Parental Experiences and Aspirations for Children's Education Post-Displacement

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Abstract

This research explores how parents who have experienced displacement to the UK experience and aspire for their children's education. Using semi-structured interviews with 10 participants, the study uses frameworks of acculturation theory (Berry, 1989) and quiet resistance (Fakhoury, 2021) to delve into the complexities and challenges these parents face in their children's education. The findings reveal significant barriers such as language difficulties, systemic exclusion, and legal constraints within the educational system, which hinder parents' inclusion in their children's education. Parents exhibit resilience and resistance in finding means of staying involved in their children's education within systemic constraints, working toward aspirations of ontological, material, and social development and success for their children. The study underscores the need for educational policies and school environments that are inclusive and culturally aware, to effectively support and integrate families with backgrounds of displacement. This research not only sheds light on the specific educational challenges faced by families with backgrounds of displacement but also opens pathways for further inquiry into more inclusive educational practices and policy considerations.

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Finally, and always, الحمد لله

Introduction

"Education is our passport to the future, for tomorrow belongs to the people who prepare for it today."

- el-Hajj Malik el-Shabazz (Malcolm X, 1970)

The potential of education as a 'passport' to successful futures has fortified its role in the livelihoods of marginalised communities. Stories of teachers setting up tent schools amidst the genocide in Gaza (Middle East Monitor, 2024) and students lined outside a makeshift camp school following the 2022 floods in Pakistan (Khan, 2022) all speak to the value of education within and beyond difficult circumstances. Particularly for individuals and groups who experience displacement due to conflict, education becomes a lifeline out of vulnerability and into stability, self-reliance, and protection (Bellino, 2021; Lwandiko, 2023). The pursuit of education, even under the most trying conditions, reflects an understanding that learning is not only a means to personal advancement, but can also be a communal investment in the future, capable of breaking cycles of disadvantage (Azzahra et al., 2024; Blanden, 2020). Understanding the ways in which education is experienced and the expectations which individuals who experience displacement place on it offers insight into education as the nexus between personal empowerment, cultural preservation, and socio-economic integration.

Displacement is defined by the International Organisation for Migration (IOM) as:

> "In the global context, persons or groups of persons who have been forced or obliged to flee or to leave their homes or places of habitual residence, either across an international border or within a State, in particular as a result of or in order to avoid the effects of armed conflict, situations of generalised violence, violations of human rights or natural or human-made disasters" (IOM, 2019).

Despite lofty promises of the fruits of education, individuals and groups who experience displacement often face significant hurdles in their educational journeys, including language barriers, limited access to educational resources, and the psychological trauma associated with displacement (Bloch & Hirsch, 2017; Dryden-Peterson, 2016). Regardless, education retains the potential to rebuild lives, offering not only academic knowledge but also a sense of normalcy and stability (UNHCR, 2021). Education serves as a vital tool for personal and collective empowerment, helping individuals who experience displacement navigate new socio-economic

landscapes and integrate with host societies while preserving cultural identities (Dryden-Peterson, 2016; Sheikh & Anderson, 2018).

In the context of the UK, educational literature regarding displacement often emphasises the host country's provision of educational services and the systemic challenges faced by individuals who experience displacement (Dryden-Peterson, 2016; Koehler & Schneider, 2019). Much of this research explores the experiences and needs of children who experience displacement, focusing on educational integration, cultural differences, and attainment (Morrice & Salem, 2023; Madziva & Thondhlana, 2017). However, literature rarely explores the experience of displacement through the perspective of families and the ways that their experiences feed into relationalities of support. Despite the difficulties of displacement, families often continue to serve as a primary source of care and guidance (Baillot, 2023). Thus, it is essential to explore the aspirations and unmet needs of parents in these contexts, as they play a crucial role in shaping their children's educational experiences and outcomes (Isik-Ercan, 2018).

Focusing on the family, particularly parents, is crucial in understanding the full scope of educational experiences and aspirations among those who experience displacement (Isik-Ercan, 2012; Ziaian et al., 2023). Parents often act as key advocates for their children's education, preserving the values and benefits of previous education systems within the demands of adapting to a new educational system (Cureton, 2020). They play a pivotal role in shaping their children's attitudes towards education and in navigating the challenges posed by displacement (Sarikoudi & Apostolidou, 2020). This study builds upon existing global literature by specifically focusing on the experience of displacement within the UK. By examining the perspectives and strategies of parents who experience displacement, this research aims to explore the question: "How do parents who experience displacement to the UK experience and aspire for their children's education?" This highlights the importance of viewing education not just as a systemic or institutional concern, but as a deeply personal and familial endeavour, shaped by unique cultural and socio-economic contexts.

Literature Review

While the educational experiences and aspirations of individuals who experience displacement has gained increasing attention in recent literature (Baker et al., 2019; Bellino, 2021; Bloch & Hirsch,

2017; Lynnebakke & Pastoor, 2020; Miller et al., 2024), research on the aspirations and experiences of displaced parents with their children's education is sparse, despite the significant role parents play in their children's education (Ceka & Murati, 2016; Khalid & Rose, 2023; Khalid & Singal, 2023). This literature reviews explores key themes and concepts that frame an understanding of how parents who have experienced displacement navigate and aspire for their children within the education landscape in the United Kingdom.

Displacement in the United Kingdom

The policy landscape in the UK concerning communities who experience displacement is shaped by an array of regulations and frameworks aimed at managing immigration, providing asylum, and supporting integration. The Immigration Act 2016, one of the key legislative frameworks, introduced a range of measures intended to control immigration but has faced criticism for exacerbating the vulnerabilities of displaced populations (Squire & Darling, 2013). Policies such as the UK's "Hostile Environment" strategy have been designed to make staying in the UK as difficult as possible for undocumented migrants, which has had significant implications for the well-being of displaced individuals and families (Griffiths & Yeo, 2021). Migration has been conflated with several fear-mongering outcomes such as terrorism, unrelenting job market competition, and weakened political stability (Anderson, 2017; McConnon, 2023). As a result of the 'long term political success of scapegoating migrants,' (Anderson, 2017, p.1533), such as the framing of migration 'as a national security problem for the UK on a par with terrorism and disease' (McConnon, 2023, p.1382), policies around 'controlling' migrant 'flows' to the UK have heavy influence in the country and heavy consequences for displaced communities. For example, the pro-Brexit campaign capitalised on fearmongering rhetoric around migration to gain success amongst voters, resulting in an increase in cases of racist violence (Candappa, 2019; Burnett, 2017).

Recent years have seen a growing recognition of the need for more supportive measures for individuals who experience displacement. The Vulnerable Persons Resettlement Scheme (VPRS) and the Vulnerable Children's Resettlement Scheme (VCRS) are initiatives aimed at resettling children who experience displacement, reflecting a more humanitarian approach (Home Office, 2017). Despite these efforts, the integration of displaced individuals remains challenging due to barriers such as legal restrictions, lack of access to services, and social stigma (McConnon, 2023; Phillimore, 2020). Individuals who experience displacement to the UK often face social exclusion

and discrimination, which can impede their ability to integrate and thrive in new environments (Cheung & Phillimore, 2014). Recent studies suggest that while there are pockets of strong community support, broader societal attitudes towards refugees and asylum seekers are mixed, influenced by political discourse and media representation (Berry et al., 2015). Individuals who experience displacement from conflict-affected regions already struggle to build trust easily in new social contexts, particularly with a lack of shared language or culture and given the challenging circumstances from which they were displaced (Strang & Quinn, 2021). As a result, they often find themselves unsure about available resources or where to turn for assistance (Quinn, 2014). Positive social integration is further challenged by socio-economic factors such as poverty, unemployment, and inadequate housing, which disproportionately affect displaced families (Albadra et al., 2018; Disney & McPherson, 2020; Verme, 2023). Education is a critical resource for the transition of displaced families to the UK (Bloch & Hirsch, 2017). However, the UK education system, while providing universal access, often struggles to meet the specific needs of refugee and asylum-seeking children (Madziva & Thondhlana, 2017; Ryan et al., 2010). While little literature exists on displaced parents' experiences with their children's education in the UK, research conducted in other contexts highlight the challenges they face, such as language barriers, cultural differences, and communication struggles with teachers (Baghdasaryan et al., 2021; Cun, 2020; Zaidi et al., 2021). Schools play a pivotal role in the integration process, providing not just academic learning but also a sense of normalcy and stability (MacDiarmid, 2019).

Using Acculturation Theory to Understand Displacement Experiences

Acculturation theory (Berry, 1989) provides a framework for understanding the responses that individuals who experience displacement may have in new cultural contexts. The theory represents the 'dual process of cultural and psychological change that takes place as a result of contact between two or more cultural groups and their individual members' (Berry, 2005, p.698). Berry's (1989) model distinguishes between different strategies of acculturation: assimilation, integration, separation, and marginalisation. These strategies are based on two fundamental issues: the degree to which individuals wish to maintain their original cultural identity and the extent to which they seek interaction with the host culture (Berry, 2005, p.705).

Acculturative stress is a critical aspect of understanding each strategy. This type of stress arises from the difficulties associated with adapting to a new cultural context and can include

psychological symptoms such as anxiety, depression, and identity confusion (Berry, 2005). These symptoms can often be exacerbated by factors unique to individuals who experience displacement, such as conflict driving displacement and uncertain legal status, which intensify the challenges of acculturation (Yako & Biswas, 2014). This stress can influence parental aspirations and the strategies they use to support their children's education, as they balance maintaining cultural identities with integrating into a new society (Khawaja et al., 2017).

The strategy of marginalisation occurs when individuals or groups neither maintain their original cultural identity nor seek to engage with the new, dominant culture (Berry, 2005). This strategy often results in a loss of cultural continuity and a lack of connection with the wider society, leading to feelings of alienation and exclusion, and resulting in increased acculturative stress, including identity confusion and a lack of belonging (Berry, 1989; Phillimore, 2011). In Berry's (1989) acculturation theory, exclusion is closely related to the concept of marginalisation but emphasises the role of the dominant society in the acculturation process. Exclusion occurs when the host society or dominant cultural group actively or passively prevents certain individuals or groups from fully participating in social, economic, political, and cultural life (Berry, 1989). This can be due to discriminatory practices, legal barriers, prejudice, or institutional policies that limit access to resources, rights, and opportunities (Berry, 2010; Sheikh & Anderson, 2018).

The integration strategy represents a more positive strategy of acculturation, involving the maintenance of cultural integrity while simultaneously engaging with the broader society (Berry, 1989). Integration is particularly desirable is it ‘can only be ‘freely’ chosen and successfully pursued by non-dominant groups when the dominant society is open and inclusive in its orientation towards cultural diversity’ (Berry, 2005, p.705). Integration therefore minimises acculturative stress and allows for the coexistence of distinct cultural identities within a larger societal framework, promoting cooperation and mutual respect among diverse groups (Berry, 2005).

Understanding the dynamics of acculturation is valuable in analysing the experiences and aspirations of parents who have experienced displacement to a host country. It highlights the complexities they face in balancing cultural preservation while adapting to a new societal framework, and the importance of providing support systems that can mitigate the stress associated with these challenges (Baghdasaryan et al., 2021; Berry, 2010).

Parental Experience of Involvement and Exclusion in Children's Education

Parents' involvement in their children's education has become widely understood in research as informing positive educational experiences for children and improving the effectiveness of education (Driessen et al., 2005; Hornby & Blackwell, 2018; Khalid, 2023; West et al., 1998). Research consistently demonstrates that active parental engagement in educational activities, such as helping with homework, attending school meetings, and fostering educational aspirations, significantly enhances children's academic performance and motivation (Araque et al., 2017; Wong et al., 2018). However, judgement of the level of parental involvement is often subject to conscious or unconscious bias about parents' cultural values and norms (Koyama & Bakuza, 2017). Recent research has broadened the concept of parental involvement in education to account for diverse cultural backgrounds (Zaidi et al., 2021). This expanded definition also encompasses less direct forms of engagement, including emotional support, high expectation-setting, and modelling positive attitudes toward learning (Boonk et al., 2018; Perera, 2014; Wentzel et al., 2016). Therefore, the influence of parental involvement extends beyond academic outcomes, impacting children's social skills, behaviour, and long-term educational aspirations, thereby underscoring the integral role parents play in the educational landscape (Hornby & Blackwell, 2018; Wentzel et al., 2016; Wong et al., 2018).

Displaced Parents' Involvement and Exclusion in Children's Education

In the context of families who experienced displacement to the UK, the literature is much sparser on parental involvement as they are often incorporated into wider studies of ethnic minorities in scholarly research and policy evaluations (Bloch and Hirsch, 2017). However, understanding the involvement of parents who experience displacement in their children's education is crucial for creating inclusive policies, enhancing support systems, and fostering home-school partnerships, ultimately improving academic outcomes and social integration for families (Bloch & Hirsch, 2017; Carreón et al., 2005; Koyama & Bakuza, 2017).

Across diverse contexts, parents who experience displacement encounter many barriers to their involvement in their children's education such as language barriers, discrimination, and cultural discrepancies (Bloch and Hirsch, 2017; Cureton, 2020; Isik-Ercan, 2018; Zaidi et al., 2021). Isik-Ercan (2018, p.69) notes the existence of 'traditional frameworks for parent involvement that are aligned with White middle class cultural values and rituals.' Within these frameworks, the

involvement of displaced parents is often viewed through a 'deficit perspective,' where differences in defining parental involvement become grounds for marginalisation rather than collaboration (Isik-Ercan, 2012, p.3029). While there is little research on the relationships of parents affected by displacement with their children's schools, the broader literature on the experiences of immigrant parents reveals how such parents are often categorised as being 'hard-to-reach,' uninterested, and inflexibly tied to cultural practices seen as clashing with Western educational systems (Bergset, 2017; Cranston et al., 2021; Ho & Cherng, 2018). As a result, displaced parents and their children often miss out on "educational profits" (Lareau, 2000) - the advantages accrued when teachers perceive parents as highly involved - because their circumstances are frequently misinterpreted through a deficit lens. This perspective leads educators to underestimate these families' potential and engagement, resulting in reduced access to enriched learning opportunities, despite the actual capabilities of the students (Ho & Cherng, 2018).

The deficit perspective through which parents who experience displacement are viewed illustrates how systemic barriers in the interactions between different levels of actors affect parental engagement and children's educational outcomes (Bronfenbrenner, 1977; Cureton, 2020; Miri, 2024). Parents frequently face obstacles, such as language barriers and cultural misunderstandings, which hinder their participation in their children's education and contribute to feelings of exclusion (Georgis et al., 2014; Koyama & Bakuza, 2017). The child's mesosystem, which includes interactions between environments like home and school, is compromised when communication between parents, teachers, and school administration breaks down, hindering collaborative efforts to serve the child's best interests (Ho & Cherng, 2018; Isik-Ercan, 2012).

The Role of Families, Community Resources, and Cultural Capital in Education

Challenges and inequalities in education are perpetuated through varying abilities to leverage relationships and cultural resources, such as language skills and community networks, as forms of advantage (Bourdieu, 1986; Miller et al., 2024; Wilkinson et al., 2017; Zembylas, 2020). As a result, marginalised communities living in contexts of change tend to share resources across generations to preserve and extend the value of their knowledge, skills, abilities, and contacts that are often overlooked in mainstream educational narratives (Yosso, 2005). The act of sharing cultural resources while living in contexts where White, middle-class culture tends to be the normative standard allows marginalised communities to leverage their cultural assets to navigate

and negotiate their place within educational systems (Cartwright, 2022; Wallace, 2019). The ability to share cultural resources therefore has the potential to support families who experience displacement to maintain their cultural identity while actively participating and integrating their cultural values into the host country educational framework (Cartwright, 2022; Yosso, 2005).

Exploring how families who experience displacement share their cultural resources highlights the often-unrecognised strengths and assets used to participate and stay relevant in children's education. Displaced families frequently rely on cultural resource sharing to maintain ambitions for their children's futures, despite systemic barriers and limited access to resources (Boit et al., 2020; Miller et al., 2024; Soong et al., 2022; Vitus, 2021). Bilingual or multilingual families often use their language skills to ensure communication and cultural exchange with their children (Eisenchlas & Schalley, 2019). Sharing cultural knowledge and history helps preserve identity and transmit heritage to their children, fostering a strong sense of self and community (Tolbert Smith, 2022). Building networks and connections with those who share similar backgrounds provides crucial support and resources, enabling families to access opportunities within their new environment (Vitus, 2021). Through collective efforts and shared knowledge, families who experience displacement can challenge barriers to their participation in children's education and enhance their capacity to thrive in new cultural landscapes (Acevedo & Solorzano, 2023; Kornbluh et al., 2022). In the context of displacement and resettlement, cultural resources are unlocked through shared experiences, allowing families to maintain identity and cohesion (Yosso, 2005). These resources both shape and are shaped by aspirations as families envision their futures and the role cultural resources play in them.

Significance and Development of Aspirations following Displacement

Aspiration, at the level of the parent and the child, has long been prioritised in literature on education due to its connection to attainment (Majoribanks, 2003; Murray, 2014; Schoon & Burger, 2022; Teachman & Paasch, 1998). However, the impact of aspiration on education extends much further than attainment, particularly for communities affected by displacement, as has been seen in more recent literature (Müller-Funk et al, 2023; Bellino, 2021). With the added context of political tensions, hindered mobility, and temporary accommodation, the aspiration of families affected by displacement sits between the promised liberating benefits of education and its reality (Bellino & Dryden-Peterson, 2018; Dryden-Peterson et al., 2019; Morrice et al., 2019). While

research indicates that child development is positively impacted by parents' nurturance, responsiveness, and instruction (Akesson & Sousa, 2019), parents who experience displacement must do so while acutely aware of the restraints and obstacles to their child's educational achievement. The definition of educational aspirations varies in literature, comprising of a range of factors such as hopes, decisions, and plans (Lynnebakke & Pastoor, 2020). While all such definitions are valid, this research paper conceptualises educational aspirations as the hopes held for the application of educational attainment in personal, social, and professional life. These aspirations motivate individuals to engage in purposeful actions aimed at realising their educational goals (Bellino, 2021).

Understanding aspirations as culturally and socially embedded phenomena helps illuminate how displaced families navigate educational challenges. The 'capacity to aspire' is therefore not merely driven by personal desires but shaped by social frameworks and environments, influencing what individuals see as possible or desirable (Appadurai, 2003, p.19). In displacement contexts, aspirations are shaped by more than the experience of crossing borders; they reflect an ongoing, dynamic process influenced by social and cultural conditions even after resettlement (Soong et al., 2022). This perspective highlights the interplay between aspirations and social frameworks, emphasising the role of cultural and social capital in shaping educational goals and achievements (Catalani, 2020).

The Impact of Sociocultural Experiences on Aspiration Development

Parents who experience displacement often find their own aspirations curtailed due to the systemic and structural barriers they face in the host country (Ziaian et al., 2023). Language barriers, legal limitations, and socio-economic constraints can significantly diminish their capacity to realise their own educational or career goals (Müller-Funk et al., 2023). Such barriers can impact their sense of agency and belonging, making it difficult for them to engage with their aspirations in the same way they might have in their home country (Ziaian et al., 2021). This lack of opportunity often redirects their focus towards their children's futures, where they invest their hopes and dreams (Vitus, 2021). Understanding the aspirations that parents hold for their children is crucial, as these aspirations reflect the broader experiences and backgrounds from which the children come (Roubeni et al., 2015). Children's educational outcomes and future opportunities are shaped by their parents' aspirations, which are influenced by experiences of displacement, cultural resources,

and varying capacities to aspire (Vitus, 2021). This dynamic illustrates the interplay between past experiences and present realities, highlighting the importance of understanding family backgrounds and aspirations to gain a comprehensive view of a child's education and future opportunities (Björklund & Salvanes, 2011).

Viewing displacement and aspiration as 'emotional states' resulting from crossing 'physical, emotional, and cultural borders' highlights the multilevel impact of the loss of opportunities that were once natural in one's home country (Catalani, 2020, p.13). This loss is replaced by limited prospects in the host country, where individuals, despite being legal residents, struggle with 'being fully able to freely share ideas, values, and traditions' (Catalani, 2020, p.13). In addition to trauma and obstacles within the journey across borders (d'Abreu et al., 2021; Sim et al., 2018), parents who experience displacement must often navigate a broad range of constraints and challenges as they chart the educational futures of their children in a host country (Cramsey, 2024; Ezera & Oghenede, 2021; Klugman & Ortiz, 2022). Although research exists on the experiences of parents who have undergone displacement and separate studies on their aspirations (Eltanamly et al., 2022; Sousa et al., 2023; Ziaian et al., 2023), there remains a notable gap in literature that integrates these two aspects. This research paper aims to address this gap by examining the interplay between the experiences and aspirations of parents who have undergone displacement.

Parents Reclaiming Participation and Aspiration in Education through Resilience

The ability of parents to convert limited capacities to aspire and systemic obstacles into ambitions for their children is often characterised by resilience (Akesson & Sousa, 2019). Resilience enables individuals to have "not just the strength to stay the course but to question it and propose others, not just to strive but to thrive" (Sehgal, 2015, p.4 as cited in Wilson-Strydom, 2017). Recent literature on resilience has evolved from viewing it as a static, individual trait to understanding it as a dynamic process influenced by sociocultural ecologies (Rudd et al., 2021; Wilson-Strydom, 2017). This shift recognises that resilience is not merely about individuals being 'invulnerable' to adverse circumstances (Alva, 1991) but about how they positively adapt through support systems and community networks (Rudd et al., 2021; Wilson-Strydom, 2017, p.386). By avoiding the depiction of 'exceptionality in heroic terms' (Tierney, 2013, p. 278), resilience offers a lens through which to better understand the interaction between personal initiative and societal structures that facilitate or hinder an individual's capacity to thrive (Tierney, 2013). In the context

of displacement, resilience involves navigating and negotiating new cultural, social, and economic landscapes (Denov et al., 2019; Siriwardhana et al., 2014). Displaced parents often face systemic inequities and vulnerabilities, including language barriers, limited access to resources, and socio-economic challenges (Bloch & Hirsch, 2017; Cureton, 2020; Koyama & Bakuza, 2017). The ecological perspective on resilience emphasises that these parents' abilities to adapt and support their children's education are shaped by the broader sociocultural and institutional environments in which they find themselves (Rudd et al, 2021; Wilson-Strydom, 2017). In the experiences of displaced parents, resilience is not solely an individual trait, but a process facilitated by supportive networks and communities that empower parents to feel autonomous, competent, and connected (Wilson-Strydom, 2017). This empowerment reinforces parents' ability to participate in and aspire for their children's education (Ryan & Deci, 2017; Turan et al., 2022).

Quiet Resistance: The Manifestation of Resilience for Parents' Inclusion and Aspiration

The theory of 'quiet resistance' refers to subtle, non-confrontational acts of defiance by individuals as a form of resilience through oppressive circumstances (Fakhoury, 2021). Unlike overt political protests, quiet resistance does not seek to communicate a message publicly but rather represents personal acts of autonomy and self-expression against oppressive forces (Fakhoury, 2021). For communities that face societal exclusion or heightened concerns about legal consequences, quiet resistance provides a way to channel their resilience into practical action against the challenges they encounter (Wetherell et al., 2020). Manifesting in ordinary activity as everyday activism, quiet resistance is 'a casually assembled yet obviously subversive nexus of relations put to work within and throughout the embodied habits and routines of everyday life' (Wetherell et al., 2020, p.27). This form of resistance allows individuals to pursue personal projects, preferences, or ideals that might be suppressed or discouraged by the prevailing power structures (Abdi & Pittman, 2024). While there exists a gap in the understanding of how individuals who experience displacement practice quiet resistance, the theory is valuable in better understanding the manifestation of their resilience in action.

Bayat's (2000) conception of the 'Quiet Rebels' of the urban subaltern reflects the concept of quiet resistance as 'a quiet encroachment of the ordinary' (p.533), where the marginalised self-organise for collective survival 'through the institution of the household as the central element for the production of livelihood, the principle of moral economy...and the utilisation of their 'social

power'...' (p.539). Internal, private spheres of life such as the home become centres of resistance. In cases such as displacement, where individuals experience multiple layers of vulnerability as marginalised communities, visible and organised collective action are often implausible and resilience and resistance manifests instead as quiet resistance (Bayat, 2000). However, their dedication to their children's well-being and education is evident in research as a means of resilience and innovation (Akesson & Sousa, 2020; Sim et al., 2019). The concept of quiet resistance is deeply intertwined with the idea of acting out of love for people or cultural values, driving individuals to resist oppressive norms in subtle ways (Fakhoury, 2021). A gap exists in literature addressing how parents who experience displacement engage in their children's education and aspirations through the lens of love-driven resilience and resistance. The framework of quiet resistance, rooted in personal connections and affection, is crucial for understanding how such motivations shape the participation and aspirations of displaced parents in their children's education despite systemic barriers. Figure 1 illustrates the conceptual flow of theoretical frameworks and themes in exploring the research question.

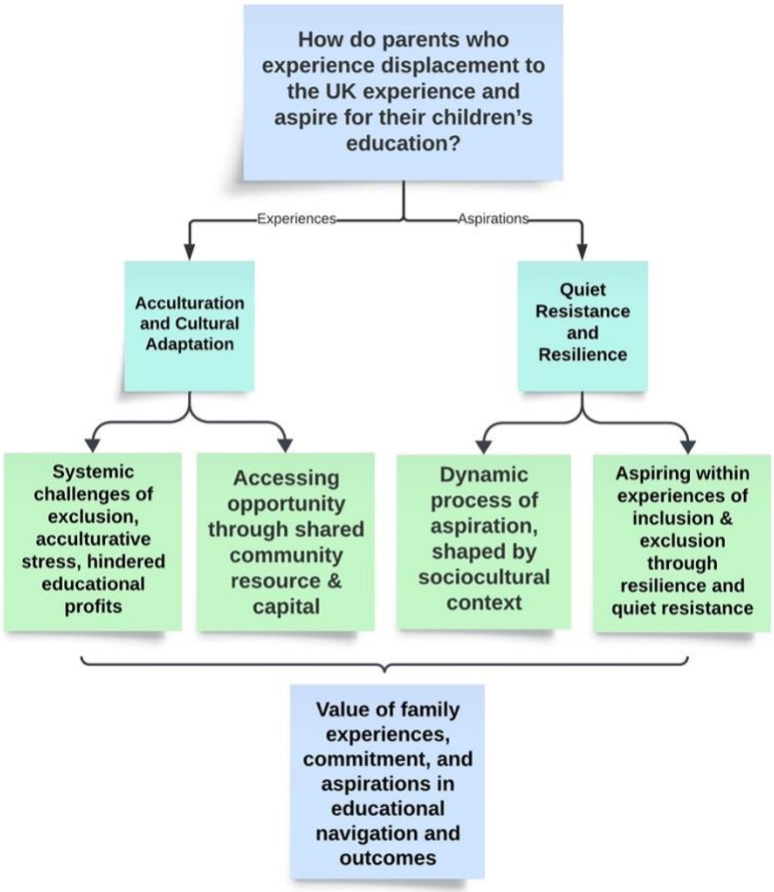

Figure 1. Conceptual Map of Research Question and Theoretical Themes

Method and Methodology

This chapter outlines how the author used an Interpretive Phenomenological Analysis (IPA) methodology and in-depth interviewing to answer the research question: 'how do parents who experience displacement to the UK experience and aspire for their children's education?'

Methodological Framework: Interpretive Phenomenological Analysis

Interpretive Phenomenological Analysis (IPA) is an inductive, qualitative research approach rooted in phenomenology, hermeneutics, and idiography (Smith et al., 2009). Drawing on a phenomenological philosophy (Husserl, 1965) in its 'interpretation of experience and explication of 'the meaning of being'' (Horrigan-Kelly et al., 2016, p.2), IPA aims to 'systematically [explore] personal experience' (Noon, 2018, p.75). Using in-depth, open-ended interviews to explore how a participant makes meaning of events and experiences, IPA offers insight into the social and personal worlds of individuals (Miller at al., 2018; Smith et al., 2009). The methodology is valuable in understanding the experiences of marginalised groups given the active avoidance of stereotypes and assumptions in favour of participant voices and an understanding of the influence of researchers' reconstructions (Griffin & May, 2012). A key feature of IPA is its idiographic focus, by exploring phenomena in detail as opposed to generalising across populations (Pietkiewicz & Smith, 2014). This 'participant-oriented' approach involves collecting rich, detailed accounts through methods such as semi-structured interviews, which allow participants to express their thoughts and feelings in their own words (Alase, 2017, p.9). The researcher's role is then to engage deeply with this data, using interpretative skills to uncover the underlying themes and patterns of meaning that emerge from the participants' narratives, drawing conclusions across the research while respecting the distinct and detailed aspects of each individual case (Alase, 2017). Ultimately, IPA offers a framework for creating a detailed interpretive account that reflects the participants' lived experiences and captures the essence of the phenomenon in its real-life context (Griffin & May, 2012). This study employed Interpretive Phenomenological Analysis (IPA) to explore how parents who have experienced displacement to the UK navigate and aspire for their children's education. This approach aligns with the study's aim to understand the interplay between displacement, cultural identity, and educational aspirations, offering insights into the participants' perspectives and contributing to a more contextualised understanding of their experiences.

Research Method: Semi Structured Interviews

Semi-structured interviews were chosen as the primary research method for this study due to their flexibility and depth, which are essential in capturing the level of depth of narratives that IPA requires (Smith et al., 2009; Eatough & Smith, 2017). This method allows participants to express their thoughts and feelings in their own words, providing insight into their lived experiences and the meanings they ascribe to those experiences (Adeoye-Olatunde & Olenik, 2021). The semi-structured format ensures that while specific topics related to the research questions are covered, there is also room for participants to explore areas they find personally significant (Brinkmann, 2014). This approach aligns with IPA's idiographic focus (Eatough & Smith, 2017). By allowing participants to co-guide the conversation, researchers can uncover the unique aspects of each participant's experience, which is a core principle of IPA (Pietkiewicz & Smith, 2014). Semi-structured interviews also align with IPA's approach of understanding individual experiences in detail rather than generalising across populations.

Participant Sampling, Consent, and Recruitment

In this research project, purposive sampling was used to identify parents of school-going children who had experienced displacement to the UK. As the researcher is only proficient in English, the study included only English-speaking participants. Following approval from the Central University Research Ethics Committee (CUREC) at the University of Oxford (see Appendix 1), the researcher emailed established organisations working with populations who have experienced displacement to the UK. The email shared included the researchers' contact information, allowing interested participants to reach out to the researcher themselves. The researcher then communicated directly with the participant, detailing the research process, requirements, and compensation in an information sheet (see Appendix 2) and determined an interview time. Prior to beginning the interview, the researcher obtained consent from participants for their involvement in the research (see Appendix 3). Ten participants were interviewed as part of this research. Consent in this research project was ongoing as participants were informed that they could withdraw their contributions to the research at any point without consequences. Following the interview, participants were emailed a supermarket gift card as a token of gratitude for their participation.

While the initial interview participant was contacted through an established organisation, the subsequent nine participants were recruited using snowball sampling. Given the potential hesitance of individuals who had experienced displacement in participating in a research interview, snowball sampling was beneficial in building trust with interested participants through referrals from peers. However, snowball sampling may also limit the generalisability of the findings, as the sample may not accurately represent the broader population given the selection of participants from a shared social network (Waters, 2015). For example, while the research was initially intended to understand the experience of parents of any religion who had experienced displacement, the method of recruitment led to the sample consisting entirely of Muslim mothers. However, due to the small sample size and scope of the project, the limited variability in the sample is beneficial in providing a more focused and cohesive understanding of a specific subset of the population observed. This approach allows for a more detailed exploration of the experiences of a single group in the small-scale study, rather than attempting to generalise across a more diverse group with a small sample size.

Demographic representation

Table 1. Participant Demographic Representation

Pseudonym	Country of Origin	Number of years in the UK (as of May 2024)
Haya	Syrian	19
Layla	Iraqi	22
Shaimaa	Lebanese-Palestinian	25
Alice	Afghan	14
Hana	Palestinian	12
Eman	Sudanese	19
Deeba	Syrian	20
May	Syrian-Palestinian	24
Hira	Iraqi	7
Wafaa	Syrian	7

Development of the Research Instrument Through Theoretical Frameworks

The development of the interview guide (see Table 2 and Appendix 4) for this study was grounded in the main theoretical frameworks of quiet resistance (Fakhoury, 2021) and acculturation theory (Berry, 1989), aligning with the research question: "How do parents who have experienced

displacement to the UK experience and aspire for their children's education?" These frameworks informed the structure and content of the interview guide in exploring the nuanced experiences and aspirations of parents who experience displacement to the UK.

Acculturation theory, which examines how individuals adjust to new cultural settings (Berry, 1989), informed the development of questions that explored parents' current resettlement experiences in the UK and their aspirations for their children's navigation of their new environment. The theory offered a framework for understanding how parents' experiences with acculturation translate into aspirations for their children's futures, particularly regarding educational and cultural adaptation after displacement. The interview guide included questions that delved into experiences of belonging, identity navigation, and cultural negotiations such as "Could you walk me through your experience when you arrived in the UK?" and "Do you feel like there is anything from your past or present that is particularly significant in your child's education going forward?" These questions were crafted to explore strategies for cultural preservation, adaptation, and potential tensions between these processes and the children's educational experiences.

The concept of quiet resistance, emphasising everyday acts of resistance and resilience (Fakhoury, 2021), shaped questions aimed at uncovering how parents navigate systemic barriers while nurturing educational aspirations for their children. To prevent bias and allow genuine responses, the interview guide posed broader questions, enabling participants to share personal strategies, everyday actions, or even refraining from engagement without being steered toward any specific narrative (Griffin & May, 2012). This approach aligns with the principles of IPA, prioritising participants' lived experiences and interpretations over preconceived notions (Pietkiewicz & Smith, 2014). Questions such as "Do you feel like you are involved in your child's education? [If yes] Could you describe to me what this involvement looks like?" and "Have you seen a change in the way you picture your child's future?" were designed to explore how parents perceive and carve out their roles in their children's education through their experiences and aspirations.

Table 2. Research Instrument Design through Theoretical Frameworks and Sub-Questions

Main Research Question	Sub-Questions	Themes & Concepts from Literature Review	Example Interview Guide Questions
How do parents who have experienced displacement to the UK experience and aspire for their children's education?	What are the experiences of parents who experience displacement in the UK education system?	Displacement in the UK, Acculturation Theory (Berry, 1989), Acculturative Stress	- Could you walk me through your experience when you arrived in the UK? - How do you feel about your child's education now? - Could you tell me about what it has been like for you to educate your children here?
	How do systemic challenges and acculturative stress influence the experiences of parents, and the aspirations they hold for their children?	Parental Experience of Involvement and Exclusion, Systemic Barriers, Acculturative Stress	- What has been the hardest part about raising your kids here? - Do you feel like you are involved in your child's education? PROBE (if yes): Could you describe to me what this involvement looks like?
	How do cultural resources and community networks shape parental aspirations for their children's education?	Sharing Community Resources, Cultural and Social Capital, Aspiration Development	- How similar or different do you think your education is compared to your child's now? PROBE: What is a part of your education that you feel is/was particularly important to you?
	In what ways do parents pursue their aspirations for their children, considering the constraints and opportunities presented by their experiences?	Quiet Resistance (Fakhoury, 2021), Resilience, Parental Aspirations for Education	- What do you want most for your child in life? PROBE: Why do you feel you want this for them? - Do you feel like you can make that happen? PROBE: How/why not? - Are there any specific values or beliefs you hope to instil in your child as they grow up?
	How do parental aspirations and involvement evolve as they acculturate with the host society?	Acculturation Strategies, Parental Involvement and Exclusion, Aspiration Development, Quiet Resistance (Fakhoury, 2021)	- Have you seen a change in the way you picture your child's future in education? - In your opinion, how can your children, your family and/or society benefit from education?

Data Collection

Interviews with participants occurred over a recorded video call, in which participants were given the option of turning their camera off. The information sheet (Appendix 2) and consent form (Appendix 3) included a description of how audio and video recordings would be handled and protected. All participants opted to offer verbal consent, which was documented through the audio recording. Each interview lasted between 45-60 minutes. The semi-structured interviews were designed to encourage participants to share their stories and perspectives in a conversational

manner. This method was chosen to allow flexibility and depth, enabling participants to express their thoughts on parental involvement and aspirations for their children's education as per their own experiences (Brinkmann, 2014). Throughout the interview, efforts were made to create a safe and welcoming environment, starting with broad questions about themselves and their educational journeys and gradually delving into more specific topics related to their experiences in the UK education system. Sensitivity was crucial, given the participants' potentially vulnerable positions. The interviews consciously avoided probing into legal status or interactions with authorities unless the participants themselves introduced these topics. Instead, questions centred on their experiences with their children's education and their aspirations (Appendix 4). Participants were encouraged to discuss any challenges they faced or hopes they held for their children's future, allowing them to share as much or as little as they felt comfortable. The interviews were conducted with attention to participants' emotional states, such as avoiding pushing for more detail if participants' body language showed signs of discomfort. This approach was supported by a Risk of Harm Protocol (Appendix 5), which was drafted to navigate sensitive topics and to ensure the well-being of participants throughout the research process.

Analysis

The analysis of this study was conducted using the principles of Interpretive Phenomenological Analysis (IPA), which is designed to explore the lived experiences of individuals by examining how they make sense of their personal and social worlds (Smith et al., 2009). The IPA approach involves a detailed and systematic process of data analysis, allowing for the development of in-depth insights into participants' experiences and meanings attributed to those experiences. Figure 2 represents the organisation of data analysis, the process of which is detailed below.

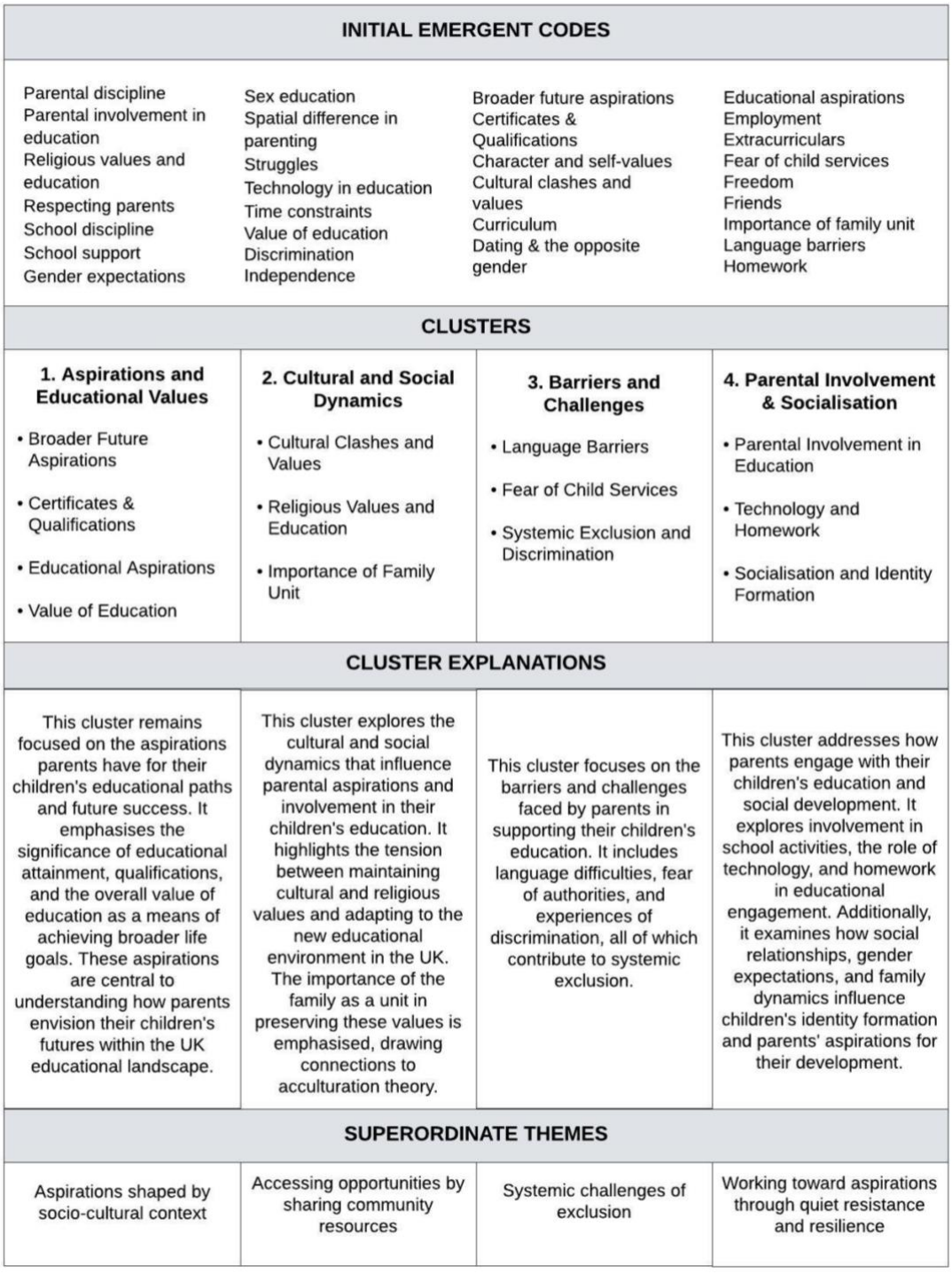

Figure 2. Organisation of emergent codes, conceptual clusters, and superordinate themes

Data Familiarisation: The first step in the analysis involved becoming deeply familiar with the data. Each interview was transcribed verbatim, and transcripts were read and re-read multiple times to ensure immersion in the data. This process is essential in IPA as it allows the researcher to gain

a deeper understanding of the content and context of each participant's narrative (Pietkiewicz & Smith, 2014).

Initial Noting: During the initial noting phase, exploratory comments were made on the transcripts. This involved three levels of annotation: descriptive comments focusing on the content, linguistic comments analysing language use, and conceptual comments reflecting on the deeper meanings and underlying ideas (Smith et al., 2009).

Development of Emergent Codes: The next step involved developing emergent codes from the initial notes (Figure 2). This process entailed condensing the data by identifying patterns and connections within the exploratory comments. The codes emerged as concise phrases capturing the essential aspects of the participants' experiences, reflecting both the individual stories and the broader meanings (Pietkiewicz & Smith, 2014).

Searching for Connections Across Emergent Codes: Once emergent codes were identified, the next phase was to search for connections across them. This involved organising themes into clusters, as seen in Figure 2, based on conceptual similarities and exploring how these clusters related to the research question (Smith et al., 2009).

Development of Superordinate Themes: Superordinate themes were then developed by further refining the clustered themes into overarching categories that encapsulated the core narratives shared by the participants (Figure 2). This step involved iterative engagement with the data and code organisation, ensuring that the superordinate themes accurately reflected the essence of the participants' experiences (Smith et al., 2009).

Interpretation and Writing: The final phase of analysis involved interpreting the data through the lens of the theoretical frameworks of acculturation (Berry, 1989) and quiet resistance (Fakhoury, 2021) using the conceptual map of theoretical themes of the research question (Figure 1). This interpretation focused on understanding how parents who have experienced displacement express aspirations for their children amidst the challenges and opportunities within their experience of their children’s education. The writing process involved weaving the themes together, supported by direct quotes from participants to illustrate key points (Eatough & Smith, 2017). The interpretation acknowledged the interplay between individual agency and sociocultural contexts in acculturation, highlighting the resilience and adaptive strategies employed by participants.

Throughout the analysis, reflexivity was maintained by engaging in regular discussions with research peers and supervisors, ensuring that interpretations were grounded in the data and acknowledging the researcher's influence on the analysis process (Alase, 2017). This analytical process aligns with the core principles of IPA, allowing for a nuanced exploration of the lived experiences of parents navigating educational aspirations and acculturation (Smith et al., 2009).

Considering Participants' Contexts

This section aims to provide a discussion of the past experiences of the parents who contributed to this study, acknowledging how diverse backgrounds of each participant impact the understanding of the findings obtained. All participants in this study are from war-affected countries, each with varying degrees of exposure to conflict and displacement. These regions have experienced prolonged conflicts, resulting in widespread displacement and profound impacts on individuals and families. While the participants were primarily interviewed regarding their experiences with the UK education system and their future aspirations for their children, the experiences with which participants came to the interview naturally emerged as a starting point for most as they introduced themselves. To accurately depict the narratives shared, this study begins with a discussion of participants' prior experiences.

The inclusion criteria for participants included their experience of displacement from a conflict-affected region. However, this criterion was not meant to group the experience of displacement as one. The participants' experiences of displacement are multifaceted and varied. Some were forced to flee their homes at a young age, while others were displaced later in life. Their journeys to the UK were marked by different challenges, including difficult relocation, temporary asylum in multiple countries, and the loss of homes and livelihoods. As such, the educational journeys of participants were varied, and rarely linear. Some had the chance to pursue higher education before being displaced, while others were interrupted or unable to access formal education entirely. Despite all identifying as Muslim, participants' relationship with their identities varied through complex experiences with religion in their countries of origin, differing family dynamics regarding religion, amongst many other factors. This section does not aim to group participants' experiences into one idea of displacement. Rather it aims to organise frameworks of understanding the experience of displacement around the diverse stories shared.

The participants' experience with conflict and violence in their home countries influenced their answers to interview questions and overall attitudes toward their children's futures. The prolonged nature of the crises that drive displacement (Dryden-Peterson, 2016) often meant that a physical connection to their home country through travel was not possible. It also meant that the idea of returning to or contributing to their home country was difficult to envision within their children's educational futures. Participants were often witness to educational destruction in their home countries, as spoken of by most participants, and continue to witness the educational instability and destruction of educational institutions in their home countries through the news. It is in light of such traumatic news and experiences that participants were constructing the educational futures of their children, teaching them the value of education, and participating in their children's education in a new context.

While participants' experiences were rarely similar, even when they shared a background, displacement posed a common challenge as a precursor to navigating their children's education in the UK. Alice, a participant who had experienced educational disruption due to the Taliban regime, spoke of the difficulty in witnessing the current exclusion of women from higher education in Afghanistan as she educated her daughters in the UK. Shaimaa shared her experience losing her parents as a child at the hands of occupying forces, resulting in her being raised by her siblings and unable to complete formal schooling, therefore lacking a reference point when raising her children with their formal education. At the time of the interviews, participants from Palestine were witnessing the genocide in Gaza and spoke of the difficulty in witnessing it while now raising and educating their children in a safe country. Participants also spoke of the fear associated with speaking up about the genocide in Gaza, or even speaking to their children openly about it, considering the tension regarding the topic in the UK at the time. When talking about protests, participants often emphasised that they were *peacefully* protesting, demonstrating the need to de-vilify themselves. Shaimaa spoke of how, when harassed at a peaceful protest, she urged her children 'not to say anything, they shouldn't see you as bad people and for them to arrest us. We were protesting very peacefully, like even the police said that was probably the most peaceful protest there was.' Participants either emphasised their innocence or spoke of being on the same page as 'the country' (the UK) when speaking about sensitive matters such as raising awareness for the genocide in Gaza. As such, it is necessary to understand the fear and uncertainty that not

only underlies parents' navigation of their children's education, but also their navigation of and participation within the interview itself.

Though not intentional, all the participants who volunteered in this study were mothers. In conducting the research, two commitments were made: no value judgments were placed on why fathers did not volunteer, and whichever parent participated was considered representative of the parental experience. Consequently, the literature review does not specifically take a gendered stance on parenting. However, this section includes a brief review of literature on mothers, acknowledging their unique dynamics of agency and nurturing that often emerge in parental roles (Khalid & Rose, 2023). While the study focuses broadly on parental experience, it is also mindful of the particular contributions and perspectives that mothers can bring, adding a nuanced layer to the findings.

Research indicates that mothers often play a central role in their children's education, navigating cultural expectations and systemic barriers to ensure educational opportunities (Harding et al., 2017; Khalid & Rose, 2023; Khalid et al., 2023). Traditional maternal roles, which can vary significantly across cultures, often emphasise nurturing and education, motivating mothers to prioritise their children's schooling as a pathway to stability and success (Cui et al., 2019; Khalid & Rose, 2023). Mothers who experience displacement often carry additional responsibilities and pressures, including navigating cultural adaptation while managing the household and supporting their children's education (Borelli et al., 2017; Ciciolla & Luthar, 2019). Although the study participants were all mothers, the research maintains a broader focus on parental experiences and aspirations, providing insights into the dynamics that shape family strategies in the context of displacement. This broader framing recognises that the insights gained from mothers can provide a strong understanding of parental dynamics, aspirations, and strategies in the context of displacement (Sim et al., 2019). By maintaining a focus on parental experiences, the study acknowledges the interconnected roles within families and how these roles collectively influence children's educational pathways and well-being (Isik-Ercan, 2012; Ziaian et al., 2023). While the findings are enriched by the perspectives of mothers, they remain applicable to understanding the wider scope of parental experiences and aspirations in displaced families.

While ongoing crises in their home countries often meant that participants approached their children's education with a focus on the future and less emphasis on return to their home country,

the trauma and pain of displacement and continued violence in their home countries cannot and must not be removed from a discussion of how they chart and aspire for the futures of their children.

Positionality Statement

As a Sri Lankan Tamil Muslim, displacement is not abstract to me, neither is it my entire story. I grew up in the UAE, an expatriate with roots in Sri Lanka. Growing up outside of Sri Lanka, I was not witness to the country's war, which saw the mass displacement of Tamil Muslims due to genocidal assault. Yet at nine years old, I witnessed the emotions of family who had grown up alongside war crimes and violence, as Sri Lanka announced the end of the war. My childhood continued to include conversations of the public torture of Tamils and destruction of the community's potential, visits to the bullet-holed remains of family homes, and books on the golden age of Tamil education before it too was fired down during the civil war. Over time, the war's presence in our lives faded, becoming, as Chinua Achebe put it, 'more in the general air we breathed than in the domestic chatter of our homes' (2009, p.28). As such, my drive to understand displacement's lasting impact grew as I did, learning and unlearning about the history of a people whose sacrifice, pain, and struggle brought me to pursue this research.

My positionality inevitably shaped my research on the experiences and aspirations of my participants who have directly experienced displacement. I heard stories of conflict, pain, and displacement in the safety of my home, and witnessed its aftermath. My participants have lived within countries still in states of conflict and oppression, before experiencing displacement to the UK, if not a country of first asylum before. While I share a personal connection to the notions of belonging and migration, I recognise that my participants' relationships with these concepts would be vastly different from my own. At the time of conducting and writing this research, the genocide in Gaza and war in Sudan rages on. The parents with whom I spoke, and the world with them, were witnessing heavily documented war crimes and suffering. Some of them had family still in their home countries. I let my participants volunteer their thoughts on such crises of their own regard, refraining from leading the conversation there myself.

Our shared identities as Muslim women, which was made obvious by my headscarf, generally worked in favour of the interview as the women I interviewed felt more comfortable discussing their experiences with the same identity. However, this increased trust necessitated a more cautious approach to ensure that I did not impose my personal assumptions onto their unique narratives.

Moreover, my identities as a Muslim woman did not necessarily align with their experiences of those identities, which varied greatly based on their diverse backgrounds and contexts.

To address this, I employed the method of self-tracing, which involved keeping a journal to document my thoughts, assumptions, and reactions after each interview and engagement with the data. I analysed my own personal narratives and life experiences related to the research topic, consistently questioning and challenging my interpretations to surface potential biases or preconceptions by looking at recurring themes in my reactions following interviews and revisiting journal entries during data analysis. I also discussed my self-tracing with peers, who provided alternative viewpoints that expanded my understanding about how my positionality may be shaping the research process. By engaging in this ongoing practice, I aimed to develop a critical consciousness about how my identities, beliefs, and emotions could impact the research, and keep my interpretations grounded in the participants' realities and meanings as much as possible.

Findings

Based on a semi-structured interview guide (Appendix 4), this section presents the findings from in-depth interviews with parents who have experienced displacement to the UK to explore the question 'how do parents who experience displacement to the UK experience and aspire for their children's education?'

Exclusion and Perceptions of Ignorance

Parents who experience displacement often faced multilevel, systemic barriers to inclusion in their children's education, leading them to feel perceived as ignorant. These ranged from exclusion through language barriers to exclusion due to the fear of child service interventions.

"What about the parents?": More Excluded than Included

All participants spoke of being excluded from participating in their children's education in multiple ways and being made to feel ignorant in their role as parents.

Parents' Language Barriers and Feelings of Discrimination

Although all interviewees were able to converse in English and had been in the UK for at least seven years at the time of the interview, they reflected on the challenge of language barriers when they first arrived in the UK and ongoing struggles.

> “Raising my kid, it was difficult at the start, as I didn't know a word of English. If I didn't know something, how could I explain that to my own kids? In school, when you have parents’ evenings and meeting the other children's parents, I always felt like I was the odd one out. They would always be looking at me like ‘do you know what you're doing?’ And it was just embarrassing. I just felt like I let my kids down... Because I couldn't make friends with their parents...There was a barrier always between that stuff.” (Shaimaa)

> “To be honest, I can’t teach my kids anything because I don’t understand English very good, I can only talk like this. But it is important for me because when my children have friends, I need to know what they are saying, I need to talk to them. The school gives online homework [instructions] to parents, what about the parents who don’t speak English very well?” (Layla)

Language barriers were seen not only as an inhibitor of communication, but as a value-statement as to their ability to be an involved parent in their children’s education. Parents experienced exclusion through the school's lack of consideration for those struggling with English, especially with already complex online homework (Tour, 2019). Language barriers excluded parents from engaging with their children’s social circles, limiting their ability to monitor and participate in their children's social lives (Zaidi et al., 2021). This inability to connect with other parents and arrange playdates highlights a significant obstacle to social integration. The resulting embarrassment underscores the emotional toll of exclusion, leading parents to feel inadequate and judged within their children's educational environments.

Experiences of verbal discrimination intensified parents' feelings of being unwelcome and watched in their children's education. This sense of scrutiny is also linked to fears about child services, as discussed further in this chapter.

> “Sometimes when I talk to my son, you can see it in [other parents’] eyes, they want to see if you are going to hit or shout at him. They expect you to do this. They are waiting for you to make a mistake. You can feel they think ‘you are stupid people who come to this country. What are you doing here? You are not worth it to learn.’ You can just feel it from the way they talk and the questions they ask. Not everyone. But it happens a lot, trust me.” (May)

Parents’ perception of inferiority and constant scrutiny leads to a sense of exclusion and dehumanisation (McBrien, 2011), causing anxiety that others expect them to fail in raising their children. Feeling watched and judged, parents avoid engaging with others due to intrusive questions and judgmental attitudes, limiting their integration and participation in the school community. This subtle, often non-verbal exclusion is hard to address (Spaas et al., 2022). Direct

discrimination was noted but seen as easier to resolve due to its clarity. Thus, the barriers to parents' involvement are deeply rooted in social attitudes toward parents who experience displacement, making it challenging for parents to integrate into the school community (Cureton, 2020).

Undermined Parental Authority and Participation through Technology

The struggle with online homework instructions due to limited English proficiency makes it difficult for parents to access and understand digital educational resources. The necessity of digital literacy in schools hinders their engagement in their children's education and social lives (Hébert et al., 2022). Concerns about technology as a barrier to understanding children's social activities were consistently expressed. Even though no interview questions directly addressed technology, all participants identified it as a significant anxiety in their children's education.

> "They use computers in school, so now the kids use it 24 hours. My daughter thinks I don't understand, but I do. She's not doing homework; she closes her laptop quickly. She's playing games, chatting with a friend. We keep our home safe, but we don't know who she is talking to. It could be someone in Japan or Turkey, we don't know who's behind the screen. Or even how old they are. The school doesn't understand this, when I tell them, they say this is how we do it now in this country, but they don't see, it isn't safe." (Deeba)

Exclusion from their children's social lives heightened concerns for children's safety, often misunderstood by schoolteachers as cultural or generational hesitations. Parents' frustration with the school's response reflects a disconnect, making parents feel alienated. Their main concern was their diminished ability to supervise and protect their children due to increased online time for school, complicating setting boundaries around technology use and social lives. The fear of unknown online communication underscores their digital safety worries, intensified by their inability to monitor interactions, leading to anxiety and vulnerability (Livingstone & Blum-Ross, 2020). Furthermore, parents' authority felt undermined when their children dismissed their concerns ("My daughter thinks I don't understand").

Challenges in Participating in Children's Education through Homework

Parents also expressed unprompted concerns about a mismatch between the amount of homework assigned in the UK and what they were used to in their home countries. All participants wanted more homework, emphasising that it should be on paper and require parental support. They believe that this would facilitate their inclusion in their children's school experience.

> "When I was young, I would come back from school and show my mum my homework, what I'm studying. We had lots of homework. I ask the teachers here and they say two things. They say no homework, or they say the homework is on the laptop. If I don't understand the language, how can they tell me that? They need to spend time at home, to study with parents. I need to understand what they study. Who will teach kids about this study? And it's important to give them homework on the paper. How [else will] they spend time with their family, with their parents?" (Layla)

Parents believe that substantial homework should be a key part of education, acting as a bridge between school and home, and facilitating their involvement. They compare their childhood education, which featured significant homework and parental engagement, with the current UK system, feeling that it lacks educational rigor and family engagement. Parents express a strong desire to be involved in their child's education, valuing homework as a time to bond and support academic progress. Exclusion from understanding and participating in homework disrupts the familiar family dynamic where parents are actively involved (Isik-Ercan, 2018). This exclusion raises concerns about weakening parent-child relationships and the prioritisation of family involvement in education. The shift to digital homework exacerbates feelings of exclusion due to language barriers and unfamiliarity with online tasks (Zaidi et al., 2021). Parents find physical homework more tangible and accessible, seeing it as essential for monitoring and supporting their children's learning (Isik-Ercan, 2018). The absence of physical homework opportunities further alienates them from the educational process. Voicing concerns to teachers once again results in unsatisfactory responses, leaving parents feeling dismissed by the school system.

Mismatched Cultural Values and Demands of the Curriculum

Parents found it challenging to engage with aspects of their children's school curricula, particularly sex education. While parents were not opposed to the idea of sex education, they expressed discomfort and felt excluded due to the content and how it was taught, which they felt did not consider their cultural norms and the age appropriateness of the material. This led to a sense of alienation as their concerns were often dismissed by the school, exacerbating their uncertainty and dissatisfaction with how sex education was implemented.

> "Now they have sex education. It's hard because it makes them confused. We raise our kids differently, 'don't let anyone touch you or kiss you.' We tell them when they are old enough to understand. Not like in school, when they are babies, they learn details and watch films about it. They get confused because mum and dad say something, but we learn that we should date and have relations before marriage,

> والعياذ بالله! [God Forbid!] It makes them think about sexual things when they are just in primary." (Wafaa)

> "I hear what they are learning, and my body shakes with fear. I spoke to the school, but they said 'we can't do anything. It's the government.' And kids chat with friends in school and come home with very bad information. Things only you should only know from marriage. We talk to them, 'remember, we are Muslim, we don't just act like we want, we have a system, we have boundaries.' I don't want anyone taking advantage of my kids, and I don't want them to be thinking about these things now. But the school forces it, what can parents do?" (Hana)

Parents find the UK's sex education curriculum at odds with their cultural and religious values, feeling it undermines their teachings on physical boundaries and relationship sanctity. This unfamiliar approach leaves them feeling their authority is eroded, causing confusion and diminishing their influence over their children's moral guidance (Dyson & Smith, 2011). They mention that sex education, at the stage and way it is taught in the UK, was unfamiliar to them in their home country. They view the education system as inflexible, overly focused on government policies at the expense of parental input. This situation induces significant stress among parents, evident in strong emotional reactions and heightened concerns about the misleading or inappropriate information their children might receive from peers. Parents strive to teach their children to adhere to cultural and religious boundaries, which they feel are overlooked by the school system.

"I am scared to talk"; Fear of Authorities and Child Services

Despite child services not being mentioned in the interview guide, all parents brought it up in their interview, indicating significant concern and fear that negatively impacted their involvement in their children's education. Their mistrust, often intensified by hearing about negative experiences from other displaced parents, led to heightened vigilance and anxiety, pushing them to conform to perceived norms to avoid scrutiny by child services.

> "I'll never forget the day my friend called me on the phone, crying so much. Her daughter asked why they don't celebrate Christmas, and she said 'we are different, they are different.' But in school, her daughter said it in a bad way and the teacher got angry and said 'you are racist.' Can you believe, they took her daughter for two hours to ask questions and child services came to her house. The mum was crying, saying, 'I didn't say like this.' Why would they do that? You can't have a conversation with your kids, they will come and take them? After that, I let my daughter go to Christmas parties and join the Christmas play. If she asks why we don't have a Christmas tree, I tell her the same sentence, 'everyone is the same,

> only we are Arab and Muslim, we celebrate Ramadan and Eid.' I am scared to talk more. She is still little." (Hana)

All interviewed parents expressed a strong fear of child services, highlighting a deep mistrust and a sense of vulnerability. This fear not only stems from navigating language barriers and discrimination but also from the pressure to avoid appearing threatening. Parents' vigilance over their actions and the way their parenting is perceived at school increases their stress (Renzaho et al., 2011). Despite recognising the importance of parental involvement, they feel compelled to monitor their engagement in their children's education due to fears of misrepresentation. The fear of child services results in a different form of exclusion, one that the parents must inflict upon themselves to avoid appearing threatening. This defensive stance risks stifling open communication and limiting their children's cultural exposure, forcing parents to find alternative ways to impart cultural and religious values (Renzaho et al., 2017). This situation puts parents in constant conflict over their educational authority, exacerbated by a school environment that emphasises surveillance and the option for children to contact law enforcement (Martin et al., 2016).

> "Always, in school, they tell [the kids] 'some things, mum and dad don't need to know. You know the number for the police, you can always call them.' What does this make the children do? They think mum and dad are against them? They think the police are always supporting them? Is this right? We lose control of our children because of this education." (May)

Parents expressed concern that schools undermine their authority by suggesting children withhold certain information and regard the police as an alternate authority. This perceived encouragement disrupts family trust, making parents feel alienated and viewed as adversaries rather than allies by their children. Such dynamics erode essential trust within the family, intensifying the insecurity and helplessness felt by families who have already endured displacement (Renzaho et al., 2011). This scenario also uproots the values in which parents were raised, where respect for parents loses its mantel, leaving parents feeling restricted while their children are 'free' and encouraged to embrace a form of freedom that often excludes parental guidance, supported by legal protections.

> "Back home, it's not safe for us. And here, the freedom the children have is too much, not safe for them...they don't teach them how to respect mum and dad, they try to teach the children to live free. But children are small, they don't know what is best for them, if I try to leave them free like the teacher says, they will not get their education. But we have no control of the family, and [the children] fight

> quickly with the parents, because they tell them always, ‘just go to the police.’ This is dangerous.” (Wafaa)

Wafaa's comments highlight the stark similarity between the perceived lack of safety ‘back home’ and the UK, emphasising parents' lack of control over their children's lives due to fear of authorities. This fear affects the relationships between parents and children, causing anxiety about educational achievements without the ability to effectively intervene (van Os et al., 2020). The interviewees recall a past where parental guidance was respected, contrasting sharply with their current experience where such respect is absent. Already in situations out of their control, parents felt as though they lost control of their families. Parents struggled to grapple with the internal threat that schools planted in their homes in the form of their children not trusting them and turning to authorities for support against them. Such exclusionary experiences compelled parents to develop new ways of navigating and aspiring within the education system in the UK in order to stay involved in their children’s education.

Making Oneself Relevant within Discourses of Ignorance

“You’ve Got to Freestyle”; Parental Involvement in Education

Despite facing barriers in engaging with their children's education, parents told stories of adaptation and freestyling. They adapted by acting as role models and fostering trust through open conversations with their children, maintaining their influence subtly and effectively. This approach minimised resistance from both schools and their children.

The Ever-Present Role Model

Parents, aware that schools might not fully uphold cultural and religious values, become role models to ensure these values are preserved in their children. They adapt to restrictions by subtly integrating teachings into everyday actions rather than explicit lessons, embodying the values they wish to impart.

> “I need to be a role model at home, I should be strong and show my culture. I want my kids to see me speaking Arabic, being excited for prayer and Ramadan, loving and respecting the family. Maybe then they will say, ‘Oh, look at mum, maybe I will be like her in the future.’ I don’t just live with them. This is how I teach them.” (Deeba)

> “Secular education at school, they don't really teach them these values; you should respect your parents. No, that's something we have to do. Here, they just leave their

> family once they finish their education and live their own independent life. And we can't say anything. So, I show them how I am with my parents. When they come, I kiss their hands. I think it's more helpful that my kids see this..." (Haya)

Parents feel as though they are working against an education system which prioritises independence and individualism. Therefore, they balance between guiding their children and allowing independence. Parents to opt for less direct and confrontational methods, such as modelling respectful behaviour rather than enforcing strict rules. Due to perceived deficiencies in the school system, parents take it upon themselves to provide a form of secondary education at home in which they are the educators, leading by example and integrating education into daily life, making it a continuous and pervasive process involving family. This results in a dual education system, blending academic knowledge from school with moral and religious lessons at home. Despite challenges and a sense of exclusion, parents' involvement in their children's education is a proactive response to perceived gaps. They make considerable efforts to maintain their influence as role models, ensuring that their children grow up with a strong sense of identity and values. While appearing subtle, parents spoke of immense efforts to ensure their continued relevance in their children's education:

> "I want them to have an active life and enjoy spending time with family, not only friends. This [extracurriculars] is where I can spend time with them, teach them through this. Even when I lost my sister in Sudan, I went for therapy because it was so hard for me. But I tried not to show my children too much. I still took them everywhere, did everything with them. Even my leg was paining, when I was pregnant, I play football, learn cooking, play the piano with them. Because they need to see *mama* playing with them always, teaching them things like religion and their culture while we have fun." (Eman)

Parents show resilience in actively involving themselves in their children's education through extracurricular activities and modelling values, despite pain, grief, or trauma. They noted limited personal time due to engaging their children in extracurricular activities aimed at imparting family, religious, and cultural values. These efforts address perceived gaps in the school system and enhance their children's sense of belonging, an area where parents feel their influence is otherwise constrained. Parents spoke of how, despite the many restrictions they face, they take whatever means possible to stay involved and valued in their children's education.

Open Conversation & 'Freestyling' as a Parental Strategy

Parents also use open conversation to strengthen their relationships with their children, counteracting the exclusion they feel from the education system. This method serves as a negotiation of their influence in their children's education for increased trust and presence in their children's lives. While some parents use these discussions to impart specific values gently, others primarily seek to maintain involvement. The extent to which parents incorporate their displacement experiences into these conversations varies, reflecting their individual approaches to navigating their children's cultural and educational integration.

> "Before I lost my parents in Palestine, they were very strict, so I thought I would be the same. But growing up in England, you can't follow everything from your background. You've got to freestyle. You don't want to be left out. I'm their mum, I want to know. I worked hard to build that trust, so they feel comfortable to come tell me about school, about their dreams...I talk with [my daughter] a lot, about my education. I tell her 'I didn't get that chance, and I still made it through here.' I want them to know my past. I think it's important for them to know my family's past, so they know it wasn't easy, and the value of the education they have. When my daughter told me she wanted to do business, I felt like, 'are you sure?' But there's an extent where I stop, I won't interfere, but I still want you to talk to me and share it with me." (Shaimaa)

> "My education was so different to my children...I was banned from studying for five years because of the [Taliban] regime. I still haven't finished school. But I don't like to talk about this with them...We make sure to talk to the kids a lot, but this is mostly to teach them. Sometimes we tell them, this part of education, you take in school. But at home, we are different. We talk to them about religion and our culture." (Alice)

Parents use open conversations to maintain a presence in their children's lives and address the exclusion they face from formal educational settings. These discussions help build trust and allow parents to subtly influence their children's holistic education, blending academic learning with cultural and moral teachings. While all parents engage in open conversation, they use it differently. Open conversations are sometimes used to teach cultural and religious values that act as a continuation of children's school education, allowing parents to maintain a significant role in her children's education despite exclusion. Others spoke of using open conversation not to influence their children, but instead to build trust to teach their children in more subtle ways and encourage sharing information. All parents strove to stay involved in their children's education despite

navigating an unfamiliar system. Unable to rely on their own childhood experiences or parental examples, they were compelled to 'freestyle' the best strategies to stay involved.

Aspiring for Futures of Ontological, Material, and Social Development & Success

In their aspirations for their children's education, parents hoped their children would have what they felt was lacking in their own experiences of exclusion and being perceived as ignorant. They saw education as the determining factor in their children achieving aspirations.

"It's their life..."; Aspiring for Ontological Development through Education

While parents' spoke of efforts to stay involved in their children's education, parents aspired for their involvement to be finite, laying the foundations for their child to chart a fulfilling life on their own as an adult. As such, underlying the aspirations that parents held for their children's education was the goal of self-determination.

Aspiring for Identity Formation & Eventual Self-Determination

Parents spoke of a strong sense of identity and confidence in relying on oneself as the pathway to a good future through education. All parents spoke of a strong sense of identity and self-sufficiency as one of the main aspirations from their children's education.

> "All kids should learn and be qualified from university. [Whether] you learn or not, nobody will care about you. The most important thing is that my kids learn, I want them to know about everything, religion, their rights, everything. When they are educated, they'll know what is good and bad. They'll know who we are, who they are. They will learn about everything in the world. And when kids learn, they'll have experience to make their own decisions and choose who they are. That's why I'm making for you this future. Making it ready for you." (Hana)

Parents value education that empowers their children to develop their own identities and make independent decisions, while maintaining hope that such values would align with their own. They hope that through education, their children to come to this sense of identity themselves. By teaching their children not to rely on others, parents prepare them for an autonomous life in which their education strengthens their ability to understand and exercise their rights in a way that allows them to determine their own identity (Ziaian et al., 2021). All parents hoped their children would achieve at least a university-level education so that their children would be able to form their own ideas about the world and navigate the future ahead of them with confidence. Parents see their role in their children's education as a means of preparing the best options from which their children

can choose, after which they hope their children do not rely entirely on anyone, even parents, in charting their own future.

> "Of course, they need to stand on their feet. With education, when they reach university, they stand on their feet, and they make their future. I could die tomorrow, they could die tomorrow...When my kids grow up, I don't want them to always need their mum if they need to do anything or any goal. Because it's their life, this is why they go to school." (Eman)

Despite parents' emphasis on strong family values and respect for parents, they aim for their children to achieve personal agency through education. They did not hope for their children to require family support in pursuing their own interests and goals as adults. Eman underscores the urgency for self-sufficiency considering life's uncertainties, advocating for education that leads to children who are confident in their ability to pursue their own interests and goals, without relying on parental approval or direction. This aspiration is not in contradiction with parents' emphasis on family values as parents do not conflate independence with individualism. Parents aspire for their children to make independent choices while maintaining the moral and religious values instilled at home, ensuring that as adults, they can lead their lives without needing to rely on parental direction and without severing family connections.

Education as a Catalyst for the Awareness of Rights

With personal struggles in understanding their own rights when arriving in the UK, parents saw their children's education as key to knowing and advocating for one's rights.

> "When I came to this country, I didn't know my rights. It was very hard, always asking others for things. This is what I want from their education ...My children should learn from me, because if you don't get your education, you don't know your rights, you aren't getting your rights. Here, your rights are not like in your country. You need to study, you need to work for them." (Alice)

> "If you don't have education, how do you get your rights? If someone comes tells you to do something, you will just do it. Without education, how do you explain ourselves to different people, so they treat us the same, they respect us. They need to learn so the people don't take advantage of them. If my daughter gets an education, she won't care when someone says, 'you are beautiful, you are this, you are that.' She will know her rights and she will already know these things herself." (Hira)

Parents recognise education as crucial for their children to understand and assert their rights effectively. They view education as vital not only for avoiding exploitation but also for fostering

independence and informed decision-making, standing firm against external pressures. Alice highlights the importance of education in understanding the legal and cultural differences in rights between her home country and the UK, while Hira emphasises how education boosts her daughter's self-esteem and respectability, focusing on internal qualities over external validation. By ensuring their children are educated, parents aim to equip them with the knowledge to understand their rights, navigate societal threats, and advocate for themselves confidently, with minimal reliance on others.

"Education is a gold bracelet..."; Aspiring for Stability and Material Security

Parents emphasised a desire for stability and security, not aspiring for a single location or job in which their children would be settled, but for a life in which their children were not subject to upheaval through factors out of their control.

Certificates and Qualifications as Requisites for Stability and Material Security

While parents appreciated and aspired for the sense of identity and values that an education offered their children, all parents repeatedly referred to educational certificates and qualifications as essential to protecting their children's self-determination.

> "You learn so that you get the certificate in your hand. If anything happens, nobody saves you, just the certificate. How much you learn becomes how much you can face life. Because life is really dangerous. This certificate should be your goal. You don't know, one day, your company can kick you out. Where are you going to go? We say this education is a gold bracelet. If you have the certificate, you can be free and try what you want, it will always be there." (Layla)

Eight of the parents interviewed had been educated to high school or degree levels in their home countries before experiencing displacement to the UK. Despite language barriers and legal challenges in leveraging their own qualifications, they highly valued education, particularly certificates and qualifications, as a safeguard that offers security in the uncertainties of life. Layla likens certificates to a "gold bracelet"—a durable asset ensuring that their children can confidently and independently navigate life's challenges. While aspiring for broader concepts like self-determination, all parents wanted their children to achieve at least an undergraduate degree. Parents developed their aspirations with regard to what made their children most self-determinant in their futures, resulting in their preparation for any changeable outcome with the one asset they

felt was secure. As a result, certificates and qualifications became more reliable investments as opposed to a specific career. This approach underscores a broader existential concern about financial and social stability, preparing children to face potential job losses and other life adversities with resilience (Soong et al., 2022). Parents believe these certificates open doors to diversified opportunities and global recognition, significantly enhancing their children's ability to adapt to and succeed in an unpredictable world.

> "We love that they get the certificates. I don't want my son to leave school and sell food in a shop. Not because this is a shame. He can do this after he gets the certificate. Because then he will have options. If he wants to move out of England, he can. Every country and job ask for certificates. Without it, someone can use our children." (Eman)

All parents highlighted the importance of educational certificates for broadening their children's future options, emphasising the flexibility and autonomy these qualifications provide. The concept of certificates as "options" highlights the significance of having multiple career and life pathways, enhancing children's ability to make informed decisions autonomously. This emphasis on certificates as crucial for mobility and employment across different countries showcases parents' view of education as a global asset, critical for navigating diverse environments securely. Certificates are also perceived as a shield against exploitation and vulnerability, equipping children with the credentials necessary to assert their rights and secure employment globally.

Parents' Descriptions of Material Security and Stability

Parents believe that obtaining educational certificates will facilitate easier job searches and stable family lives, emphasising education as a shield against both external adversities and internal family challenges. This approach reflects a strategic focus on using education not just for career preparation but also for ensuring long-term well-being and stability in their children's lives.

> "I always see on Facebook how when they finish university, they have a party for university [graduation]. So, I say to my kids, 'when you finish university, we are going to have the party, and it'll be amazing because to get to that point is hard and you must work hard, but after that, you don't have to work hard. You can find a job easily and you can rest because you have a certificate. You can find any job you want to work in." (Wafaa)

> "The best life I see for my children? For me, it's that they are comfortable, they have a house. Yes, that is the best. Having a good job, renting your own home and having the money for that monthly. All your utilities and stuff like that. You are

> relaxed, you have some money to spend on your family, some money to spend on yourself. Yes, that is really perfect. This will happen with education." (Shaimaa)

Shaimaa's quote highlights parents' realistic and achievable aspirations for their children, emphasising a desire for physical and financial stability, being "comfortable," and economic self-sufficiency. As seen in Wafaa's statement, parents view education as the phase during which their children must work diligently to secure the qualifications necessary for such stable employment. Their concept of the "best life" extends beyond financial stability, encompassing emotional and social security. Their broader view of security includes not only protection from external threats but also internal family harmony and personal well-being. They see this as meeting immediate financial obligations while also ensuring a quality of life that includes spending time and resources on family and fostering strong familial and emotional well-being.

> "'Work hard and do your education. I want this education for you so that you have a good life, and good family. When you don't get an education, you stay on the street, you meet bad people and spend time with them. They teach you bad things, bad culture.' With education, my children will meet good people who are thinking, and they can have a strong family, without all these problems." (Deeba)

Parents unanimously see education as a pathway to better familial futures, believing it equips children with both the qualifications for stable employment and the social networks that foster positive life choices. By mingling with educated peers, children are anticipated to adopt values that promote a stable and harmonious family life. The value of educational certificates extends beyond mere academic achievement; it symbolises a broader impact on financial stability, social connections, personal development, and overall security (Roubeni et al., 2015; Soong et al., 2022). Parents emphasise the importance of self-determination and value education that empowers their children to select and sustain relationships that contribute to a stable and rewarding family and social life.

"We have a purpose..."; Aspiring for Enrichment Beyond the Self

Parents hoped their children would leverage personal development and stability to contribute to society and lead morally fulfilling lives, seeing personal growth and community responsibility as mutually reinforcing goals in their children's education.

Emphasis on Serving the Community and Doing the 'Right' Thing

The aspiration for children to support the community through a successful education was echoed by all parents. Despite warning their children not to be dependent on others, parents hoped that their children would be dependable members of society.

> "Community is very important. I want my kids to be good role models for their friends and society. Others will know they can help them if they need it. This is how they should use their education." (Hira)

> "They should study so that if any community members are weak or sick, they will be able to help them. With this study [education], they will learn, if someone is fighting someone else, they shouldn't just watch and be happy saying, 'ah, this isn't touching me.' They should sort it out. They should stand up for the truth and not be afraid to speak the truth." (Alice)

Parents view education as crucial for fostering community responsibility and leadership in their children. They aspire for their children to become role models, embodying virtues such as integrity, empathy, and leadership for both personal success and societal contribution. These aspirations focus on achieving personal excellence through education and leveraging it for the broader community's benefit. Parents believe in the interconnectedness of individual growth and collective well-being, envisioning their children as proactive future leaders who will use their education to address societal challenges and advocate for justice and equity.

> "They have to study so that they can build this country, because they live here. It is good for them and good for the people in the country. What is the point of this education, if not? Yes, they can go anywhere, but whatever country they go, they should build the country with their education. If you stay here, you learn and you build." (Haya)

Parents expressed a strong desire for their children to embody civic responsibility and contribute positively to both their communities and nations, reflecting a broader vision of education as a means of societal improvement. The value of moral development is not limited to individual security but is seen as directly correlated to societal contributions. This belief is not restricted to the UK but extends globally, reflecting a vision where their children are global citizens who carry forward their values to any community they might become part of, driven by a moral sense of duty.

Education as a means to Value Development

Parents all aspired for their children's happiness, purpose, and strong faith, viewing education as essential in fostering these qualities despite concerns about school curricula.

> "I don't tell my kids 'make money.' It doesn't matter any job. I tell them you have to study, so you learn to be a good person. Then only you think 'my mum has done so much for us, I shouldn't take anything for granted.' You have a clean heart, you learn why you are working hard, so nobody keeps telling you, 'you have to work.' No, you want to work. And you are happy in what you work." (May)

Parents regarded education as crucial for fostering a sense of purpose, gratitude, and commitment to societal contribution in their children. They believed that internalising values like hard work and dedication would lead to their children's happiness, rooted in a meaningful life aligned with their faith and principles and genuine belief in the value of hard work. Yet, despite these aspirations, parents expressed a lack of confidence in the current schooling system's ability to realise these goals, emphasising a more holistic view of education beyond formal schooling. Only one parent cited specific aspects of schooling that could potentially fulfil these aspirations.

> "Everything has a purpose. We have a purpose...I hope they have strong faith. Not like having faith or praying because I told them to pray. I want them to pray because they feel, 'yeah, there is a God.' I want them to think for themselves, have good critical thinking skills. But the school just teaches you secular skills. But I suppose it does teach critical thinking and that encourages them to be open minded." (Haya)

All parents expressed a strong hope that their children would develop a sincere and autonomous belief system, ideally Islamic values. Parents valued skills that guide their children toward fulfilment and contentment in their spiritual and moral lives. However, they viewed the school's role in this process as limited, with only one parent seeing the school system as actively supporting this goal. This disparity reflects a broader disconnect between parents' expectations for how education should support their children's development and the actual capabilities of the educational system. It illustrates the challenges displaced parents in the UK face in integrating their values within their children's education and ensuring their children achieve self-determination, stability, and fulfilment despite systemic barriers and cultural differences.

Discussion

Exclusion and Challenges in Sharing Cultural Capital and Resources

This research explores the question 'how do parents who experienced displacement to the UK experience and aspire for their children's education?' Parents who experience displacement face multiple forms of exclusion, which not only hinder their practical participation in their children's education, but also contribute to their perception of how society views them and what society expects of them (Akesson & Sousa, 2019; Renzaho, 2011). Exclusion at the individual and school-

level often stem from systemic challenges to the involvement of individuals who experience displacement (Lambrechts, 2020). Acculturative stress, arising from adapting to a new cultural environment (Berry, 1989), compounds these challenges, affecting parents' confidence and ability to engage with educational institutions. The accumulation of these barriers makes parents increasingly vulnerable to being perceived as ignorant, exacerbating the difficulties they encounter in participating in their children's education (Sossou & Adedoyin, 2012).

Within the understanding of displacement and aspiration as encompassing 'emotional states' (Catalani, 2020, p.13), parents spoke of being perceived as ignorant and finding themselves lacking the opportunity and respect that they would have experienced in their home country. Displacement therefore involves more than a loss of home but includes losing social standing and self-regard within new circumstances (Catalani, 2020). Parents expressed that the cultural capital and resources they bring to their children's education is considered less valuable in the UK. This is seen in the exclusion parents face through content that is unaligned with their own education, language barriers and difficulties with technology. As parents often share community resources with their children (Massing et al., 2023; Yosso, 2005), parents who experience displacement find themselves unable to contribute to the educational profits of their children, disadvantaging them in their education (Ho & Cherng, 2018).

Lacking cultural resources and being perceived as ignorant can hinder parents from envisioning empowering futures (El-Bialy & Mulay, 2020; Massing et al., 2023). Their inability to transfer the cultural capital that was passed down to them leads to feeling shame, not only in exclusion from society, but in 'letting their kids down,' as mentioned by Shaimaa. Without recognition of their concerns and experiences, parents struggle to support their children with unfamiliar curricula and educational practices, which hinders their involvement in their children's education. This challenge is exacerbated by a lack of institutional support to build their competence in their new context (Cureton, 2020).

Parents contend with perceptions of ignorance or incompetence stemming from multilayered exclusion (Cureton, 2020; Koyama & Bakuza, 2017). Even after learning English, initial language barriers leave lasting feelings of exclusion. This exclusion is a form of marginalisation, where individuals or groups are pushed to society's periphery due to language barriers and cultural

differences (Berry, 2010; Sheikh & Anderson, 2018). The interviews revealed a sense of inadequacy among parents due to their inability to fully engage in their children's educational and social lives. This feeling stems not only from linguistic challenges but also from perceived judgment by others. Parents' embarrassment at being perceived as ignorant highlights the internalised stigma of being a non-native speaker (Cranston et al., 2021; Cun, 2020). This stigma leads to social isolation, as parents feel unable to establish connections with other parents, thereby missing out on building a supportive network (Cranston et al., 2021; Koyama & Bakuza, 2017). Given the importance of community for displaced families seeking belonging (Cureton, 2020; Koyama & Bakuza, 2017), these feelings of inadequacy and judgment have lasting consequences for both the parents and their children's education (Cureton, 2020).

Disempowerment in digital literacy affects parents' ability to engage with online homework, reducing their sense of authority in parenting (Zaidi et al., 2021). Deeba's difficulty in monitoring her daughter's digital communications illustrates how displaced parents often see their children gain social capital faster, leading to role reversals and diminishing parents' sense of self (Renzaho et al., 2011). For families from collectivist cultures, the perception of ignorance when children acquire social capital faster can emotionally harm parents and limit their agency in their children's education (Deng & Marlowe, 2013; Georgis et al., 2014; Renzaho et al., 2011). Consequently, parents may resort to indirect participation, like modelling positive behaviour, rather than fully engaging. This limited involvement can perpetuate inequalities for marginalised groups by decreasing educational profits and the sharing of cultural capital (Cureton, 2020; Ho & Cherng, 2018).

Parents' concerns about homework and their efforts to support their children contradict the perception of them as 'hard-to-reach' or disinterested in their children's education (Vrdoljak et al., 2022). This highlights systemic issues of miscommunication and misunderstandings between teachers and parents (Ho & Cherng, 2018). Zaidi (2021) notes teachers' frustration with parents who seem uninterested in collaborating, while parents in this research report feeling ignored despite efforts to engage with schools. This reflects institutional flaws in communication and resources for both parents and teachers. Traditional educational systems often prioritise middle-class, dominant cultural norms over the diverse cultural assets of marginalised communities, leading to the undervaluing of displaced families' linguistic and cultural resources (He et al., 2017;

Isik-Ercan, 2018). For example, parents often desire more paperwork for their children, while teachers, overwhelmed by paperwork, prefer technology (Fitzgerald et al., 2018). Language barriers and a lack of cultural awareness further isolate parents and teachers, preventing effective collaboration. This systemic miscommunication disrupts the mesosystem of the child, hindering their development and opportunities due to misaligned home and school environments (Cureton, 2020; Miri, 2024).

A major disconnect between schools and parents arises in the approach to sex education. Parents expressed significant discomfort, feeling the curriculum conflicts with their cultural and religious values. This unease centres not on the content but on the timing and explicitness for young children, contributing to acculturative stress when their cultural values clash with those of the host society (Berry, 1989). Feeling powerless to influence the curriculum, parents experience a loss of autonomy (Cranston et al., 2021). They often struggle with these topics, as they were not part of their own education (Herzig van Wees, 2021; Kingori et al., 2016). The restructuring of the roles in their children's lives leaves parents feeling disempowered, as schools become places of influence where 'social engineering' of the minds of young children can take place, outside of parents' control (Miri, 2024; Sanjakdar, 2022, p.205). Further restricted by their inability to talk freely with their children due to their fear of child services, parents are unable to resist this education, and instead opt for quieter forms of resistance, such as open conversation with their children. This dynamic reflects the broader challenges of acculturation, where stress and conflict arise from the interaction between cultural groups and can lead to confusion and internal conflict for children navigating differing messages from family and school (Berry, 1989; Miri, 2024).

The problem of sex education represents the systemic 'flawed ability of the secularising Western world to embrace people who are motivated by faith' (Sanjakdar, 2022). Schools teach sex education with a Eurocentric, Westernised focus, treating children as individuals and discussing dating and premarital sex, but often ignoring cultural or religious perspectives (Miskinzod, 2023). The misunderstanding of sex education as a secular concept, which religious education does not condone, shows the need for schools to have better cultural awareness (Herzig van Wees, 2021). Parents interviewed for this research did not oppose sex education but criticised its lack of cultural consideration. They opposed the promotion of dating as the 'correct' first step in a sexual relationship and felt excluded due to the absence of religious or cultural perspectives in the

curriculum. Parents viewed sex education as a private, family matter. The curriculum's lack of cultural sensitivity can undermine the family's role in socialisation and moral guidance, especially for displaced families striving to maintain cultural continuity (Cramsey, 2024; Cureton, 2020; Ziaian et al., 2023). This disconnect between home and school, and the mesosystem of the child, can confuse children as they navigate conflicting messages (Miri, 2024). It also jeopardises the cultural resources that parents share with their children and perpetuates stereotypes of parents as ignorant and regressive (Ho & Cherng, 2018).

Systemic Exclusion and Acculturative Stress through Child Services

In expressing their fears of child services and authorities, parents describe a much more severe result of exclusion and the perception of being ignorant. Given the shortcomings in political, economic, and sociocultural support for individuals who experience displacement, parents ‘exist in the worst of all acculturating worlds’ as they face exclusion due to legal fears and threats that increase acculturative stress and constrain their autonomy in deciding how to acculturate (Berry, 1989, p.108; Cureton, 2020; Deng & Marlowe, 2013). With the spread of anti-immigrant policies (Haycox, 2023; Zotti, 2021) and the ever-present ‘system that is at all times in tension between ideas of control and protection’ (Hek et al., 2011), parents struggle to navigate an education system which is threatening and finds them threatening (Renzaho et al., 2011). Cultural differences between displaced families and teachers can lead to misinterpretations, with educators potentially perceiving these differences as issues of compliance or risk (Ho & Cherng, 2018; Koyama & Bakuza, 2017). Miscommunication goes beyond language, encompassing differing perceptions of intent (Koyama & Bakuza, 2017). The severity of such miscommunication emerges when authorities view displaced parents' ideologies as threatening or divisive (Cureton, 2020). This fear prompts hyper-vigilance and anxiety, driving parents to conform to perceived norms to avoid scrutiny (Renzaho et al., 2011). Their fear is not unfounded, as stories circulate about immigrant families facing serious consequences due to misunderstandings. This anxiety impacts the parent-child relationship, as children may exploit these fears to ‘exert their own control’ (Renzaho et al., 2011, p.421). This dynamic harms family cohesion, conflicting with the collectivist values many immigrant families uphold (Wali & Renzaho, 2018), eroding trust and respect, and hindering the holistic educational development of children (Miri, 2024; Wali & Renzaho, 2018).

These fears and consequences accumulate to undermine the ability of displaced families to pass on cultural capital and resources, reinforcing a normative White middle-class culture in UK education systems (Ho & Cherng, 2018; Lambrechts, 2020; Yosso, 2005). Discriminatory practices and policies often prevent displaced families from full participation in society, creating cycles of disadvantage and hindering their efforts to balance cultural identity with integration into the host society (Berry, 1989; Sheikh & Anderson, 2018). Cultural identity sharing is compromised as parents feel compelled to self-censor what they teach their children, fearing how it might be interpreted in school (Renzaho et al., 2011). The lack of extended family support exacerbates the loss of familial capital, further isolating parents. The perception of parents who experience displacement as ignorant and inadequate is perpetuated as parents resort to self-censorship, restricting their autonomy even in confiding and sharing values with family (Renzaho et al., 2011; Vrdoljak et al., 2022). Parents expressed the need to navigate authoritative structures to maintain their cultural identity and parental role. However, the risk of being perceived as non-conformist or problematic by child services or schools can further isolate them, forcing a precarious balance between cultural integrity and societal compliance (Wali & Renzaho, 2018). Having already navigated complex legalities and reduced autonomy with authorities, parents face additional constraints in raising their children, impacting their ability to fully aspire for their children's potential (Cureton, 2020; Ryan & Deci, 2017; Sim et al., 2018).

Freestyling with Quiet Resistance & Love

In the face of intense restrictions on their autonomy, parents turn to the home as a sanctuary of 'quiet resistance' (Fakhoury, 2021). Parents leverage their domestic space to stay involved in their children's education, navigating external limitations and systemic challenges to subtly assert authority over their upbringing (Deng & Marlowe, 2013; Yosso, 2005; Ziaian et al., 2023). By not overtly challenging the educational system, they minimise risks while maximising influence (Renzaho et al., 2017). However, they often feel their cultural capital, including communal values and respect for elders, is undervalued in the UK educational context. This dissonance leads them to engage in 'self-organizing for collective survival through the institution of the household' (Bayat, 2000, p. 539) by employ strategies like role modelling and open conversation at home. These actions constitute a form of resistance that is quiet yet powerful, ensuring that their cultural and religious identities are preserved and passed on to their children despite being marginalised by

the broader system (Fakhoury, 2021). By creating a parallel educational environment at home, parents compensate for perceived deficiencies in the formal school system. They reclaim and transmit their cultural capital, emphasising values such as religiosity, family unity, and respect for cultural traditions. When employing this quiet, yet deliberate approach, parents do not aim to draw attention to their exclusion from their children's education. Rather, they employ it to 'engage with what they love in spite of pressure from countervailing oppressive norms' (Fakhoury, 2021, p. 404). The resilience parents show out of 'reasons of love' (Wolf, 2016, p. 255) helps them navigate intense fears of child services and numerous barriers to stay involved in their children's education and share cultural resources and capital.

While hindered participation in their children's education may be the natural response to intense barriers, parents display resilience in their positive adaptation to the negative perceptions and biases that they often encounter from institutions like child services. Parents who experience displacement are frequently viewed through a deficit perspective, characterised as oppressive or close-minded (Isik-Ercan, 2012; Matthiesen, 2019). While displacement can lead to trauma and the potential for maladaptive parenting practices, this is not an inevitable outcome (Eltanamly et al., 2022). Displaced parents, like any who have faced trauma, may develop heightened caregiving instincts as a form of resilience and quiet resistance (Didkowsky et al., 2024). Stereotypes about displaced parents (Matthiesen, 2019) are particularly harmful when perpetuated by institutions that focus on parents' displacement experiences, overshadowing their identities as parents (Eisenzweig, 2018). As seen across interviews, parents' actions are often motivated by deep love and commitment to their children's best interests (Wolf, 2016). For instance, despite Eman experiencing deep grief after losing her sister in Sudan, she increased her exertion in being present with her children and doing extracurriculars together to teach them religion and culture in a fun way. This demonstrates how parents who experience displacement, like most parents, are primarily driven by love and the desire to do what is best for their children. Their own struggles with acculturating and exclusion position them to strive for their children's integration in society, alongside identity development. The role of parental love is often overlooked in literature about parents who experience displacement, despite the deeply loving planning, resisting, and aspiring that parents do for their children (Cranston et al., 2021; Koyama & Bakuza, 2017). These parents are not defined solely by their displacement; their identity as loving caregivers is paramount. This understanding is essential to counteracting stereotypes and ensuring that interventions by

authorities and child services are fair, culturally sensitive, and supportive of parents' efforts to raise their children in a loving environment.

Children Carrying the Torch of Aspirations Following Displacement

Parents aimed to be more involved in their children's education, aspiring for achievements that extend beyond academics to personal, social, and professional success. They emphasised broad goals like stability, self-determination, and moral development rather than specific academic outcomes. Social frameworks often influence what is considered possible and desirable (Appadurai, 2004). As parents navigate an unfamiliar environment and are hindered from developing strong relationships with society around them (Sousa et al., 2023), they struggle to clearly imagine a concrete outcome that is both plausible and desirable for their children within their new context. In situations of conflict, parents often face a lack of the usual support and conditions needed for raising children, which 'also represents a loss of the normal parenting task of imagining and preparing for a future for your children' (Akesson & Sousa, 2020, p. 1271). Despite these challenges, parents' 'work of the imagination' is crucial for envisioning a future for their children beyond current constraints (Appadurai, 2004, p. 20). While they face barriers to societal and educational involvement, as well as limited autonomy to share cultural resources, parents aspire for their children to lead fulfilling lives free from such obstacles. They express that their children should be able to make their own decisions and choose who they are, understand rights and have the knowledge to competently navigate their life, and have a respectable social standing in society in which they are surrounded by 'good' people. Parents become more acutely aware of the value of recognising one's rights and having the privilege of autonomy to avoid being taken advantage of and to be more resilient against external shocks (Strang & Quinn, 2021).

Parents saw certificates and qualifications as material means of protecting such resilience and autonomy. Witnessing the gaps in how well their education prepared them to navigate their new context, parents consider their challenges a cautionary tale, motivating them to ensure their children are better equipped to navigate the new society in ways that were restricted to themselves (Roubeni et al., 2015). The parents' global outlook, shaped by their own experiences of displacement, underscores the importance of education as a portable asset (Dryden-Peterson et al., 2019). They view educational certificates as not only crucial for success within the UK but as a

means to maintain global mobility and security (Dryden-Peterson, 2016). Although none of the parents expected to return to their countries of origin soon, they desired mobility for their children as they were not attached to the UK as the sole option in which to reside long-term. However, parents still aspire for the present by recognising the role of education in facilitating integration and reducing acculturative stress (Borsch et al., 2021). By ensuring their children obtain locally recognised qualifications, they aim to provide them with the necessary cultural and social capital to succeed. This includes not only professional credentials but also the development of social networks and cultural understanding that are essential for integration and success in the host country (Borsch et al., 2021). Parents who experience displacement navigate dual contexts-maintaining connections to their cultural heritage while also adapting to new societal norms in their host country (Ziaian, 2021). In combination with their struggles to find belonging in their new context, parents see educational certificates not only as a means to succeed in the UK but also as a way to keep their children's options open internationally. This global outlook is crucial for families who have experienced displacement and may face future relocations (Bellino, 2021).

Parents hoped their children would use their skills and credentials to independently form their own identities and values, ideally aligning with parents' cultural and religious heritage. Parents themselves faced exclusion in their new cultural context following displacement. With systemic exclusion and threats of child services, parents are prevented from their full participation in society (Cureton, 2020). However, parents desired the opposite strategy of acculturation for their children; integration (Berry, 1989). Despite external exclusion and threats from child services that limit their societal participation (Cureton, 2020), parents model and discuss integration with their children at home. They aspire for their children to achieve ontological development through self-determination, enabling them to engage with society based on mutual respect, backed by their qualifications. As acculturative stress 'requires some reduction (for normal functioning to occur) through a process of coping until some satisfactory adaptation to the new situation is achieved' (Berry, 1989, p.105), and parents experience heightened acculturative stress due to exclusion, their strategy of coping manifests in the preparation and aspiration for their children to experience reduced acculturative stress and integration (Roubeni et al., 2015). This is evident as parents expressed hopes that their children would use their education to contribute positively to community in which they live, embodying virtues such as integrity, empathy, and leadership. They emphasise civic duty and responsibility to their country of residence, advocating for a peaceful coexistence

of self-determination and personal identity with community responsibility. Through integration, parents aim for their children to preserve essential cultural aspects while becoming a functioning part of broader society through a degree of adaptation (Berry, 1989).

Parents aspire for their children what they were prevented from attaining due to exclusion in their transition to the UK. They view integration as a means to support their children's sense of purpose and fulfilment through education and faith, reflecting broader aspirations for well-being (Pelikan et al., 2021). Parents expressed a hope that their children would internalise values of hard work and dedication not out of obligation, but from a genuine belief in these principles. However, they note a disconnect between these aspirations and the realities of the UK educational system, which is perceived as secular and insufficient in supporting the transmission of cultural and religious values. This presents challenges to integration and the development of autonomy and self-determination (Murphy, 2019). The gap highlights broader systemic issues in the educational system, such as the lack of support for diversity and self-determination alongside community responsibility, emphasising the need for more inclusive educational policies and practices.

This section highlights the ways in which parents who experience displacement navigate to support their children's education in a new cultural context. Despite systemic challenges, such as language barriers and fears of child services, these parents engage in acts of quiet resistance, using their homes as spaces to foster their children's education and cultural identity, subtly challenging the constraints imposed upon their involvement in their children's education. The research underscores the importance of recognising and valuing the cultural capital and community resources that these families bring, as they strive to preserve their cultural and religious identities. Parents spoke of aspiring for ontological, material, and social development and stability in their children. By understanding these dynamics, educators and policymakers can better support the inclusion of displaced families, ensuring that educational environments are responsive to their needs and contributions. Through this lens, education is viewed not only as a tool for academic success but as a means to empower families to maintain their cultural heritage and achieve a sense of belonging and security in their new communities.

Limitations, Further Research, and Policy Recommendations

Despite the rich insights shared by participants, the research involved limitations that restricted the breadth of knowledge that was possible to infer from participants' experiences. The research utilised purposive and snowball sampling methods, resulting in engagement only with English-speaking Muslim mothers who have experienced displacement. This focus, while rich in detailed personal narratives, inherently restricts the generalisability of the findings across the broader spectrum of parents who experience displacement in the UK. Additionally, the small sample size cannot capture the full diversity of experiences of parents who experience displacement. Given the researcher's language barriers, the limitation to English-speaking participants may have omitted significant experiences and challenges faced by non-English speaking displaced parents, potentially skewing the understanding of the educational aspirations within this demographic. However, the insights obtained are valuable in developing a deeper understanding of the nuanced challenges faced by parents who experience displacement, laying a strong foundation for further research and offering valuable preliminary data to inform both policy and practice.

Future studies should aim to broaden the demographic scope by including a more diverse group of participants, such as fathers, non-Muslim parents, and those who do not speak English, to paint a more comprehensive picture of the educational aspirations of parents who experience displacement. Longitudinal research would offer valuable insights into how these aspirations and challenges evolve as families become more settled in the UK, providing a dynamic perspective of their experiences. Comparative studies could also provide a means of examining the experiences of displaced parents in various countries to highlight how challenges and opportunities are shaped by different educational systems and societal contexts. Such methodological diversification would allow for a more nuanced exploration of the factors that influence educational outcomes and parental involvement among families with backgrounds of displacement, contributing to both academic knowledge and practical policy formulation.

Policy Recommendations

Parents' narratives of the challenges they faced with the education system in the UK suggest that there is a pressing need to improve the educational support for families with backgrounds of displacement. Given parents' emphasis on language barriers, particularly upon their first arrival in

the UK, educational policies should focus on improving language support services within schools, ensuring that these services are adequately resourced and accessible to all non-English speaking parents and their children (Koyama & Bakuza, 2017). This would help mitigate the feelings of exclusion and improve communication between schools and parents (Cureton, 2020). Communication can further be improved through training programs for teachers and school staff on cultural competence and awareness, expanding from concrete support to consider the psychological aspects of displaced families' transitions and concerns in education (Miri, 2024). Such programs can be valuable in ensuring that there are less instances of misunderstandings and biases resulting in unnecessary involvement of child services, reducing the burden on educators to tackle parental involvement while managing their day-to-day responsibilities (Renzaho et al., 2011). Schools could also benefit from partnerships with community organisations that work closely with individuals who experience displacement, using these connections to better understand the hesitancies and challenges that parents face in navigating new curricula and educational technologies (Bonney et al., 2021).

Conclusion

The generosity of participants in this research allowed for deep insight into the experiences and aspirations of parents who have faced displacement and are now navigating the educational landscape of the UK for their children. Through in-depth interviews, the study revealed the complexities and challenges that displacement adds to the parental role in education. Parents consistently expressed a deep commitment to ensuring their children receive a comprehensive education that not only equips them with academic knowledge but also fosters a strong sense of cultural identity, moral values, and autonomy. The study highlighted the significant role of schools and educators in either facilitating or hindering the realisation of these aspirations. The often-insufficient institutional support and the lack of cultural sensitivity were identified as major impediments that can alienate parents and, by extension, their children (Ho & Cherng, 2018). The resilience of these parents, amidst significant barriers such as language difficulties and frequent encounters with systemic exclusion, underscores the universality of the desire for a better future through education (Dryden-Peterson & Horst, 2023).

Parents' thoughtful navigation of challenges in their children's education challenges the undue focus of their parenting on their experience with displacement, and instead underscores the sincerity and love with which they aspire, not only for their children, but society. Educational aspirations proved to be not merely about academic success but was intertwined with the parents' hopes for their children to develop into well-rounded, principled individuals who can navigate and contribute positively to society. The emphasis on educational certificates as safeguards against life's uncertainties reflects a pragmatic approach to education, viewing it as a buffer against both economic instability and social marginalisation. However, the emotional and social aspects of educational aspirations were equally pronounced, with parents desiring their children to achieve a sense of belonging and confidence that transcends the confines of their immediate community.

While this research has started to map the ways in which parents who experience displacement experience and aspire for their children's education, it also opens several pathways for further inquiry and policy considerations. Ensuring that educational policies are inclusive and responsive to these families and engaging schools in fostering culturally aware learning environments is crucial for the benefit of all learners. Through such efforts, education systems can better encompass the valuable contributions and efforts of parents who have experienced displacement, ensuring their active participation and the fulfilment of their educational aspirations for their children.

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Appendices

Appendix 1: CUREC Approval and Amendment

UNIVERSITY OF OXFORD
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Director Professor Victoria Murphy

12th February 2024

Dear Noora,

RESEARCH ETHICS APPROVAL

Research title: Displaced futures: Exploring displaced parents' experiences and aspirations for their children's education in England
Research ethics reference: EDUC_C1A_24_043

The above research has been considered on behalf of the Department of Education Departmental Research Ethics Committee (DREC) in accordance with the University's procedures for ethical approval of all research involving human participants.

I am pleased to confirm that, on the basis of the information provided to the DREC, ethics approval has now been granted for this research.

Please note the following:

Please note the following:

Reference: Please ensure that you **use this ethics reference number** on all your own consent processes with participants.

Personal data: It is the responsibility of the PI to ensure that all personal data collected during the project is managed in accordance with the University's guidance and legal requirements.

In-person activities: Any data collection involving in-person interactions with participants must have an up-to-date fieldwork risk assessment in place; further guidance is available from the Safety Office's website.

Amendments: Please notify the committee if you intend to make any amendments to the information in your ethics application as submitted at date of this approval, as all changes must receive ethical approval prior to implementation. The amendment form is available on the SSH IDREC webpage.

We welcome feedback on your experience of the ethical review process and suggestions for improvement. Please email any comments to staff.curec@education.ox.ac.uk / student.curec@education.ox.ac.uk or ethics@socsci.ox.ac.uk.

Yours sincerely

Dr Nigel Fancourt,

Associate Professor of Education and Values

DREC member

cc: student.curec@education.ox.ac.uk aliya.khalid@education.ox.ac.uk

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Director Professor Victoria Murphy

22nd April 2024

Dear Noora,

RESEARCH ETHICS APPROVAL

Research title: Displaced futures: Exploring displaced parents' experiences and aspirations for their children's education in England
Research ethics reference: EDUC_C1A_24_043
Date of amendment: 22/04/24

Amendment number: 1

The above research has been considered on behalf of the Department of Education Departmental Research Ethics Committee (DREC) in accordance with the University's procedures for ethical approval of all research involving human participants. I am pleased to confirm that, on the basis of the information provided to the DREC, ethics approval has now been granted for this amendent.

Please note the following:

Reference: Please ensure that you **use this ethics reference number** on all your own consent processes with participants.

Personal data: It is the responsibility of the PI to ensure that all personal data collected during the project is managed in accordance with the University's guidance and legal requirements.

In-person activities: Any data collection involving in-person interactions with participants must have an up-to-date fieldwork risk assessment in place; further guidance is available from the Safety Office's website.

Amendments: Please notify the committee if you intend to make any amendments to the information in your ethics application as submitted at date of this approval, as all changes must receive ethical approval prior to implementation. The amendment form is available on the SSH IDREC webpage.

We welcome feedback on your experience of the ethical review process and suggestions for improvement. Please email any comments to staff.curec@education.ox.ac.uk / student.curec@education.ox.ac.uk or ethics@socsci.ox.ac.uk.

Yours sincerely

Dr Nigel Fancourt,

Associate Professor of Education and Values

DREC member

cc: student.curec@education.ox.ac.uk aliya.khalid@education.ox.ac.uk

Appendix 2: Participant Information Sheet

Department of Education
Aliya Khalid, Senior Departmental Lecturer
aliya.khalid@education.ox.ac.uk
Noora Shuaib, MSc Education student
noora.shuaib@wolfson.ox.ac.uk

Parental Experience and Aspiration for Children's Education Post-Displacement
PARTICIPANT INFORMATION SHEET

Central University Research Ethics Committee Approval Reference: EDUC_C1A_24_043

1. Introductory paragraph
You are being invited to take part in a research project. Before you decide it is important for you to understand why the research is being done and what it will involve. Please take time to read the following information carefully and discuss it with others if you wish. Ask us if there is anything that is not clear or if you would like more information. Take time to decide whether you wish to take part.

2. Why is this research being conducted?
This research is being conducted to better understand the hopes of parents for their children's education after experiencing displacement. The research is part of a Masters dissertation at the University of Oxford. The research aims to observe the hopes that parents have for their children's education and what makes these hopes. You will be interviewed about what you hope your children's education will look like and why.

3. Why have I been invited to take part?
You have been invited to take part in this research as you have experienced displacement and have a child who is attending school.

4. Do I have to take part?
No. Your participation is purely on a voluntary basis, it is entirely up to you to decide whether to take part. You can withdraw yourself from the research, without giving a reason and without any consequences, by informing me of this decision. The deadline by which you can withdraw any information you have contributed to the research is the 15th of July, 2024. If you decide to withdraw, any information collected from the interview will be deleted and **not** included in the study. The decision not to participate or to withdraw yourself or any information from the research will **not** affect your immigration status or services accessed through any organisation that may have referred you to this research.

5. What will happen to me if I take part in the research?

If you decide to take part in the research:

- I will contact you based on the email address you provide to send you a consent form for you to sign digitally, or physically (and scan) and send me before your interview. If you prefer, you may give your consent orally before the interview instead. I will also confirm the date and time that works best for you to have the interview online on Microsoft Teams. I will send you the Microsoft Teams meeting link in the same email for you to join at the time of your interview.
- On the agreed upon time and date, I will conduct the interview by asking you questions that relate to what you hope your children will achieve in their education, your own educational background, and thoughts on education in general. The interview will be conducted online in a relaxed and friendly manner, making sure you feel comfortable sharing your thoughts and experiences. You can skip any question that you want to or stop the interview at any time without any consequences at all. The interview should take around 45-60 minutes.
- With your consent, I would like to audio and video record you so I can have an accurate record of our conversation. The audio recording will not be shared with anyone except the researchers. The video record is only collected as Microsoft Teams records video as a default. At the end of the interview, as soon as the file has been saved, the video recording will immediately be **deleted**. Only the audio will be used for research purposes.
- After the interview, I will send you a supermarket voucher for participating in the interview and we will conclude your participation in the study. You can withdraw any information you shared until the 15th of July, 2024 with absolutely no consequences. After you participate in the interview, you will still receive the supermarket voucher, whether or not you withdraw information.

6. What are the possible disadvantages and risks in taking part?

I believe the risks for participation in this study are minimal. The most common risks of being interviewed is a possible breach of your privacy. You hold the right to withdraw any information that you share until the 15th of July, 2024.

7. Are there any benefits in taking part?

You will be sent a supermarket voucher by email following your participation in an interview. Also, the information you share will be used to produce research about how parents hope for their children's education following displacement.

8. What information will be collected and why is the collection of this information relevant for achieving the research objectives?

Collecting confidential information I will not collect any personal information. After speaking with you, I will immediately change your name to a fake name (I will ask you what name you would like me to use, if not, I will assign you a name). Your identifiable information is confidential and will remain so.

How will I use the information being collected for the project I am interested in your hopes for your children's education, as well as your background in education and perspective on the role of education. The information you provide me during the interviews will help me understand how parents form hope for their children's education and how experience with displacement can contribute to this. You may talk about your experiences with displacement as much as you feel comfortable. Using the de-identified information, I will produce a Masters dissertation for the University of Oxford.

Measures for protecting confidentiality The following procedures will be used to protect the confidentiality of the information you share in line with the University of Oxford research guidelines. The researcher will keep all study records stored in a secure location. All electronic files (e.g. consent forms and audio recordings) containing identifiable information (like names) will be password protected. Any computer hosting such files will also have password protection to prevent access by unauthorized users. Only the research team (researcher and supervisor) will have access to the passwords. Information that will be shared with others will be anonymized to help protect your identity. What this means is that any names or information that can directly be traced to you will not be included. At the end of this study, the researcher may publish their findings. Information will be presented in a summary format or anonymous quotations, and you will not be identified in any publications or presentations. The researcher will be using direct quotes from interviews, with any identifying information removed.
Your privacy is important to us. However, please note that if you disclose information such as illegal activities, self-harm, or harm to a child, we may be required to report it to the appropriate professionals or authorities. Your safety and the safety of others is our priority.

9. Will the research be published? Could I be identified from any publications or other research outputs?
The findings from the research will be written up in a Masters dissertation for the Department of Education at the University of Oxford. The final research paper and findings may also be published in an academic journal and shared at research conferences and on online websites.
I would like your permission to use direct quotations (not including your name) in any research outputs.

10. Data Protection
The University of Oxford is the data controller with respect to your personal data, and as such will determine how your personal data is used in the research. The University will process your personal data for the purpose of the research outlined above. Research is a task that is performed in the public interest. Further information about your rights with respect to your personal data is available from the University's Information Compliance web site at https://compliance.admin.ox.ac.uk/individual-rights.

11. Who has reviewed this research?

This research has received ethics approval from a subcommittee of the University of Oxford Central University Research Ethics Committee. (Ethics reference: EDUC_C1A_24_043).

12. Who do I contact if I have a concern about the research or I wish to complain?

If you have a concern about any aspect of this research, please contact Noora Shuaib (noora.shuaib@wolfson.ox.ac.uk) or Aliya Khalid (aliya.khalid@education.ox.ac.uk) and we will do our best to answer your query. We will acknowledge your concern within 2 working days and give you an indication of how it will be dealt with. If you remain unhappy or wish to make a formal complaint, please contact the Chair of the Research Ethics Committee at the University of Oxford who will seek to resolve the matter as soon as possible:

The Chair, Social Sciences & Humanities Interdivisional Research Ethics Committee; Email: ethics@socsci.ox.ac.uk; Address: Research Services, University of Oxford, Boundary Brook House, Churchill Drive, Headington, Oxford OX3 7GB

13. Further Information and Contact Details

If you would like to discuss the research with someone beforehand (or if you have questions afterwards), please contact:

Noora Shuaib Department of Education, University of Oxford OX2 6PY University email: noora.shuaib@wolfson.ox.ac.uk

Or

Aliya Khalid Department of Education University of Oxford OX2 6PY University email: aliya.khalid@education.ox.ac.uk

Appendix 3: Participant Consent Form

Department of Education
Aliya Khalid
Aliya.khalid@education.ox.ac.uk
Noora Shuaib, MSc Education Candidate
Noora.shuaib@wolfson.ox.ac.uk

Consent to take part in Study: Parental Experience and Aspiration for Children's Education Post-Displacement

Central University Research Ethics Committee (CUREC) approval reference: EDUC_C1A_24_043

Purpose of Study: This research is being done to better understand how parents who have experienced displacement aspire for their children's educational futures in England.

Please initial each box if you agree with the statement

- ❑ I confirm that I have read and understand the information sheet for the above research. I have had the opportunity to consider the information, ask questions and have had these answered satisfactorily.

- ❑ I understand that my participation is voluntary and that I am free to withdraw at any point until the 15th of July, 2024, without giving any reason and without consequence.

- ❑ I understand who will have access to personal data provided (including consent forms), how the data will be stored and what will happen to the data at the end of the project.

- ❑ I understand that I will not be identifiable from any academic assessments, publications, website publications, research summaries, or presentations.

- ❑ I consent to being audio recorded.

- ❑ I consent to being video recorded. Microsoft Teams records video as a default. At the end of the interview, as soon as the file has been saved, the video recording will immediately be deleted. Only the audio will be used for research purposes.

- ❑ I understand how audio recordings will be used in research outputs.

- ❑ I understand how video recordings will be used during the recording of the interview and then deleted.

- ❑ I understand how deidentified interview transcripts will be used in the research.

- ❑ I give permission for you to contact me again to clarify information.

Name of participant Date Signature

Name of person taking consent Date Signature

Appendix 4: Interview Guide

Introduction & verifying details

- Age of participant
- Number & age of children
- When did they move to the UK
- Where they are from
- Preferred pseudonym

Theme One: Background about their own experience with education

- Could you please walk me through your own educational journey?
- What is a part of your education that you feel is/was particularly important to you?
- How similar or different do you think your education is compared to your child's now?
  PROBE: Could you tell me why you think that?

Theme Two: Moving to the United Kingdom

- Could you walk me through your experience when you arrived in the UK? - How do you feel about your move now, after X many years in the UK?
- Could you tell me about what it has been like for you to raise your children here?
- What has been the best part about raising them here?
- What has been the most challenging part?

Theme Three: Value of Education

- In your opinion, what is the benefit of sending your children to school?
- In your opinion, how can your children, your family and/or society benefit from education? Or will they benefit at all?
- Is there any particular career or profession that you would like your child to follow?
  PROBE: Could you tell me why?
- Have you spoken to your children about their education?
  PROBE (if yes): Could you walk me through a conversation you had with your child about it?
- Do you feel like you are involved in your child's education?
  PROBE (if yes): Could you describe to me what this involvement looks like?

Theme Four: Parental Aspirations for their Children

- What do you want most for your child in life?
  PROBE: Why do you feel you want this for them?
- Do you feel like you can make that happen?
  PROBE: How/why not?

- What role do you see your child playing within the family, community, or society as they grow up?
- Are there any specific values or beliefs you hope to instil in your child as they grow up?
- What was your favourite thing that your child has accomplished so far?

Theme Five: Parental Aspirations for their Children's Education

- Do you feel like there is anything from your past or present that is particularly significant in your child's education going forward?
- Have you seen a change in the way you picture your child's future in education?
- How do you feel about your child's education now?
- What has been the best and most challenging part about it?
- (If their child has moved to the UK with them) Have you observed any changes in your children's attitudes or goals for their education since the move?
- How do you think your child feels about their education?
  PROBE: How does this make you feel?
- Where do you see your child continuing their education and eventually settling in the future?
  PROBE: Why?
- Imagine in the future, your child is living the absolute best life you can dream of. Could you describe what this life looks like and how they reached it?

Closing

- We spoke a lot about how you feel about your child's education now and in the future. Is there anything you feel that we missed that you would like to share?
- Thank you for taking the time to speak with me and share your experiences.
- If you have any questions about this whole process, please feel free to ask me. If you think of one later, please feel free to email me at noora.shuaib@wolfson.ox.ac.uk.

Appendix 5: Risk of Harm Protocol

Risk of Harm Protocol (Online Interviews)

a. Participant distress If the participant shows signs of distress including, but not limited to, crying, verbal expressions of distress, or anxiety, the researcher will stop the interview after taking the necessary steps as described. The researcher will remind them of the ability to withdraw any and all information and suggest that the participant reach out to an established mental health support network such as Mind. The researcher will also reach out to the NGO that referred the participant and explain that the participant underwent distress during the interview in order to ensure follow up for the participant's wellbeing.
b. **Disclosure of child abuse, neglect, or exploitation (or any illegal activity)** The researcher will maintain a calm demeanour and reassure the participant that their safety is the top priority. The researcher will remind the participant of the clause in the information sheet that details that certain information, especially regarding illegal activities or harm to a child, cannot be kept confidential, and authorities may need to be notified. The researcher will then stop the interview and reach out to the Primary Investigator (the supervisor) and the referring NGO in order to receive clarity on next steps as per the scale of the activity shared.
c. **Disclosure of intimate partner violence or other forms of gender-based violence** The researcher will maintain a calm demeanour and reassure the participant that their safety is the top priority. The researcher will remind the participant of the clause in the information sheet that details that certain information, especially regarding illegal activities, cannot be kept confidential, and authorities may need to be notified. The researcher will then stop the interview and contact the Primary Investigator (the supervisor) and the referring NGO to receive clarity on next steps as per the activity shared.
d. **Intention to self-harm** The researcher will stop the interview and maintain a calm demeanour and make clear that the participant's safety is the top priority and that certain information, especially related to self-harm, may need to be shared with appropriate professionals as per the information sheet. The researcher will direct the participant to established mental health support network such as Listeners and Mind. The researcher will inform the Primary Investigator (the supervisor) in order to receive clarity on next steps as per the scale of the activity shared and inform the NGO that referred the participant that the participant expressed the intention to self-harm.