...] how life is,

a process, you know? In regards to what you want, it depends on what you want to achieve. [...] You want to have a reward, a solution, right? [...] That's what I've learned. [...] If you really want something, you can achieve it. [...] You've got to give it your best (S1, p. 89).

Female African refugees spanning a wide age range from their early 20's to their sixties, highlighted the importance of decision making in relation to their success that has been noted in:

S7 where it was apparent that refugee women viewed themselves as active decision makers, making significant decisions to advance themselves socially, economically and politically to sustain the cultural endurance of their communities.

A young female Burmese participant highlighted that the behaviours she employed in school assisted her to achieve success:

I received all the gold stars that I could receive. I feel like I was more obedient than most of the students, I think that's why (S12, p. 549).

The following two studies also linked success to various high-level aspirations:

I feel inspired that I gained the skills and platform to be able to serve my community [...] realized the power of being present in underserved communities (S 5, p. 4).

If aspirations are clear, refugees often opted for high prestige subjects like medicine, dentistry or law (S6, p. 124).

It was not only high aspirations, but refugees often found themselves in situations where they had to constantly adapt and change in order to be successful. As an Ethiopian participant noted:

One lady who had worked in a nursing home for over a decade could have been an exemplar of how to achieve one's aspired job—after she was made redundant from this position, she went to the training institute and enquired what was needed to start a

childcare business and completed the required vocational training and now ran a childcare business in her house (S10, p. 918).

A Karen woman in this study described her ability to support her family through successfully marketing her products:

Being able to provide support to her family means a great deal to her, but in addition, she sees the selling of her products as an opportunity to continue participation in this occupation that she values so highly (S9, p.29).

Often, success emerged as the result of a changes to career pathways as noted by a Syrian male refugee:

I looked for work in network technology, but that was unsuccessful. I didn't get a good job offer. Then, when searching, I got the idea to change my work field and start with automation technology. I always dreamed of working in that field. And I thought if I have to start new anyways, why not change to my favorite field? (S3, p. 118).

They had to take risks which could sometimes result in successes:

You take the risk/I can take a risk/find myself falling into a trap/I can/you find yourself/I took the risk/you never know/you may take the first risk/you must work again/you can do/you find out...read about me/read about my life/you come from a poor, refugee background/ you never succeed/you come from that/you succeed more/you want to fight/you want to reach/you want to have things/makes you build yourself/be who you want to be (S11, p. 23).

Role models at various stages of development influenced refugees' career aspirations.

Role models may influence an individual's desire to pursue educational and career pathways.

A 22-year-old male Afghani participant suggests that childhood role models can influence career development:

When you see engineers and architects at constructions sites as a small boy, [...] you think how cool they are. [...] Working way up high in a building [...], looking all the way down. It's fun (S3, p. 118).

Another 41-year female participant in the study who was from Georgia suggested that family role models can set an example and motivate others to follow similar paths:

Many doors have opened since she [my sister] received the [residence permit]. [...] Much has changed. Suddenly, she has work prospects. If I find a job, I have to ask the immigration authorities whether I'm allowed to work there or not. [...] My sister doesn't have to ask anyone. [...] When she finds work, she can apply, and work (S3, p. 115).

A Burmese participant's narrative further highlights how role models can facilitate learning through the intergenerational transmission of skills:

Paw Law first learned to weave, learning the craft from her grandmother [...] grant was secured that provided support to the Karen weavers to teach this much valued occupation to Karen teenage girls [...] Paw Law states that she is pleased she has been able to pass the Karen tradition of weaving on to her 17-year-old daughter (S9, p. 28).

The notion of passing on knowledge was quite entrenched among Burmese refugee as noted in another study.

I want to pass that on to, like, younger people that doesn't know. I want to teach them, that to learn, they learn it, and then they can pass it on (S4, p. 78).

Refugees who were students also emphasise the influence that family members had on their educational aspirations:

Most i refugees interviewed grew up in families with an academic background. Their parents hold academic degrees and they often mention siblings that already study or have graduated as well (S6, p. 125).

The influence of role models transcended countries.

Three young African women in their twenties shared similar points and highlighted how role models and exposure to various occupations influenced their career aspirations:

When we started shooting the movie in the hospital, I just felt like I want to help there. I had a feeling that I just need to do it but ... I don't know anything about injection ... then I start talking to doctors and nurses. I asked: Can I help you? ... she said: you know what? I see you really like to be a nurse ... later I saw advertisement of a nursing course (S11, p. 22).

They [models] always go and help the homeless, orphans ... build [schools or orphanages] and visit them. So, I thought like, if I have that opportunity, maybe I can help more people ... but there will come a time that you step down if you are a model... if you have not studied (S11, p.22).

[...] I admired accountants ... in movies or magazines, the way they dress and present themselves ... I used to tell myself: that is what I want to be ... I want to be like her ... someone else later said something about accountants ... through [her] I realized who I am ... working with her, has really helped and influenced me ... I got the experience of running my own business (S11, p. 22).

Overall, the refugee participants in the 13 studies analysed demonstrated that learning and gaining knowledge made a significant contribution to their aspirations. For instance 1) aspirations of respondents were found to be similar to those of their parents 2) refugee participants acknowledged that knowledge was something that could not be lost 3) that resettlement influenced and changed aspirations 4) considering helping and supporting family was a motivational factor 5) that learning new languages and language fluency was perceived as motivational and expansive of freedom to follow desires 6) that learning enabled participants the opportunity to follow their desire 7) make decisions about their education and career choices 8) to work and earn a living 9) adapt to change promote feelings of independence and freedom 10) and that role models played a part in influencing a participant's' educational and career pathways.

Hope and resilience

Personal struggles have the power to shape lives. Hope and resilience emerged as powerful protective agents that had the potential to mitigate the negative impacts of adversity and influence decision making.

Female refugees from Africa highlighted that relational stories that are often formed around previous experiences of adversity and instability can influence relational capacity in careers:

... in UN and other organizations ... they studied international relations and their background was not as good as other people ... they are the ones who studied international relations and helping people ... they have gone [through] so much in life, that's why most of the time when I follow them up ... they come from a poor background and they struggled so hard to be where they are now. I follow them up ... they come from a poor background and they struggled so hard to be where they are now (S11, p. 24).

Traumatic childhood experiences acted as a catalyst that influenced some Syrian refugees' decision to work closely with other community members who shared similar experiences:

He was deeply affected when, as a child, he saw his father, a civil lawyer, being tortured in the middle of the night then taken to jail for refusing to work with the government of Syria [...] Despite being busy with his medical endeavors as a cardiology fellow, Dr. Kelli makes time to give back to the community in myriad ways. He provides health care to refugees, immigrants, and underserved populations in his daily work, and helps provide care at a free clinic [...] he volunteers his time to help ensure even the most vulnerable populations receive health care [...] Dr. Kelli is a steadfast advocate for serving communities in need and mentoring and educating future generations (S5, pp. 1- 3).

At times it was just the fact that there was a lack of opportunities in previous refugee camps that created a desire to be well educated as noted by an adolescent Burmese refugee:

I want to become a teacher, cause, you know how like in my lifetime, in our community, there's not much teacher [...] And there is not much—the teacher does not have much experience in teaching. And then, the education wasn't as much as available like in this country [...] And there is not much—the teacher does not have much experience in teaching. And then, the education wasn't as much as available like in this country [...] there were not many teachers and teachers were not highly qualified [...] If you are in 10th grade or 12th, in my country, you can be a teacher. And if from here, I come back there, I can be a teacher, too. It's like that [...] I want to get the chance to teach people who doesn't have much education in their country (S4, p. 78).

For others there were wider reasons such as political and socioeconomic instability in their country of origin that inspired them to strive for a better future for their family, as voiced by a Zimbabwean refugee:

I just found the situation; the socioeconomic and political situation in my country was deteriorating at that time. I had also just given birth... and I just needed to see that there's a hope in the future for my children; so with the political situation in my country, I found it really hard from the outlook (S7, p. 55).

For others, the daunting process of resettlement in itself made them resilient.

I've been here all by myself. I've traveled from Syria to Germany all alone without family. [...] I've had so powerful threats and fears [...], but afterwards, I felt strong here in Germany. I made it through seven different countries. I'm able to manage everything here (S1, p. 97).

Refugees from Syria and various countries in Africa described the ways in which they reframed post resettlement adversity in order to increase their psychological well-being and continue forward:

I feel proud who I am right now. The reason why I feel proud, in the past I had been through difficult time a lot, but I always find a way to make or make it better. I feel proud because I always work hard and never give up.... I had learned different things when I live here. I have to work hard all the time. my family came here for a reason.... I will study hard, try to get good grades all time. Even is difficult, I won't give up, I find a way. I don't give up when it gets harder because I will work hard (S4, p. 79)

They say it's almost impossible for you to do this in Australia ...they think I can't, because I don't have support or finance. But I told myself 'I have to'!... I have to focus with my dreams and achieve my goals. I have to stand with it! (S11, p. 24).

There was a time I even tried to kill myself. But then I asked myself: No. If I kill myself, who will take care of my sisters?' ... I just sat down and read a small Surah and I said god forgive me and thought of my sisters, my mom and dad. My dad used to say: 'Just put in your mind that I'm with you and god is also with you'. So, when I remember some of my dad's words and I will be strong enough, I pray and cry. And I just went back home and they beat me, they do anything, I still smile and stay happy (S11, p. 25).

The importance of social connections and support were highlighted as being critical to overall wellbeing and providing a level of confidence and motivation to refugees, immaterial of their home country. A young refugee from Afghanistan noted that:

A human needs other humans. [...] To have someone by your side, that's very important. [...] To know that someone stands behind me motivates me a lot and then I don't think too much about everything, because I know that someone supports me and no matter what happens, that person is by my side (S3, p. 120).

A Syrian refugee in his late twenties felt that these connections were critical to build resilience when you come to a different country:

I know [a German family] as they helped us [refugees] at [a social institution]. [...] Their daughter also helped me with my enrolment [education and training]. [...] It was a bit difficult for me [...] so we did it together, [...] and that made me feel more comfortable. [...] Further,] we [my former employer and I] became friends. [...] She was also the first person to tell me about the education and training [in Germany]. [...] She said that I did so much in Syria and want to quickly get back into work life, and have a job, so [this form of work] would really suit me (S3, p. 118).

Formidable social networks play an important role in the achievement of individuals' post resettlement hopes and ambitions and therefore wellbeing and sustenance:

[...] weak as well as strong ties of social networks largely influence if the challenge of getting access to higher education can be met in reasonable time [...] finding new friends and being in a social climate that really offers this opportunity is crucial (S6, p. 126).

[...] active members of the Karen weaving group, meeting on Saturdays at the craft house. Along with facilitating return to the traditional occupation of weaving, an occupational therapy professor, along with occupational therapy students, have worked with the Karen women to help them, and teach them how, to sell their woven handbags, scarves and other items at Karen celebrations, as well as other local events and markets (S9, p.28).

Individuals from refugee backgrounds frequently have deep connections to their homelands and a longing to improve the lives of their communities back home. Transforming the lives of others through a developed sense of social agency was evident in the narratives of respondents from countries in Africa, the Middle East and South East Asia:

Things are almost similar in Africa...the problems young babies and mothers are facing...circumcision of ladies...that's the reason why I have to count from the day I came here to six years ... because all my plans are about helping them all (S11, p. 25).

Daisy, Tait, and Paige wanted to become doctors and go back to the Chin State to help people in their villages [...] Recognizing such inequity and injustice existing in the world, they envisioned themselves to be helping others who are suffering from inequity and injustice [...] The youths foresaw themselves as people who care about inequity and pursue social transformation (S12, p. 553).

Yeah I realise there is a lot of crimes and violence back home, so I think that maybe we need to get together some people who can work out the violence and everything. So I think that now I have to do that and help those people in that way (S8, p. 18).

I'm trying to (. . .) but I want to study in Australia and maybe if I become successful or something I can go to (.) internationally to try to help people back there [...] We want to help people there [...] They are BEHIND and we've got the knowledge so we HAVE TO apply to help them (S2, p. 22).

The desire to give back to communities and those back home by using their careers in education and healthcare and to inspire others who wish to follow in their footsteps and become future role models was also a strong theme in the studies reviewed in S13 by Cooper (2018).

Participants in the studies reviewed highlighted that hope and resilience were powerful protective agents against adversity. Analysis of their narratives revealed that adversity resulted in relational capacity in their careers, influenced them to select careers that enabled them to assist others who underwent similar experiences, taught them to strive for a better future for them and their families, served to reframe resettlement as a resource for resilience and to increase overall wellbeing, provided confidence and motivation to move forward, assisted in building social connections critical to being resilient and highlighted that refugees' deep connections to homeland resulted in the development of social agency and the desire to improve the lives of others back home.

This chapter presented the findings from the SDA of 13 studies containing refugee narratives. Three organising themes with multiple basic themes were presented and discussed under the premise that cultural mores/folklores influence career choices of forced migrant populations. What this SDA revealed was that refugees' choices were influenced through: 1) tradition and cultural heritage; 2) power of knowledge; and 3) resilience and hope. This SDA demonstrated how study participants, were influenced to varying degrees through cultural mores/folklores. Evidence suggests that traditions and cultural heritage shape career objectives through relational exchanges and that family, friends and communities influence young people's career ambitions. In addition, young refugees often feel obliged to meet relational expectations and conform to familial wishes, customs and cultural traditions

(Bandura, 1977; Göncü & Gauvain, 2012; Nhundu, 2007; Vygotsky, 1978) Secondly, learning and gaining knowledge were also found to have an impact on refugee aspirations through fundamental processes through observation, attention, perception and retention. Information acquired through cultural and educational processes was subsequently cognitively constructed and influenced career aspirations (Bandura, 1977; Nhundu, 2007; Vygotsky, 1978). Finally, despite adversity refugees developed hope and resilience through the construction of relational capacities, and it was through this that refugees transformed the nature of their stories, identity and career aspirations (Bandura, 1977; Howard, 2000; McVee, Dunsmore & Gavalek, 2005; Mitchell, 2010). The following chapter will discuss these findings in relation to existing research literature and theoretical underpinnings used in this study and will subsequently address the inferences of the findings of this study.

CHAPTER FIVE: DISCUSSION

The objective of this study was to explore the influence of cultural mores/folklores on career choices of forced migrant populations through the application of SDA. As already stated in Chapter Four, a thematic network analysis of the data from 13 research studies was used to reveal underlying themes contained in refugee narratives related to their educational and career aspirations. The three themes identified include: 1) tradition and cultural heritage; 2) the power of knowledge; and 3) hope and resilience. Three broader global themes discussed include: 1) familial traditions and cultural heritage both shape identity and are shaped by identity; 2) agency is acquired through education; and 3) adversity is relational and transformative (see Appendix E).

This chapter also discusses the limitations of the study, existing gaps in this area of research and its implications for future study and the improvement of educational and occupational experiences for force migrant populations. The chapter concludes with the recommendation for more efficient educational pathways for refugees.

Familial traditions and cultural heritage both shape identity and are shaped by identity

Familial traditions and cultural heritage is an important aspect of refugees' experiences of developing career aspirations and choices. For many young refugees, the construction of their identity occurred through exposure to familial customs and traditions communicated through cultural narratives and practices. For instance, young refugees are more likely to engage in higher education if their parents and siblings have academic degrees, it was evident that parents and children continued to follow in the family tradition of pursuing higher studies. In addition, cultural identities were preserved through art and craft activities such as weaving in the case of Paw Law, a Karen refugee living in the United States.

Furthermore, Strekalova-Hughes and Wang (2009) described storytelling as one of the earliest known channels for the transmission of culture and heritage. Similarly, evidence suggests that refugees from Burmese and Sudanese backgrounds learned about cultural skills, traditional practices and customary gender roles through familial narratives. This process is underpinned by the sociocultural perspective where cultural knowledge is established, replicated and reinforced intergenerationally through refugees' lived experience (Göncü & Gauvain, 2012; Merrill & Fivush, 2016).

For many refugees, family tradition and traditional practices were transmitted through parental narratives (Feuerverger, 2010; Lee, 2015; Mitchell, 2010). This is evident through literature, which suggested that family tradition and cultural practices influenced refugee aspirations and identity development (Hunter & Eder, 2010; Merrill & Fivush, 2016). In addition, participants' reflections of their strong sense of commitment to their families was founded on their feelings of obligation and their families' expectations of them. These were the result of relational messages embedded in familial narratives that set the stage for the development of morality (Deitcher, 2013). In addition, Vygotsky (1978) states that culture becomes incorporated within oneself and is acquired through parental and familial relationships. Participants frequently described their obligation to assist and support their families and meet their families' expectations as their moral duty.

The collective identity of refugees is often bound through hardship. Subsequently trauma incurred due to displacement and resettlement is assembled into shared narratives and can assist individuals with resettlement, acculturation and by providing a sense of belonging. The shared narratives created a sense of familiarity, allowing participants in the studies to

reflect on their culture and heritage. This enhances ones' ability to serve their communities by ultimately enabling them to secure better opportunities for them and their families. In addition, participants were able to share the common threads of their migratory experiences which subsequently helped them to engage with their communities in a meaningful manner and enabled them to make a positive contribution to culture of their host country (Kteily-Hawa, 2018; Love et al. 2001).

Lastly, symbolic behaviour and role modeling enacted by parents and members of the community influenced participants career choices and study pathways (Bandura, 1977; Vygotsky, 1978). Parental occupations and community mentorship modelled by members of refugee communities created a positive perception of the careers depicted by role models (Bandura 1977; Jo et al., Yilmaz, Yilmaz, et al., 2019). For instance, two Syrian refugees, noted the influence that their parents and community members had on their decisions to pursue careers in carpentry and medicine.

Agency is acquired through education

Literature suggests that agency is acquired through education, whereas dislocation interrupts educational processes and can create obstacles for refugees. However, resettlement can also bring about many opportunities for learning, development and growth and enable individuals to better navigate their new lives (McWilliams & Bonet, 2016; Ryu & Tuvilla, 2018; UNHCR, 2002, 2011). Newly acquired knowledge influenced participants in some studies to pursue educational and career objectives. In addition, participants' narratives revealed that their aspirations matched those of their parents. As previously discussed, parents were found to exercise a significant amount of influence over the lives of their children (Nhundu, 2007). Vygotsky (1978) theorised that messages that are directly or

indirectly transmitted to children by their parents play an important role in the development of the way in which one sees oneself. Following in the footsteps of parental figures can be correlated with the need to conform to familial tradition and parental desires (Nhundu, 2007).

Some suggest that the resettlement process is in itself a source of learning and development that forms cognition through the acquisition of rich cultural knowledge (Kteily-Hawa, 2018; Love, et al. 2001; Vygotsky, 1978). Knowledge is frequently reconstructed but never misplaced. Participants in the studies suggested that they incurred many losses through the process of dislocation which consequently resulted in cultural bereavement, a process whereby refugees experienced loss of sociocultural frameworks, heritage and identity. Despite this, refugees recognised that the new knowledge that they acquired could not be lost. Learning through this experience adds to refugees' existing body of knowledge, replaces earlier knowledge and broadens their knowledge of other cultures (Bandura, 1977; Jo, et al., Yilmaz, Yilmaz, et al., 2019). In addition, newly acquired knowledge demonstrated the capacity to change refugee career aspirations. Acquiring new knowledge afforded some participants the opportunity to reconsider their previous knowledge, manage existing ideas and formulate new ones. This process was influential and resulted in alterations to previously held career aspirations (Eeuwen, Renes, & Leeuwis, 2013; Kozulin, 2003).

Daniel (2019) suggests that lived experience and the knowledge gained from it, provides refugees with the ability to reconstruct their lives. These cultural stories become a part of peoples' collective identity that can educate and motivate them to take specific courses of action (Kteily-Hawa, 2018; Love, et al. 2001). Studies highlighted that refugees' sense of moral obligation to assist their families and meet their expectations influenced their decisions to pursue various educational and career pathways. Furthermore, familial and

cultural obligations and individual interpretations of tradition serve as sociocultural constructs for scaffolding. This multilayering of knowledge acquired through life experiences is critical for the development of morality (Deitcher, 2013). Sfard and Prusak (2014) further assert that ethnic membership contributes to the construction and subsequent deep understanding of shared narratives. Therefore, organised relational stories function as agents of connection. The findings suggested that some participants in the studies felt great empathy for their families and had a deep sense of moral obligation to them (Deitcher, 2013; Parsons, 2016).

Smith, Stephenson and Gibson-Stattherthwaite (2013) describe language as a vessel for knowledge with a capacity for providing as sense of empowerment. In addition, language is regarded as a powerful instrument for socialisation and the transmission of culture (Arievitch, 2013; Daniel, 2019). However, it should be noted that learning a new language helped refugees to attain membership to their new host countries, build on previous knowledge, develop new life stories, manage emerging life situations and organise their futures (Daniel, 2019; Mauer, Neergaard, Kirketerp & Linstad, 2009). Consequently, learning a new language was motivational and provided participants with an increased sense of independence and freedom to pursue post-resettlement opportunities.

Overall, the acquisition of knowledge assisted refugees in the studies to make better and informed decisions about their education and career preferences. Vygotsky (1978) suggests that human beings derive knowledge from what transpires in their external environment. This knowledge is based on collections of subjective experiences acquired throughout adolescence and is crucial because it provides awareness in adulthood (Abkhezr, et al., 2018; Conn & Naylor, 2010). Subsequently, this information is used to construct

reflexive narratives and build self-identity which provides participants with the knowledge to make decisions about their educational and career choices (Daniel, 2019; Nhundu, 2007; Sfard & Prusak, 2014). In addition, participants in some studies achieved economic sustainability and were able to adapt to change more effectively by using cultural practices that they acquired due to intergenerational and collective narratives (Nhundu, 2007; Sfard & Prusak 2014). This was depicted through Karen participants' marketing of traditional garments that were constructed through cultural weaving practices. Literature suggests that career growth is influenced by relational and contextual influences that are passed down intergenerationally. Adding that to traditional knowledge enhances ones' self-efficacy, increases their ability to adapt and overcome challenges and can enable them to earn a living (McNally, 2017; Nhundu, 2007; Smith, Stephenson & Gibson-Statterthwaite 2013).

Demibarga, (2018) views human beings as active relational participants. Being refugees, Afghani, Georgian and Burmese participants in studies often looked to role models for guidance when making decisions about educational and career pathways. It was through observing members of their families and communities, celebrities and through narratives of fictional characters that refugees generally learn about a variety of occupations. Ideas were shaped through the process of modelling whereby refugees gained knowledge through observing their families and members of their communities. Information was subsequently interpreted and transmitted allowing for the practice of self-reflection. This led to the reproduction of internalised characteristics of cognition and affect behaviour which consequently influenced refugees' educational and career choices (Bandura, 1977; Deitcher, 2013; Hunter & Eder, 2010).

Adversity is relational and transformative

Adversity is relational and transformative, it is considered a powerful and life changing agent that subsequently produces resilience and hope which safeguards against the harmful effects of witnessing and experiencing atrocities and human suffering (UNCHR, 2002, 2011). Studies showed that refugee participants experienced a heightened sense of relief from the effects of adversity through relational stories. These narratives consequently impacted their relational capabilities in their careers. In addition, stories accessed through social networks illuminated shared experiences, raised awareness about the lives of others, provided social support and subsequently influenced occupational aspirations among participants (McWilliams & Bonet, 2016). This was also evident in narratives from African refugee camps which highlighted a lack of opportunities. Limited potential in this setting influenced participants increased desire to pursue education.

In addition, participants in the studies indicated that they experienced feelings of hope and resilience in response to traumatic childhoods that they endured. As previously mentioned, experiencing brutality and suffering can create emotional responses such as grief, loss, humiliation, and decreased sense of self-agency for refugees (UNCHR, 2002, 2011). Sharing stories about human struggles functions as an antidote to trauma bringing about renewed feelings of confidence, self-worth and strength. Consequently, stories serve as vehicles for introspect, enhance understanding of psychological issues and increase overall resilience (Mitchell, 2010; Ryu & Tuvilla, 2018). Further, McWilliams and Bonet (2016) emphasised the connection that exists between resilience, one's own sense of moral obligation and its application to career aspirations. Studies also found that political and economic instability influenced refugee participants' desire to work towards better futures for

them and their families. Evidence suggests that the motivation to liberate oneself from hardship is partially forged out of the desire to help others (McWilliams & Bonet, 2016). By reframing stories of adversity into more inspiring narratives they were able to transform their circumstances and feel more optimistic about their futures (Feurverger, 2010; Mitchell, 2010).

During the process of resettlement refugees are faced with numerous new challenges in their host communities. These issues include exposure to prejudice, aggression and ostracism aimed at them from the dominant culture (McWilliams & Bonet, 2016; Ryu & Tuvilla, 2018; UNCHR, 2002; 2011). Participants in most studies analysed, highlighted that they developed resilience through resettlement adversity. Sampson, et al., 2016 suggests that the process of acculturation enables refugees to find meaning as they interact with their host country. This cultural interplay produces a sense of belonging, enhanced adaptation capacity and heightened degrees of resilience. This serves to improve overall wellbeing enabling individuals to overcome various resettlement challenges (Sampson, et al., 2016). The way to resilience is paved through the restoration of their experiences through shared life stories (UNCHR, 2019). Participants suggested that they achieved the reclamation of their past, organised their present and planned their future through the construction and development of social connections and networks.

Refugees who participated in the studies reviewed demonstrated strong connections to their homelands and aspired to make a difference in their countries of origin. Evidence suggests that refugees often flee with haste and as a consequence are forced to leave friends and loved ones behind (Ministry of Health, 2012; Thomas & McKenzie, 2005; UNCHR, 2002, 2011). McWilliams and Bonet (2016) suggest that resilience is achieved through

improving the lives of those left behind. Membership to a community does not end post migration and remains a key determinant of social identity (Howard, 2000; McVee et al., 2005). Individuals from refugee backgrounds possess the capacity to improve the lives of others through moral reasoning, acquired agency and desire for social justice and change (Abkhezr, et al., 2018; Daniel, 2019; Deitcher, 2013).

CHAPTER SIX: IMPLICATIONS AND CONCLUSIONS

Limitations and future directions

One of the major limitations this study has revealed is that research on refugee populations globally and in Aotearoa is at a very nascent stage. Within the available research there was even fewer with focus on their career aspirations and choices. In addition, there is limited research about the relationship between cultural storytelling and career choices in general, even among general population and far less on refugee populations. Within the available literature studies have so far been limited to refugee population from Syria, Afghanistan, Ethiopia Sudan, Somalia and Myanmar although there are those from other countries such as Iraq, Iran, Libya among others (Chen & Schweitzer, 2019; Ministry of Business Innovation and Employment, 2019; Ministry of Health, 2012). The countries that have undertaken studies with refugee population were limited - Australia, Germany and USA, despite other countries such as UK and Canada also having a regular quota of refugee intake (UNCHR, 2001-2020). The above limitation also had an impact on the methodology of the study which had originally intended to understand the influence of cultural stories on career choices of refugees in New Zealand, which has been explained in detail in the methodology chapter. In addition, any limitations identified in studies that were analysed were transferred to this study. There was also a gender imbalance in the studies analysed for this project. Males were overrepresented in most of the studies with the exception of a few studies that focused on female participants exclusively. In the studies where participants were mostly males, recruitment was through schools, universities, governmental/non-governmental organisations and social service agencies via use of unrestricted sampling of refugees. In contrast, the studies that focused solely on females used purposive sampling in order to

obtain an understanding of the stories and experiences that motivated women from specific refugee communities. The gender imbalance resulted in a less comprehensive understanding of the respective refugee population's experiences as a whole. In addition, some of the studies provided minimal demographic information related to gender, specifics about countries or territories of origin and age of participants. The studies also varied in terms of the participants' life stages. Participants ages across the studies ranged from an estimated 15 years of age to 60 years, with the majority of participants being between the ages of 18 and 48. Overall generalisability of this study is limited since the participants in the studies reviewed had a wider age range, than those I would have included as my participants, which targeted the 18-35 age group. Lastly, this study has revealed the difficulties and challenges that researchers experience in recruiting refugees as research participants which could explain the sparse literature in the field that limits a deeper understanding of the impact of cultural mores on uprooted populations.

The majority of existing research has focused on the pre-migratory experiences of persecution and brutality often associated with forced migration. In addition, the challenges refugees endure as the of result of dominant narratives that are assigned to them by governments and members of their host countries have also dominated research in this area, and for valid reasons (Ministry of Health, 2012; Sampson, 2014). However, the consequences of academic pre-occupation with studies that focus on the challenges associated with dislocation and resettlement have overshadowed research into post-resettlement experiences, particularly in the area related to refugee educational preferences and career choices. The implications of this has resulted in limited opportunities to gather valuable contextual data on refugee experiences related to their educational interests and objectives, their access to desired study pathways and a greater understanding of future career aspirations. The unique

insights provided by this area of research would better meet the specific educational needs of refugee populations internationally and in Aotearoa, create more effective and accessible educational pathways for refugees and enhance this population's overall learning and development.

This study has exposed the need for more research with this population and in particular to understand their perspectives and influences on career choices and aspirations. It is important to note that this study began with the objective of conducting primary research, however recruitment of participants was unsuccessful. One way to increase the likelihood of successful recruitment is to actively engage with refugee communities. Researchers may accomplish this by building strong relationships and obtaining approval from the population. The researcher may seek input from the community at the beginning of the project and request their continuous involvement with the research process up until the end of the study to ensure that the research is both rich in context and authentic and meaningful for the refugee population. In addition, genuine partnerships with the refugee community by the researchers in framing their study can elicit more willing participation.

Future studies may wish to focus on other countries that have established refugee quotas to broaden the breadth of existing data and draw upon global comparisons. Governments and institutions have a moral obligation to instigate, support and participate in educational research initiatives focusing on refugees in order to improve life quality, enhance training and development pathways that may consequently lead to the actualisation of enhanced inclusionary practices aimed at better serving refugee populations. This can be further accomplished through increasing partnership schemes with government and promoting research collaboration amongst organisations that are focused on this field of

inquiry. Lastly, studies that focus on the influence of various genres of multicultural stories on refugee populations across the stages of development are advantageous and will assist in improving our understanding of cultural identity and how it can relate to career aspirations for refugee populations. Without future research in these areas the support needs of refugee populations by governments and educational institutions will continue to be subpar and the critical governance, skills, guidance, and resources required to effectively meet these needs of this population will remain limited.

Conclusions

The study endeavoured to explore the influence of cultural mores/folklore on the career choices of refugee populations. Refugee experiences were extracted from 13 studies and subsequently analysed. Through this process a number of themes emerged which positively highlighted the impact of storytelling on career aspirations in the responses of the studies' participants.

Three global themes: familial traditions and cultural heritage both shape identity and are shaped by identity, agency is acquired through education and adversity is relational and transformative were discussed because they were most relevant and encapsulated the experiences of refugees in the studies analysed. The secondary analysis further illuminated the lived experiences of refugees in relation to their aspirations, an area of study that has otherwise seen limited exploration in the past. The limitations of the study are identified and some propositions for future studies are made for future researchers interested in exploring the influence of story on career preference in refugee populations.

The present study as a secondary analysis served to emphasise the power of stories, their directional capabilities and the contribution they make to the lives of refugees. In

addition, the study identified opportunities for research in this field, and with this specific population. Refugees are important members of our shared community, therefore creating inclusive and diverse environments, addressing refugees' unique educational requirements and nurturing their career aspirations is beneficial for us all. Furthermore, providing refugees with the opportunities to share their stories through research processes gives them a voice and provides governments and members of their host countries with insight so they can better support their needs and assist them to achieve their goals.

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APPENDIX A

Ethics application approval email

ReviewerGroup
Dr Vijaya Muralidharan

Researcher: Toni Nucci
Title: Mosaic Tapestries – Influence of cultural mores/folklores on career choices

Dear Antonio

Thank you for the above application that was considered by the Massey University Human Ethics Committee: Human Ethics Southern B Committee at their meeting held on 07/10/2019.
On behalf of the Committee I am pleased to advise you that the ethics of your application are approved.

Approval is for three years. If this project has not been completed within three years from the date of this letter, reapproval must be requested.

If the nature, content, location, procedures or personnel of your approved application change, please advise the Secretary of the Committee.

If you wish to print an official copy of this letter, Please logon to RIMS (<http://rims.massey.ac.nz>), and under the Reporting section, View Reports you will find a link to run the Ethics Committee Report.

Yours sincerely
Professor Craig Johnson
Chair, Human Ethics Chairs' Committee and Director (Research Ethics)

Plan A participant recruitment advertisement

STUDY PARTICIPANTS NEEDED

Project Title – Mosaic Tapestries – Influence of cultural mores/folklores on career choice

Volunteers needed to participate in the above project

If you are a student who holds:

- *A refugee status*
- *Are 18-35 years' old*
- *Have resided in NZ for 5 years or over*
- *Are from Sudan, Ethiopia, Eritrea, Somalia, Burundi, Rwanda, Democratic Republic of Congo, Iran, Iraq, Afghanistan, Palestine, Syria, Burma, Bhutan, Pakistan, Myanmar, Sri Lanka, Colombia.*
- *And are willing to be interviewed about your cultural experiences*

Please contact the researcher at: antoniopnucci@gmail.com

(This research has been approved by Massey University Human Ethics Research Committee).

Plan A participant information sheet



Project Title - Mosaic Tapestries – Influence of cultural mores/folklores on career choices

Participant Information Sheet

My name is Antonio Nucci and I am undertaking this study as part of my Master of Education degree with a Tertiary Education endorsement and invite you to participate in the study.

Project Description

My study aims to explore whether cultural stories and folklores influence the identities and career selection of young individuals who have been forced to leave their country. That is, I intend to find out how the various types of folklore and mythologies that you have been brought up with and the level of personal and cultural significance you associated with them have played in shaping who you are and your career preferences.

Participant Identification and Recruitment

Around 6-8 participants will be recruited through institutional social media pages including Facebook and Twitter, posters and advertisements via Massey University, University of Waikato, Auckland University, Auckland University of Technology, Victoria University of Wellington and Regional Polytechnics in the North Island. Participants for this study will be individuals who:

- Hold a refugee status
- Are in tertiary education
- Are between the ages of 18 and 35 years
- Have been residents in New Zealand Aotearoa for a minimum five years
- Are from nations such as Sudan, Ethiopia, Eritrea, Somalia, Burundi, Rwanda, Democratic Republic of Congo, Iran, Iraq, Afghanistan, Palestine, Syria, Burma, Bhutan, Pakistan, Myanmar, Sri Lanka, Colombia.
- And are willing to be interviewed about your cultural experiences

If selected to participate you will take part in a 60-minute face to face or Zoom interview. Face to face interviews will be conducted at a time that suits you. You will require an additional 15 minutes will be required to review the summary of the interviews. Your total time commitment for the study will be around 75 minutes.

Data Management

If you choose to participate in this study your true identity will only appear in the consent forms and original transcripts. Pseudonyms will be used in all aspects of the study and any publications or presentations that arise from this study, to protect your anonymity. All audio recordings and transcripts will be stored in a password protected device. Consent forms and hard copies of the transcripts will be kept in a locked filing cabinet in the researcher's home.

Institute of Education
Private Bag 11222, Palmerston North 4442, New Zealand
06 356 9099 | massey.ac.nz

Participant's Rights

You are under no obligation to accept this invitation. If you decide to participate, you have the right to:

- withdraw from the study within two weeks after participating in the interview.
- ask any questions about the study at any time during participation;
- provide information on the understanding that your name will not be used unless you give permission to the researcher
- decline to answer any particular question
- will be provided with a summary of the interview
- be given access to a summary of the project findings when it is concluded.

In the event that you are distressed during the interview, the interview will be stopped and you will be provided with the contact details of some Counsellors in your institution and region.

If you wish to participate in this study, please complete the attached informed consent form and return it to me via email. My contact email is [REDACTED]

Please feel free to contact me if you have any questions or concerns.

My supervisors are Dr Vijaya Dharan and Dr Lesieli Tongati'o whose contacts are given below.

V.M.Dharan@massey.ac.nz

L.Tongatio@massey.ac.nz

This project has been reviewed and approved by the Massey University Human Ethics Committee: Southern B, Application 19/41. If you have any concerns about the conduct of this research, please contact Dr Rochelle Stewart-Withers, Chair, Massey University Human Ethics Committee: Southern B, telephone 06 356 9099 x 83657, email humanethicsouthb@massey.ac.nz

Plan B modified participant recruitment advertisement

STUDY PARTICIPANTS NEEDED

Project Title –

Mosaic Tapestries – Influence of cultural mores/folklores on career choice

Volunteers needed to participate in the above project

If you are a student who holds:

•*A refugee status*

•*Are 16-35 years' old*

•*Have resided in New Zealand Aotearoa for a minimum of 2 years*

•*Are from Sudan, Ethiopia, Eritrea, Somalia, Burundi, Rwanda, Democratic Republic of Congo, Iran, Iraq, Afghanistan, Palestine, Syria, Burma, Bhutan, Pakistan, Myanmar, Sri Lanka, Colombia.*

•*And are willing to be interviewed about your cultural experiences*

Please contact the researcher at: antoniopnucci@gmail.com

(This research has been approved by Massey University Human Ethics Research Committee).

Plan B modified participant information sheet page 1

--.- f=,f MASSEY

UNIVERSITY

6

TE KUNENGA KI POREHUROA

UNIVERSITY OF NEW ZEALAND

Project Title - Mosaic Tapestries - Influence of cultural mores/folklores on career choices

Participant Information Sheet

My name is Antonio Nucci and I am undertaking this study as part of my Master of Education degree with a Tertiary Education endorsement and invite you to participate in the study.

Project Description

My study aims to explore whether cultural stories and folklores influence the identities and career selection of young individuals who have been forced to leave their country. That is, I intend to find out how the various types of folklore and mythologies that you have been brought up with and the level of personal and cultural significance you associated with them have played in shaping who you are and your career preferences.

Participant Identification and Recruitment

Around 6-8 participants will be recruited through institutional social media pages including Facebook and Twitter, posters and advertisements via Massey University, University of Waikato, Auckland University, Auckland University of Technology, Victoria University of Wellington and Regional Polytechnics in the North Island.

Participants for this study will be individuals who:

- Hold a refugee status
- Are in tertiary or secondary education
- Are between the ages of 16 and 35 years
- Have been residents in New Zealand Aotearoa for a minimum two years
- Are from nations such as Sudan, Ethiopia, Eritrea, Somalia, Burundi, Rwanda, Democratic Republic of Congo, Iran, Iraq, Afghanistan, Palestine, Syria, Burma, Bhutan, Pakistan, Myanmar, Sri Lanka, Colombia.
- And are willing to be interviewed about your cultural experiences

If selected to participate you will take part in a 60-minute face to face or Zoom interview. Face to face interviews will be conducted at a time that suits you. You will require an additional 15 minutes will be required to review the summary of the interviews. Your total time commitment for the study will be around 75 minutes.


Data Management

If you choose to participate in this study your true identity will only appear in the consent forms and original transcripts. Pseudonyms will be used in all aspects of the study and any publications or presentations that arise from this study, to protect your anonymity. All audio recordings and transcripts will be stored in a password protected device. Consent forms and hard copies of the transcripts will be kept in a locked filing cabinet in the researcher's home.

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Participant consent form



Project Title - Mosaic Tapestries – Influence of cultural mores/folklores on career choices

PARTICIPANT CONSENT FORM

I have read and understood the Information Sheet provided regarding the project.

I have had the details of the study explained to me and understand that I may ask further questions at any time.

I have been given sufficient time to consider participation in this study. I understand participation is voluntary and that I may withdraw from the study up to two weeks after signing this agreement.

1. I agree/do not agree to the interview being sound recorded. (Circle One)
2. I agree/do not agree to the interview being image recorded if a Skype interview is used. (Circle One)
3. I agree to participate in this study under the conditions set out in the Information Sheet.

Signed:

Date:

This project has been reviewed and approved by the Massey University Human Ethics Committee: Southern B, Application 19/41. If you have any concerns about the conduct of this research, please contact Dr Rochelle Stewart-Withers, Chair, Massey University Human Ethics Committee: Southern B, telephone 06 356 9099 x 83657, email humanethicssouthb@massey.ac.nz

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06 356 9099 | massey.ac.nz

APPENDIX B

Organisations, secondary schools and tertiary institutions initially approached for participant recruitment

Organisations

| | |
|--|--|
| Aoraki Migrant Centre | Multicultural New Zealand |
| Aotearoa Latin America Community Incorporated (ALAC) | Multicultural Tauranga |
| Aotearoa Resettled Community Coalition (ARCC) | Multicultural Times |
| Asylum Seeker Support Trust | Multicultural Whangarei |
| Auckland Regional Public Health Service | Newcomers/Migrant Services |
| Auckland Women's Centre | New Zealand Red Cross |
| AUT Centre for Refugee Education | New Zealand Human Rights Commission |
| Baha'i National Office | Porirua Multicultural Council |
| ChangeMakers Resettlement Forum | Refugees as Survivors New Zealand (RASNZ) |
| Christchurch City Council | Refugee Council of New Zealand |
| Education Tauranga | Shama, Ethnic Women's Trust |
| English Language Partners New Zealand | Southland Multicultural Council |
| Hamilton Multicultural Services Trust | Tauranga Living Without Violence |
| Hutt Multicultural Council | Unitec Institute of Technology Student services |
| Manawatu Multicultural Council | University of Canterbury Students' Association |
| Mangere Refugee Resettlement Centre | Volunteering Waikato: The Refugee Orientation Centre Trust |
| Mata Of Hope | Waikato Refugee Forum |
| Ministry of Business, Innovation and Employment | Waitaki Newcomers Network |
| Multicultural Council of Wellington | |

Auckland Secondary Schools

| | |
|--|------------------------------|
| ACG New Zealand International College | Macleans College |
| ACG Norton College | Manurewa High School |
| ACG Parnell College | Massey High School |
| ACG Senior College | Michael Park School |
| ACG Strathallan | Mount Albert Grammar School |
| ACG Sunderland School and College | Mount Roskill Grammar School |
| Albany Senior High School, Auckland | Northcote College |
| Alfriston College | One Tree Hill College |
| Aorere College | Onehunga High School |
| Auckland Girls' Grammar School | Orewa College |
| Auckland Grammar School | Otahuhu College |
| Auckland International College | Pakuranga College |
| Auckland Metropolitan College | Papakura High School |
| Auckland Seventh-day Adventist High School | Papatoetoe High School |

Running Head: MOSAIC TAPESTRIES: THE INFLUENCE OF CULTURAL

Avondale College, Auckland
Birkenhead College
Botany Downs Secondary College
Carey College, New Zealand
Corran School
Dilworth School
Diocesan School for Girls, Auckland
Elim Christian College
Epsom Girls' Grammar School
Glendowie College
Hebron Christian College, Auckland
Henderson High School, Auckland
Hobsonville Point Secondary School
Howick College
James Cook High School
Kaipara College
Kelston Boys' High School
Kelston Girls' College
King's College, Auckland
Kristin School
Long Bay College
Lynfield College
Macleans College

Hamilton Secondary Schools

Fairfield College
Fraser High School
Hamilton Boys' High School
Hamilton Girls' High School
Hillcrest High School
Melville High School
Rototuna Senior High School
Sacred Heart Girls College
St John's College
St Paul's Collegiate School
Waikato Diocesan School For Girls

Wellington Secondary Schools

Aotea College
Chilton Saint James School
Heretaunga College
Hutt International Boys' School

Pinehurst School
Pukekohe High School
Rangitoto College
Rosehill College
Rutherford College
St Cuthbert's College, Auckland
Saint Kentigern College
Selwyn College, Auckland
Sir Edmund Hillary Collegiate
Southern Cross Campus
Takapuna Grammar School
Tamaki College
Tangaroa College
Te Whanau o Tupuranga
Titirangi Rudolf Steiner School
Waitakere College
Wentworth College, Auckland
Wesley College, Auckland
Western Springs College
Westlake Boys High School
Westlake Girls High School

Tauranga Secondary Schools

ACG Tauranga
Aquinas College
Katikati College
Mt Maunganui College
Otumoetai College – Tauranga
Papamoa College
Tauranga Boys' College
Tauranga Girls' College
Te Kura Kaupapa Maori o Te Kura Kokiri
Te Puke High School
Te Wharekura o Mauao

Universities and Polytechnics

Auckland University of Technology
Lincoln University
Massey University
The University of Auckland

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Hutt Valley High School
Kapiti College
Kuranui College
Makoura College
Mana College
Naenae College
Newlands College
Onslow College
Paraparaumu College
Queen Margaret College, Wellington
Raphael House Rudolf Steiner School
Rathkeale College
Rongotai College
St Matthew's Collegiate School
Samuel Marsden Collegiate School
Scots College, Wellington
Solway College
Tawa College
Upper Hutt College
Wainuiomata High School
Wairarapa College
Wellington College
Wellington East Girls' College
Wellington Girls' College
Wellington High School

University of Canterbury
University of Otago
Victoria University of Wellington
Ara Institute of Canterbury
Eastern Institute of Technology (EIT)
Nelson Marlborough Institute of Technology
Open Polytechnic
Otago Polytechnic
Waikato Institute of Technology
Wellington Institute of Technology
Whitireia New Zealand

APPENDIX C

Ethics approval email pertaining to methodology reconsideration

HoU Review Group

Ethics Notification Number: 4000022334

Title: Mosaic tapestries: Influence of cultural mores/folklores on career choices of forced migrant populations – A secondary analysis
(Original ethics application number which was SOB 19/41)

Thank you for your notification which you have assessed as Low Risk.

Your project has been recorded in our system which is reported in the Annual Report of the Massey University Human Ethics Committee.

The low risk notification for this project is valid for a maximum of three years.

Please note that travel undertaken by students must be approved by the supervisor and the relevant Pro Vice-Chancellor and be in accordance with the Policy and Procedures for Course-Related Student Travel Overseas. In addition, the supervisor must advise the University's Insurance Officer.

A reminder to include the following statement on all public documents:

"This project has been evaluated by peer review and judged to be low risk. Consequently it has not been reviewed by one of the University's Human Ethics Committees. The researcher(s) named in this document are responsible for the ethical conduct of this research.

If you have any concerns about the conduct of this research that you want to raise with someone other than the researcher(s), please contact Professor Craig Johnson, Director (Research Ethics), email humanethics@massey.ac.nz. "

Please note that if a sponsoring organisation, funding authority or a journal in which you wish to publish require evidence of committee approval (with an approval number), you will have to complete the application form again answering yes to the publication question to provide more information to go before one of the University's Human Ethics Committees. You should also note that such an approval can only be provided prior to the commencement of the research.

You are reminded that staff researchers and supervisors are fully responsible for ensuring that the information in the low risk notification has met the requirements and guidelines for submission of a low risk notification.

If you wish to print an official copy of this letter, please login to the RIMS system, and under the Reporting section, View Reports you will find a link to run the LR Report.

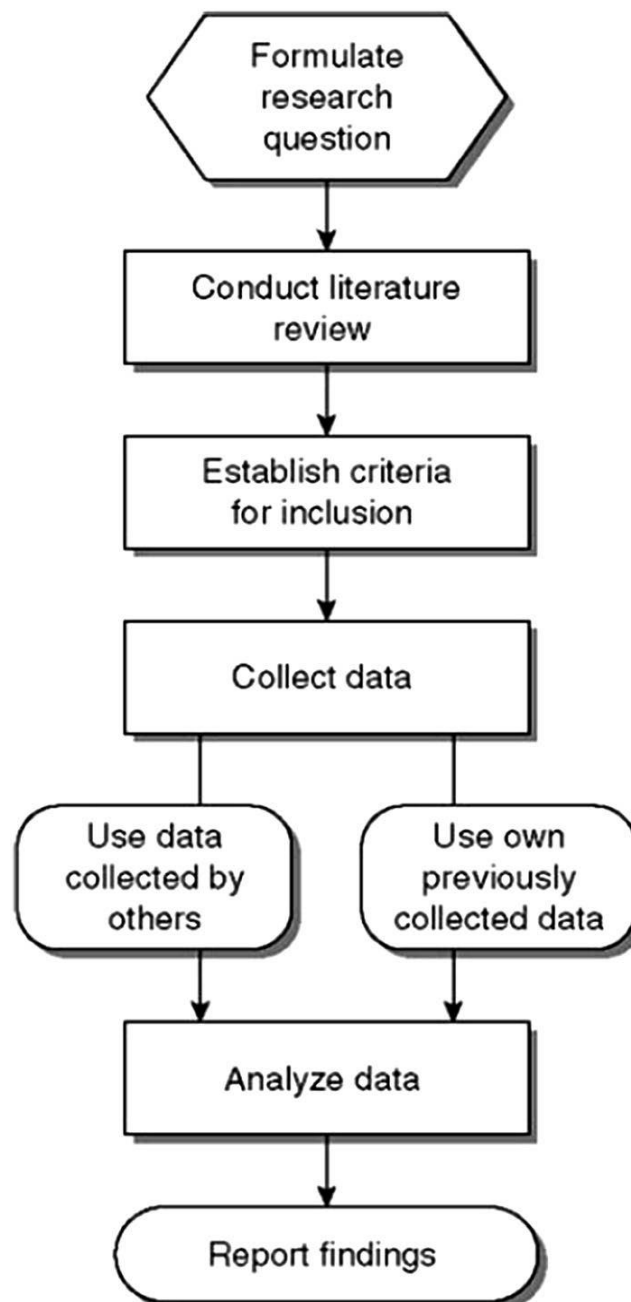
Yours sincerely

Professor Craig Johnson

Chair, Human Ethics Chairs' Committee and
Director (Research Ethics)

APPENDIX D

Brewer's (2007) steps in secondary analysis



Source: Logan, T. (2019). A practical, iterative framework for secondary data analysis in educational research. *Australian Educational Researcher*, 47(1), 129–148.
<https://doi.org/10.1007/s13384-019-00329-z>

APPENDIX E

Steps in analysis employing thematic networks

ANALYSIS STAGE A: REDUCTION OR BREAKDOWN OF TEXT

Step 1. Code Material

- (a) Devise a coding framework
- (b) Dissect text into text segments using the coding framework

Step 2. Identify Themes

- (a) Abstract themes from coded text segments
- (b) Refine themes

Step 3. Construct Thematic Networks

- (a) Arrange themes
- (b) Select Basic Themes
- (c) Rearrange into Organizing Themes
- (d) Deduce Global Theme(s)
- (e) Illustrate as thematic network(s)
- (f) Verify and refine the network(s)

ANALYSIS STAGE B: EXPLORATION OF TEXT

Step 4. Describe and Explore Thematic Networks

- (a) Describe the network
- (b) Explore the network

Step 5. Summarize Thematic Networks

ANALYSIS STAGE C: INTEGRATION OF EXPLORATION

Step 6. Interpret Patterns

Source: Stirling, J. (2001). Thematic networks: An analytic tool for qualitative research. *Qualitative Research*, 1(3), 385–405. <https://doi.org/10.1177/146879410100100307>

APPENDIX F

Hierarchy of evidence

| Level of evidence (LOE) | Description |
|-------------------------|---|
| Level I | Evidence from a systematic review or meta-analysis of all relevant RCTs (randomized controlled trial) or evidence-based clinical practice guidelines based on systematic reviews of RCTs or three or more RCTs of good quality that have similar results. |
| Level II | Evidence obtained from at least one well-designed RCT (e.g. large multi-site RCT). |
| Level III | Evidence obtained from well-designed controlled trials without randomization (i.e. quasi-experimental). |
| Level IV | Evidence from well-designed case-control or cohort studies. |
| Level V | Evidence from systematic reviews of descriptive and qualitative studies (meta-synthesis). |
| Level VI | Evidence from a single descriptive or qualitative study. |
| Level VII | Evidence from the opinion of authorities and/or reports of expert committees. |