ACCULTURATION PROCESS OF MIGRANT STUDENTS IN ADULT EDUCATION: A CASE STUDY OF LANGUAGE ACQUISITION IN ILTALUKIO, FINLAND

ADEOLA DEBORAH AKINOLA

Faculty of Education,

Department of Education,

Master's Thesis

Finnish-German Master Programme in Education,

May 2019.

THE UNIVERSITY OF TURKU

Department of Educational Sciences, Faculty of Education

AKINOLA, ADEOLA DEBORAH: **Acculturation process of migrant students in adult education: a case study of language acquisition in iltalukio, Finland**.

Master's Thesis (LLEES), 48 p., 4 appendix pages

Learning, Learning Environments, and Education Systems: Double Degree

May 2019

Abstract

The research task focuses on how each cultural entity represented among the migrant students negotiate the seeming differences between their cultural and linguistic heritage and that of the host culture, Finland. Furthermore, the research attempts to frame the students' strategy for language acquisition based on Berry's acculturation model (1997) also referred to as *acculturation process*. The study was conducted during three terms at an English language course at Iltalukio (translated as afternoon/evening schools) in Southwest Finland for students who are not able to attend mainstream high schools due to age (adult students) and/or insufficient language skills in Finnish as the language of instruction. At the non-mainstream school, migrant students have the opportunity to continue/complete their studies while increasing their language proficiency; therefore these types of schools have the capacity to provide the last two years of comprehensive schooling (referred to as P7, P8) and its qualifications

The research is guided by these questions: (i) What type of language learning strategies are migrant students employing as part of their acculturation process? (ii) In what ways could migrant students' language learning strategies be supported by teachers and school leadership within the classroom environment, and (iii) In what ways can teachers in multilingual and multicultural classrooms be supported?

A qualitative methodology using observations, semi-structured interviews, one-to-one teaching, learning journal, audio recording and pictures, was designed to collect data. The data was analysed using thematic analysis (TA) to find recurring themes which may provide further insights. This research evolved from ongoing discourse about migrant students' school burnouts, the seeming challenges/conflicts in (migrant)student-teacher relationships which stems from certain cultural and linguistic distance, and the various attempts by stakeholders (policy-makers, researchers, teachers, etc) to resolve these challenges.

Keywords: *Adult/Continuous Education in Finland, Migrant Youth, Acculturation Process, Sociocultural Learning Theory, and Culturally & Linguistically Responsive Teaching (CLRT), Iltalukio.*

TABLE OF CONTENTS

References

Appendix

Tables

CHAPTER 1

1.1. Introduction

Generally, it can be said that the Finnish education system has a lot to offer learners in terms of curriculum/subjects of study and quality of teachers. This is evidenced by the trust held for teachers by the general public, and the percentage of students who complete basic comprehensive schooling. With the exceptions of pre-school teachers, all other teachers are trained up to master level qualifications before they become certified teachers. On the other hand, the Finnish education system is designed in such a way that basic comprehensive schooling is mandatory, publicly funded, and structured by the populace for young people ages 6/7-15/16; this is followed by a split where students can choose to continue their education at either the vocational schools (known in Finnish as Ammatti Instituutti), or the upper secondary schools.

The vocational schools are designed to provide practical/real life trainings for students who wish to go into work life immediately, while their counterparts' upper secondary schooling is designed for students who wish to continue in the traditional academic up to university level. Either of these routes lead to university qualifications whether first, second, third cycles (i.e. bachelors, master, doctoral). One of the uniqueness of this education system is that non-complex entry points into academic progress is provided at every step of the way for those who for one reason or another have exited out of schooling in time past. For instance, students in vocational trainings can exit into work life and re-enter for continuous studies using the work experience gained as further qualifications for a re-entry.

This is the point where often, many migrant students find themselves when they first arrive to Finland and get involved with Finnish education system. These students, for one reason or another have incomplete academic qualifications, and are not able to join the mainstream schools by reason of age (for adult students), and/or insufficient language skills in the language of instruction which is Finnish. However, they do have the opportunity to continue/complete the basic comprehensive studies at non-mainstream schools, such as the evening schools (Iltalukio) which have capacity to provide the last two years of comprehensive schooling (generally referred to as P7 and P8) and its qualification. Its' aim is that by the end of the two years most migrant students would

have acquired the necessary language proficiency and qualifications to proceed to either the vocational or upper secondary routes to education.

Thus, this is the research context and focus of this study; an attempt is made to explore the strategies which these migrant students adopt for language acquisition, in this case the English and Finnish languages, and their cultural adaptations. It is noteworthy that although the majority of student attendance at the non-mainstream schools are migrants, its purpose and attendance also includes students who have Finnish as a native/mother tongue.

1.2. Justification

The research study evolved from a school visit organised for international students who are completing their second cycle degrees in Finland, and in the process of familiarising themselves to the Finnish education system landscape and its operations. The research interest was triggered when the opportunity for an internship presented itself at this particular Iltalukio somewhere in Southwest Finland. The research interest naturally progressed into a Master's thesis as a way of documenting the research findings. It is hoped that the findings would contribute to the already existing body of research/knowledge on migrant students' academic achievements, their acculturation process(es), and life situations in Finland.

Already, there is ongoing and robust research work on migrant students pertaining to school burn outs (Salmela-Aro, & Upadyaya, 2012; Salmela-Aro et al 2017, 2009), their educational trajectories (Holmberg et al, 2018), issues on discrimination and harassment which they face (Zacheus, et al 2019), and many others. In the same vein, there are also research collaborations between and among universities such as the universities of Helsinki, Tampere, Turku, and others, which have research projects focused on migrant students; particularly Alisaari et al., (2019) have carried out empirical research on the adaptation of certain concepts such as Culturally and Linguistically Responsive Teaching (CLRT) among Finnish teachers towards migrant students whether in mainstream or non-mainstream schools.

These studies have contributed an overview and review of situations surrounding migrant students; however, there seems to be very few studies that is focused on the acculturation

process of migrant students in the research context of this study, for example, and how these process(es) can be supported using the CLRT concept. Empirical evidence for using Berry's model of acculturation (1997), and the concept of CLRT (Teemant, 2014, 2016) is available in the US, but few studies (Alisaari et al., 2019) have adapted these frameworks in research in southwest city of Finland

Thus the research gap seems to be the fact that no such study, or the combination of the Berry's model of acculturation with the concept of CLRT has been carried out at this particular Iltalukio research context (that is, the school, language subject, and research participants) to my knowledge.

So in the next chapters of this thesis, a review of the literature on acculturation process (Berry 1997), sociocultural learning theory (Vygotsky 1978) and other concepts is explored in an attempt to provide a framework of reference for this study; followed by chapters on a brief description of the research methodology, data findings and analysis, and lastly, discussions and recommendations. The aim of this study is to attempt a formulation of research questions which hopefully would provide data that may lead to a findings that would open up further research questions. It is not attempt to provide definite answers and/or synthesis from this thesis research.

CHAPTER 2: LITERATURE REVIEW

2.1. Introduction

Finland has always been a multilingual, multicultural, plural society, and perhaps not as homogenous as it seems; among its citizens are Finns, Swedish-speaking Finns, Swedish, the Saamis (which has three Saami languages as a mother tongue), the Romas, and smaller ethnic groups like the Tatars, Jews, and Russians (Holm & Londen, 2010). And existing alongside these indigenous groups are the gender, religion, social class, and individual personal cultures of the peoples. Holm and Zilliacus (2009) analyse the debate around multicultural and intercultural terms that are being used synonymously, and reinforce the difference between these two terms; they point out that the main difference between them is majorly geographical, as the term multicultural is often used in continents such as US, Asian, Australia, and North America, while intercultural is preferred in Europe.

Although these terms are used synonymously and/or interchangeably, they do not refer to the same concept. The UNESCO (2006:17), distinguishes both terms, where multicultural describes a naturally diverse society which includes linguistic, race, religious, and socio-economic diversities, intercultural describes the evolving relationship between cultural groups within the society. Hence, in this sense, Finland could be described as multicultural in terms of the demographics outlined by UNESCO on one hand, and intercultural in terms of the evolving relationship between/among the indigenous Finns and immigrants from other continents (Somalis, Philippines, Mexicans, Thai, etc) on the other hand.

Other studies have focused on the usage of these terms in the discourse of multicultural education and intercultural education. One of such is Holm et al (2017), they argue that despite the endorsement of the Finnish national curriculum, and the policy documents on its implementations for migrant youth, as a demonstration of equality among students irrespective of race, religion, age, etc, its focus of multicultural education is still on the integration of 'Other' international/migrant students into the host culture, rather than a two-way integration model. The National Core Curriculum (2004 & 2014) policy documents from the Ministry of Education in the year 2000 and 2004, defines multicultural education as education that is aimed at integrating migrant youth into basic comprehensive schooling with emphasis on gaining Finnish language skills strong

enough to support academic achievement. This definition buttreses the possible misinterpretations in the usage of the term (Statistics Finland, 2008a&b, Basic Education Act. 628/1998, Finnish National Board of Education, 2004, 2008, Lavonen, 2008, Holm & Londen, 2010, Holm & Zilliacus, 2009, Salmela- Aro et al, 2017, etc.).

The above policy documents, from its defining statements on Finland's approach to integration, tend towards assimilation rather than integration. Assimilation as a concept and category within the acculturation approach, and would be discussed in-depth in the following paragraph on Acculturation process. To conclude this section in the words of Holm et al (2017), instituting multicultural education should be all-inclusive for 'All' students whether immigrants or indigenous.

2.2. Migrant Youth

In light of the above arguments, migrant youth could be defined or identified as young people who by reason of (i) parents who are expat workers, (ii) the crisis in certain countries/continents, (iii) parental marital status, (iv) further studies, or (v) personal situation, have relocated to Finland. These youth are most definitely in need of continuous education or begin their education; it is continuous for some of them who have already begun studies in their home country, while for some it is the beginning of studies (mostly in the case of refugees/asylum seekers) either in a different language of instruction or at a different academic level (such as the transition either from/to comprehensive schooling, upper secondary, and higher education). Overall, migrant youths could be considered as beginners of some sort in a different learning environment, education system, and curriculum.

2.3. Acculturation Process

Presently, Finland's cultural diversity has expanded from the demographics described above, to include African, Middle East, and Asian migrants, requiring cultural adjustments between the receiving culture (Finland), and the migrants' heritage cultures. This process of adjustment is conceptually defined as 'acculturation process' AP (Berry 1997), which was first introduced in 1880 by American anthropologists to describe by means of qualitative evidence the process of culture changes between two different

homogenous cultural groups who are in contact with each other. It focuses on how each cultural entity navigate or negotiate seeming differences and the impact or conflicts that may arise from the cultural contact, and how the continuous cultural contacts would subsequently change the cultural patterns of either or both groups over time (Berry 1997).

This term, acculturation process (translated as strategies in this research for basic understanding) has appeared in literature and research focusing on migrants within a different cultural context from their home/heritage culture, e.g. German-Turks, German-Chinese, Swedish-Pakistans, Finnish-Somalis, Finnish-Afghans, Finnish-Kurds, Finnish-Vietnams, Finnish-Chinese, and many more. There are studies on migrant youth in Finland (Zilliacus et al, 2017, Zacheus et al, 2012, Warinowski, 2012) and their acculturation process in the receiving culture (Finland) in connection to aspects of their lives, e.g. sporting activities (Zacheus et al, 2012), academic orientations, language acquisition/skills, health, and wellness, sociocultural adaptations, etc.

Berry's (1997) model of acculturation proposes four (4) distinct strategies being used by homogenous groups and individuals who have migrated from their heritage cultures/countries to another culturally different context/country; these groups cut across international students, asylum seekers/refugees, inter-racial marriages, expat-employees, etc. the connection with the target/receiving culture often produces conflict(s), for instance 'culture shocks' within the individuals or group, which requires strategy to negotiate through the myriad of emotional, psychological, and sociocultural differences.

Before going further into Berry's work on Acculturation, it is important to examine the roots of the concept of Acculturation which evolved from cross-cultural psychology. This is a field of psychology which aims to demonstrate by means of empirical studies, the influence that cultural factors or artefacts, such as belief systems, religion, language, etc, have on the development and display of individual human behaviours. Thus the field of cross-cultural psychology developed the concepts of Acculturation, Psychological acculturation, and Adaptation, through which it seeks further understanding of the process(es) of the changes that occur within and between cultural interactions. For further clarity, the three concepts above seek to understand the cultural interactions from three main perspectives. While acculturation focuses on the cultural change at the group/community level of a culturally homogenous group, the psychological acculturation focuses on the cultural change at the level off individuals. Lastly,

Adaptation, which is the third concept of the cross-cultural psychology field, is focused on the psychological, sociocultural, and most importantly economic changes which occur within the cultural entity (both at group and individual levels).

It is worthy of note that the outlined concepts above have an overlap in its individual aim, which is woven together within Berry's model. He argues that both, the heritage culture and the target/receiving culture are two independent dimensions, the intersection of which creates the four categories also known as strategies:

1.   Assimilation (adopts the receiving culture and discards the heritage culture),

2.   Separation (rejects the receiving culture and retains the heritage culture),

3.   Integration (adopts the receiving culture and retains the heritage culture), and

4.   Marginalization (rejects both the heritage and receiving cultures).

ISSUE 1
Is it considered to be of value to maintain one's identity and characteristics?
"YES" ⟷ **"NO"**

ISSUE 2	
	"YES"
Is it considered to be of value to maintain relationships with larger society?	
	"NO"

INTEGRATION   ASSIMILATION
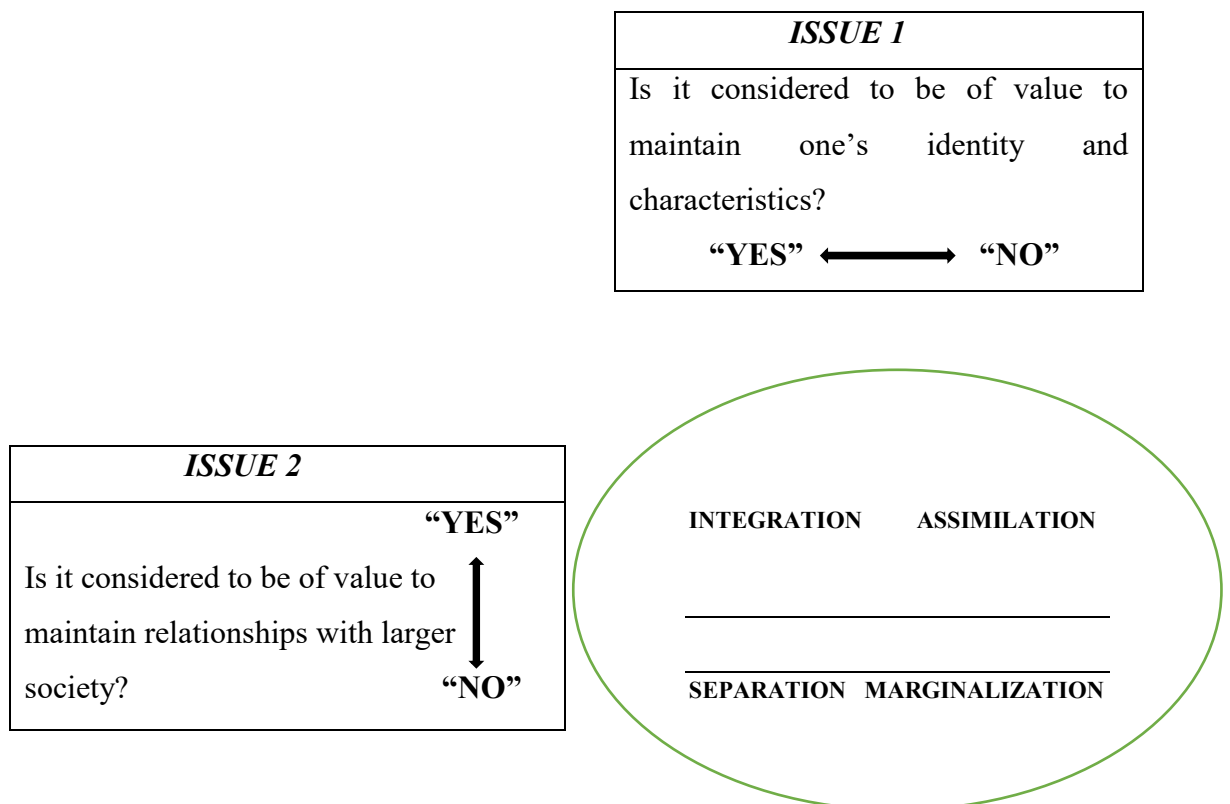
SEPARATION   MARGINALIZATION

FIG.1 Acculturation strategies (Adapted from Berry, 1997)

Research suggests that the integration category is the most psychologically favourable for immigrant youths because it depicts that they are better-adjusted. However, this depends really on the degree of similarity between both cultures. Berry (1991) argues that mutual acceptance is required for integration to be achieved, as it (integration) "can only be freely chosen and successfully pursued when the dominant society is open and inclusive". With this in mind, it is possible to assume that the dominant society is not only referring to the Finnish society generally, but particularly to the system of education and its actors (for example, school leadership, teachers, counsellors, etc). Although the above categorisation from berry's model provides a graphic framework for possible strategies which migrant students might adopt, however it is not as simple and clear cut. This is because this group of migrant students are developing adults, hence their current strategies may be susceptible to change as they become more emotionally intelligent and/or as their life situation changes.

2.4. Sociocultural Learning Theory

This is a Vygotskian approach to the theory of learning (Vygotsky 1978), and will be discussed in this section. His approach to learners' knowledge acquisition emphasises the sociocultural forces that shape and/or influence a child's development, rather than the cognitive learning theorists whose perspective is that individuals are their own agency for learning. This perspective formed the underpinning principles of cognitive learning theories, the belief that a change in individual behaviour is the result of his/her internal processes, and thus are responsible for their learning development/ metacognitive abilities. However, this theory does not acknowledge the environment outside of the individual from which he/she acquires the stimuli (such as information or experience) for the internal/mental processing which results in knowledge acquisition.

On the other hand, Sociocultural learning theory is underpinned by three components which should be present for a successful learning process, these are: culture, mediation (language), and zone of proximal development. These would be briefly discussed in the paragraphs below.

2.4.1. Culture

Culture is a set of artefacts or symbols that is assigned meaning within an environment; these artefacts and its meanings is generally accepted and understood as the norm, and guides the group's behaviour. This situation continues until there is a deviation from the accepted norm as a result of a new cultural contact which requires learning. If one of the aims of learning is the transmission of culture from one generation to another or from one group to another, then the need for a transmission agent(s) arises. In the case of schooling, the immediate agents for the cultural (that is knowledge) transmission would be through language, as spoken by teachers, administrators, and new educational policies to shape and guide the transmission process. Thus the classroom could be interpreted as the sociocultural environment which shapes the learning process: what is learned and how it is learned for migrant students.

To connect this perspective firmly to this research study, the arrival of culturally different learners to the existing learning environment in Finnish schools demands a re-culturing process both within the indigenous group and the migrant group. Monocultural educators remain oblivious to the challenges of their cultural environment and its inherent nuances because it has been acquired indigenously, and is therefore invisible until the arrival of different culture patterns (Kozulin et al., 2003). Migrant students often arrive with a backpack of previously acquired cultural norms from a different education system, and needs to be unpacked and de-coded with the help of a human mediator (educators).

2.4.2. Mediation: Language

Language is one of the tools for cultural transmissions, it is the set of codes embedded in written texts and/or speech. Its acquisition displays individuals existing in the sociocultural environment of that language as literate, or having acquired literacy. In other words literacy is measured by the learner's linguistic ability to decode and comprehend texts/ speech; according to Vygotskians (Kozulin et al., 2003), linguistic ability becomes a cognitive tool which continues to be developed throughout the learner's lifetime in the acquisition higher learning skills/metacognition.

Within multicultural learning environments therefore, human mediators (educators) needs to be literate not only in their indigenous education culture, but also in the migrant

students' educational culture; at the very least the ability to become cross-culturally literate is required in order to unpack, decode and support migrant students' acquisition of new knowledge. Vygotsky's theory "stipulates that the development of a child's higher mental processes depends on the presence of mediating agents in the learners' interaction with the environment… he emphasised symbolic tools such as human mediators and organised learning within the context of sociocultural activities." (Koulin et al 2003). And so mediational concepts such as scaffolding (Wood 1999) and apprenticeship (Rogoff 1990) were developed as empirical applications of the theory into practice.

2.4.3. Zone of Proximal Development (ZPD)

ZPD, also known as learning potential, is aimed at assessing as accurately as possible the gap between learner's prior knowledge or performance and the potentials that can be achieved. This zone also describes the area(s) of learning for which the student is cognitively ready, (that is, has prior learning or subject knowledge), but requires help and social interaction to develop further (Briner 1999). This 'help and social interaction' is conceptualised as scaffolding, often provided by a more knowledgeable other (Mediator); the aim is to bring the learner to the desired potential or targeted body of knowledge. Approaches to scaffolding includes collaborative learning, apprenticeship, modelling and so on which is intentionally designed to support students' learning.

Vygotsky's theoretical framework on development (also referred to as sociocultural theory of cognitive development) has had its perspectives shared and evidenced by empirical studies such as Feuerstein's contributions to Mediated learning, and Dynamic assessments (1979, 1988, 1998, 2012, 2014, etc.), George & Louise Spindler (1987) within the field of educational anthropology, and particularly Cross-cultural education, and many others. Contemporary researchers (Lantolf & Poehner, 2014) has adapted the theory to the field of applied linguistics, particularly in second language acquisition, while Berghoff et al., (2014) focused on the evolution of instructional practices based on critical sociocultural theory. Of more importance to this thesis research is the works of Teemant et al, (2013), Teemant & Leland (2014), Teemant (2018), and Haneda et al, (2018) who have also adapted the theoretical framework into case study research on cultural and linguistic responsiveness particularly in the field of English as a second or foreign language (ESL/ EFL). These studies evolved as a result of the changing demographics of

the classroom environment in the United States, when more and more culturally-different students began to arrive in the learning environment

These students had learning needs which include acquisition of the language of instruction, English in order to decode the system of education and its requirements. As mentioned earlier, human agents were needed to support learners' sociocultural interactions which called for re-culturing, a term Fullan (2007) describes as the process of teachers questioning and changing their indigenous beliefs and behaviours. And so the concept of culturally and linguistically responsiveness of teachers evolved having the sociocultural learning theory as its framework. The roots and empirical applications of CLRT both in the United States and here in Finland would be further examined in the following section.
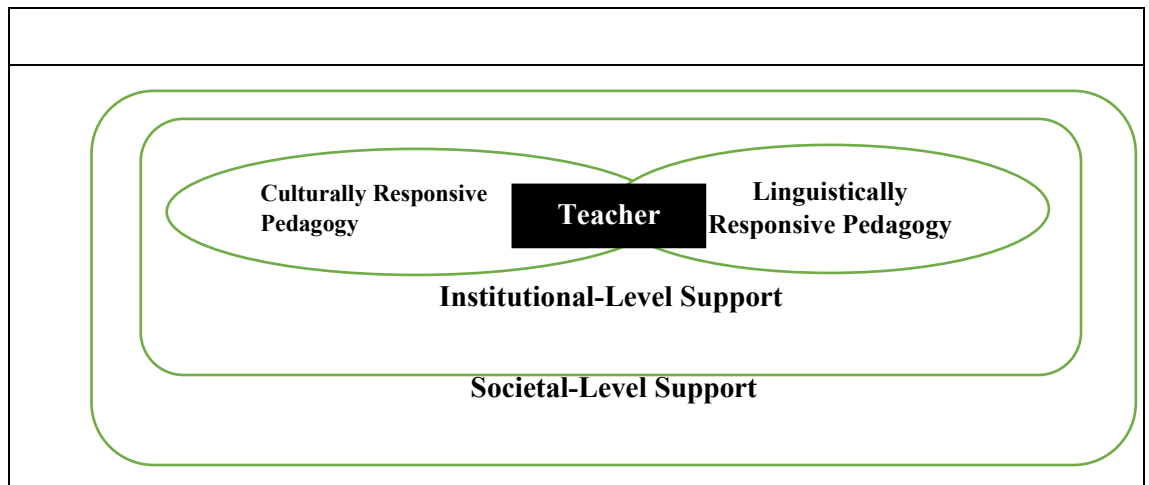
2.5. Critically and Linguistically Responsive Teaching

CLRT as a concept has its roots in Vygotsky's theoretical framework on development; to reiterate, his perspective on development is that learners are a part of an embedded system of socio-cultures, and their learning achievement is attained by means of sociocultural interactions systems. Thus, to support students' learning is to support their cultural and linguistic hybrids which is being developed in the form of a merger of their personal culture/identity from the heritage socio-culture on one hand, and the host/target culture on the other hand. This process is described as the acculturation process, where learners are constantly faced with the challenge of choosing what is valuable from both socio-cultures to form a personal hybrid of identity.

To understand this challenge within students implies that educators have acquired skills and knowledge with which they can support the migrant students' acculturation process to the host society on one hand, and the curriculum on the other hand. Richard et al. (2007) developed a tri-dimension framework for implementing the concept, the dimensions include: Institutional personal, and instructional. These have been adapted to this thesis research in the following ways:

i)   Institutional relates to school

ii)   Personal relates to teachers' professional practice, expectations and beliefs, and

iii)   Instructional relates to the pedagogy of CLRT (curriculum, teaching subject, language of instruction, etc).

FIG.2 Framework for Culturally and Linguistically Responsive Teaching (CLRT) Adapted from Zhang-Wu (2017)

Other empirical studies (Teemant 2014, 2013; Villegas & Lucas 2002) provide other types of framework for adapting CLRT in language teaching, they developed the following standards for culturally and linguistically-responsive teachers:

(a)   Socio-culturally conscious

(b)   Have affirming views of students from diverse background

(c)   See themselves as responsible for and capable of bringing about change to make schools more equitable

(d)   Understand how learners construct knowledge and are capable of promoting knowledge construction

(e)   Know about the lives of their students

(f)   Design instructions that builds on what their students already know while stretching them beyond the familiar.

Where there is a cultural and linguistic awareness of the migrant students' needs, there is already a learning environment in which they become comfortable with acquiring new knowledge.

CHAPTER 3: THE STUDY

3.1. Research Task

The choice for a qualitative research was made, as it seems one of the best ways to attempt to find answers to the research questions; this is because qualitative research focuses on the often glossed over minute details of a cause-effect phenomenon. It gives the researcher the opportunity to interact face-to-face with the object of enquiry in order to gain further insight, or at least a depth of understanding. Qualitative research is relevant to empirical enquiries which require alternative ways of understanding diverse social relations, duality of existence, and pluralisation at the micro- (individual) level. Its mode of enquiry lends itself to the changing realities of everyday life due to several factors which may be obvious or obscure in a quantitative research for instance. As Sahlberg (2017) puts it, big data ("… referring to information sets that are so large and complex that processing them with conventional data processing applications is almost impossible…"), can only reveal correlations between variables within a data set but not causality. Although correlations contribute valuable evidence to research in education, causative relationships needs to be explored to get a holistic view of any phenomena; he advocates for small data which are "tiny clues that reveal big trends".

Ethnography, as one of the several approaches of qualitative research has the capacity to collect small data sets because of the rigour required to analyse the data. Also, the findings from the analysis are quite often non-generalisable, however they provide new or previously known knowledge in a more obvious form. Hence, the choice for a qualitative research using ethnography was made based on the arguments provide above.

The validity of this research lies in the authenticity of the participants and the researcher in their everyday activities; no factors were controlled for since it is not an experimental research. Therefore the findings are reported as it has organically occurred in real time, with very little or no intervention from external factors. The researcher has tried to report this findings, and interpreted certain nuances based on prior knowledge of cultural experiences and/or educational experiences of some of the participants' heritage cultures or contexts.

Following this, the researcher has attempted to capture the perspectives of the closest relationships to the educational experience of the participants, these are: the vice principal, the guidance counsellor for international students, and the language teacher

who also is the lead teacher for the year groups. Also included is the researcher's subjective reflections and impressions, which have been documented in a learning diary during the process; this too is part of the data collected.

Having observed these strategies, a follow-up interview with a focus group was conducted in order to qualitatively explore sociocultural factors which may have impacted the use of their strategies. Following the interview with the focus group, interviews with three teachers who have contact with these students in one role or another were also conducted. The purpose of the teacher interviews is to gain their perspective on the students' strategies and how these may be supported in classroom activities. In addition, the interview sessions was to trigger a reflection on their daily classroom practice in the context of teaching and/or interacting with migrant students, and for them to proffer suggestions about what needs to be done for a more robust learning support towards these group of student demographics.

3.2. Research Context

The school Iltalukio provides adult education/ lifelong learning to adult and young learners in the late afternoons and evenings from Monday to Friday on various subjects and languages based on the national curriculum initiated in august 2016. The over 2000 studentship are from about 56 nationalities from 64 countries of the world between the age of 11 and 90 years, from different professional and non-professional backgrounds. Also, it holds classes for students preparing for the university entrance exam during the late summer, and for migrant students irrespective of age who are in the final two years of the basic comprehensive school.

For this particular study, the research context is the migrant students who are in the last two years of comprehensive schooling. The classroom demography included more females than males, and often required group work and/or peer learning. The groups' age demography ranged between 16- 47 years old, which also means that there are different levels of emotional intelligence, socio-cultural backgrounds, as well as learning needs within the classroom.

By way of support, the school provides career counselling for migrant students; this group includes asylum seekers, refugees, newly employed workers from abroad, and

international students in higher education, etc. This is one of the ways by which these students are gradually introduced to the Finnish socio-culture and education system; they are able to either upgrade their qualifications for further studies or are provided with the tools to begin studies for those who had no prior education.

The teachers at this school are mostly indigenous native Finns, while a few have foreign background. During my internship at this school, the subject teacher and I discussed about the challenges of teaching English as a subject generally, and several ways in which support in the classroom may be needed. This response evolved from the need to motivate the students to study the language, or at least get them more engaged with it despite the fact that the language is neither the official language of the workplace, socialisation, and instruction at schools. Hence majority of the students either perceived the language study as a waste of time and/or a necessary evil for them to complete their credits for the pursuit of further studies.

3.3. Research Problem

Thus, the outline above is the point of departure for this research. A semi-structured interview was designed to determine if the students had any:

(i)   Motivation, and the reason(s) for it, vis-a-vis their expectations towards English language acquisition?

(ii)   What are the learning needs and target areas of support? (e.g. oral communication, writing, comprehension), and

(iii)   Finally, to assess their level of proficiency in the target language.

The response to these questions showed that some of the participants have had previous studies in English language either in their home countries or at a previous school in the host country (Finland); while others had acquired the language via movies, music, interactions on social media, etc. A majority were sufficiently motivated to study the course so they can increase social interactions with friends internationally, and even future work abroad, however, there were some who saw no need for studying the course. Their argument was that their immediate society has a different language in use which is also the official language; hence its usefulness may erode for lack of use.

Findings from the analysis and discussions of these preliminary interviews with the subject teacher, showed that these group of students employed some type of strategies for:

(a) acquiring the target language (English) while being instructed in Finnish language

(b) adapting to the different culture and education system.

The process for the research study emerged quite unconsciously, as Kramsch says (in Conteh 2018) that "research question(s) often come from telling moments in classrooms which sparks off questions that teachers cannot help themselves from exploring". Thus the practice of exploring and finding solutions or strategies is fed back into the teaching practice for a richer and broadened practice; this process is referred to as theory-informed practice. This practice has the potential to bring organically-improved educational changes, and the ability to make a positive difference in the learning environment. This perspective underpins the point of departure in this research study.

3.4. Research Questions

Following the observed strategies and initial discussions with the students and teachers, the following research questions evolved:

1.   What type of language learning strategies are migrant students employing as part of their acculturation process?

2.   In what ways could migrant students' language learning strategies be supported by teachers and school leadership within the classroom environment, and

3.   In what ways can teachers in multilingual and multicultural classrooms be supported?

The above questions led to a search for literature on conflicts arising from cultural contacts within classroom contexts, as well as literature on teacher-student interactions and emotions.

The study began with general classroom observations of students-teacher and student-student's interactions, followed by documentation of personal reflections which led to the development of a research proposal to my thesis supervisor, the internship mentor, and

the school head, for approval. Having gained the approval, the student-participants were formally informed of the proposed research to seek their consents for the study.

The researcher's task in the classroom as a pre-service teacher included one-to-one sessions with the students in order to increase their participation and engagement. The observed challenges of the students formed the basis for the interviews with the teacher and her two colleagues; the reason for the interviews was to inquire about what kind of support is needed for teachers and (migrant)students in classroom teaching within multilingual and multicultural learning environments.

In the same vein, the researcher, in her role as a teacher-trainee had the responsibility to design a lesson plan which included student activities. The students were required to present aspects of their heritage or personal cultures; the purpose of the lesson was to create (i) a safe space for addressing the diverse religious, cultural, and linguistic nuances of the students, and (ii) also to showcase that every culture (whether personal or indigenous) is different. However these differences exists and is what make cultural groups the same.

The students were free to present their cultures using either the English (teaching subject), Finnish (teaching language), or their indigenous languages. Also, the students were free to create their own groups of five and choose presentation dates. Some of the students, were in an all-male/ all-female/mixed groups; some presented using a voice over because they wanted to practice their English language skills, so they had done a private recording and brought it to the classroom, while others decided to use their indigenous language as well as a student-translator for the presentation. This latter group of students were happy for the opportunity to speak their mother tongue in public, as this is an important part of their identity.

3.5. Data Collection Overview

Data collection began with classroom observations during my internship at Iltalukio, which was followed by discussions with the subject teacher about the seeming lack of motivation displayed by some students towards the language course. To provide understanding of this de-motivation from the students' perspective, I suggested a semi-structured interview with the students (those who are willing) at the beginning of the

course to enquire whether they had learning difficulties generally, or particularly on the English language course. And, we (the teacher and I) needed further understanding of what kind of difficulties the students have in the course, as well as how best to tackle these difficulties. The following interview questions were presented to two classrooms (P7 & P8: comprised by students attending the last two years of comprehensive schooling) by the same teacher:

1. Could you tell me about yourself, Ms/ Mr….

2. How would you describe the English language course? (Useful, Not sure, Not useful)

3. What do you find difficult in the course?

4. Would you like to share your future plans? (i.e. after graduation, what next?)

Other questions also evolved during the interview as a follow-up of the participants' responses to the above questions. After this initial data collection, the teacher and I went through the transcribed interviews in order to identify recurring themes/ideas from the responses. Some of the participants spoke quite fluently for the expected language level of proficiency, which facilitated other questions such as:

5. Have you had previous studies in English language?

6. How often do you use the language daily?

From the responses, the following themes emerged and have been categorized into four (4) groups: (a) Oral difficulty (b) writing difficulty (c) comprehension difficulty (d) non-interest in the target language. Of particular interest to the research is the (d) category, several of the participants verbalized the seeming 'useless-ness' of the language as they are unable to use it in daily life within the dominant language context (Finnish). However, there were about eleven participants with maintained interest in the target language because they could use it during their travels abroad, or for the purpose of listening to music and watching movies, as well as chatting with friends from international backgrounds.

However, the research began in earnest during the support teaching and classroom observations where it was observed that participants grouped themselves into support

groups based on gender and ethnicity. The support groups consisted of those with strong oral and/or verbal English language skills supporting those with weak proficiency; the participants with stronger skills served as translators from either Finnish or English to the mother tongue of the group. It was observed that the translation process facilitated learning on one hand, but on the other hand it contributed to distractions during class activities such as independent work.

The researcher followed up on category (d) using observations and semi-structured discussions during group work to enquire further on the translation/language support process. A lesson was designed around cultural display which was to get the participants to have a presentation about an aspect of either their personal culture or heritage culture; they were to provide reasons for why they identified with their choice of culture, and how they preserve it in their current daily life. The participants had the choice for grouping themselves as they desired; hence being predominantly religious, they grouped themselves according to the male-female gender, followed by ethnicity, followed by preference for the different aspects of the culture they were to present on. This process was quite surprising to the teacher because not only were the participants eager to present but also that even the most introverted of them were eager to speak the English language during the presentation. Some of them had gone further to google translate their speeches, while some had recorded their speech on a recording device and played it for others.

A follow-up discussion with the participants who had pre-recorded their speech/presentation revealed that some of the female participants are not permitted by their religion/marital status to speak directly to a male(s). At the end of the lesson, the participants encouraged the teacher and the researcher to share their own cultures with the class, which was quite surprising. During the following weeks after the learning activity, it was observed by both the teacher and researcher that there was an increase in shared understanding in the teacher-student interactions, as well as deeper focus on classwork and achievement.

Upon further reflection, the researcher decided to enquire further into the observed strategy which the participants used during classroom activities, based on their interaction with two foreign languages (English and Finnish language respectively), two distinct education systems (for those who had previous studies in their home countries before arrival to Finland), and two distinct sociocultural environment. The aim of the enquiry

was to gain further understanding about the strategies being deployed by the participants to achieve balance among the different categories outlined above. To do this, five participants were initially invited to be part of the discussion; the participants were chosen based on the following: (a) English language proficiency (strong/weak), (b) length of stay in Finland, and (c) seeming learning difficulty. They were three females and two males from China, Rwanda, Somali, and Argentina.

However, two of the male participants did not resume to school the following term, while one of the females declined the invitation. During the new term other participants were invited from which one female and a male agreed to be a participant, bringing the total number of interviewees to five. In addition, the researcher continued consultation with the vice principal about how best to support students from non-dominant cultural background, which evolved into an interview/discussion of the challenges surrounding migrant students. There were two other interviews with teachers who have direct responsibility towards the students because of their teaching/administrative roles, they are: the subject teacher (who has taught the course for about 7 years at the time of the interview), and the school's counsellor for international/migrant students.

The interviews with the teachers provided further depth to the difficulties encountered both by the teachers and students, and they made recommendations of how best the students could be supported during their studies. In total there were eight interviews from five students-participants and three teacher-participants, using semi-structured interview questions; the interviews lasted between twenty-five minutes and sixty minutes with the teachers, while the students-participants interview took about twenty minutes maximum.

All interviews with participants, except for two were conducted with English language; the other two student-participants did not have enough language skills in English, so the interview questions were given to the researcher's colleague who was an international student at the department of education at the time, for translation to Chinese. The translator was also present during the interview to translate the participants' response for the researcher. The second interviewee had strong writing skills in English, so the interview questions were given to the participant beforehand; he was able to translate the questions to his mother tongue, and provide the response in broken English.

3.6. Data Instruments

Qualitative data collection was done through classroom observations, audio-recording, learning journal, pictures, and semi-structured interviews. The audio-recorded interviews, and transcribed notes are stored on personal computer and a flash drive, while the pictures are carefully stored on another personal device. Two sets of data was collected from (i) the student participants and, (ii) the teacher participants; and in this chapter and its sub-sections, both data sets would be analysed using two frameworks, which would be connected in the following chapter to show the relationship between them.

Instruments: Teacher-participants' audio recordings (2) Student-participants' audio recording (3) Research notes from face-to-face discussions with teacher-participant (1) Researcher's reflections: learning diary.

The researcher spent a total of 12 hours with intermittent 10 minutes break after every two hours of work, transcribing the responses from the teacher-participants audio recordings. There were three interviews:

1.   Male, Vice principal, Administrator (Interview duration: 14minutes, 54 seconds; Tuesday, 13th February, 2018 at 16.00).

2.   Female, School counsellor and Finnish as a mother tongue teacher, (Interview duration: 10 minutes, 43 seconds; Tuesday 20th February, 2018 at 15.10).

3.   Female, School Counselor (Interview duration: 8minutes, 55 seconds; Tuesday 27th February, 2018 at 14.40)

The data from the student-participants were recorded as follows:

1.   Female student, Kurdish, 17 (Interview duration: 8 minutes, 50 seconds)

2.   Female student, Chinese, 16 (Interview duration 10 minutes, 20 seconds)

3.   Female student, African, 17 (Interview duration: 8 minutes, 42 seconds).

3.7.   Limitations

The research could not be carried out with a larger number of interviewees due to the following factors:

1.   Limited Finnish language skills of the researcher

2.   Timing of the research which was carried out by the researcher in between personal studies, and preparation for the exchange semester abroad

3.   The student-participants of both groups (P7 & P8) would be graduating during the summer of 2018, so there was no possibility of further observations of the group

4.   Not enough resources for a longitudinal studies as well as a more rigorous methodology/ structure

5.   The school would no longer be accepting students who are at the end of their comprehensive schooling. From the following school year that part of the Iltalukio would be transferred to another high school, so there would be changes in teachers and administration, etc. Hence for a longitudinal study, there would be need to secure new consents and briefing the new administrators about the study. These would be considered for further research within the framework of a PhD studies.

CHAPTER 4: DATA and ANALYSIS

In this chapter, the data sets are presented, as well as its analysis under two sections with sub-sections; each sub-section is then focused on single strategy/theme with supporting evidence from the data. A thematic analysis method has been chosen for this analysis because it lends itself to the process of analysing qualitative data by identifying patterns and reporting emerging themes from the data set. This tool of analysis is flexible and provides theoretical freedom for the researcher to construct inductive reasonings from the recurring patterns. Also, thematic analysis contributes a rich and detailed account of complex data and nuances (Braun & Clarke 2006) to the body of existing knowledge in the sociology of education. These authors argue that although this tool of analysis is perceived to be a poorly branded method in the absence of a concise guideline, but when properly structured or applied, it is a tool that is compatible for constructing meanings. They argue further that not only is there the need for the researcher to provide a clear structure of what is being done and why, but to also include 'how' they did their analysis; this contributes rigour to the research process.

The analysis aimed to find recurring themes from the participants' responses which highlights (i) the strategies which migrant students adapt in their English language learning, and (ii) the teachers' reflections on their professional practice.

4.1. Student Participants

The data gathered from the students showed that their strategies for English language learning closely matched the framework of Berry's (1997) model of acculturation process, the categories are: Integration, Marginalisation, Assimilation, and Separation. As previously examined in the theoretical background of this study, acculturation strategies evolves when there are two or more variations existing within a given context. In this case, the subject of English language course for migrant students in basic comprehensive schooling is the multilinguistic, multicultural, and multi-education system context. The challenge of the groups within such diverse context is (a) to what extent should the group/individuals maintain their heritage (language, culture, previous education), and (b) to what extent should the group/individual participate with other variations in the context.

This challenge, according to Berry (1997) is responded to by the development of any of the four categories mentioned above. Here the participants' responds to what motivates them to learn a new language:

P1: Kurdish, female, migrant with an oral and written proficiency in Kurd, Arabic, Swedish, English, and Finnish language. When asked about what motivated her to learn English language, her response was,

> *I actually had a friend in Kurdistan she was from Texas, she was there for a year or two. She ca- Her mother tongue was Kurdish and her father was Arab but she cannot speak either languages, so we had to communicate by hand language or by English so I also learned English.*

And when asked about learning Swedish, she responds that,

> *speaking of Swedish I got the ability to study Swedish and learn it because Swedish is really near English… like if you -if you hear something in Swedish you maybe understand a part of it because it just you just change your dialect.*

And for Finnish language learning, the motivation comes from

> *Finland was a very good country. They made me really have the ability to study and to work and to live independent was so good and it made us all ambitious. And the language is quite hard but a-am trying my best and to… go to high school, finish that and chase my dream basically…and the language, like I said is hard but am trying my best… Like if I have Finnish friends, which I do, I try my best to speak Finnish like they do or their accent, that's what really makes me wanna learn something If I have a reason, then I would do it.*

This participant mentioned quite often that her strategy for learning the Finnish language is translation,

> *If I don't know something I translate it from Finnish to Swedish …what makes it a little bit easier is translating the words like, if there's something in Finnish I don't know, translate and then I get a vision of it.*

This question was asked because Finnish is the language of instruction in the English language class. On the other hand, she considers it important to maintain one's cultural heritage and identity (of which language and physical appearance is an artefact), as well as valuable to maintain relationships with the host culture and larger society (Finland) through friendships and continuous study. She says,

> *Well it changes from people to people… what I miss the most is just going out and just speak Kurdish, and it's your own people, not that I hate being in Finland, but it's just mother tongue and it would always have a place in my heart.*

P2: African migrant with proficiency in English Language, Ruanda, Swahili, and Finnish. This participant already had proficiency in English language having studied up to middle school at her home country and maternal grandmother's home country; thus had academic experience at two different education system. When asked about her motivation to learn English, the response was

> *We were taught in English in both countries… and I plan to travel to countries where English is spoken.*

In the same vein, the response to the question on language learning strategy was,

> *Google translation help sometimes, but Finnish is so hard and I don't want to live in Finland forever.*

P3: Chinese migrant with very minimal language proficiency in English and Finnish Language, but strong language skills in her mother tongue. The interview questions were given ahead of schedule to a bilingual translator (Chinese-English) who translated to the language. He also translated in both languages during the interview. When asked about her strategy for learning the English and Finnish languages, the response was

> *I first translate with google to Finnish, and from Finnish I write it again in Chinese.*

This process she does vice versa when translating back to English. This student's situation is quite peculiar because of other factors occurring outside of the classroom, which would be discussed in the following chapter.

4.2. Teacher Participants

This section is a presentation of the data gathered from the interviews with the teacher-participants. Thematic analysis revealed the following overarching themes in response to the second research question on how to support migrant students' acculturation process academically:

• Flexibility and collaboration among teachers and across subjects,

• awareness of (i) student population and their cultural/linguistic diversities, (ii) awareness of the nuances and potential challenges of target language, i.e. new language to be acquired, (iii) awareness of one's knowledge and/or skills gap, and finally,

• the need for teaching assistant(s) within learning environments.

Each of the themes is outlined below with supporting evidence from the data.

4.2.1. Flexibility and Collaboration

This was a recurring theme in almost all the responses, which is the need for in-practice and pre-service teachers to become much more flexible both in their approach to teaching and bridging the cultural/linguistic gaps of migrant students. Flexibility, according to the respondents dovetails with collaboration both vertically and horizontally; that is, collaboration with school leadership, other subject teachers and administrative resources (such as school counsellors, specialists, etc), and importantly students.

In the words of a participant,

> *You should be more flexible and you should discuss with your boss you need help… and be more collegial or have help with other teachers…. collaboration yes…But I think yeah some, some teachers are not willing to take help f{rom} colleague{s}, but I think most of the teachers they can collaborate and benefit from that, yeah.*

Another participant says,

> *Teachers should work a lot more together… the teachers should collaborate more than they do nowadays.*

One of the participants go further to provide examples of students-teacher collaborations, he says,

> *Those days there were almost totally different because err comprehensive school 7th, 8th, and 9th grade err most of the pupils they were err Finnish… the older people, they were 50, 60 years or even 70 or 80years old people who was studying there, and only a few foreigners, among the foreign students were Somalis, almost all Somalis, it (the age) was 29 or even 30 when I began here…those {chuckles}, Somalis they were younger, they were younger people and the Finnish they were older people, and they were like mothers or fathers to those foreign students… yeah, it was very good, it had very good influence on those pupils I think.*

He goes further to provide another example of how this type of collaboration looks like presently,

> *We have had err pupils from the upper level, upper secondary level who have been here at our school 6 or 7years, because first they studied in the comprehensive school and then they went further; and now.. they are helping coach younger pupils with same mother tongue. And, and it's very good like this.*

4.2.2. Awareness

Three types of awareness emerged as a theme from the data although they are inter-related, these are: (i) awareness of students' cultural/linguistic diversities, particularly in a language course where students have already acquired one or two languages such as mother tongue and/or official language of their heritage cultures. (ii) language teacher's awareness of the nuances and potential challenges of the target language that may be encountered by the students; this requires that language teachers, and even teachers generally (iii) be aware of their professional knowledge and/or skills gap when it comes to the phonetic charts of other language and the sociocultural context of students languages.

One teacher-participants reflects on her moment of awareness of the need for a different approach to teaching the Finnish language to foreign students, she says,

> *I was actually doing this for [...] one year in this y'know, in this preparation school system for upper secondary school in Finland, and that was really challenging, that was really- and I noticed that I should study a lot more to handle this; that I- I should have more knowledge and more y'know knowledge about their teaching system.*

She goes further to emphasise the gap in awareness,

> *I never reached the level or zenith of teaching and learning but I was mostly- I was just sharing things, I was explaining things, but that- {pause}, that wasn't enough [...] I didn't have the knowledge [...] I noticed that [...] I knew that I should y'know, I should study a lot more of this system of teaching Finnish as a foreign language, because I have been teaching Finnish as a native language, as a mother tongue for {pause} a lot of- 20 years, 25 years or 28, a long time, so that way to approach the language was so deeply in my mind that I didn't reach the y'know the way of approaching the language from the other distance.*

Another participant gave an authentic example to buttress this theme,

> *A guy about 18 years old... 17 or 18, from Argentina, and ..er.. he's a native of Spanish people, I think he he doesn't speak English at all or only a little. And er He was here a couple of months and then he disappeared, and then he came back! And we had a discussion er what to do with the studies here... , I speak Spanish I think better than English, err am enthusiastic for Spanish urm... er but err er it's easier to be go further if you speak his/her ...own language mother tongue.*

The nuances and challenges encountered by migrant students on a language course are often invisible to the language teacher particularly when the teacher is a native speaker of the target language,

> *Talking about the language learning it's the difference between the spoken and the written language. Because y'know Finnish people they have to be bilingual in their own language, because y'know the difference between the written and the spoken language is it's really big, it's huge. And although our phonetical system is very very easy, it is in a way because*

> *y'know we have this one 's', one 't', one one 'o' {one 'b'}.. yeah right, but also, the system is also very strict because y'know, we have to know- notice this is difficult to hear- that these are two complete different things if you if you say 'tuli' or 'tuuli' of course in the foreigners it is very difficult to hear that[…]even if it's simple it's also very strict, there is no mercy {pause} because y'know English you can spell a little bit y'know {laughs} off and another person still understands that. So we have for example, this differences between these long and short vowel it's very difficult, and err also the the difference between written and spoken language is really huge, it's difficult for a native student also and for foreign students.*

Further data evidence

> *Because y'know, erm {pause}this is not- I think that the- most of the level we are working now is err is- is not, what I say is be aware of the language differences, so erm {pause} that… err, I would recommend that people would be much more aware of the difficulties people have learning languages because y'know we also think that they are the words- the word list which are enough. And we do notice that it isn't actually that-; they can study that this is table this is a book this is lamp, this is a computer, these are windows but that- that is not difficult. But actually the most difficult things were the smaller words, the prepositions in the Finnish language, and er yknow for example the tenses, yeah the forms.*

Furthermore,

> *at least what I experience that I did, that I was sort of introducing things I was explaining something but I didn't have the system how to make erm multicultural weave to …to connect things. - I think that every single Finnish teacher should be much more aware of the difficulties of the language… even if it is History or Math or… we sort of think … maybe too automatically about this teaching and we don't realise how that that the system of how a person perceives another language is much more complex because much more difficulties in the way which we don't notice.*

The theme of awareness also extends to understanding the difference between migrant students' prior education system and the Finnish system of education,

I think the Finnish school system is also very challenging in a way because y'know, what I experienced that our- this atmosphere is rather relaxed in a way, and in that system it's always… of course it's difficult to notice that even though teachers are very nice, and they're happy, they smile, they don't yell at students, but there's a lot of y'know ugh hidden strictness in the system to which you probably don- don't notice if you don't know the system.

In addition, the participants provided further insight in to the challenges of friendships among migrant students and indigenous students as an aspect to be aware of as teachers, such that organising activities which may foster collaboration among them should be encouraged.

These things are not clear, that there's lots of things we don't even see, it doesn't even come up to my mind that okay this is our system but its- y'know the culture , especially if our students don't collaborate, they don't have Finnish friends, {An example} Somalian girls if they spend their time with Somalian girls they would never learn the system how it works so that's really a good system to learn to be aware of to bridge the culture difference. But if school is the only place where you- where you meet Finnish people and not outside the school so it is almost impossible to learn to study there and understand the culture nuance.

4.2.3. Need for Teaching Assistants

The evidence above leads to this next theme in which the interviewees drew from years of classroom experience of teaching just before the arrival of migrant students to the classroom, to support their responses. One vice principal says,

you have to think different way than now; we have courses, we have classes; one teacher to one classroom, always the same pupils there, not seeing efforts…it's very challenging to be a teacher nowadays, or in the, in the other institutes who have this kind of situation, and er and, it's necessary to have an assistant in the classroom, as you were, as a

professional assistant who can teach and… is very good with all kinds of people.

Another veteran teacher with nearly 30 years of teaching experience says,

I was just thinking about the same thing {having a language assistant in classrooms} while you were explaining this. Yeah because that was just- actually that was the same thing that was one of the things which was on my mind like that and I have to admit this…that would be one advice…" She goes further to elaborate, "… for example a history teacher could have a Finnish teacher in the class or the English teacher, Because you know two pairs- two persons they always see a lot more than just one… there's lot of things we don't notice- we don't see in the classroom, and err students they are extremely clever to hide things they don't know … this situation emerges that I think that the students have under…stood what I've said, and then we would go back to the same thing after a couple of days, so I noticed they haven't- they don't have any idea what am talking about. So there should be always another person and y'know if it's possible or at least that.

CHAPTER 5: FINDINGS and DISCUSSION

In this chapter, I provide further analysis of the data with an attempt to conceptually frame the themes which emerged from the student-participants' response about their strategies for language learning. These would be discussed and linked to categories within the framework of the Acculturation model (Berry 1997). Another subsection discusses teacher-participants' response using the Culturally and linguistically Responsive Teaching (CLRT) framework and its' implications. At the end of each sub-section, there will be recommendations, some of which are geared towards providing institutional-level support and societal-level support. Other recommendations focuses on support from and for teachers who work with changing demographics of students in their classroom.

Finally, this chapter would be concluded with general recommendations which cuts across all levels of support for migrant students' academic attainments.

5.1. General Findings

Two types of learning strategies stood out from the two groups of students under observation: firstly, during one of the class activities of reading comprehension (which I assist with on a one-to-one sessions), it was observed that one of the students has quite a laborious strategy in place for understanding the text. This student would translate from English language into Finnish as supported by the teacher, followed by translations from Finnish into her mother tongue (Chinese). The same process was done to answer the questions in the text in her mother tongue, and then translate back to Finnish, and lastly into English with the support of the teacher or teacher-trainee (researcher). Although the strategy works for helping the student adapt to the education system and also learn, however, this process is not only time-consuming but also discouraging for the student, because she was falling behind in the classroom.

The second strategy emerged from student-clusters, these clusters are made up of students with similar cultural background and/or mother tongue. Ultimately, the clusters of homogenous cultures across the classroom, always had ongoing conversations among themselves during teaching; their conversations centred on translations and code switching from the language of instruction into their mother tongue by a student with stronger language proficiency in English/ Finnish language. This meant that the teacher

had to often pause to recall the students' attention or repeat instructions; the implication is that the learning process of the classroom was an uphill task as the teacher often switched back-and-forth from current lesson to previous lessons for the purpose of building on prior knowledge and scaffolding. Reflecting on the classroom situation, it is apparent that the teacher is being overworked, having to teach at least 25-27 students in each group (P7 & P8), at the ratio 1:25/27. Interestingly, the subject teacher has taught the course alone for about seven years without any supporting teacher in spite of these obvious challenges.

Other findings include religion and cultural factors. Some of the students belonging to a religious group could be seen stepping out of classroom in pairs to observe their mandatory ablutions and prayers. Although there seem to be repetition of lessons and instructions because of this, there was also increase in students' participation and mutual respect within the learning environment as modelled by the teacher's tolerance. According to her, although this religious devotions seem challenging, it is more preferable rather than students becoming demotivated and opting out of schooling based on their discomfort in classroom because of their religious practice.

Cultural factors such as the seating arrangements of the students, during the group/peer learning. For example, the female who share homogenous cultural groups would either be seating behind or on one side of the classroom in clusters, while other females who do not have any religious and/or cultural affinity could be seen to freely seat anywhere within the classroom, and freely discuss with either male or female classmates. The researcher's cultural and linguistic experience/background provided insights for clarifying these situation. The heritage culture of the students does not permit females to interact freely or seat with males in public, particularly if the females are married; this is both a cultural and religious reflection, and is also embedded within their use of verbal and non-verbal language.

5.2. Student-participants' Acculturation Strategies

Using Berry's model (refer to figure 1) as the framework for this discussion, the two issues outlined in the figure representation are:

(a)   Is it considered to be of value to maintain one's identity and characteristics?

(b)   Is it considered to be of value to maintain relationships with larger society?

If the response to both questions is "yes" then the tendency is towards integration.

If the response to both question is "no", then the tendency is towards marginalisation.

If the response to question (a) is "yes", and the response to question (b) is "no", the tendency is towards separation/segregation.

If the response to question (a) is "no", and the response to question (b) is "yes", the tendency is towards assimilation.

Within the discourse of this chapter, 'society' here represents the societal level in general, and the institutional level refers to school/ subject in particular (please refer to figure 2 CLRT model). Therefore the student-participants' responses would be matched accordingly.

5.2.1. Integration

This means that where an individual chooses to maintain the values in both the heritage culture and the host culture, in addition to maintaining personal identity and characteristics and relationships with larger society, there is a healthy balance of integration. Student-participant 1 can be matched to this category, as she appears quite balanced in the host culture, maintaining relationships with larger society (education system/ subject language/ friendships with native Finns/ Finnish language proficiency, etc), while maintaining the characteristics and identity of heritage culture (for example, length of hair maintenance, traditional attire, food).

5.2.2. Marginalization

The opposite category to integration would be where the individual does not consider the value of maintaining identity, characteristics, and values of heritage culture, in addition to the rejection of relationships with host culture, it can be said that the process of marginalisation is/has taken place. Recalling the findings from student participant 2 who would rather *"…travel to countries where English is spoken…",* because *"…Finnish is*

so hard and I don't want to live in Finland forever…", it seems there is already marginalisation taking place.

This participant confided in the language teacher about the challenges of being dark-skinned which brings about the feelings of rejection, in addition to the traumatic experience of war from the heritage country which caused the immediate family to fragment and forced into nomadic living conditions. The sense of marginalisation could be said to be almost complete as the students speaks minimal Finnish with the teacher, indigenous language with a sibling, mother tongue language with a parent (only at home or on telephone conversation with grandparent); and more often English language in public.

Upon meeting with the researcher (in her role as trainee-teacher), the student's engagement and classroom participation increased; interactions between the researcher and student revealed that there is sufficient motivation to live abroad independently, and hopefully teach English in the future.

5.2.3. Separation

However, where the individual chooses to maintain identity, character, and value of the heritage culture, while maintaining a distance in the relationships with society (institution/ language subject), the tendency is towards separation. Student-participant 3 can be matched to this category; as mentioned in the previous chapter, none of the teachers were aware that the student understood next to nothing both in the language of instruction, and the language subject. The decreasing grades during tests, and poor feedbacks from teachers were indicators of a more complex psychological adaptation which could not be interpreted until there was a human mediation in the person of the colleague who translated the interview questions and vice versa.

5.2.4. Assimilation

On the opposite end of the above category is the individual who rejects the values, identity, and characteristics of heritage culture while embracing relationships with larger society (Finnish education system/ language). In this case, although not included in the

focus group interviews, classroom observations show there are no students in this category in the research context.

5.2.5. Recommendations

From the above categorisations, they indicate there are levels of learning needs among multilingual students which requires a more robust approach to provide responsive support. These categorisations are not a one-size-fits-all, as some of the participants, depending on the other factors such as weather (differences during the winter and spring terms for example), term time, and other sociocultural factors, could be observed swinging from one category to the other.

Also, the presence of another teacher somewhat improved overall class engagement for both the teacher and the students; thus the main recommendations would be to provide more collaborative support for teachers particularly to avoid being overwhelmed by large class sizes of migrant students. Especially, when they teach the course/subjects for a long time, it reduces inspiration and interest which impacts on migrant students.

The collaborative support may come from colleagues who have migrant/multicultural backgrounds themselves and/or pre-service teachers (whether indigenous or foreign) who are willing to have their internships at non-mainstream schools. These are always a breath of fresh air as they come to enrich the learning environment, provide support for teachers on one hand, while motivating students in their future aspirations.

5.3. Thematic Analysis of Teacher-participants' Response

Flexibility and Collaboration, Awareness and professional development, and Teaching Assistants

Teemant (2015) advocates that, "… Teacher preparation for multilingual and multicultural…students requires more than improved subject matter knowledge…or better checklists for lesson planning. It requires more than minor pedagogical and curricular adjustments." This advocacy comes from the author's qualitative study of some elementary school teachers at some district schools with a growing English language student population. She observed that these teachers had a common classroom routine

such as: 86% Teacher-dominated instruction time while only 14% was spent for student interactions. These type of teaching method relies on "students' silence, compliance, and good behaviour; knowing facts, copying, repeating words or ideas", as instructed by the teachers.

This observation was also re-echoed in this thesis study in which one teacher-participant explains that, "… the wordlist …are not enough. And we do notice that…they can study that this is table this is a book this is lamp, this is a computer, these are windows but that-that is not difficult. But actually the most difficult things were the smaller words, the prepositions…"

In another study, Teemant et al (2014, p. 137) observed that migrant students as well as their indigenous colleagues "need more than academic knowledge. They need to be comfortable with (their personal and emerging) hybrid identities…" which enables them to be metacognitively comfortable to achieve academic success. Where students perceive that their hybrid identities is unacknowledged, and its support unavailable, the result would be rote learning, and their learning needs is hidden. Learning environments should be sociocultural spaces for active and collaborative dialogues between teacher-students, teacher-teacher, student-student, etc. As Teemant puts it, the space between teachers and students needs to be reframed to become active with use of collaboration, enriched with (multi)languages, contextualised, cognitively challenging, dialogic, and democratic (2018).

What then is required for teachers to become responsive? The data analysis reveals three broad themes which have been adapted as elements that contribute to teachers' expertise within multilingual learning environments. These themes/elements are similar to the six standards identified by Teemant, and would be discussed within two framework: Culturally-responsive, and Linguistically responsive, with practical examples drawn from the notes on classroom observations for this study.

i) Culturally- responsive

This is an in-depth teaching method which goes beyond explaining, showing, pronouncing words, to being able to connect the text, and context to the students' linguistic and cultural experience. If learning achievement and integration of migrant students remains the focus of the education system in Finland, then there is the need to

support a more holistic and different approach to teacher preparation for teaching in this group of student diversities.

With reference to the data collected for this study, one teacher-participant with nearly 30 years in different teaching roles including students' counsellor for foreign students, and teaching Finnish as a mother tongue to native Finns. She reflects on her moment of awareness of the need for a different approach to teaching the Finnish language to foreign students, she says, "what I experience that I did, that I was sort of introducing things I was explaining something but I didn't have the system how to make erm multicultural weave to …to connect things". One could say that this situation may be have been experienced by other teachers as well, who are yet to acquire a formal pedagogical framework for teaching students with diversity.

These teachers are often left to plough through the challenges by themselves; according to the discussions held with other teachers who were not interviewed, there is no known professional network for them to connect with for further professional development. The researcher's awareness of certain conferences being held at the university, which centres on multiculturalism was mentioned to the teachers, but they maintain that there is a gap between teachers in practice and the university research, such that whatever research evidence there might be is completely lost to these teachers who need such research findings to improve practice.

In light of the above, the elements of flexibility and collaboration, awareness of gap teachers' professional development cannot be overemphasised; it would seem that the more support they receive from research evidence and practice, the more teachers' practice become flexible and collaborative. Inadvertently, acquisition of these elements(standards) activates and enriches the space between teachers and migrant students.

Another way of becoming culturally responsive is the use of dialogue. Active dialogues is created by questioning; when teachers decide to step out of personal cultural assumptions of culturally dissimilar students, and begin to ask open-ended questions of their students. To provide an authentic example, during the observations, it was noticed that most of the students belonging to a religious group could be seen stepping out of classroom in pairs to observe their mandatory religious ablutions. According to the class teacher, an attempt to stop them from practising their religion may impact the students'

identity and may contribute to students' frustration and eventual drop out. In the school's opinion, it is preferred that migrant students' religious freedom is acknowledged and supported, rather than becoming demotivated and opting out of schooling based on their discomfort in classroom.

Although it could be argued that this exercise may unnecessarily impact teacher's workload as there may be continuous repetition of lessons and activities. However, the teacher observed that, there was also increase in students' participation and mutual respect within the learning environment.

Hence teachers are not only mediating learning but also social relationships; the need for smaller class sizes to reduce the emotional impact of everyday interactions cannot be over-emphasised.

In my opinion, the scenario above would be an example of the teacher's cultural responsiveness, despite the challenges of keeping to the curriculum and lesson plan. The recommendation would be to have smaller class sizes and/or teaching assistants who are able to provide students with aspects of the lesson which was taught in their absence. This way the lesson continues without major interactions as observed from personal practice as a trainee teacher.

ii) Linguistically-responsive

This includes, but is not limited to understanding the interconnections of language, culture and its impact on individual identities (Luca & Villegas, 2011. 2013). Also, Tamane et al (2017) observed in the Finnish context, that among other elements, teachers' ideologies have influence on the choice of learning materials and language used in the learning environment. Thus to be linguistically responsive is to understand the relationship between students' linguistic, cultural, political and religious identities, and be able to use it as frames of reference in teachers' language use. It is the use of the language instructions to verbally and non-verbally acknowledge the students' linguistic repertoire while supporting their acquisition of the target language (new language).

From the perspective of applied linguistics, teachers could learn the differences in syntax, phonemes, semantics between students' already-acquired languages, and the target language. This is referred to as contrastive analysis, and have been personally applied in my teaching practice; it is a simple but effective method when teachers need to understand

what may or may not be challenging for multilingual students. This can be done by assessing the syntax (grammar rules) or phonetics chart of both languages (Finnish/English) to observe the differences, and possible areas of challenges. It gives the teacher and students a point of departure for active learning spaces that are enriched with dialogue, challenging tasks, and democracy (learners' freedom to exercise their linguistic rights).

In addition, having an up-to-date contrastive analysis of different phonetic charts, syntax (grammatical rules) of different languages, nuances and forms of the different sociocultural contexts that shape languages, etc, enhances sociocultural interactions between teachers and students.

Quite obviously, teachers are humans and may become overwhelmed with their responsibilities towards supporting migrant students; hence this calls for smaller class sizes, continuous progression with the students as they progress from one grade/class level to another, and collaboration with other subject teachers and/or teaching assistants.

A relevant scenario occurred during the classroom observations, there were a handful of students who were mostly quiet except when directly spoken to. Upon further reflection, I realised that these students actually communicated but with a language of silence; this is because they had no connection to the learning materials, the language of instruction, and the Finnish cultural context. One of the students who had migrated with an expat parent from China, had already been socialised to listen when elders speak, be in agreement to instructions, and had little or no social interaction skills, as this was deemed disrespectful.

However, within the Finnish cultural context, and this particular learning environment this attitude seemed problematic, as both the teacher and the student were on extreme ends of the continuum of each other's ideologies. The researcher's interest in this scenario led to consultations with a colleague (outside of the research context), who had also migrated from China to Finland for Higher education studies was about the issue. He provided most of the cultural and linguistic ideologies underpinning the student's behaviour having been socialised in the same cultural context as the student.

Making this connection to the cultural differences between the Chinese and Finnish education systems, as well as the cultural differences became the stepping stone for a more robust approach to the student in the classroom environment. Although this

occurred few weeks to the end of the school year and graduation, it was a huge teaching moment for both the researcher and the subject teacher.

Data evidence from this thesis research shows that there is now evolving a gradual awareness, at least among veteran teachers, of the need to not only support students in classroom, but also for teachers who are indigenes of the predominant culture here in Finland, to have a paradigm shift when it comes to language teaching methods. In addition, there seem to be a deliberate creation of learning environments and/or conditions which encourage social and mental connections between teacher-student relationships, and between the students-text interactions.

This is argued by Vygotsky (1978) as the starting point for restructuring pedagogy as it were presently in Finland. When teachers are sufficiently prepared to be open-minded, and curious about their student population's cultural and linguistic needs, then the resolution of migrant students' achievement gaps is narrowed.

In this thesis, the classroom demographics included quite many cultural and linguistic nuances which goes beyond language to elements of mutual respect between female-male interactions, for example, the seating arrangements among a cultural group. The subject teacher highlighted her curiosity to the researcher about the seating arrangements and how difficult it is to manage particularly during group/peer learning activities.

The female students could be seen seated either behind or on one side of the classroom in clusters. While other females who do not have any religious and/or cultural affinity could be seen to freely seat anywhere within the classroom, as well as freely discuss with either male or female classmates. The researcher's cultural and linguistic experience provided clarity to the situation; the dominant religion of the students do not permit females to interact freely or seat with males in public, particularly if the females are married; this is not just a religious way of demonstrating respect, but is also embedded within the use of language and their heritage culture. Hence discussions among them may quickly degenerate into cultural conflicts which could be carried over into the group's community outside of the learning environment.

However, an understanding of such cultural nuances becomes useful for explaining cultural diversities and acceptance. As a matter of fact, this situation led to the development of a lesson which encouraged presentations on the students' indigenous culture discussed earlier in chapter two.

5.4. Recommendations for Further Research

When thinking about how best to provide support for migrant students as teachers, the following questions are suggested as a type of departure point: (i) are the students in my classroom linguistically diverse? (ii) are they culturally diverse? How much am I prepared to support these diversities? For teachers to get to this point of questioning means that they have first, become culturally and linguistically aware, and are in the process of acquiring or have acquired the readiness to experience, discover, and accepting their own hybrid identities/cultures and the emotions that comes with this process. As Fullan (2007) puts it 're-culturing' which is a process for teachers to question and change their beliefs and habits. When teachers are able to get to this point in their personal and professional development, it brings depth to their classroom approach, teaching methods and lesson development.

It produces the element of 'empathy', an emotional awareness of others' emotions. Noddings (2012) and Sabol & Pianta (2012) emphasise that having empathy in classroom practice supports students' discovery and/or acceptance of their own hybrid identities shaped from sociocultural environment which they find themselves. It boosts sociocultural interactions and creates a safe cognitive environment for students to express themselves without fear.

Empathy is an evidence of care, it can be modelled/demonstrated not directly taught; therefore to teach students about empathy is to model it by being an example. It is reflected through teachers' behaviours, expectations, and emotional regulation in sociocultural interactions. Vygotsky (1978) argues that the teacher's main responsibility/role among many others is that of an assistant, which requires active dialogues between the assistant and the person in need of assistance/support, in this case students. Simply put, get to know the students.

If a teacher responds positively to the above-mentioned questions then migrant students can be helped to unpack their cultural and linguistic backpacks. Thus language teachers, and even teachers who use language to teach at all should be in the process for developing culturally and linguistically responsive teaching skill through practice.

In practical sense, teachers should see the following: the difference in students' heritage and personal cultures/languages, and the difference in learning needs and difficulties; the former is rooted in sociocultural, and the latter in psychological contexts, both of which have emotional elements. These could be unpacked by asking the right questions, being sensitive to teaching and learning moments, allow for a robust classroom interactions among students and between teachers and students, share responsibilities among them which allow for the co-creation of an enabling learning environment.

Teemant (2015), advocates that the role of teachers could also be that of a bridge builder, between the student(s) and the curriculum, between the curriculum and the educational policy framework, and between the student(s) and the society. Knowing that education by its very nature is a political creation, where teachers unconsciously become an advocate of the political creation and the policies that emerge. The many hats worn by teachers are almost always policy-dependent, and in reality, they are caught in between their responsibilities towards students and the sometimes ill-fitting policies which negates ideal classroom dynamics and the education system.

In summary, it can be deduced that teachers in multicultural and multilingual environments are in need of a frame of reference which supports their evolution in becoming firstly and importantly culturally and linguistically aware. Secondly, there is also the need for a frame of reference which supports their evolution into being culturally and linguistically responsive. This seems to be the missing link for teachers within the multilingual and multicultural learning environment. All teacher-participants interviewed made reference to the lacking frame of reference, such as: (i) teachers' networks, (that is teachers from other cities or regions within and outside Finland working with migrant students), and (ii) access to conferences and/or research evidence of practice. When these are in place, teachers are able to professionally develop the elements of flexibility and collaboration, awareness, and teaching-assistants as revealed by the data are by-products of a culturally and linguistically responsive teaching/pedagogy.

It bears to be over emphasised that, a change in student demography require a change in both the policy and implementations that guide teacher preparations, teaching methods, and the curriculum. Despite the challenges of teachers being placed centrally between the curriculum and the students on one hand, and between educational policies and its classroom interpretations on the other hand, it is needful. Having a professional network,

for teachers with diverse student population should be put in place as a safety net to prevent teachers' burnouts.

5.5. Researcher's Reflections

My academic experience within various multicultural and multilingual environments (Nigeria, England, Finland, and Germany) may have impacted the choice of thesis topic. For it seems that the challenges of psychological and sociocultural adaptations which migrant students often encounter are either overlooked or underplayed; particularly when the environment claims to be colour blind so as to avoid being discriminatory. My perspective is that there is not enough open and rigorous conversations around the situation.

Being an international student, there are certain encounters which occur and takes time to navigate through within the academic community; one of such is what I term the language of silence. That is, when silence is louder and filled with nuances within the community and the system here in Finland, that some international students with a background of more verbal communication almost never notice until it is almost too late. The same can be said for academically younger student population in non-mainstream schools who may not have yet acquired a robust metacognitive awareness as one of their support systems. For instance, even as an adult with a metacognitive awareness, this thesis took longer to organise because of the challenges of psychological and sociocultural adaptations. The same can also be said for migrant students who may or may not be able to meet up with the rigour of academics or education system that is dissimilar from prior experience.

In retrospect however, the data would have been more robust if more participants were included. The constraints of time resources however, meant that there was little time left to organise more in-depth interviews with more participants and transcribe the data before departure for exchange studies abroad.

By way of a research proposal, this study would be more suited to a longitudinal study, such as a doctoral thesis in order to capture the nuances emerging from the research process such as an intervention program/course designed for in-service teachers, for instance. In addition, it would be more enlightening to follow up the student-participants who have now graduated from the basic comprehensive schooling to upper secondary

and/or vocational studies. At the very least, the follow-up may provide further insight into how the students' acculturation strategies is being modified or evolving.

References

Alisaari, J., Heikkola, L.M., Commins, N., & Acquah, E.O (2019). Monolingual ideologies confronting multilingual realities. Finnish teachers' beliefs about linguistic diversity. Teaching and Teacher Education 80, 48-58. https://doi.org/10.1016/j.tate.2019.01.003.

Berry, J.W. (1997). Immigration, Acculturation, and Adaptation. Applied Psychology: An International Review 46(1), 5-68.

Berry, J.W., Phinney, J.S., Sam, D.L., & Vedder, P. (2006). Immigrant youth: Acculturation, Identity, and Adaptation. Applied Psychology: An International review 55(3), 303-332.

Braun, V. & Clarke, V (2006). Using thematic Analysis in Psychology, Qualitative Research in Psychology 3(2), 77-101.

Carney, N., Lantolf, J.P., & Poehner, M.E. (2015). Sociocultural Theory and the Pedagogical Imperative in L2 Education: Vygotskian Praxis and the Research/Practice Divide. Applied Linguistics 36(1), 143–146. https://doi.org/10.1093/applin/amu073.

Conteh, J. (Ed.) (2018). Researching education for social justice in multilingual settings: ethnographic principles in qualitative research. London, United Kingdom: Bloomsbury.

Creswell, J.W (2003). (2nd ed.) Research Design: Qualitative, quantitative, and mixed method approaches. London, United Kingdom: Sage publications.

Haneda, M., Sherman, B., Nebus Bose, F., & Teemant, A. (2019). Ways of interacting: What underlies instructional coaches' discursive actions. Teaching and Teacher Education 78, 165-173. https://doi.org/10.1016/j.tate.2018.11.017.

Holm, G. & Zilliacus, H. (2009). Multicultural Education and Intercultural Education: Is There a Difference? In M. Talib, J. Loima, H. Paavola & S Patrikainen (Eds.). Dialogues on Diversity and Global Education, pp. 11-28. Berlin: Peter Lang.

Holmberg, L. (2016). On the doorstep to transition: The Finnish- and immigrant-origin youth's attitudes towards school, educational orientations and future aspirations in the end of comprehensive education. Working paper. Retrieved from https://blogs.helsinki.fi/transit-okl/files/2016/03/Doorstep_to_Transition.pdf

Holmberg L., Kalalahti, M., Varjo, J., Kivirauma, J., Mäkelä, M.L., Saarinen, M., Zacheus, T. & Jahnukainen, M. (2018). Educational trajectories of immigrant-origin youths in Finland: a mixed methods analysis.

Kozulin, A., Gindis, B., Ageyev, V.S., & Miller, S.M. (Eds.) (2003). Vygotsky's Educational Theory in Cultural Context. New York: Cambridge University Press.

Mäkelä, M.L. & Kalalahti, M. (2018). Facing Uncertainty Yet Feeling Confident: Teenage Migrant Girls' Agencies in Upper Secondary School Transitions. Scandinavian Journal of Educational Research.

Masgoret, A., & Ward, C. (2006). Culture learning approach to acculturation. In D. Sam & J. Berry (Eds.), The Cambridge Handbook of Acculturation Psychology (Cambridge Handbooks in Psychology, pp. 58-77). Cambridge: Cambridge University Press. DOI:10.1017/CBO9780511489891.008.

Mikander, P., Zilliacus, H., & Holm, G. (2018). Intercultural education in transition: Nordic perspectives. Education Inquiry 9(1), 40-56. DOI: 10.1080/20004508.2018.1433432.

Pappas, C. (2014). Instructional Design Models and Theories: The Sociocultural Learning Theory. Retrieved from https://elearningindustry.com/sociocultural-learning-theory.

Sahlberg, .P (2017). Big Data or Small Data: What's the key to unlocking learning opportunities? Retrieved from https://pasisahlberg.com/big-data-or-small-data-whats-the-key-to-unlocking-learning-opportunities/

Sam, D.L. & Berry, J.W. (2010). Acculturation: When individuals and groups of different cultural backgrounds meet. Perspectives on Psychology Science 5(4), 472-481.

Salmela-Aro, K., Read, S., Minkkinen, J., Kinnunen, J. M., & Rimpelä, A. (2018). Immigrant status, gender, and school burnout in Finnish lower secondary school students: A longitudinal study. International Journal of Behavioral Development 42(2), 225–236. https://doi.org/10.1177/0165025417690264

Schwartz, S. J., Unger, J. B., Zamboanga, B. L., & Szapocznik, J. (2010). Rethinking the concept of acculturation: Implications for theory and research. American Psychologist 65(4), 237-251. http://dx.doi.org/10.1037/a0019330

Spindler, G. & Spindler, L. (1987). Cultural Dialogue and Schooling in Schoenhausen and Roseville: A Comparative Analysis. Anthropology and Education Quarterly 18(1), 3-16. https://doi.org/10.1525/aeq.1987.18.1.04x0758d

Teemant, A. (2018). Reframing the space between: Teachers and learners in context. Language Teaching Research. Retrieved from https://doi.org/10.1177/1362168818777527

Teemant, A. (2015). Living critical sociocultural theory in classroom practice. Retrieved from http://minnetesoljournal.org/fall-2015/living-critical-sociocultural-theory-in-classroom-practice

Teemant, A., Leland, C., & Berghoff, B. (2014). Development and validation of a measure of Critical Stance for instructional coaching. Teaching and Teacher Education 39, 136-147. https://doi.org/10.1016/j.tate.2013.11.008.

Uwe, F. (2009). An Introduction to Qualitative Research (fourth ed.) London, United Kingdom: Sage publications limited.

Villegas, A.M. & Lucas, T. (2002). Preparing Culturally Responsive Teachers: Rethinking the Curriculum. Journal of Teacher Education 53 (1), 20-32.

Yu, W. & Wang, S. (2011). An investigation into the acculturation strategies of Chinese students in Germany. Intercultural Communication Studies XX:2

Zacheus, T., Kalalahti, M., Varjo, J., Saarinen, M., Jahnukainen, M., Mäkelä, M-L. & Kivirauma, J. (2018). Discrimination, harassment and racism in Finnish lower secondary schools. Nordic Journal of Migration Research pp 1-18. DOI: 10.2478/njmr-2019-0004.

Zhang, W. (2017). Culturally and Linguistically Responsive Teaching in Practice: A Case Study of a Fourth-Grade Mainstream Classroom Teacher. Research gate Journal of Education 197(1), 33-40. DOI: 10.1177/002205741719700105.

Zilliacus, H., Holm, G., & Sahlström, F. (2017). Taking steps towards institutionalising multicultural education – The national curriculum of Finland. Multicultural Education Review 9(4), 231-248. DOI: 10.1080/2005615X.2017.1383810.

APPENDIX A- Interview questions in English

1.   So the audio is on ow, please tell me about yourself.

2.   Ok so you mentioned switching to- translating from maybe Finnish to Swedish, but how many languages can you speak and what's your mother tongue?

3.   I would like to know a little bit about Kurdish culture, so tell me something from back home in your- in Iraqi culture that you miss here in Finland.

4.   What would you say has been most challenging for you, learning Finnish or learning English? Did you learn English in Iraq?

5.   Shall I say [English] is a language of friendship? because it's something you had to learn in order to be close to your friend?

6.   So what would be your reason for learning Finnish? Your friends or academics, or…?

7.   So what is your strategy for learning or coping at least with learning a new language?

APPENDIX B- Interview questions in Chinese

16-year-old Chinese female, studying at the afternoon school in class P8 (which is like the last year of comprehensive schooling in Finland). Doesn't say much, except to the teacher and/or the teacher-trainee (who is also the interviewer), or in a group for the oral communication exercise. During class interactions/activities I realized that she has a basic language proficiency in Finnish with which she communicates with the teacher, but not so much in English, as her language skill in that is even more limited than in Finnish. So I have two basic questions:

1.   How does she learn in class considering the limits of her language skills? (that is the strategies she uses to understand whatever is being taught in classroom/homework).

1. 在语言不相通的情况下，你在课堂上是如何学习的？（譬如你有什么学习技巧可以使你听懂老师教的内容？）

2.   What are the difficulties/challenges she has with learning either in English or Finnish as the language of instruction?

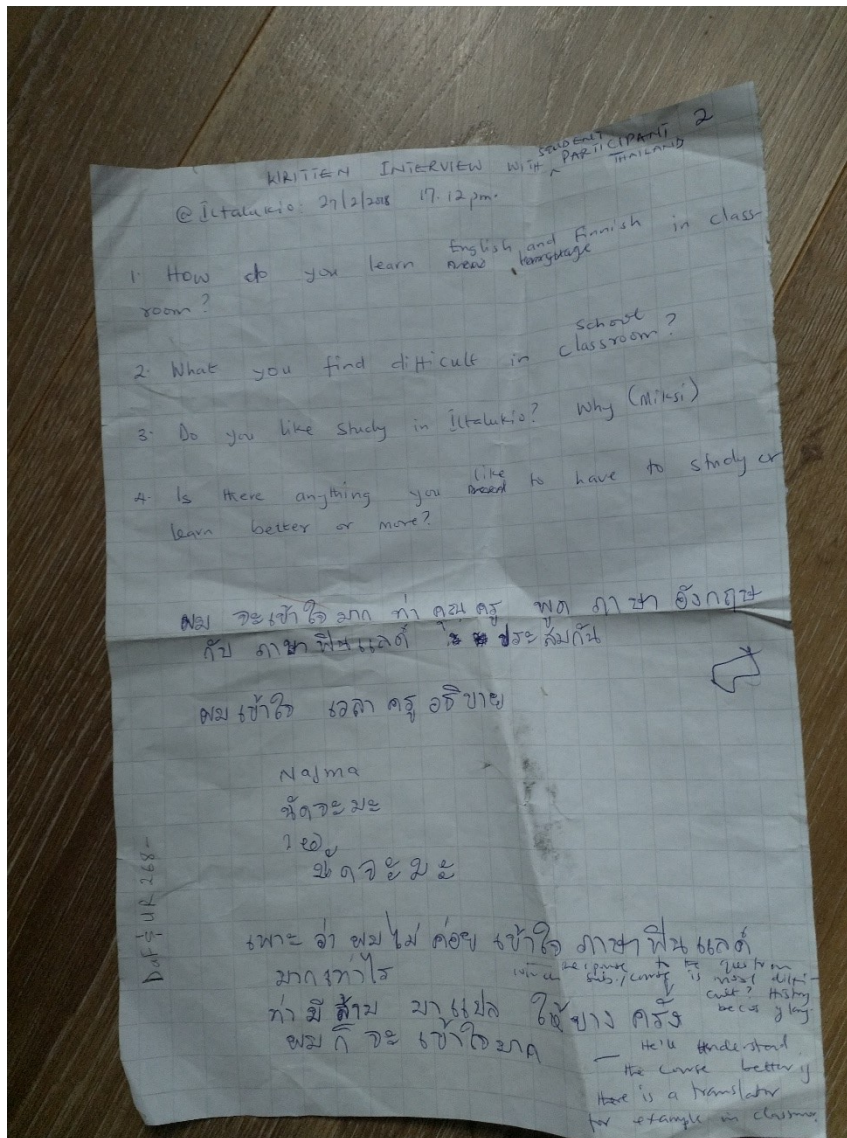2. 你觉得用英语或者芬兰语上课的时候，困难或挑战有哪些？

3.   What motivates her to study?

3. 学习的动力有哪些？

 4. Is there any support she would like to have to make learning more interesting or easier? (This question is based on the class observations)

 4. 如果想让学习变得更有兴趣或更简单，你希望得到哪些帮助？

APPENDIX C-Interview questions in Thai language

APPENDIX D- Interview questions for teacher participants

1.   Please introduce yourself

2.   How many years' experience have you had now?

3.   So but in your experience as a mother tongue language teacher, what would you say is the most challenging err aspect of teaching mother tongue to foreigners, migrant students?

4.   What would you recommend for pre-service teachers, because of course as you know that the demography in classrooms today in Finland is different, way different. So, building on your experience, what do you think should be prioritised for preservice teachers preparing to teach multicultural classrooms?

5.   There are students who are actually struggling balancing their heritage culture and the present culture, and then they keep asking questions like "but we don't speak English in Finnish (Finland) why do we have to learn English in Finland." How can such students be supported?

6.   What would you say is the major challenges for migrant students?

7.   So during the years when you taught, how would you describe those years compared to now when you see the changing colours in the classroom, the changing needs- learning needs in the classroom, how would you describe back then and now?

8.   What would you recommend for persons - students like me who are preparing to be teachers? Secondly, what would you recommend for policy makers, those who make policies for education system, and the curriculum and all of that, what would you tell them to change or to add about the changing classroom environment today?