

Leading the community toward social cohesion

As mass movements of humanity have traversed the globe in search of sanctuary, they have profoundly altered the demographic composition of many countries. Differences in norms and values between the host countries and communities of migrants and refugees often erupt in socio-economic, political and cultural rifts, which may threaten the social cohesion of the host country and the stability of all its constituent communities. Thus, as expressed by Dina Nayeri, the author of *The Ungrateful Refugee*: “It is the obligation of every person born in a safer room to open the door when someone in danger knocks.” Or, as stated by Albert Einstein: “The world will not be destroyed by those who do evil, but by those who watch them without doing anything.” Thus, this chapter discusses how SJ leaders can facilitate the integration of immigrants and refugees in educational institutions and society. When educators fail to practice CRL, and overlook or even exacerbate discrimination toward students from disadvantaged backgrounds such as refugees, they may perpetuate the marginalization of the newcomers. The chapter describes attempts to build schools that can act as socially-just environments, where educators and both native and newcomer students are helped to acquire skills to challenge injustice, encouraged to reflect on their role in society, and work to ensure equal opportunities for all. The chapter concludes by proposing a model for the development of welcoming schools for newcomers.

Encountering diversity

Migration dynamics greatly increase the ethnic, cultural, and linguistic diversity of many countries. They alter the appearance of native communities and challenge the extent to which they are open and willing to accept newcomers who differ from them in cultural values and norms. This is especially noticeable in schools, where pupils from different cultures study together in the same classrooms, which had held ethnically homogenous populations for generations (Banks, 2017). Local governments and the school leaders are challenged to provide an accepting, inclusive and fair environment for both

native and newcomer pupils in order to construct a social-community fabric within which all diverse populations can coexist side by side in harmony (Arar, Brooks & Bogotch, 2019). This involves finding meaningful and practical ways to ensure that students, who may differ in their backgrounds, languages, identities, frames of reference, abilities, interests and belief systems, have equal opportunities and resources to participate in and succeed in the education systems (Guo-Brennan & Guo-Brennan, 2019).

This chapter attempts to investigate what happens in the encounter between well-established native societies and foreign, displaced newcomers lacking resources, often also an encounter between modern liberal and more traditional conservative cultures and how this encounter can be mediated by educational leaders. Among other theories, we discuss the concept of *Global Citizenship Education* as an inspiration and a framework to empower policy-makers, leadership and educators to promote greater equity and inclusion of refugee students, through culturally responsive policy, leadership and praxis (DeMatthews, Edwards & Rincones, 2016; Guo-Brennan & Guo-Brennan, 2019).

The specific needs of refugee and migrant students

While all students are entitled to equity and justice, and all students face challenges in school, migrant and refugee students face a unique set of obstacles. As explained in [Chapters 3 and 4](#), there are two main types of host countries for refugees and immigrants. The first are countries close to the displaced persons' country of origin where there may be a similar culture or religion to that of their homeland (these may be only temporary sanctuaries) and then there are more distant, often more highly developed but less familiar countries where the refugees eventually hope to settle more permanently. In both types, mainstream immigrant integration policy and practices have not targeted refugee children as a group requiring specific integration support (Ali & Gidley, 2014; Arar, Özücü & Ak Küçükçayır, 2019a).

However, as explained in [Chapter 3](#), refugee students and their families experience several common challenges, including adapting to unfamiliar cultures and school environments, adjustment to new learning and teaching styles and different educational philosophies, language barriers in learning, racism and discrimination from local students and community members, and lack of access to culturally responsive education support and services (Arar, Özücü & Ak Küçükçayır, 2019a; Koch, Gin & Knutson, 2015; Ricento, 2013; Tamer, 2014). They may be suffering from post-traumatic symptoms from difficult experiences in their country of origin and lack a sense of belonging to the new environment. Refugee children have usually been suddenly torn from their familiar home towns and villages and the class in which they were educated and transported to new living and educational environments, often living in temporary overcrowded housing or tents, lacking basic living resources (Akar, 2015; Fernandez, 2015; Guo-Brennan & Guo-Brennan, 2019).

Research has indicated that lack of housing or frequent movement between housing solutions can be a barrier to school access (Garcia & Weiss, 2017). Further factors that can harm the refugee student's ability to succeed in school include weak preparation in school, families that are unable to assist the child with school assignments because they themselves lack schooling or the local language skills, and a lack of knowledge about high schools and financial aid processes for schools. These disadvantageous factors also hinder the refugee child's ability to access secondary and postsecondary education for youth experiencing homelessness (Arar et al., 2019).

Parents may have insufficient access to information and resources, and lack of confidence in expressing children's needs to teachers and authorities (Liu, 2016). Conflicting values between home and school may cause confusion and frustration and make it difficult for the children to develop positive cross-cultural identities (Gouin, 2016). Failure to intervene to assist refugee students can lead to various psychosocial difficulties, behavioral problems and impaired academic achievement (Gangi & Barowsky, 2009).

Often, government-enforced curriculum standards and testing give an unfair advantage to students from the majority native culture and create disadvantages for migrant and refugee students. These challenges require cooperative work between schools and community continually renewing their commitment to social justice and equity through leadership of inclusive praxis for all students (Solomon & Singer, 2011).

A further disadvantage relates to immigrant youth's lack of appropriate cultural capital, Yosso (2005) details the assets, knowledge and skills needed by immigrant youth as cultural capital that can provide them with the necessary grounding for success in education. Yosso proposes at least six forms of alternative *Community Cultural Wealth* to be found in immigrant communities (see [Figure 7.1](#)): aspirational, linguistic, familial, social, navigational and resistant that can help them to negotiate barriers to their success.

Education is considered a significant tool for the socio-economic integration of different sectors of society. The plight of refugee students described above poses serious challenges to educational leaders who wish to ensure equal access to knowledge and education that can enable the newcomers to cope with the demands of life in the host society that offers them shelter.

Leadership for social justice and community cohesion

The successful absorption and inclusion of refugee students in the new environment is determined by the extent of respectful consideration of diversity and acceptance of others in the host community and the extent of synchronization for holistic care between educational leaders and local community leaders. While some educational leaders and their communities consider the active acceptance and inclusion of the refugee students and their parents to be

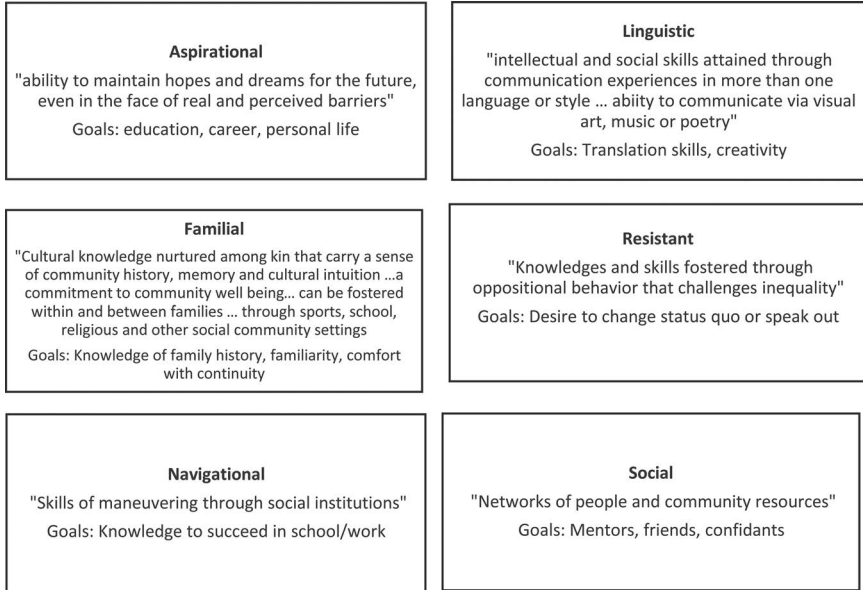


Figure 7.1 Community cultural wealth. (Yosso, 2005.)

part of their mission and work to improve the newcomer students' adaptation and assimilation, other communities have expressed resistance and hostility toward the foreign newcomers, and seen the refugee community as a threat to their social cohesion, and as a source of violence and other deviant behaviors (Arar et al., 2019). In some countries, animosity and fears were exploited by politicians for their populist political platforms, such as the President of the United States, the right-wing parties in Germany and even some Lebanese politicians (Arar, Haj-Yehia, Ross & Kondakci, 2019; Banks, 2017). Bogotch, Pappas, Kervin and Silliman (2019) point out how important the attitude of government is in shaping popular opinion toward the refugees and how this is reflected in terminology for example: "in Germany, rather than referring to refugees as Flüchtling, a term directly related to their status as asylum seekers, refugees are given the title Neuzugewanderte, which means Newcomer." This together with the positive experience of Germany with Turkish guest workers and also their need for working hands helps to provide a welcoming and accepting approach to refugees.

School leaders and the school community can choose to welcome the refugees, even when government policies are vague or even hostile. However, external factors also play a part in the refugee children's reception; education researchers have long considered socio-economic policies, such as laws concerning livable wages, adequate health care and safe housing as determining factors for social cohesion and inclusion of others (Taysum & Arar, 2018).

The willingness of the refugees' own immigrant community is also essential in order to assist the welcoming process.

Recent research in educational policy and educational leadership has explored how the struggles of the school are often interwoven with and need to be coped with as part of the struggles of their surrounding neighborhood for social justice (Green, 2015; Horsford, 2012; Khalifa, 2012a, 2012b). Here, it is also important to understand to what extent the refugee populations shape the design of urban contexts within which schools are situated.

One outstanding example of educational leadership for inclusion of different student populations is described by DeMatthews and Tarlau (2019) in Ciudad Juarez, Baltimore and Brazil where principals used their understanding of the local context to strategically position their schools as resources to support communities and families. Another example can be found in the Pacific North-West of the United States and Canada, where bilingual educational leaders of color were able to use their "Community Cultural Wealth" (Yosso, 2005) to inform their actions for greater equity in education and to develop culturally responsive leadership, so that they could cope with various local beliefs and difficulties in very different spaces including some "White dominant" administrative spaces (Rodela & Rodriguez-Mojica, 2019).

Even when there is initial community resistance, Green (2015) suggested that educational leaders could develop a broad vision for school and community, positioning the school as a community asset, by supporting community causes at the school, and changing the school culture to purposefully work with community leaders toward mutually beneficial school and community outcomes.

Challenges to leaders for social justice

An activist SJ leadership approach faces various challenges, including (a) tensions associated with the multifaceted nature of social justice and its inherent demands; (b) the ethical obligations that a principal faces within a system, including the requirement to adhere to district policies and priorities and (c) the unpredictability and uncertainty of outcomes in certain school community contexts (DeMatthews, 2019). We now consider aspects of these challenges in more detail:

Coping with racism

Racism involves hostile attitudes, actions and/or processes between different racial groups. It is a multifaceted social phenomenon manifested in a continuum of social relations, based on the belief in the superiority of one race over another, or a xenophobic fear of another race. Racism often results in discrimination and prejudice toward people based on their race or ethnicity and unequal power relations between different racial groups (Brooks & Watson, 2019;

Steve, 2017). When racism becomes institutionalized or ignored in an education system, social justice is compromised (Arar et al., 2019; Brooks & Watson, 2019). Newcomer students whose racial, cultural and linguistic characteristics differ from the mainstream culture often experience racism from peers and teachers in the forms of name-calling, social exclusion or segregation, harassment, hostile attitudes and disciplinary discrimination and bias (Leblanc, 2017; McManus, 2018; Rodela & Rodriguez-Mojica, 2019).

Neo-racism involves discrimination based on the individual's immigration status, national origins, perceived cultural inferiority, accents and the relationships between the home and host countries. Examining international students' experiences, Lee (2017) found that students from Asia, Africa, Latin America and the Middle East experienced greater neo-racism than students from the United States, European countries, Canada and Australia. This discrimination appeared in the form of unwelcoming remarks, or generalized negative stereotypes held by the education institution's administrators and teachers and the students' peers, exclusion from peer groups, constant criticism of students' home countries, and lack of trusting pedagogic relationships between students and educators (Banks & Banks, 2016; Leblanc, 2017; Rodela & Rodriguez-Mojica, 2019).

These phenomena may have significant negative impact on newcomer students' confidence, self-esteem, health and academic performances. Ensuring social justice necessitates anti-discrimination or non-discrimination, meaning that all students and staff are able to fully participate in all aspects of the common social life of an educational institution without being overlooked or given inferior services due to their racial, ethnic or religious identity or their socioeconomic standing (Brooks & Watson, 2019).

During my field research, I visited urban schools in Jordan and Turkey, where I witnessed how poor communities, who were the first port of call of the refugees, were themselves struggling with inadequate housing, education infrastructures and other facilities. Yet, when stronger communities hosted the refugees such as in the case of Una district in Germany or Ottawa in Canada, different local activities could be offered to ensure success and it was often possible to demand a more participatory approach to urban design.

However, both weaker and stronger communities may often resist the absorption of refugees and pre-existing theories of racial superiority may be employed to fan the flames of racism. To understand these dynamics, Bogotch and Kervin (2019) drew on radical theory such as Lipsitz's (2011) notion of *white spatial imaginaries* of others, which critiques conventional frameworks of meaning that tend to disregard racism and the realities of racialized space, legitimizing existing racial disparities in society, and instead emphasizing individual narratives of social mobility. For example, in Oakland, California, (the birthplace of the Black Panthers), Ishmael Reed (2007) revealed that Oakland has a history of continuous conflict between white elites and people of color. This is far from the image that the governor Jerry Brown wanted to

portray with his *gentrification plan*, detailing the history of the city as a multicultural haven. Brown's *10K Plan*, declared that it would revitalize downtown by getting 10,000 new people to move to the area, but actually accelerated the exclusion of the colored, minority and underprivileged worker population, to prepare the city as a playground for the wealthy. As Reed puts it: the policy-makers "know what is best for Oakland if only Oaklanders would move out of the way" (p. 40).

Thus too, the Social Democratic party of Denmark recently claimed to have paid attention to racism and fears of the native population and built new policies to renew and disperse the "ghettoes" where refugees had gathered, and make immigrants pay to subsidize their keep. These policies though largely disliked by the refugees, some of whom had lived in the ghettoes for decades, helped the Social Democrats to win a majority in the national elections against far-right racist parties (Milne, June 6, 2019).

Educational leaders cannot institute policies of social justice and ensure equal education without community support. In the White-dominant administrative spaces of the Pacific North West, educational leaders of color found that their visions of equity often conflicted with district equity initiatives, leading to tensions with district officials or constraining their advocacy (Rodela & Rodriguez-Mojica, 2019).

Similarly, in my observations in Turkey, with Örücü and Akki we were able to witness how a Turkish school was coping with a large number of refugee students from Syria (Arar, Örücü & Akki, 2018). The refugee community from Syria had settled among a weakened Turkish population, engendering hostility and competition for the scarce local resources. This clash between the two populations did not help the integration of the Syrian students, and of course it was not long before it erupted in violent and deviant acts, including the active rejection of the immigrants by the native population (Arar et al., 2019a).

To overcome these difficulties, educational leaders need to actively initiate strategies that can overcome the vagueness or obstructions created by government policies. They should be appropriately trained to act as independent and innovative professionals who are able to diagnose, lead and evaluate their pedagogic work throughout their career (Arar et al., 2018). It seems that in the case of Turkey the initiative, hard work and flexibility of the Turkish educational leaders has at least been partially successful. A recent report by Memişoğlu (2019) found that the Syrian refugees felt that the government decision to eventually transfer all Syrian students to regular public schools from the temporary education centers was a good decision, since those centers were isolated and of poorer quality, but some worried they might lose their native language skills. They had positive views of Turkish schools but noted that the children were often treated impolitely, impeding their sense of belonging and social integration. Some asserted that it was very difficult for excelling students to gain entrance to better quality Turkish high schools which would adequately prepare them to enter Turkish universities.

Educators' leadership may of course be affected by their own preconceptions including their own racist attitudes and those of others. A study by Brooks and Watson (2019) examined the ways that racism is manifested at different levels of the system: individual, dyadic, subcultural, institutional and societal. Findings suggested that educators' understanding of the school's pretext, context and post-text are important, and that individual educators' leadership is influenced by ever-changing racial dynamics in their school.

Various support systems can help to provide remedial studies to address the gaps in education missed by the refugees during times of conflict and help to assist their social integration, as explained below.

Support systems for refugee and migrant students

Support networks can help to prepare the students to integrate in the host country's education institutions and also provide them with strategies and tools to help them overcome future obstacles

Establishing a future orientation

A successful integration program enables refugee students to begin to imagine their future life. In interviews in Germany, I spoke to Syrian refugee high school students and asked them how they envisaged their future in Germany. Of the ten youths who engaged in semi-structured interviews, nine planned to access postsecondary education, while the remaining youth intended to pursue a career as a college basketball player, also requiring a college degree. Like many adolescents, a few were deliberating between different potential careers and were already discussing how to attain financial independence, family building and homeownership, a symbol of stability for displaced youth. Many students wanted to serve others in social work, nursing and teaching. A mentor, M., noted that students had articulated what they wanted to be "known for" in the future: "[In sum, it amounted] to being a good human being." The refugee student's family may also form a significant source of support for their studies.

Family support

In a focus group of 12 students held by Bogotch et al. (2020), seven students cited their mothers as their primary *go-to person* because the mothers had experience, and were blunt, helpful, sensible and trustworthy. Their mothers provided role models of coping independently with difficulty, and one mother had even continued to post-graduate studies

A reception center social worker that I interviewed took me later on a home visit to a Syrian family. They entered the house together, she a German social worker and I, an Arabic speaking guest. I was impressed by the extent

of friendship and welcome that the family extended to the social worker and the support that she, who had worked with the family for the past year, proffered to them, beginning with checking the youngest daughter's homework, and asking about the husband's work and his assimilation at the workplace. The social worker had noted the difficulties of two sons with mathematics and had arranged extra lessons for them at school including two tutors for German and mathematics. Over one-and-a-half hours, the social worker gave freely of her time and rich resources of knowledge and assisting services to help the Syrian family that had arrived injured and weakened in Germany and were trying to cope with the bureaucratic authorities and new cultural codes and a new language. It was clear that there was a strong effort to contain and support the family's distress and the host community responded most humanely and with commitment.

Within the school, different programs and events can help the refugee students to exploit the opportunity to update their academic studies, to develop innate skills and abilities and to develop inter-cultural relations as explained below.

School support systems

In Germany, I learned from a high school principal about the classroom reception and containment model formed to help refugees from Syria, Yemen and Eritrea. The principal described the pooling of support by a language teacher, a social skills teacher, tutoring circles of students, a community group to support the refugees and a monthly community evening program. All these circles of support had the backing of the regional authorities, and they worked together to reduce the refugees' trauma and to help these weakened students to integrate and succeed.

Also in a German high school, I listened to the deputy principal, who described the difficulties that faced refugee students in Germany, especially those of high school age. They did not know the language and found it difficult to recognize German social codes and norms. She described different support strategies that helped the students to envisage a positive future and to overcome the post-traumatic distress and despair stemming from their displacement and war experiences. The school provided supplementary language lessons, and special mentoring sessions. Each Syrian student also received a German student as their tutor, and there was a weekly discussion group where refugees could explain their experiences, difficulties and successes. Syrian students also enjoyed cultural or sport activities, enabling them to demonstrate their physical or artistic skills

Bogotch and Kervin (2019) cite schools as a source of interpersonal and programmatic support for the immigrant students whom they interviewed in a Canadian school. The students noted positive aspects of school such as the support of kind people; access to library, tutoring, and scholarships and sports

activities. Many of them cited coaches as sources of mentorship and advice. A few students also mentioned support staff (though notably, no students mentioned general subject teachers), including the homeless liaison worker employed at their high school, with two indicating a close relationship with her. Migrant students were helped to navigate various academic situations and issues at school by a special program. Program mentors advocated for the students with school administrators to help them to access courses and advised students about how to write their resumes, and which school activities were available and how to apply for them. One student noted that the mentor had helped him avoid repeating coursework unnecessarily by reviewing his school schedule. The school's support included concrete information, advice and programming relevant to postsecondary access. The school helped students prepare for college interviews, write essays, secure letters of recommendation, prepare for job interviews, and provided required vaccinations and arranged college tours.

However, much the school supports the refugee students, their integration into the community necessitates the cooperation and active participation of other community bodies.

Host community support

In Ontario, the community surrounding a high school was found to be committed to active assistance for the refugee students. This was obvious in the activities of the social workers who led groups of volunteers within the school. Refugee students performed at evening arts events, with the full support of an audience of both native and immigrant families in an atmosphere of respect and friendliness. Thus, the Canadian school was able to create a welcoming process of recognition, acceptance, visible presentation and inclusion, well-coordinated with local welfare and social services (Bogotch & Kervin, 2019).

In the Una region in Germany, a strong sense of social cohesion was created at a festive evening show, an initiative by the Welfare, Social and Community Department of the local government, where the local German population intermingled with the Syrian refugee population, and Turkish and Armenian immigrants.

Figure 7.2 summarizes the four main support systems described above that can form a strong foundation for the assimilation of refugee students and their families in the host societies.

Overcoming social injustice toward refugee students with culture-sensitive leadership

Student populations in the public education systems mirror society's diverse races, ethnicity, genders, ages, abilities, cultures, ancestry, languages, religious beliefs, socio-economic strata and immigration statuses.

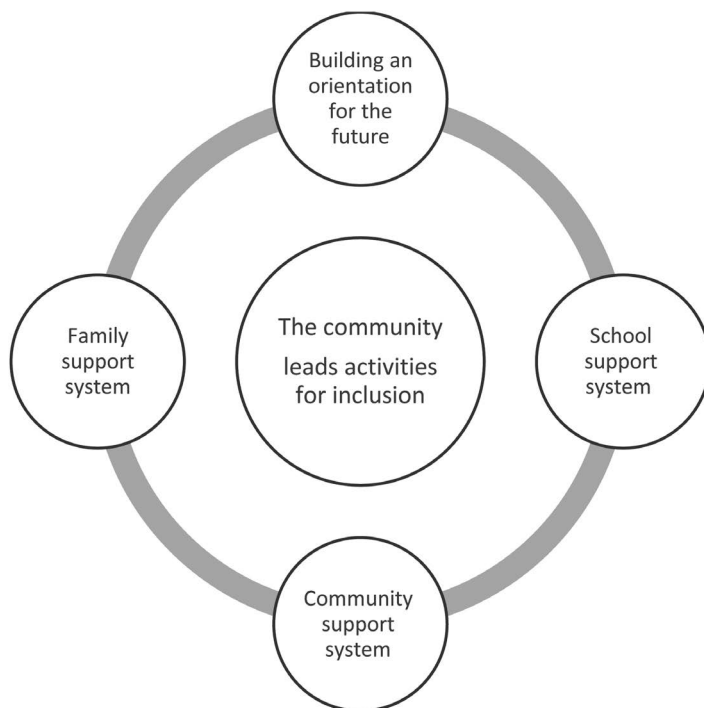


Figure 7.2 Support systems for successful integration of refugee and immigrant students.

Greater diversity in schools provides opportunities for transformative leadership, innovative teaching, cross-cultural awareness and communication, building bridges among peoples and cultures, and developing responsible global citizenship (Arar & Taysum, 2018; Banks & Banks, 2016; Guo, 2014; Guo-Brennan & Guo-Brennan, 2019; Green, 2015; Khalifa, 2012a, 2012b). This diversity challenges educational leaders and teachers to adopt meaningful and practical ways to ensure that all students, with their different characteristics have equal opportunities and resources to participate and succeed in the education systems (Khalifa, 2018). Strategies to create inclusive and just educational systems and environments that can help all students become productive citizens have become an important issue for 21st-century educators (Crawford, 2017). If an education system does not recognize and build upon the cultural strengths and characteristics that students from diverse groups bring to school and continues to foster mainstream homogeneity, it will miss the opportunity to help all students thrive as responsible and productive citizens in a globally interconnected world and perpetuate inequity and injustice in societies (Banks & Banks, 2016;

Lynn, 2006). Refugee students are often underserved by the existing education systems and praxis. The extensive literature review that I conducted on newcomer students' school experiences in Western democratic societies reveals that equity and inclusion are two critical justice issues associated with newcomer students in schools. Specifically, educational leaders are challenged to cope with these two social justice issues in the following areas:

Providing adequate support and resources

When refugees arrive in their host countries, they have not only been displaced but usually have lost any material resources they owned. As noted above, refugee children often cope with post-traumatic symptoms language and cultural barriers. Their academic needs and performance need to be reassessed because they often lack documentation of previous studies. In this context, Solis (2016) suggests that tests can be used instead of transcripts of previous studies. Another consideration is that parents may lack the language skills and confidence to share concerns about their children with the school (Green, 2017).

To work effectively with culturally diverse student populations, teachers need skills and knowledge that are not normally available in mainstream teacher education or professional development programs (Lopez, 2016). They need specialist training to provide the newcomer students with the pedagogic, linguistic, social, cultural and psychologic support, and services they need (Guo-Brennan & Guo-Brennan, 2019; Khalifa, Gooden & Davis, 2016; Shields, 2010). They also need appropriate educational resources including the help of other community agencies to be able to assist the newcomer students to reap the benefits of school education to the full (DeMatthews et al., 2016).

Shared responsibility for success: Hosts and newcomers

Refugee parents often lack the skills and knowledge to assist their children in coping with the academic requirements and social isolation they encounter in school (Koch et al., 2015; Lynn, 2006; Tamer, 2014). Often, educators focus on the refugee students' inability to assimilate or adapt, presuming that they bear the sole responsibility to overcome these challenges (Lee, 2017). However, these students may be structurally marginalized without equal opportunities to maximize their potential (Brooks & Watson, 2019). Educators are consequently expected to critically examine their system policies to mitigate any systemic discrimination toward newcomer students and to find ways to ease and enable their assimilation and abilities to overcome those challenges (OECD, 2018).

Underappreciated complex identities

Refugee students experience various different environments on their flight from their homelands, which influences their identity formation so that their identities become more fluid and complex (Arar et al., 2019). This involves “the intricate and delicate blending and mixing of the values, behaviors, and languages of the old country with those of the new one[s]” (McIntyre, Barowsky & Tong, 2011, p. 11). Online communication and social media networks enable them to maintain connections with their native cultures and also expose them to global culture, affecting their abilities to form a more cohesive adult identity (Guo-Brennan & Guo-Brennan, 2019). Helping newcomer students understand the complexity of their cross-cultural identities facilitates their successful transition to new educational systems and countries, enabling them to develop a sense of belonging and improving self-respect and self-confidence, greater social cohesion, better employment opportunities, enhanced education quality and equality and outcomes so that they can contribute to the host society (Brooks & Watson, 2019).

Identity- who we are, where we come from, what we are- is difficult to maintain in exile ... we are the “other,” an opposite, a flaw in the geometry of resettlement, an exodus. Silence and discretion veil the hurt, slow the body searches, soothe the sting of loss. (Said, E., 1986 in Ashcroft & Ahluwalia, 2001, p. 3)

Building culturally responsive leadership, curriculum and pedagogy

In light of the above-noted challenges, educational leaders and policy-makers who wish to succeed in providing refugee students with a welcoming and effective educational space need to adapt policy-making, curriculum development, instruction, learning assessment and evaluation, pedagogic relationships, styles of teaching and learning, and parental engagement to the needs of their newcomer population (Banks & Banks, 2016; Guo-Brennan & Guo-Brennan, 2019; Khalifa, 2018). Strategies based on appropriate professional knowledge and skills can assist the newcomer students’ social, emotional, behaviors and educational outcomes (Akar, 2015). If these strategies become part of whole-school approach then the curriculum is more likely to meet students’ learning, emotional and social needs (Crawford, 2017; Faubert, 2019). Curricula should be appropriate for the reality of diverse students, otherwise they may feel excluded and disconnected from the mainstream curriculum and feel that their voices are not equally valued and included by educational policy, leadership and praxis (Arar et al., 2019; Faubert, 2019).

Research shows that culturally responsive policy-making, leadership, curriculum, and pedagogy is critical for promoting social justice for diverse

newcomer students, but unfortunately most teacher education programs fail to provide the necessary knowledge and skills to conduct this work (Brooks & Watson, 2019; Khalifa et al., 2016; Leblanc, 2017; Shields, 2010). Moreover, market-driven and results-driven education policy-making, standardization of funding and curricula, and insufficient sharing of educational design and content with local communities, counter efforts to produce culturally responsive leadership (Leblanc, 2017).

A transformative holistic model is needed to guide the school and its educational leaders, in alignment with the ecological environment so that they can respond effectively and ensure socially just education for the diverse populations in the school (Arar et al., 2018). One model suggested for this purpose is the Global Citizenship Education model (Guo-Brennan & Guo-Brennan, 2019).

Global citizenship education

Dynamic, rapid and unpredictable changes in global reality pose difficulties for anyone who wishes to integrate into the work force or participate ethically in society's democratic processes. Everyone needs to learn to discern and react to novel and complex situations. In an age of information flooding, critical thinking skills are needed to sift relevant and useful data and cope with fake news. Technological skills must be continually updated to keep pace with technological developments. To meet the challenges involved in equipping students to cope with this reality, a *Global Citizenship Education Model* (GCEM) was developed (Banks & Banks, 2016; Guo, 2013; Guo-Brennan & Guo-Brennan, 2017; UNESCO, 2015, 2016; UNHCR, 2016; Wagner, 2016).

GCEM aims to equip learners with the values, attitudes and behaviors that support responsible global citizenship: creativity, innovation and commitment to peace, human rights and sustainable development. The model is used to enrich students' capacities in three core dimensions: cognitive, socio-emotional as part of a common humanity and behavioral, acting to generate a more peaceful and sustainable world (UNESCO, 2015, p. 15). Students are helped to develop high-order competencies to solve complex problems, resolve conflicts peacefully, make informed decisions, apply effective cross-cultural communication, critical thinking and digital literacy in the workplaces (Guo, 2013).

GCED envisages the notion of membership in transnational civil, social, cultural and political communities so that teachers and students can explore concepts such as global interdependence, social justice, conflict and conflict resolution, media and perception, and sustainable development, and become more aware and respectful of different values and cultures (Banks & Banks, 2016; Guo, 2013). GCED also promotes awareness and discussion on social justice issues such as critical literacy, climate change, health pandemics,

socio-economic inequality, human rights, racism, discrimination and environmental sustainability. Although traditional knowledge is discussed in this conceptualization, GCED also encourages the development of new knowledge including different viewpoints and attitudes and ways of knowing (Shultz, 2018).

However, to help students to successfully navigate the complexities of their complex identities, teachers themselves should have undergone similar processes or been trained to approach these issues. Some teachers might be unwilling, embarrassed or uncertain how to discuss authentic social justice issues and navigate between the viewpoints of different students. A balance must also be made in refugee education between efforts to retain their own culture and reducing their deficient knowledge of the language, culture and educational expectations of the host society to ensure their inclusion and sense of belonging (Alsubaie, 2015).

Reexamining the role of educational leaders in constructing social cohesion

Despite extensive research concerning the transformative role of social justice leaders in education, particularly among historically underserved communities (Arar, 2015; Brooks & Watson, 2019), few studies have described how educational leaders can implement social justice practices to aid the integration of refugee populations in host states. What is clear is that teacher training will have to equip educators at all levels to meet these needs and to address diverse demands that arise from school communities coping with an influx of newcomers. Coping with mixed refugee and native student populations obviously necessitates new emphases in teacher training (Jean-Marie, Normore & Brooks, 2009). However, Brooks and Watson (2019) noted that preparatory courses for educational leaders did not equip them to address inequities and to work for social cohesion and harmony. Increasing demands from government and communities to improve student achievement performance, mean that these preparatory programs have to decide between prioritizing preparation of graduates to improve academic achievements and preparing educational leaders for more transformative social justice roles (Tuters & Portelli, 2017).

Marshall (2004) noted that educational leadership preparation programs were severely influenced by nationwide accreditation programs to the extent that “there will be little or no place for fledgling leaders’ collaborative critique of patterns of social justice played out in schools” (p. 5). Already in 2005, Bogotch suggested that social justice should be integrated at every level of school leadership preparation programs; a comment supported recently by James Ryan (2010). Yet it is also clear that while dealing with students’ diverse needs educational leaders need also to work to close the achievement gap between native and refugee students (Taysum & Arar, 2019).

Teachers may often struggle between meeting the specific needs of newcomer students in their classes and yet fulfilling the required curriculum content and outcomes for the entire class. They may lack confidence because they have not been sufficiently prepared to work with students from different cultural and linguistic backgrounds. To succeed, these teachers need a supportive whole-school approach and close collaboration between the school and community integration agencies (Stewart, 2011).

In this context, Santamaría and Santamaría (2012) suggested a theoretical framework involving “transformational leadership, critical pedagogy, and critical race theory” (p. 2), which they dubbed “Applied Critical Leadership” Based on their own experiences, they proposed:

... a strengths-based model of leadership practice where educational leaders consider the social context of their educational communities and empower individual members of these communities based on the educational leaders’ identities (i.e. subjectivity, biases, assumptions, race, class, gender, and traditions) as perceived through a CRT [Critical Race Theory] lens. (Santamaría & Santamaría, 2012, p. 5)

Applied Critical Leadership (ACL) offers an example of culturally responsive leadership in education, where practice is drawn from positive attributes of a leader’s identity (Santamaría & Santamaría, 2012). It envisages that indigenous or minority or migrant educational leaders or leaders have unique strengths to contribute to their communities and can offer “fresh and different leadership practices for the resolution of the most challenging educational issues of our age” (Santamaría & Santamaría, 2012, p. 165). Such educational leaders are seen as especially able to build bridges across communities and assist refugee families to integrate in those communities.

A holistic integrative policy

In planning the ways to implement social justice policies in schools, one conclusion that I have continually drawn in my previous and current research is that existing educational leadership theory (mostly developed in “Western” societies) cannot simply be copied and pasted into all other world societies; rather, a new type of educational leadership is needed that grounds educators’ work in their cultural and social heritage and enables them to understand and carry out their responsibilities in the local educational field. In this way, they can build a new corpus of knowledge that can contribute not only to their local education systems but also to global educational administration knowledge and theory (Arar, in press). To create welcoming schools for newcomers, educators and administrators, as I have noted, needs appropriate information and training (Fullan, Quinn & McEachen, 2018). Although there is now more information on supportive strategies for immigrant and refugee

students' integration, it must be collected from different disciplines and as noted above current training and development programs for administrators and educators have failed to include them (Tuters & Portelli, 2017).

Close coordination between policy-makers, schools, newcomer service providers and community stakeholders can help to identify public solutions and provide appropriate culturally responsive support services for diverse school populations (Magro, 2008; Guo-Brennan & Guo-Brennan, 2019) and ensure that the integration process for newcomers is rigorous, inclusive and sustainable. Brooks and Watson (2019) suggest that multiple ecosystems influence immigrant and refugee children's development including their selves, their immediate relationships (family, school, teachers, friends), interactions between homes and schools, school policies and regulations, and public policies and attitudes of the broader society. Government officials, business owners, community members and organizations, and media influence the broader social contexts of the school and can shape the way that the community accepts newcomers such as refugees so that they effectively act as school stakeholders (Green, 2017; Rodela & Rodriguez-Mojica, 2019). An integrated and systematic approach is particularly important for schools located in small communities where there are limited expertise and resources to support newcomer students, long history of homogenous resident population, and lack of diversity in the teaching force (Bogotch & Kervin, 2019; DeMatthews & Tarlau, 2019).

Summary

This chapter explained some of the practical and research work conducted in the last decade to promote the development of welcoming and inclusive schools which offer refugees and other immigrants an equal opportunity to learn and grow and integrate within the global society. It considered the various challenges facing educational leaders throughout the world in states hosting the increasing flows of refugees and immigrants fleeing war, prejudice, economic distress and natural disasters, and often homeless and penniless. We pointed up different theories and models that have been advanced to provide tools and understanding for educators coping with multicultural diverse student populations who sometimes arrive with both physical, socio-economic and psychological difficulties and who must be prepared for an unsure and volatile future. There can be no better summary of our obligation to refugees than the words of the author, Khaled Hosseini:

Refugees are mothers, fathers, sisters, brothers, children, with the same hopes and ambitions as us—except that a twist of fate has bound their lives to a global refugee crisis on an unprecedented scale.

In [Chapter 8](#), I summarize the contents of all the book's chapters and point up its contribution to knowledge concerning refugee education. Conclusions

are drawn for decision-makers and practitioners in the field and new directions for further research are suggested.

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