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THE EXPERIENCES OF IN/EXCLUSION AND MARGINALIZATION OF INTERNATIONAL STUDENTS AT A PRIVATE HIGHER EDUCATION INSTITUTION

by

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submitted in partial fulfilment of the requirements for the degree of

MASTER OF EDUCATION

in the Faculty of Humanities

at the

UNIVERSITY OF THE WITWATERSRAND

SUPERVISOR: DR ELIZABETH WALTON

MARCH 2015

ABSTRACT

Globalization of education has reached unprecedented levels as students traverse the globe in search of better standards of higher education. Education is seen as a key factor in acquiring employment and enhancing cultural capital. The impact of student migration on South Africa is significant since 1994 when the birth of our democracy opened up opportunities for students. Although, from a political viewpoint, student access into the country is welcomed, the statutory and institutional practices may be viewed as exclusionary. It is often assumed that access to education equates to acceptance and inclusion, yet the voices of international students are seldom heard. In this qualitative study, grounded in phenomenography, a multimodal approach was adopted to listen to the voices of the participants, so as to obtain information-rich data. By listening to the experiences of the student participants in a study that was framed by the concept of 'voice research,' it was found that while students were granted access to study at a private higher education institution, they faced exclusion and marginalization. However, students are able to build resilience to exclusionary pressures through networking and support of fellow international students. This study concludes with recommendations for private higher education institutions and statutory bodies to become more inclusive. It also highlights the implications of this study for future research on inclusive education.

KEY WORDS:

inclusive education, inclusion/exclusion, marginalization, international students, private higher education, social capital, voice research

DECLARATION

I, David Naidoo do hereby declare that the work contained in this research report is entirely my own unaided work. It has been submitted exclusively to the University of the Witwatersrand in partial fulfilment of the requirements for the degree of Master of Education. It has not been submitted for any other degree or examination at any other university.

David Naidoo

Signed on this 27th day of May 2015

ACKNOWLEDGEMENTS

I would like to acknowledge and express my sincere thanks to the following people for their help in the completion of this study:

- God almighty for granting me the physical, emotional and mental strength to undertake this study.

- My supervisor, Dr Elizabeth Walton, for her continual support and commitment throughout the research process. Your advice, encouragement and personal attention to detail were invaluable in assisting me to complete this project.

- The General Manager of the private higher education institution for allowing me to conduct the research on her campus.

- The participants in this study who took the time to share their perceptions and experiences with me.

- My family, Noeleen, Jody and Emily who encouraged me to persevere despite major challenges.

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LIST OF ABBREVIATIONS

CHE - Council on Higher Education
DHA - Department of Home Affairs
DoE - Department of Education
EFA - Education for All
ETDP - Education, Training and Development Practices
IOL - Independent Online
LSM - Living Standards Measure
NAFSA - National Association of Foreign Student Advisors
NQF - National Qualifications Authority
OECD - Organisation for Economic Co-operation and Development
PHEI - Private Higher Education Institutions
RSA - Republic of South Africa
SA - South Africa
SADEC - South African Development Community
SETA - Sector Education and Training Authority

SAQA - South African Qualifications Authority

UKZN - University of Kwa-Zulu Natal

UNHCR - United Nations High Commission for Refugees Convention

UNESCO - United Nations Scientific and Cultural Organization

WITS - University of the Witwatersrand

WP6 - White Paper 6

CHAPTER 1

INTRODUCTION

1.1 INTRODUCTION AND BACKGROUND

> *"Intercultural learning could be a beacon, illuminating a world of cultural differences and a common global humanity, building blocks for a just and peaceful world." (Peterson, Briggs, Dreasher, Horner & Nelson, 1999, p.76).*

The quotation above captures the essence of this study, highlighting the nature of diversity in education and the need for education institutions to be supportive of intercultural learning. The process of globalization has resulted in an unprecedented movement of goods, services and people across the globe, reducing the earth to a global village. Democratic practices and international agreements ensure that people have the right to choose their place of residence, work and study. In some instances this right allows for migration between countries.

Migration has become a defining feature of our present world but it is argued that it is the least understood (International Organization for Migration, 2011). The increase in conflict and wars, economic, political and social unrest has resulted in an increase in the number of refugee populations (Santo Thomas et al, 2009 as cited in Stats SA, 2011). The influx of migrants and refugees is seen as a potential threat to host countries as migration has become an issue of social welfare, employment, national identity and cultural diversity (Myron & Rainer, 1997). In 1995, the US Committee on Refugees estimated that there were 15.3 million refugees worldwide with less developed countries such as South Africa and India receiving large numbers of illegal or irregular immigrants (Myron & Rainer, 1997).

International students are an important source of revenue for host countries. For example, in Canada, international enrolments are viewed as an essential source of foreign revenue (Lee & Wesche, 2000). Australia, the UK and Canada have developed comprehensive strategies, including centralized planning, funding for recruitment of students, joint ventures and additional marketing via websites. Governments have also simplified visa processing and university application procedures to attract a greater number of

international students. Similarly, France has increased enrolments through well funded recruitment of Asian and Latin-American students, while Germany has developed qualifications in English with options to transfer credits (Schneider, 2000). In addition to the economic benefits, international students contribute to intercultural learning and an increased understanding of diversity and global issues, thereby fostering international political relations. Students may elect to remain in the host country as skilled employees and contribute to the country's economy (NAFSA, 2003). Despite the positive contributions made by migrants, it is argued that is a trend in South Africa towards exclusivity in terms of immigration policies (for example, Reitzes,1995; Croucher, 1998, Crush, 1999 as cited in Sookrajh, Gopal & Maharaj, 2005).

The right to leave one's country is globally honoured in that there are few countries inhibiting the rights of their nationals to emigrate. However, the national right on admission to the host country is incorporated in immigration acts and explicit or implicit immigration policies. In South Africa, the Department of Home Affairs (DHA) is responsible for all immigration into the country. This jurisdiction is currently enshrined in the Immigration Act 13 of 2002 (RSA, 2002) and the Citizenship Act 88 of 1995 (RSA, 1995). The core function of the DHA, in addition to issuing visas and permits, is the collection of arrival and departure data on all travellers that pass through all the air, land and sea ports of entry of South Africa (Stats SA, 2013). Visas and permits are generally issued at the South African consulate offices before travellers proceed to travel to South Africa. On arrival at each of the air, land and sea ports of entry, DHA immigration officers have the mandate, if satisfied with immigration requirements produced by the traveller, to convert visas into temporary permits and grant admission into the country. All temporary permits have duration and conditions of stay attached to them. Students wishing to study at South African institutions need to produce a letter of acceptance from their institution of choice before they are granted a study permit. The number of temporary permits issued has increased substantially from about 60 000 in 2000 to over 106 173 in 2011. Of these, 16 928 (15.9%) were study permits (Stats SA, 2013).

In an attempt to gain market share of international students, host countries are cautioned to consider providing appropriate support to enhance the educational and cultural experiences of migrant students. Appropriate orientation programmes and support services are critical to fulfilling the goals of migrant students and ensuring customer satisfaction (Carr, McKay

& Rugimbana, 1999). Initiatives to encourage intercultural learning and interaction between international and domestic students are critical to adaptation in a foreign country (Zhao, Kuh & Carini, 2005). International calls for inclusion of minorities are supported by the Education for All (EFA) initiative supporting an inclusive society which combats discriminatory attitudes (UNESCO, 1994, p. viii). Similarly, the White Paper 6: Special Needs Education (WP6) focuses on support structures and systems to accommodate learner diversity (DoE, 2001, p.6). However, South African initiatives are focussed on public institutions with little mandatory policy in place for private higher education institutions. One of the basic tenets of inclusive education is to cater for cultural diversity, creating a sense of belonging and membership (Jones, White, Fauske & Carr, 2011). However, defining and interrogating exclusionary attitudes and behaviour is a complex task due the interpretation of exactly what inclusive education is.

While the primary focus of inclusive education is geared towards the incorporation of disabled students into mainstream education, Weeks (2000 as cited in Prinsloo, 2001) highlights the existence of several forms of educational needs and barriers. These include permanent shortcomings (sensory and physical), development problems, learning problems and circumstantial problems which incorporate culturally deprived and marginalized students. For the purposes of this study, circumstantial inclusion and exclusion would be a fitting approach. Circumstantial inclusion is congruent with Lewin's (2009, p.155) 'Zones of Exclusion' within which different degrees and patterns of exclusion are experienced. International students could potentially be marginalized and excluded from all or some of the educational and social experiences at higher institutions. Following this argument, it is prudent to examine the problem statement of this study.

1.2 PROBLEM STATEMENT

The influx of migrant students into South Africa means that the country's education institutions are fast becoming a melting pot of various global cultures. However, an increase in diversity most often provides an incubus for exclusionary practices. In this regard, inclusive education can be used to "seek understandings of exclusion from the perspectives of those who are devalued and rendered marginal or surplus" (Slee, 2011, p.107). Research conducted with international students focussed on either attitudes of staff

on inclusion (Sikhakhane, 2007), the experiences of learners at schools (Sookrajh, et al, 2005) or the experiences of students at public higher educational institutions (Ojo, 2009). However, there is limited knowledge and understanding of issues of marginalization at private higher educational institutions.

This study will focus on the voices of international students regarding their experiences of inclusion and exclusion at a private higher educational institution in Johannesburg. In addressing the differences and prejudices facing minorities, Young (2000, p.3), argues that "private mumblings about a perceived problem break into a more public discussion of the problem and ways of government to address it." Some of the ways of highlighting social issues is through publication in journals, magazines, books and newspapers. It is hoped that the findings in this study will provide a basis for public discussion, thereby highlighting issues of exclusion. In this regard, the findings of this study may be used in journal articles, conference proceedings and books to highlight issues of inclusion, exclusion and marginalization.

1.3 AIMS AND OBJECTIVES OF THIS STUDY

From my experiences as college manager of various private higher education institutions in Gauteng, I have observed that foreign students are exposed to more administrative 'red tape' during registration and seem to cluster together as minority groups for the rest of the academic year. This study therefore relates to listening to the experiences and perceptions of international students regarding inclusion, exclusion and marginalisation.

The aim of this study is to address the gap in knowledge relating to inclusion, exclusion and marginalization of students in private higher education institutions in South Africa. This study therefore wishes to explore the social, pedagogical and the administrative experiences of foreign students registered at a private higher education institution in Johannesburg. This study also wishes to ascertain how students are able to negotiate their experiences of exclusion and marginalization, if applicable. The results revealed from this study could lead to a better understanding of the marginalization and exclusion of international students and provide a knowledge base for institutions to become more inclusive.

1.4 RESEARCH QUESTIONS

Main question:

What are the experiences of inclusion, exclusion and marginalization of international students at a private higher education institution?

Sub-questions:

- What are the students' experiences during registration and orientation?
- What are the students' experiences academically and socially?
- How do students negotiate their experiences if they feel excluded and marginalized?

1.5 RESEARCH METHODOLOGY

This research follows a qualitative approach with a phenomenographic research design. In an attempt to achieve the aim of the study, participants were purposefully selected based on two criteria: they had to be international students, and they had to be registered at a private higher education institution. In order to answer the research questions and gather information-rich data, a multimodal approach to data collection was used. Semi-structured individual interviews were the main method used to gather data. In addition to the semi-structured individual interview, photographs and personal diaries were used as prompts for discussion but not used by me for interpretation. The "message in a bottle" technique were used to elicit further interview questions. The data-collection methods and instruments, as well as their respective advantages and limitations, are elaborated on in Chapter 4.

1.6 CLARIFICATION OF RELEVANT TERMS

The following five terms, which are related to the study, are of importance since they may have contested meanings.

1.6.1 Inclusive Education

While traditional definitions of inclusive education focussed on disabled students or students with special needs, it is limiting and ignores other mitigating factors (Ainscow, 2000 as cited in Messiou, 2006, p.307). For the purpose of this study I will consider

inclusion to be an extended concept in that it incorporates all students, including travellers, asylum seekers and refugees (Ofsted, 2000 as cited in Armstrong, et.al, 2011).

1.6.2 International Students

For the purpose of statistics and ease of reference, institutions (including government departments) use the term foreign or refugee to describe students who are not South African citizens. However, the term foreign implies an intrusion into the natural order or status quo. I prefer to use the term international students to describe those who are not South African citizens and are registered as students at private higher education institutions.

1.6.3 Private Higher Education Institutions

These are educational institutions which are privately owned, offering academic programmes to qualifying matriculated students. Their recognition and quality assurance lies with the Council on Higher Education (CHE) with programmes accredited by the Higher Education Quality Committee (HEQC) and are registered with the Department of Higher Education and Training (DHET). The Higher Education Act of 1997 and its regulations form the regulatory framework for such programmes and providers (ETDP SETA, 2012).

1.6.4 Marginalization

This term stems from the theory of 'marginal man,' which focussed on the development of personality traits in individuals when placed in discordant social situations. Later the concept changed to include the structure and functioning of groups in social settings (Messiou, 2006). Marginalization, therefore refers to the perception of international students with reference to inclusion and exclusion.

1.6.5 Social Capital

Social capital is defined as the "features of social organization, such as networks, norms and trust that facilitate coordination and cooperation for mutual benefit" Putnam's (1995, p.67). In building social networks, international students may be able to feel more integrated into host educational communities.

1.6.6 Experience

To experience a phenomenon relates to knowing the environment in which we live as human beings. This process involves researching, theorizing and questioning interactions with other humans in an attempt to become part of the world (Van Manen, 1990). Together with the five physiological senses, psychological and emotional traits in humans allow for a deeper and more varied response to experiencing the world. International students bring with them, their own cultural and social heritage which have a bearing on the way students perceive and experience a foreign social and educational setting.

1.7 OVERVIEW OF STUDY

Chapter 1: Introduction and background

This chapter provides a brief introduction and background to the study, highlighting the main aim of the study. The research question and the sub-questions are stated, leading to a brief overview of the research methodology that was used to answer the research questions. Thereafter, relevant terms used in the research report are clarified, so as to prevent any uncertainties or misconceptions regarding specific terms used.

Chapter 2: Literature review
(International students, Private higher education, Social capital and cultural exchange in/ through education)

This chapter debates the relevant literature on the characteristics and implications of student migration. It then provides an overview of private higher education in South Africa as well as issues surrounding education, social capital and cultural exchange.

Chapter 3: Literature review
(Inclusive education, Inclusion, exclusion and marginalization, listening to voices)

This chapter constitutes part B of the literature review. Relevant literature pertaining to inclusive education in South Africa and the contested definitions of inclusive education is examined and debated. The chapter also examines and elaborates on inclusive and exclusive education as well as marginalisation.

Chapter 4: Research methodology

This chapter identifies and discusses the methodology of phenomenography, with specific reference to the phenomenographic research design of this study. Furthermore, literature on voice research and the benefits of such research in conducting this study are explored. The multimodal methods of data collection used are discussed, as well as the criteria for participant selection and ethical considerations. Lastly, the chapter elaborates on the phenomenographic analysis of the data, concluding with issues of validity and reliability.

Chapter 5: Findings and discussion

This chapter reviews and discusses the collective meanings of the participants' responses.

Chapter 6: Summary, reflections, and conclusion

This chapter contains a reflection on and summary of the research report. It discusses the main findings from the interpreted data, as well as the strengths and limitations in the design and execution of the study. The chapter concludes with an exploration of possible recommendations for the field of inclusive education, before ending with the researcher's reflections and concluding remarks.

CHAPTER 2

LITERATURE REVIEW

International students; Private higher education in South Africa; Social capital and cultural exchange in/through education

This chapter deals with the first part of the literature review and includes an interrogation of issues surrounding international students, private higher education in South Africa as well as education, social capital and cultural exchange in/through education.

2.1 INTRODUCTION

In keeping with the pace of global population movements in recent years, student migration has escalated and is characterized by "momentous shifts across global and national higher education landscape/s" (Outhred, 2012). This is especially true in South Africa since 1994 when SA's new found democracy allowed the opening of doors to the international community. Vice chairman Lukamba of the African Diaspora Forum maintains that "South Africa is a pole of attraction on the continent" with regards to immigration (as cited in Schmidt, 2014, p.2). Whilst there has been an influx of international students into the country, public higher institutions are unable to accommodate them due to capacity constraints. In 2014 the University of the Witwatersrand had 51 000 applications for 6 255 available seats, while the University of Johannesburg had 111 200 applications for 10 500 seats (Mtshali, 2015). Private higher education institutions are therefore playing an important role in accommodating international students who cannot gain access to public institutions. However these students may not experience full inclusion from an academic and social perspective. This chapter highlights the trends in migration and significance of international students to private higher education institutions. It then examines issues surrounding social capital and cultural exchange in/ through education. As this study focuses on the experiences of international students, it is prudent to examine characteristics and issues surrounding international students.

2.2 INTERNATIONAL STUDENTS

It is argued that internationalization of education is not a new concept, dating back to the twelfth and thirteen century in Europe where communities of international students formed communities at recognized universities (Wildavsky, 2010 as cited in Hudzik, 2011). Modern transportation, the availability of information via the internet and increased global participation in trade has contributed to the process of globalization. Globalization, according to Slee (2011), refers to the systematic movement of funds, people and information from one country to another over a period of time. On the one hand, it is argued that globalization is advantageous in that multi-national corporations provide goods, services and employment to developing countries thereby increasing prosperity (Weede, 2004). Conversely, globalization is viewed by many as undesirable as it erodes national and local ethnic cultures, replacing them with plural cultures and Western trends (Sepideh, 2009; Bhabha, 1994). Deeply entwined in the process of globalization is the process of migration of people in search of education which is seen to produce "a new cosmopolitan workforce for the knowledge economy.... who value mobility, flexibility and competition" (Slee, 2011, p.95).

Students who hail from other countries to study in South Africa have traditionally been referred to as 'foreign students' (for example DHA, 2015) or 'migrant students'. However, the term 'foreign' has negative connotations of being intrusive and 'out of place' thereby reinforcing the idea of exclusion. Furthermore, the term 'migrant' is usually associated with external and internal short term labour movements rather than student movements. The term 'international student' was therefore chosen for the purpose of this study as it is relatively neutral in its description. International students are described as "individuals who temporarily reside in a country other than their country of citizenship in order to participate in international educational exchange as students" (Paige, 1990, p.161). While there is still reference to 'foreign' students in many studies and literature, other studies on migrant students make reference to 'international' students rather than 'foreign' students (for example, Paige, 1990; Lin & Yi, 1997; Yeoh, 2012).

2.2.1 Characteristics of international students

Whilst international students have a common purpose in seeking to further their education, they should not be seen as a homogenous group. International students wishing to study in South Africa may do so with a relevant visa and a study permit. This group of students generally have sufficient funds to leave home, travel abroad and pay for the tuition fees as well as accommodation and upkeep. Refugees and Asylum seekers on the other hand are displaced by war, religious and political persecution and at times by environmental devastation including, earthquakes, famines and floods.

The UNHCR Convention of 1951 defines a refugee as someone who has fled his/ her home country and has a well-founded fear of persecution for reasons of race, tribe, religion, nationality, political opinion, or membership in a particular social group. This includes people who are forced to flee their country of origin as a result of external aggression, occupation, foreign domination or events that seriously disrupt public order (UNHCR, 1951). An asylum seeker is a person who is seeking recognition as a refugee and whose application is still under consideration by the government.

The Migrant Workers' Convention of 1990 (Amnesty International) covers the right to basic education for the children of migrant workers however no provision is made for access to higher education. Students seeking higher education make individual applications to higher education institutions and are accepted on the basis of affordability and meeting of academic entrance requirements. According to the Organisation for Economic Co-operation and Development (OECD), (2013), there has been a rapid increase in the number of migrant students over the years. Refugees studying at tertiary institutions are normally funded by donor organizations through bursary schemes and scholarships while those without resources are unable to attend university, for example, Palestinian refugees in Lebanon (Al-Hroub, 2014).

For the purposes of this study, two types of population groups, namely, 'foreign students' and refugees/ asylum seekers were found to be registered at the educational institution. Although both groups involve movement from their home country to the host country, their reasons for travelling differ to a large extent. Migrants travel to host countries, of their own free will, in search of employment, education or a better standard of living. Refugees and asylum seekers, however, are considered in a different light and are offered protection under the United Nations High Commission for Refugees Convention of 1951

(UNHCR). Undocumented, illegal migrants may also form a further category of people who enter the country for employment and are not accounted for by immigration authorities. The reasons and characteristics surrounding the migration of students need further exploration. The number of refugees and asylum seekers is increasing due to global turmoil (UNHCR, 1951).

The increase in conflict and wars, economic, political and social unrest has resulted in an increase in the number of refugee populations (Santo Tomas, Summers & Clemens, 2009). In 1995, the US Committee on Refugees estimated that there were 15.3 million refugees worldwide with less developed countries such as South Africa and India receiving large numbers of illegal or irregular immigrants (Myron & Rainer, 1997). Only nine years later, the UNHCR reports that the number of people around the world forced by conflict to flee their homes has soared past 51 million, the highest number since World War II. (Schmemann, 2014). According to the UNHCR convention of 1951, countries are obliged to provide sanctuary to refugee populations (UNHCR, 1951)

Like other countries, South Africa is obliged to grant protection to refugees. Although South Africa did not recognize refugees until 1993, it became a signatory to the UN and Organization of African Unity conventions on refugees after its transition to democracy. The 1998 Refugees Act established the institutions and procedures to offer protection to those who are fleeing persecution and instability in their home countries. According to the UNHCR, South Africa has a liberal asylum legislation that incorporates all basic principles of refugee protection including freedom of movement, the right to work and access to basic social services. Besides international interventions, the political history in SA had a bearing on control of access to migrants. While the primary reason for migrating is not education, refugees find themselves in host countries attending public education institutions.

The lifting of international sanctions against South Arica, post 1994, has had a pronounced effect on the number of migrant students entering the country. Pre 1994, the apartheid regime in South Africa, precluded black immigration except in the case of temporary mine workers (Klotz, 2000). It is not surprising that migration to South Africa, post 1994, showed an unprecedented increase. Many of the refugees in South Africa hail from war torn countries such as Mozambique and Ethiopia. Migration of refugees is governed by the 1998 Refugee Act which is compatible with South Africa's 1996 Constitution. The

Government of South Africa supports international efforts to protect and assist refugees and asylum-seekers, in particular by providing them with access to health facilities, schools and social services. It is argued that while refugee policy in South Africa is compliant with international norms such as the 1951 UN Convention, it is criticized for adopting a rather narrow view of refugees (Klotz, 2000). Although refugees are protected by such policies, at grass-roots level, discrimination of foreign nationals may still exists. Having described the characteristics of international students it is prudent to examine the global trends in student migration.

2.2.2 Global trends in student migration

Migration of students across borders has reached unparalleled levels with over four million students studying out of their home country (Organisation for Economic Cooperation and Development, 2013). This figure is said to escalate to seven million by the year 2020 (Altbach, Reisberg & Rumbley, 2009). Competition for recruitment of students in higher education "can be likened to an arms race, as colleges and universities are seeking to amass international students and the many financial, educational and cultural benefits that they offer" (Lee, 2013, p.17). International demand for access to a university is seen as a means of ranking the establishment in terms of 'world class' status in a bid to compete globally. Competition among institutions globally is described as producing "envelope-pushing research, which enhances institutional reputations and simultaneously feeds the growing needs of a knowledge-based society" (Hudzik, 2011, p.17). Forces of competitive individualism inform global education policy-making (Rizvi & Lingard, 2009), which has a direct bearing on the aspirations of individuals to be enrolled in the best institutions competing on the league tables for the best ranking. In this regard, education is seen as an economic commodity which institutions market on a global scale. Students are prepared to temporarily relocate to countries across the globe in search of highly recognized institutions. Insofar as private education is concerned, internationalization is described as 'academic capitalism,' (Slaughter & Rhodes, 2014 as cited in Lee, 2014) as it is seen from a purely economic standpoint.

In terms of the capitalistic nature of education, internationalization of education is seen as a major export, predominantly where international students pay more than domestic students, turning education into a 'cash cow' for much needed revenue (Lee, 2014). Of

greatest significance to host countries is the issue of income as international students contribute vast amounts of foreign investment to the country (Yeoh, 2012). Internationalization of education is seen by educational institutions through the framework of acquisitions, mergers and synergies as private colleges are purchased by multinational corporations. One of the reasons for this relates to economies of scale where the cost of operating an education institution is reduced while creating greater strength in term of marketing and multiple sites of delivery (The Coalition for College Cost Savings, 2015). Many countries such as the Australia and the UK have developed strategies for student recruitment and retention. Governments have also assisted in simplifying visa processing and university application procedures to attract a greater number of international students. Migrant students, who are required to pay the full fees upfront, provide the necessary cash flows required to make private institutions sustainable. Unfortunately, students are reduced by institutions, to "'terms of trade,' 'market demands,' 'competitive pressures,' or 'productivity and efficiency'" (Slee, 2011, p. 48) while little attention may be paid to their inclusion. This resonates with Armstrong, et al.'s (2011) argument that notions of progress are intertwined with free-market forces of competition which consume entire developing economies whilst ignoring inequality and social justice.

In SA additional revenue is generated by institutions charging international students inflated fees compared to local students. For example, Wits (www.wits.ac.za) and UKZN (www.ukzn.ac.za/student-fees) have separate fee structures for international students (except students from countries belonging to the South African Development Community). The private institution in this study, charges international students exactly the same fee as local students. However, international students are required by law, to pay their fees upfront. This is in keeping with fee guarantee provisions of The Immigration Act 13 of 2002 (RSA, 2002). Besides the issue of finance, migration of international students has consequences for host countries and the countries of origin.

Some of the consequences, as argued by Lee (2014), of student migration include a 'brain drain' on the country of origin as many students elect to stay and work in the host country. The influx of migrants is seen, by the inhabitants of the host country, as a potential threat to issues of social welfare, employment, national identity and cultural diversity (Myron & Rainer, 1997; Dandy, 2009). Furthermore, many students work in fields which have little to do with their education - referred to as 'brain waste.' For example, while the UK and the USA have a shortage of skills in science and technology, they are ranked as top global

producers of education (Lee, 2014). Much of the research, conducted by international students in host countries is of a temporary nature in the fields of post doctoral studies. However, limited provision is made for professional advancement for these individuals (Lee, 2014). Notwithstanding the above, some students may elect to remain in the host country as skilled employees thereby contributing to the country's economy and workforce (NAFSA, 2003). International political relations are fostered through an increased understanding of a diversity of cultures and global perspectives.

Internationalization of education must be seen more than just financial gains, rather support for these students is a moral responsibility, requiring a moral approach in preparing global citizens (Lee, 2014). In this regard it is germane to examine the adjustment issues of students.

2.2.3 Adjustment issues of students

Adjustment issues for international students constitute a significant and crucial area of study. Because of the importance of international students, as well as the benefits attributed to their stay in SA, it is worthwhile to look at their difficulties. In general, international students face difficulties in cultural experiences, in academic study, and in daily life activities (Andrade, 2006; Wang, 2003). Studies conducted with international students at an Australian university, indicate that first-year students experienced greater adjustment issues, stress and anxiety as compared to domestic students (Bhugra, 2004a). The difficulties faced by international students adversely influence their academic achievement and life experience (Zhao, Kuh & Carini, 2005). Students also had difficulty in comprehension at lectures due to the speed of delivery, vocabulary and use of colloquial English by the tutors. The students also indicated that they felt alienated, embarrassed, frustrated and disappointed with their educational experiences. They had difficulty in building social networks, familiarity with norms, rules and regulations (Andrade, 2006). Similar studies conducted at another university indicate that stress, emotional dilemmas, homesickness and social barriers were key issues affecting the academic performance of international students. Furthermore, they felt that staff were unfriendly, gave poor guidance on courses and restricted their access to facilities (Dandy, 2009; Wang, 2003). Studies by Robertson, et al (2000) indicate that lecturers feel that international students have a different attitude towards learning, lacked critical thinking skills and were reluctant

to involve themselves in class discussions. Likewise Burns, (1991 as cited in Robertson, et al. 2000) maintain that international students experienced more stress as they felt more pressure from their families to succeed, were less competent academically and were misunderstood by staff. This relates to the problem and purpose statement of my research topic as it extends beyond access to views of exclusion from the experiences of the students themselves. Juxtaposed to the findings above, Andrade (2006) cites other studies (for example, Berman & Cheng, 2001; Kaspar, 1997; Wicks, 1996) which indicate that international students are academically successful. Furthermore, international students are generally satisfied with their experiences at English-speaking universities (Andrade, 2006).

If students cannot overcome the difficulties and adjust successfully, they are unable to reach their pre-set goals. Campus administrators have become more and more aware of the significance of smoothing adjustment process "due to the potential impact of adjustment problems on student attrition" (Hurtado, 1996, et al. as cited in Al-Sharideh & Goe, 1998, p.700). Researchers found that individuals differ greatly in adjusting to a new culture. Some individuals are at ease adjusting while others may not be able to adjust at all. (for example, Robertson, et al., 2000; Andrade, 2006; Wang, 2003). Besides background factors such as age and English proficiency level, personal variables such as communication skills, interpersonal skills, and flexibility also play significant roles in adjustment. The knowledge of what personal characteristics contribute to adjustment is important, as it will guide students to make better adjustments. Although Hannigan (2005) summarizes these adjustment-related personal variances under traits, attitudes, and skills, there has been no overarching framework for these variables. In order to find a framework, it is therefore important to identify the major elements involved in cultural adjustment. Coming from different cultures, international students face challenges in every aspect.

Studies involving listening to voices of international students and primary school learners, indicate that they experience language barriers, homesickness, problems with adaptation to local colloquial language and accents and feelings of marginalization (for example, Robertson, et al., 2000; Sookrajh, et al., 2005; Andrade, 2006; Wang, 2003). In a study at a public higher institution, Ojo (2009) used the phenomenographic approach to listen to voices of students. The study focussed on the internationalization of higher education using variables such as mutual respect, acceptance and the general learning experience of the students. Ojo (2009) reported that there were tensions and divisions between international students and local students.

With issues surrounding adjustment, host countries are cautioned to consider providing appropriate support to enhance the educational and cultural experiences of migrant students by appropriate orientation programmes and support services which are critical to ensuring customer satisfaction (Carr, McKay & Rugimbana, 1999). Furthermore, there must be initiatives to encourage intercultural learning and interaction between international and domestic students (Zhao, et al., 2005). Internationalization of education is more than just relations between two countries, it is interaction between cultures and between global and local (de Wit & Jones, 2014).

A study conducted by Sikhakhane (2007) on educator's perceptions and attitudes towards immigrant learners at a Gauteng school revealed that educators were not adequately trained to deal with the complexities of including immigrant students in the classroom. Factors such as, the language barrier and a lack of support by the teachers' superiors further exacerbated the problem - resulting in immigrant learners being viewed as a burden to the school (Sikhakhane, 2007; Hunter, 2009). Although such studies paved the way forward for a change of attitudes and policies relating to inclusion of immigrants, what these researchers did not address, were the experiences of the students themselves towards exclusion and inclusion.

The xenophobic attacks on foreigners, by South African citizens in recent years, bears testimony to intolerance and marginalization. Reasons for these attacks include allegations that foreigners are replacing South African citizens in the job market and are illegally occupying their homes and businesses (Klotz, 2000). West Africans, Nigerians, Mozambicans and Zimbabweans have become stereotypical criminals allegedly engaging in drug trade, car-theft and selling of covert weapons (Klotz, 2000). However, it is also argued that "xenophobia among South African's underclass...was largely a smoke-screen for turf wars between entrepreneurs for control of finite urban resources" (Schmidt, 2014, p.2).

Recommendations to combat xenophobia include empowering young people to address racism, intolerance and xenophobia in schools. Students are encouraged to support each other by being assertive as opposed to being aggressive or submissive when incidents occur at school. A further recommendation is to cover interpersonal relationships (including racism, xenophobia, bullying and name-calling) within the curriculum of learning for citizenship (Chakraborti & Garland, 2004; Osler & Starkey, 2002). Initiatives

by the Swedish government include a handbook providing guidance on how to promote equal worth of all people. Citizenship programmes relating to racism and xenophobic behaviour are also entrenched in education policies (Osler & Starkey, 2002).

Despite the adjustment challenges faced by international learners they should not be viewed as 'victims,' but rather as 'survivors' (Sookrajh, et al., 2005). In dealing with change, students develop a certain level of resilience (Wang, 2003). The major task in cultural adjustment is to cope with change in many aspects of student life. Adaptation of behaviour patterns and attitudes to host cultures are important in building resilience (Wang, 2003; Yeoh, 2012). In the next section I will discuss private higher education in South Africa.

2.3 PRIVATE HIGHER EDUCATION IN SOUTH AFRICA

"Our vision is of a South Africa in which we have a differentiated and fully-inclusive post-school system that allows South Africans to access relevant post-school education and training, in order to fulfil the economic and social goals of participation in an inclusive economy and society" (DoE, 2001).

The above vision of the DoE (2001) resonates well with international calls for inclusion by ensuring access to higher education in South Africa. This is important against the backdrop of apartheid education which disadvantaged black students. However the vision is limiting in that it refers specifically to South African students, making no mention of access to international students.

Post 1994, there has been what Sepideh (2009) refers to as the internationalization of the South African public higher education sector. As South Africa reconciled and restored ties with the world, there was an influx of international students to the country. This process was promoted by the political restructuring and transformation of the education landscape in South Africa. Studies undertaken by Sepideh (2009) indicate that historically advantaged universities were more proactive in adopting internalization policies through help desks and other structures while smaller institutions were not able to cope due to

internal strategic priorities. The growth in student numbers had implications for access to public universities and private institutions.

As the demand for higher education increased, it created an opportunity for entrepreneurs to enter into a very lucrative market. Capacity constraints at public universities provide an excellent opportunity for private institutions to thrive. The private higher education sector is hugely diverse in terms of programme offerings and accreditation. They range from universities, colleges and institutes offering higher and further education degrees, diplomas and certificates to small organisations offering workplace and corporate training (ETDP SETA, 2012). Their recognition lies with the Council on Higher Education (CHE) with programmes accredited by the Higher Education Quality Committee (HEQC) and are registered by the Department of Higher Education and Training (DHET). The Higher Education Act of 1997 and its regulations form the regulatory framework for such programmes and providers (ETDP SETA, 2012). There are also numerous small providers who offer skills-based, occupationally-directed programmes with recognition by the CHE but are not registered with the DHET. These programmes are governed by the Skills Development Act of 1997 (ETDP SETA, 2012).

The (ETDP SETA, 2012) maintains that no single database exists for information on private higher education institutions (PHEI's). Similarly, the CHE (2013) concedes that there is little reliable data available on the number of private higher education institutions. In the CHE's 2010 annual monitoring report, little mention was made of the status of private higher institutions in South Africa.

According to latest available statistics, there are 136 private higher education institutions (PHEI) in South Africa with about 80 000 students. The distribution of PHEI's shows an extremely uneven provincial distribution, for example while there are 68 institutions in Gauteng, there is only 1 in Limpopo Province (ETDP SETA, 2012). Private institutions are branded according to their programme offerings and target markets. Inner city institutions target lower LSM groups, offering generic programmes on further education and higher education bands. Brands which cater for higher LSM groups focus on degrees, diplomas and special fields of interest such as creative arts. These institutions are located in suburbs in spacious buildings with ample student parking and amenities.

The majority of private institutions are located in urban areas, making them highly desirable to international students. This is largely due to ease of access to major airports,

bus terminals, financial institutions, embassies and branches of the Department of Home Affairs for permit applications. The suitability, accessibility and desirability of private higher education institutions to international students have resulted in these institutions being characterized by a myriad of ethnic groups and global cultures. In celebration of diversity, inclusive education seeks to embrace all cultural and ethnic groups. In keeping with this view of inclusive education, it would be germane to examine the relationship between education and social interaction.

2.4 SOCIAL CAPITAL AND CULTURAL EXCHANGE IN/ THROUGH EDUCATION

The term 'global village' was coined by the theorist Marshall McLuhan in 1964 to describe the shrinking physical and cultural world as a result of improved technology and transportation (Dixon, 2009). He argued that cultural globalization will lead to a dazzling marketplace where countries of all economic opportunities are represented (Dixon, 2009). Education is seen by parents as the cultural and historical legacy that provide children with the most valued cultural knowledge (Dixon, 2009). There are however, concerns that the village will raise conflicts between cultures, cause a fragmentation of culture, or lead to cultural domination by more developed countries and possibly create hybrid cultures (Johnson, 2007 as cited in Dixon, 2009). This study raises and describes the concerns of cultural interaction in a higher education setting. International students bring their own cultural identity with them into the country. In interacting with a diversity of cultures in South Africa, international students may experience a culture shock due to perceived differences in upbringing. Once students have made the decision to migrate, they have to negotiate access to into the country and into the education institution.

This section focuses on the aspects of social capital and acculturation. The first section deals with the theory of social capital and examines how actors in a social setting are able to derive benefits such as mutual cooperation and coordination. The second section deals with the process of acculturation which relates to the changes that occur when two groups come together.

2.4.1 Social capital

The theory of social capital has its roots in a diversity of disciplines and consequently has a wide range of definitions attached to it (Hoehne, 2012). It is for this reason however, that it is criticized as there is lack of consensus and ambiguity in definition of social capital (Tzanakis, 2013). Another controversy is regarding whether social capital is an individual resource or a collective, community owned resource (Hoehne, 2012). However, most authors tend to concede that "social capital stands for the ability of actors to secure benefits by virtue of membership in social networks and other social structures" (Portes, 1998, p.26).

For the purposes of this study, social capital refers to the resources an individual may take advantage of by virtue of his integration or membership in social networks or social structures (Bourdieu, 1986; Coleman, 1988, Portes, 1998). Bourdieu's theory of social capital is heavily reliant on economic capital being the ultimate source and eventual form of exchange of all other capitals and views. Bourdieu also sees social capital as a scarce resource while Putnam sees it for potential public good (Tzanakis, 2013). Putnam's (1995, p.67) conceptualization adds further value to this study, in that social capital consists of "features of social organization, such as networks, norms and trust that facilitate coordination and cooperation for mutual benefit." In communities characterized by rich social capital, members feel supported and integrated with social networks that are deep and diverse (Deuchar, 2011). Insofar as migrants are concerned, a process of bonding in social circles lends support to members of the same ethnic group. The building of bonds can lead to feelings of emotional support and confidence (Strang & Ager, 2010). Social networks, which can be formal or informal, are considered to be critical to social capital and may comprise of "personal relationships, which are accumulated when people interact with each other in families, workplaces, school, local associations" (Harper & Kelly, 2003). However, it may be simplistic to assume that formal and informal networks can equate to social capital. What is also important is the "qualitative dimension of networks, like the type of relations within a network, strong and loose ties and relations based on trust" (Eutin, 2007, p.45). In terms of student life, a large amount of time is spent at education institutions where social interaction with other students and staff can build strong ties and dense networks (Hoehne, 2012). Portes (1998) further argues that such networks are important in the theory of social capital in that the benefits which may be gained from such interactions form the core of social capital. Hoehne (2012) adds that the

quality of the individual's interactions is also pivotal in determining the strength of the ties which adds to the accumulation of social capital. Building bridges between bonded groups requires opportunities for members to meet and exchange resources that are mutually beneficial, hence developing inter-cultural trust (Strang & Ager, 2010). Conversely, the absence of such opportunities for exchange of resources may lead to greater hostility with minorities grouping together (Morrice, 2007). In this regard, weak interactions and marginalization leads to a low accumulation of capital. A study of migrants in Johannesburg, indicate that they are disadvantaged with regards to access and linking social capital (Landau & Duponchel, 2011 as cited in Hoehne, 2012). In another Australian study, Naidoo (2009) uses the theory of social capital as a platform to explain the educational exclusion and marginalization of minority groups.

Another issue closely related to social relationships relates to the power of language. According to Bourdieu (1986) language is a means of exchange or a commodity and not just a means to communicate. Language is therefore a type of symbolic capital benefiting those who possess the legitimate language. International students may not possess the legitimate language, which in this study is English. Students may therefore be at a disadvantage in achieving academic success as the language of teaching and learning in South Africa is English. A study conducted by Naidoo (2009) indicates that migrant students have difficulties in comprehending lessons due to the language barrier and want to learn English in order to succeed academically.

While the theory of social capital is criticized for its ambiguity of meaning and its reductionist approach to social networking (Tzanakis, 2013), studies indicate that social capital can be useful in creating greater levels of synergy in that individuals can be integrated into collective projects hence acting as a facilitator to cooperative networking (Adam & Roncevic, 2003 as cited in Tzanakis, 2013). In this regard the theory social capital can assist to understand the integration of international students into host communities. Integration is best understood through the process of acculturation.

2.4.2 Acculturation

Social integration, with emphasis on international students, can be viewed through the lens of Simmel's essay on *The Stranger* as translated by Wolff (1950). The feeling of alienation of migrants resonates with Simmel's essay on *The Stranger* or foreigner (Wolff, 1950). Simmel asserts that the stranger, although physically present in the group, may be mentally or emotionally far away due to his treatment as a non-member. The stranger is lonely, unhappy and unsure of his role in society (Wolff, 1950). Simmel further argues that the stranger has much to offer society in terms of culture, customs and practices if he is accepted by the local inhabitants (Wolff, 1950). Acceptance of strangers by society encourages migrants, "to find a place in society: a place where they can live and make a life" (Brun, 2008. p.253). The process of finding a place in society evolves gradually through the process termed by Dandy (2009) as 'acculturation.'

The term acculturation is used to describe the cultural change that results when two or more groups come into continuous personal contact (Dandy, 2009). According to Berry (1980), acculturation is determined by the retention of immigrants' values, customs and norms on the one hand and the extent to which they desire interaction with other cultural groups of the host country. Berry (1980), further distinguishes between four strategies in the process of acculturation, namely, integration, assimilation, separation and marginalization.

This first strategy is integration. Berry (1980), defines integration as a process whereby both cultures are accepted by both the migrant and the host country. Contrary to Berry's (1980) over simplistic definition, Hoehne (2012), maintains that there is no agreed universal definition of integration of migrants into host countries. Rather, integration is contextual, largely dependent on the characteristics of the migrant and the host nation, described by Ager & Strang (2010) as multi-dimensional, for example, the level of economic development of a country.

Integration strategies, as argued by Bakewell (2009) have traditionally been applicable to western societies while the majority of African states have little or no policies relating to immigration and integration. Despite South Africa's Refugee Act 130 of 1998 (RSA, 1998) and the Immigration Act 13 of 2002 (RSA, 2002), it is argued that the country does not have any targeted "projects that ensure social integration of refugees and migrants in South Africa," (Motha & Ramadiro, 2005, p.26). Furthermore, while from a legal

perspective, asylum seekers have right of access to social services, including education, they are unable to "convert these legal entitlements into effective protection," (Landau, 2006, p.308). Local integration is defined as 'a situation in which host and refugees communities are able to co-exist, sharing some resources both economic and social with no greater mutual difference than that which exists within the host community (Motha & Ramadario, 2005).

The second strategy according to Berry (1980) is assimilation, whereby individuals blend in with the host community through acceptance of values and norms. The third approach is termed, separation, whereby each group of individuals maintain their own unique culture and interaction is kept to a minimum. The last approach, which is of particular interest to this study, involves marginalization, whereby there is distancing from other groups.

The success or failure of acculturation is largely dependent on many variables including, but not limited to, the policies and practices of the host country relating to rejection and discrimination (Dandy, 2009) or the provision of a welcoming culture towards immigrants. Whilst Berry's (1980) model is criticized for its' simplicity and its focus on Western nations, it provides a foundation for research on acculturation (Dandy, 2009). It would be prudent to add the perceptions of immigrants towards the host country, as a factor in the process of acculturation. For example, migrants who see western culture as an aspiration may easily assimilate the culture of the host country and try to 'fit in' with locals. However, full inclusion of migrants into host cultures is not as simplistic as it seems. In the next chapter, I will explore the idea of inclusion, exclusion and marginalization in the realm of education and listening to voices to enable inclusion.

CHAPTER 3

LITERATURE REVIEW

Inclusive education; Inclusion, exclusion and marginalization; listening to voices

Historically, there is a general misconception that inclusive education relates only to the acceptance of disabled students into mainstream education. There is therefore a need to explore and interrogate definitions, contradictions and debates surrounding inclusive education. Access to institutions does not necessarily guarantee inclusion as students may feel marginalized. From a spatial perspective the geographies of marginalization needs attention as international students leave their home countries and enter into a new geographical space. From a social inclusion perspective, it is necessary to discuss theories surrounding education, social capital and social integration. As a point of departure, I will begin with inclusive education.

3.1 INCLUSIVE EDUCATION

This section conceptualizes inclusive education, examining international trends and debates and its bearing on inclusion in South Africa.

3.1.1 Conceptualizing Inclusive Education

Interpreting and defining inclusive education is a difficult task, described as an 'aporia' or philosophical puzzle (Miles & Singal, 2010), further portrayed by Mitchell, (2005, p.92) as a "complex, multi-dimensional and problematic concept." The roots of inclusive education can be traced back to the disability movement by parents, teachers and advocates for learners with disabilities calling for full integration of all learners into mainstream schools (Armstrong, et al., 2011). In terms of integration of disabled learners, this could suggest a bi-directionality of inclusion and exclusion as to who's in and who's out. While the focus on inclusive education was seen primarily through the lens of access of disabled learners (children) to mainstream education at school level, my focus on inclusion is much broader - incorporating international adolescent students at higher

education institutions. In this vein, inclusive education is largely contextual (Ainscow, Farrel & Tweddle, 2000), dependent on the purpose of its intention which forms a 'lens' through which inclusion should be viewed. For the purpose of this study, a broad lens is used to view inclusion whereby it is defined as, "a system of policy and practices that embraces diversity as a strength, creates a sense of belonging, equal membership, acceptance, being valued and involves fundamental civil rights" (Jones, White, Fauske & Carr, 2011, p.13). This definition supports the principles of equity, participation, community, respect for diversity and entitlement (Ainscow, Booth & Dyson, 2006) which speaks to the inclusion of international students into South African society. The definition above embraces social access of all individuals, fostering a sense of belonging (Walton, 2013), thereby creating, "welcoming communities and building an inclusive society" (UNESCO, 1994.p.2). The relevance of creating welcoming communities is pertinent to this study as it applies to welcoming international students to South African higher education institutions. Albeit prudent to define inclusion in a manner that addresses all facets of acceptance of marginalized individuals, it could be argued that definitions of inclusion may become a poster statement with little practical value or effectiveness.

In this regard, Peters (2008), warns that that the concept of inclusive education can become a philosophical aspiration or a political agenda entrenched in policy statements. This view is buttressed by Slee's (1998) caution that inclusion can be reduced to "a linguistic adjustment to present a politically correct facade to a changing world' (p.131). Slee (1998) proposes a more radical approach to inclusion, calling for the interrogation of structures, policies and practices of schooling that promote injustices and inequalities. Structures and practices within education institutions may overtly or covertly promote experiences of exclusion and marginalization depending on how inclusion is defined and interpreted. It is for this reason that Bernstein (1996) and Slee (2011) regard inclusion as pre-requisite for social justice and a means to promote democratic rights. In addition to Slee's (2011) and Bernstien's (1996) radical approach to inclusion, Allan (2007), adds a further, introspective dimension to inclusion, conceiving that it is not "something we do to a discrete population of children, but rather .... something we do to ourselves" (p. 293).

Another argument surrounding inclusion is that interpretation and implementation is highly contestable across educational systems and political boundaries (Armstrong, et.al, 2011). The concept of inclusion takes on multiple meanings globally (Miles & Singal, 2010). According to Armstrong, et al (2011), the definition of inclusion is contested

geographically, according to the level of development of the country. In developed countries inclusion relates to minimizing disruptions in regular classrooms while in developing countries it is positioned in post-colonial social identities and policies for economic development, constructed and prescribed by international organizations (Armstrong, et al, 2011). Whilst the geographic view of inclusion is a very basic distinction founded on levels of economic development, it is useful in understanding the complications in the way inclusion is understood and implemented at grass roots level. While Armstrong, et al (2011) argues inclusion in relation to economic development, Ainscow, et al. (2006) makes reference to narrow and broad definitions of inclusion.

Narrow definitions refer to the promotion of inclusion of specific groups, mainly disabled people, while broad definitions focus on the school's responsiveness to the diversity of all learners regardless of disability, race, gender, ethnicity and class. Interrogating in/exclusion in terms of international students requires a broad view of inclusion. This broad view of inclusion, however, is further complicated by 'levels' of inclusion which is argued in research conducted by Sookrajh, et al (2005) on refugee learners at a primary school in Durban. Their findings suggest that inclusion is more than just being 'in or out,' but is rather a multilayered concept. While learners felt included in some aspects of schooling, such as access to classes, they felt excluded and marginalized in other instances such as, being labelled and treated differently by staff and fellow learners. This multilayered form of inclusion is supported by Slee's (2011) notion that inclusion can be a Trojan horse with hidden agendas. Whilst, from the outside, institutions may seem to be accepting of all students, yet they still have exclusionary, discriminatory practices within.

Congruent with Sookrajh et al's (2005) description of the multilayered nature of inclusion, is Lewin's (2009) 'Zones of Exclusion' within which different degrees and patterns of exclusion. Zone 3, describes 'silently excluded' learners based on sporadic attendance, low achievement and socio-cultural factors. My purpose statement relates to zones and patterns of exclusion in that, students may experience varying degrees of marginalization and exclusion ranging from "problematic inclusion, self-exclusion or 'hard-core' exclusion," (Kabeer, 2000 as cited in Sookrajh et al, 2005. p.4). Hard-core exclusion relates to deliberate or wilful acts where students may be excluded from participation based on certain inherent characteristics. Other forms of exclusion can be described as more subtle where the act is not as overt as hard-core exclusion and may furthermore only

be perceived by the victim. What this indicates about exclusion is that it may be perceived as a range stemming from deliberate to more subtle forms.

Armstrong, et al (2011) provides an additional view of inclusion by catering for fragmented groups of individuals, including migrants, refugees and asylum seekers. Their argument is that grouping of individuals makes the inclusion process more manageable thereby catering for the needs of specific groups. International students at a private higher education institution may be labelled as a fragmented minority of the entire college population. However, labelling of groups of individuals may focus on differences, leading to further stigmatization and marginalization – hence defeating the aims of inclusion. Grouping of students also takes away their individual personalities and traits making them 'faceless.' While some theorists focus on definitions of inclusion, others see inclusion as a process.

In seeking to conceptualize inclusive education I will discuss Ainscow and Miles' (2009) four elements of inclusive education as well as the narrow and wide views/ zones of exclusion. In exploring the definitions of inclusive education, Ainscow and Miles (2009) highlight four fundamental elements that can be used to guide policy in attempting to define inclusive education.

The first element relates to inclusion being a process, in that "inclusion has to be seen as a never-ending search to find better ways of responding to diversity" (Ainscow & Miles, 2009, p. 2). Responding to diversity is referred to by Dandy (2009) as the strategy of integration in the acculturation process. In this vein, international students need to feel integrated into the culture of host countries. Furthermore, host countries have much to gain from learning about the cultures and traditions of international students (Zhao, et al, 2005). With regards to inclusion being a process, is justifiable as every situation is unique, set within a specific timeframe and hence produces its own unique type of exclusion. However, the process of inclusion could be viewed as unending, used as an excuse by education institutions to delay inclusion. In critiquing the concept of inclusion being a process, Walton and Lloyd (2011) view "inclusion as a process" as one of the many metaphors used for inclusive education in South Africa. This process/journey metaphor was found to be used "to justify exclusion while ostensibly showing a commitment to inclusion", and it could thus result in a "broad, diluted and very elastic notion of what inclusion is in practice" (Walton & Lloyd, 2011, p. 15, 16). If inclusion is thus an

unending process, then actual inclusion will always be something to aspire to in the future and not an immediate reality.

The second key element that Ainscow and Miles (2009, p. 3) highlight is that "inclusion is concerned with the identification and removal of barriers". A barrier refers to "any condition that makes it difficult to make progress or to achieve an object" (Schoepp, 2005, p. 2) and is often categorised as intrinsic or extrinsic. Weeks (2000 as cited in Prinsloo, 2001) highlights the existence of several forms of educational needs and barriers. These include permanent shortcomings (sensory and physical), development problems, learning problems and circumstantial problems which incorporate culturally deprived and marginalized students. The WP6 (2001, p. 7) identifies extrinsic barriers to learning which may not be possible to remove, such as poor teaching practices, an inflexible curriculum, inappropriate language, and a lack of communication and support services. The inability of international students to communicate in English could be a temporary intrinsic barrier to inclusion. A problem arises with the "identification and removal of barriers" element is when students may feel that the removal of the barrier, such as language, may lead to full inclusion. In terms of learning difficulties, there could be a misunderstanding that there is a remedy which will remove the barriers. For academic staff the term 'barriers' may be something which is "solid" and difficult to overcome, thereby making the task of inclusion seem insurmountable. Highlighting barriers could in itself become exclusionary as it requires "identifying learners' differences in order to secure appropriate provision, with the risk of labelling and discriminating, and accentuating learners' 'sameness' and offering common provision, with the risk of not paying due attention to their needs" Terzi (2008, p.245). With regards to this study, focussing on the experiences of only international students draws attention to them as being different from local students. A further issue with highlighting barriers is that human characteristics vary in extremity. This makes labelling of the barrier into neat categories impossible. For example there are varying levels of English language comprehension among international students. The one size fits all approach therefore cannot be used to determine the barriers to exclusion. Research conducted by Oswald & Engelbrecht (2004), identified teachers' attitudes towards inclusion as the biggest barrier in the realization of full inclusion. This inevitably results in a lack of participation by teachers in the inclusion process.

The third key element that is used in attempting to define inclusive education describes inclusion as being "about presence, participation and achievement for all students"

(Ainscow & Miles, 2009). This view is buttressed by Jones (2013), who posits that inclusion is an experience which can be achieved though active participation. However, participation requires that students be punctual and reliable, and that they be physically present in the classroom setting. In terms of international students, their presence and punctuality, in the classroom, may be delayed due to the issuing of study permits and visas. Once this has been achieved, attention needs to be given to students' participation in class, and it must be ensured that adequate support is provided when needed. Through successful participation, the quality of students' experiences may improve, resulting in satisfactory achievement. Achievement refers to "outcomes of learning across the curriculum, not merely tests or exam results" (Ainscow & Miles, 2009, p. 3).

The final element that Ainscow and Miles (2009) use in defining inclusive education is "inclusion involving particular emphasis on those groups of learners who may be at risk of marginalisation, exclusion or underachievement". This entails emphasizes monitoring of groups of marginalized students to avoid marginalization, exclusion or underachievement. This process is supported by the argument that that inclusion must be continuously revitalized with new knowledge (Walton, Nel, Hugo & Muller, 2009). Inclusion should be experienced as a journey, rather than a destination or end point (Evans & Lunt, 2002). In this regard, Ainscow & Miles (2009) advocate careful monitoring of students in the inclusion process but caution against the sole use of statistical data which can be damaging, inappropriate or misleading. This final element by Ainscow and Miles (2009) is relevant to this research study, in that it refers to international students who do not have a specific barrier to learning, yet are potentially marginalised or excluded due to factors not related to their physical or intellectual abilities. In exploring the various definitions of inclusion, I will examine relevant international trends and debates surrounding inclusive education.

3.1.2 International trends and debates in Inclusive Education

As early as 1960, the document titled, the United Nations Convention Against Discrimination in Education was published. Of interest to this study is Article 4, Part (a) which defines inclusion as making "higher education equally accessible to all on the basis of individual capacity" (Office of the United Nations High Commissioner for Human Rights, 1960). In the years leading up to 1990, there have been a further five conventions

and various forms of literature promoting access of disabled students to education. Each of the conventions, sought to refine the previous policy documents in its definition inclusion and the locus of the problem of exclusion. Through the years there has been greater participation by key international role players and government organizations in addressing access to education by all.

In March, 1990, the world conference, Education for All (EFA), advocated a move away from focussing on disability towards access to education by all individuals where issues of adult literacy and quality of education in general were promoted. This conference was represented by 155 countries, prompting the World Declaration on Education, which supported education as a fundamental human right for all, regardless of individual difference (Miles, 2000). It was also established that inclusive education was a key issue in addressing marginalization and exclusion. In 1994, *The Salamanca Statement and Framework for Action* was published at the World Congress on Special Needs Education in Salamanca, Spain (UNESCO, 1994). One of the policy's assumptions is that, "human differences are normal and that learning must accordingly be adapted to the needs of the child rather than the child [being] fitted to ... the pace and nature of the learning process" (UNESCO, 1994, p.7). Further to these assumptions, *The Salamanca Statement* (UNESCO, 1994) also included "gifted and talented students, those with linguistic differences, and those in poverty," including, "social and emotional disabilities" (Peters, 2008). This broader extension of inclusion shifts the focus away from physical disability to incorporate a broader spectrum of marginalized individuals. However, no specific mention is made of migrants, refugees or asylum seekers.

While international initiatives have focussed on access to mainstream education for all, it is argued that there are inherent "conflicts and contradictions" in the way inclusion is understood and interpreted (Miles & Singal, 2010, p.2). Policies are sometimes criticized, for being used by international donors and developed countries as a "prescription to address system failure" of developing countries who are still economically disadvantaged by the ravages of colonialism (Armstrong, et al., 2010, p.33). "Inclusive education is thus reduced to a list of policies, strategies and resources" (Slee, 2011, p.39) to be used as a solution for inclusion of disadvantaged minorities. However, cognisance must be taken of the economic and human capacity of developing countries to educate 'all' learners despite the adoption of international policies. For example, inclusion in South Africa is constrained by the lack of funding which is sorely needed in areas of healthcare, creation

of employment and provision of basic services. Furthermore, it is argued that teachers in developing countries may not be ready to embrace inclusion due to a lack of adequate support and resources in mainstream settings (Lingaurd & Miles, 2007). For example, education institutions may not be wheelchair friendly or may not have professional medical assistance readily available for disabled learners. Teachers may also lack knowledge and expertise (Jenkinson, 1997), leading to an inability to cope with learners with special education needs. Conversely, waiting for all institutions, to have all support and infrastructure available as a prerequisite for inclusion, may lead to a continuation of status quo of exclusion and marginalization.

The major concern is that much of the genuine intentions of policies are sometimes misinterpreted through ambiguous use of language (Peters, 2008) creating "perverse subversions of its articulated aims" (Slee, 2011, p.90). In this regard, the very language used to promote inclusion may be interpreted in a manner which promotes exclusion. This is further complicated by the cultural, historical and contextual suitability of education programmes designed by first world countries for use in third world contexts. Interpretation of policy may therefore lead to, "inclusive education being implemented at different levels, embrace different goals, be based on different motives.. and provide services in different contexts" (Peters, 2008, p.2). For Miles and Singal (2010), contextual appropriateness is largely dependent on the level of economic development of a country and general value system. While in developed countries, disabled students are able to access mainstream education, in developing countries inclusion has a different set of connotations. For example, in Romania, special schools opened their doors to children with language difficulties but turned away children with severe physical and mental disabilities (Miles & Singal, 2010).

Another area of debate centres around the focus of EFA initiatives on access to education. On the one hand, policy statements may have played a role in increasing formal access of learners to mainstream education. Furthermore, education structures in themselves, after accepting all learners, may have the potential to be used as a means to reinforce authoritarian, discriminatory and anti-democratic practices, (UNESCO, 1996). While the focus of EFA was on access to schools, access to higher education is largely dependent on affordability and meeting of the institution's entrance requirements. Access of international students to higher education institutions is also determined by students acquiring a study permit from the South African Department of Home Affairs after

obtaining an acceptance letter from the institution. Furthermore, international students' qualifications have to be SAQA aligned in order for them to be registered for the appropriate qualification. The issue of access is therefore is more complicated for foreign students as compared to local students. Furthermore, access to the institution has to be coupled with adequate support from both academic and administrative staff on an ongoing basis for inclusion to be realized. In the next section, I will examine inclusive education in the South African context.

3.1.3 Inclusive Education in South Africa

Whereas, internationally, inclusive education grew out of the disability movement when parents, teachers and advocates for learners with disabilities called for access to mainstream schooling (Armstrong, et al., 2011), inclusive education in South Africa is much more complex. Though the thinking may be global in terms of what inclusion means, in Africa actions have to be addressed in terms of local circumstances (Hoehne, 2012). Such circumstances include low adult literacy, gender inequality, early school dropout, refugees and internally displaced people, working children, ethnic minorities, those affected by HIV/AIDS, conflict and other emergencies which have spawned an increasing number of orphans and the overcrowding of schools (UNESCO, 2007).

The implementation of inclusive education has been a fairly recent development in South Africa when compared to the rest of the world. In addition to the provision of special and mainstream schools, education was further divided along racial characteristics. In the era preceding democratic change, apartheid policies (favouring white supremacy), established separate, unequal schooling for children, based on race, ethnicity and disability status. The country's education system is therefore aptly described "a sector where the ravages of apartheid remain most evident" (DoE, 2001, p. 9). South Africa is thus described as "a country which tries to embrace inclusive education against a background of educational segregation and exclusion" (Walton, 2013, p. 2). The public higher education landscape was also characterized by separate, unequal universities for the various race groups. The South African constitution, post 1994, laid the foundation for an open society based on democratic values, liberty, social justice, equality and fundamental human rights, (South African Constitution, 1994. chapter 2, subsection 9.3). Subsequently, there have been far reaching policy changes in the education system in South Africa. The aim of these

changes was to transform a very divided, fragmented and authoritarian education system into a more democratic, flexible and inclusive system (Sayed, 1998 as cited in Engelbrecht, Oswald & Forlin, 2006). The South African Schools Act 84 of 1996 asserts the right of equal access to education for all learners without any discrimination on the basis of disability, language, race, ethnicity and gender ((Department of Education (DoE), 1996)).

The South African Schools Act 1997 supports the admission of refugee children with proper documentation, into schools (DoE, 1997). Similarly, the Education White Paper 6: Special Needs Education (DoE, 2001) and the Guidelines for Inclusive Teaching and Learning (DoE, 2010) supports "celebrating diversity amongst learners and encourages the creation of welcoming cultures in schools" (DoE, 2010, p.8) and in higher education. South African schools welcome all children from all cultures, local and foreign, into classrooms but this holds challenges for educators and learners alike (Hoehne, 2012). Schools, therefore become sites of struggle as educators validate "all marginalised minorities, accept diversity in culture and ability and have many new challenges to face" (Skinner in Higgs, 1998, p.277).

Debates surrounding the successful implementation of inclusion in South Africa include, inter alia, political agendas, lack of clarity on policy, training and support, resources and lack of funding. Wildeman and Nomdo (2007) argue that the success of inclusive education has been hampered by insufficient funding and direction from national government. Buttressing this argument, Pillay and Di Terlizzi (2009) maintain that a lack of resources and a failure to accept the ideology of inclusion has severely hampered the inclusion process. However, cognisance must be taken of other social injustices that are perceived to take precedence, for example, a shortage of housing, unemployment, infrastructure, skill shortages, HIV/AIDS and other socio-economic issues that require much needed funding in South Africa (Ladbrook, 2009). These issues are compounded by crime and violence such as women and child abuse, xenophobia, migrant populations, marginalisation of learners and families, and political and racial tensions (Ladbrook, 2009). Contrary to the above arguments cited for the failure of inclusive education in South Africa, other research indicates successful implementation is possible, based on community involvement.

Research by Pather (2011) indicates that schools, particularly in rural areas are more successful in implementing inclusive education through community support. Despite the serious lack of resources, people from the community have rallied around schools to build much needed infrastructure, for example wheelchair ramps, to accommodate disabled learners. Pather (2011), in supporting Slee's (2011) argument maintains that successful inclusion is dependent on the community's acceptance of disabled learners in the classroom and in society at large. The majority of research on inclusion in South Africa has been around disability in the school environment (for example, Prinsloo, 2001; Walton, 2011; Hays, 2010; Moletsane, et al, 2007) but it can form the basis for extrapolation of issues of inclusion to higher education. Furthermore, while there has been research conducted at South African public tertiary institutions (for example, Sepideh, 2009; Ojo, 2009), there exists a gap in research for inclusion at private tertiary institutions, especially for research on higher education for international students in South Africa (Motha & Ramadario, 2005).

The National Plan for Higher Education as highlighted in WP6 (DoE, 2001), requires higher education institutions to increase the participation of students with special education needs. In light of this the Ministry expects institutions to indicate, within specific timeframes, in their institutional plans the strategies and steps, they intend taking to increase enrolment of these students within specific timeframes (DoE, 2001). Further to this requirement institutions are required to provide appropriate physical access for disabled students and to recognize and address severe learning difficulties. In this way, higher education institutions will be able to accommodate diversity with appropriate capacities, policies and support services (DoE, 2001). The WP6 (DoE, 2001) is set in the South African context with the aim of addressing inclusion of all South African students. While WP6 (DoE, 2001) makes reference to welcoming a diversity of cultures, however, issues such as institutions charging international students inflated fees, can be seen as exclusionary. Although students may gain access to higher education institutions, they may still have experiences of exclusion and marginalization. Post 1994, South Africa has made genuine attempts to be welcoming of all nationalities and cultures but there is an element of implicit exclusion (Slee, 2011) through regulatory requirements. In this regard, international students may be faced with issues of inclusion, exclusion and marginalization which will be discussed in the following section.

3.2 INCLUSION, EXCLUSION AND MARGINALIZATION

3.2.1 In/exclusive education

The efforts of private higher education institutions to provide the means for registration of all international students can be perceived as an initiative towards inclusion. However, access to an education institution does not necessarily equate to inclusion. Access, itself, is a complex concept, with Morrow (2007) suggesting a distinction between formal access (that is, admission to an educational institution) and epistemological access (that is, access to the institutional "goods", which, in the case of education, is knowledge). Formal access for international students begins with granting of visas and study permits. In a sense, application for visas and permits with associated costs can be viewed as exclusionary. Associated costs can also draw a distinction from a socio-economic viewpoint in that economically underprivileged students are may not afford access to higher education in South Africa. Studies conducted by Ojo (2009) indicate that international students viewed the paperwork and expenses surrounding study permits made access difficult. Similarly, another study indicates that international students have to overcome several hurdles and obstacles to succeed in postsecondary education (Haveman & Smeeding, 2006).

An expanded definition of educational access is also necessary in that "access should extend beyond higher enrolment rates to include attendance, achievement, and progression and completion..." (Lewin, 2009, p.151). While Lewin's (2009) definition relates to schooling, the idea can be extrapolated to improving support to students in higher education. For international students entering a new country and a foreign education institution can be regarded as a strange, sometimes hostile environment. In this regard, inclusion:

> *"is not about the movement of people from their tenancy in the social margins into unchanging institutions. Integration requires the objects of policy to forget their former status as outsiders and fit comfortably into what remain deeply hostile institutional arrangements. There is an expectation that they will assume an invisible presence as they accept the dominant cultural order" (Slee, 2011, p.107).*

The above argument by Slee (2011) can be used as a lens to examine how international students may face perceived hostilities at higher education institutions. If international

students are reduced to terms of trade in terms of the revenue they bring into the country then they could become invisible in terms of inclusion. There is a need for recognition of these students as independent socio-cultural groups who are accepted for their diversity (Bhugra, 2004a) instead of expecting them to fit into a South African education system. Education institutions may reinforce the outsider status of international students by use of local languages other than English in their formal communication in the classroom.

Based on the nebulous nature of the definition of inclusion, it is difficult to determine to what extent educational institutions are inclusive or exclusive. Merely granting international students access to higher education does not mean that they are included. Messiou (2006, p.306), provides further insight to this argument by stating that, "inclusion is concerned with any kind of marginalisation that might be experienced by any child, regardless if this is perceived as being about notions of special educational needs or not."

Recognizing that exclusive practices do indeed occur is critical in improving learning environments which are unfamiliar to students. Identifying problems experienced by international students is insufficient. There has to be willingness by the institutions to become familiar with the backgrounds of international students, adapt and make provisions for the students' academic and social orientation (Carr, et al., 1999). Only then can the dismantling of education exclusion take place and the process of intercultural learning begin (Robertson, et al, 2000). Slee's (2011, p.153) proposition to reframe the field of inclusive education is to "identify and dismantle educational exclusion" as well as to "seek understandings of exclusion from the perspectives of those who are devalued and rendered marginal or surplus by the dominant culture of the regular school" (Slee, 2011, p.107). This view calls for a different perspective to inclusion which is not limited to "permanent shortcomings", "developmental problems", or "learning problems." Inclusion should also be extended to "circumstantial problems" (Prinsloo, 2001, p.345). In this regard international students may find themselves in a strange environment with unusual circumstances which they have to overcome. Unusual circumstances could relate to aspects such as culture shock, language barriers and homesickness. Institutions are thus cautioned to be supportive of students noting that, "while inclusive education sometimes describes genuine attempts to challenge the injustices in education, it can also be deployed to sustain these injustices" (Slee, 2011, p.155). International students must feel a sense of belonging and should not just be accommodated or tolerated. Apart from academic access,

other factors, such as the informal/ social environment is also important for students (Walton, 2013) as these environments may sustain forms of marginalization.

3.2.2 Marginalization

Marginalization is defined as "the state of being considered unimportant, undesirable, unworthy, insignificant and different resulting in inequity, unfairness, deprivation and enforced lack of access to mainstream power" (United Nations Development Programme, 1996 as cited in Messiou, 2012, p.1312). This definition is appropriate in describing marginalization of international students in that they may feel undesirable and insignificant due to their cultural differences leading to unfairness and deprivation in academic situations. Marginalization may not always be an overt, observable practice, described as a subtle phenomenon causing individuals to feel undesirable, unworthy, unimportant, insignificant and different (Messiou, 2012). To this end, "what counts as marginalisation and participation in school settings is not clearly defined and can be seen as essentially complex. (Messiou, 2012, p.1312). Marginalization in the context of education can also refer to any form of exclusion, where interest is shown in those that are "silently excluded" (Lewin, 2009, p. 157).

In considering what constitutes marginalization, Messiou (2006) conceptualizes marginalization in four ways, which provides clarification and allows a better understanding of learners' experiences and perceptions with regard to their possible exclusion. While reference is made to children in the conceptualization, the essence of marginalization can be extrapolated to include students at higher education institutions. This study is concerned with marginalization of international students as a minority group. Messiou's (2006) second conceptualization of marginalization which is relevant to this study is when a child feels that he or she is experiencing marginalization, but others do not recognise this (Messiou, 2006, p. 305).

In this regard, international students' needs may be 'invisible' to the members of the host culture. In this instance they may be marginalized inadvertently, with other realizing it. For example, students may be marginalized by lecturers' code switching from English to local languages without lecturers being aware of it. Similar studies on migrant students indicate code switching by educators and lecturers (Lin & Yi, 1997; Osman, 2009; Naidoo, 2009). Lecturers may also use local colloquial terms and examples which may be only

understood by local students. What students require is the need to be accepted, to fit in and to be a part of the local culture (Robertson, et al, 2000). Marginalization of minority groups is further exposed by research on refugee learners conducted by Sookrajh, et al. (2005). Sookrajh, et al.'s (2005) study was conducted at a primary school in Durban where the aim was to "capture the possibilities and constraints that are experienced by a selected group of refugee learners" (Sookrajh, et al., 2005, p.2). Although these learners were included into the school in terms of physical access they discovered that they were actually excluded in other ways. The findings indicate that refugees experience issues in learning other languages, especially Afrikaans, while the school neglected to include history and politics about their own country. Children were physically separated from the rest of the school population to facilitate identification and school organization. The term 'refugee' was perceived as a derogatory term by the learners who preferred the term 'foreign' students. Refugee learners also complained that teachers spoke too fast and were not co-operative about repeating lessons. Teasing and harassment were of greater concern in other social settings, like the shop, rather than at the school. I am mindful though, that these findings relate to children at a primary school and am therefore interested in comparing them to my findings on students studying at a college. The arguments above provide an understanding of marginalization in terms of social actors, that is, how groups of people marginalize others or themselves. However, since international students enter into a 'foreign' space in the form of a host country, it is prudent to examine marginalization from a spatial aspect.

3.2.2.1 The geographies of marginalization

From a spatial viewpoint, "marginalization entails material and discursive relationships between society and space" (Trudeau & McMorran, 2011, p.438). This view resonates with Simmel's conception of *The Stranger* in a geographic space where "spatial relations are the only condition, on the one hand, and the symbol, on the other, of human relations" (Wolff, 1950). The Stranger's position in the group is "determined essentially, by the fact that he has not belonged to it from the beginning," due to socio-spatial boundaries (Wolff, 1950). In this sense, the concept of marginalization, which is a term derived directly from the word 'margin' is spatial metaphor that draws attention to the geographical aspects of exclusion (Trudeau & McMorran, 2011). Landscapes are therefore conceptualized "as an uneasy truce between the needs and desires of people who live in it, and the desire of

powerful social actors to represent the world as they assume it should be" Mitchell (1996, p.34-35). For the purpose of this study, the 'needs and desires,' as mentioned in the above quote, refers to the aspirations of international students wish to gain access into SA for the purpose of education.

On a macro level, the 'powerful social actors' relate to the gatekeepers/ legal entities who issue visas and study permits while on a micro level, the education institution may decide on who's in and who's out. The geography of marginalization relates to how space maybe fashioned to privilege some groups and marginalize others (Trudeau & McMorran, 2011). From a macro perspective, international boundaries serve to delineate place and space as the transnational flow of people may threaten to unsettle communities as "identities are performed through landscapes" (Duncan & Duncan, 2004, p.7). In this regard, geopolitical borders serve to protect the identities of its communities by the production and regulation of space (Solem, Klein, Muñiz-Solari & Ray, 2010). By their very existence, borders produce landscapes of exclusion through physical separation of groups thereby pointing out their differences (Trudeau & McMorran, 2011). Borders create 'artificial or produced' spaces which have their own economic, administrative, military and cultural systems which make space meaningful. Borders therefore act as a policed control mechanism for inclusion in and exclusion from national identity (Solem, et al., 2010). It is further argued that bulk migratory policies are directed at curbing rather than controlling migratory inflows (Balbo, 2011). While geopolitical borders promote exclusion on a macro scale, institutions may inadvertently exclude people in a micro scale.

The drawing of higher education into global markets through internationalization of its services has also facilitated the continuous re-structuring (and de-structuring) of students' perceptions, conceptions and lived experiences of universities. 'Where' university students pursue their academic endeavours is influenced by their journeys through and in space. It can be argued that the process of migration, sense of dislocation and alienation must contribute to the stress on the individuals (Bhugra, 2004b).

On a micro level, the special aspect of the campus is regarded as social productions that offer experiences of multiple localities (Singh, et al., 2007). To elaborate further, the various spaces on the campus are lived, felt and experienced. Space and spatiality are therefore active elements as they act as conduits to the various social networks of motion and action. To this end, places and spaces, are therefore not neutral but are permeated with

ideological, cultural and political content. Students therefore have to negotiate their academic and social lives in the context of their aspirations (Singh, et al., 2007). A sense of belonging in the campus environment is thus dependent on the lived experiences of the places and spaces and the resiliency of students to adapt to change. The ability to root oneself to the environment produces a sense of settling down and acculturation. Conversely, students may experience a sense of dislocation, isolation and marginalization relating to being in an unfamiliar physical landscape (Singh, et al., 2007). Environments that are already highly ordered and purified of other objects facilitate forms of social control that construct differences as out of place, deviant and potentially abject. Educational institutions can be regarded as highly ordered environments which are access controlled and heavily regulated by administrative policies. Marginalization can take the form of strong spatial divisions meant to separate people and places. However, spatial knowledge can increase a sense of belonging and reduce marginalization. The sense of belonging to a group or a place is influenced by the ability to acquire spatial knowledge which can be enhanced by increasing the imageability of the environment. In travelling from one point to another, a person employs different types of knowledge, defined as spatial knowledge, which facilitates the ability of wayfinding (Ahmed, Tilanka & Chen, 2011). Orientation to the campus environment, as part of a formal academic programme may assist in creating a sense of wayfinding and belonging. However, a simple task of navigating from one point to another involves a series of complex functions. In this sense, the environmental characteristic is linked to behavioural aspects of psychology as well as social and physical wellbeing. It is argued that an astute sense of knowledge and belonging to an academic environment augers well for achieving better academic results, closer relationships with peers and self confidence (Ahmed, et al., 2011). In keeping with the arguments of marginalization above, it is critical to listen to the voices of the youth to address and understand inclusion and exclusion.

3.3 Listening to voices

The value of listening to voices in the qualitative approach is that:

"humans are storytelling organisms who, individually and socially, lead storied lives. Thus the study of narrative, therefore, is the study of the ways in which humans experience the world. This general notion translates into the view that education is the construction and reconstruction of personal and social stories: teachers and learners are storytellers and characters in their own and other's stories." (Connelly & Clandinin, 1990).

Connelly and Clandinin (1990) describe voice in the quote above as meaning that is intrinsic to the individual, a means used to communicate meaning to others. In the education environment, experiences are constructed from interaction between the various role players. This process of verbal communication involves "finding the word, speaking for oneself and feeling heard by others" (p.487). Connelly and Clandinin's (1990) explanation highlights three key aspects of voice. Firstly, using voice is individualistic, in that what is said is specific to and based on a specific person's thoughts and experiences. Secondly, voice is used as a means of communication, or message giving, where a person has the opportunity not only to share their thoughts and experiences, but also, thirdly, to feel that they have been heard. Zion (2009) refers to this process of using voice in research as conversations about educationally related issues, where one not only talks about issues, but is immersed in dialogue (Pickering, 2008), where one indicates that one has been heard and understood. In using a phenomenographic design for this study, it must be mentioned that the individual voice, although important, is not the focus of this study. Rather, the focus of this study is a collection of many individual voices (Entwisle, 2006), which make up, the group experience of international students.

Voice is often likened to participation where Barber (2009) describes a person's voice as their right to citizenship, where an active role is taken in order to support assertions (Barber, 2009). Hadfield and Haw (2007) link participation to empowerment, where the process of letting one's voice be heard is empowering. Participation can also be described as an "element of strong involvement and consultation on the part of the subjects of the research" (Pratt & Loizos, 1992 cited in Bennet & Roberts, 1994, p. 5). A necessary part of participation is listening, which is an active process that incorporates both verbal and non-

verbal ways that people communicate (Clark, 2005). Therefore, it can be said that voice in research is a tool that elicits what people think and feel; often leading to positive outcomes such as a sense of belonging, empowerment, as well as the need to feel heard and understood. Although this is true, the use of voice as a tool in research has often been questioned by researchers regarding the validity of the data produced, as experiential knowledge is seen as biased and subjective, in that it is concerned with what a person thinks and feels. It is for this reason that listening to voices is surrounded by contestations.

Listening to the voices of students is presently a highly debated issue despite there being a greater emphasis by the United Nations Convention on the Rights of the Child, Article 12 which "recognizes children's right to express opinions freely and have these taken into account in matters that affect them" (Powell & Smith, 2009). The concept of voice, however, according to Britzman (1989 as cited in Brooker & MacDonald, 1999) has various meanings including literal (speech), metaphorical (manner and quality of words) and political (viewpoint or opinion on issues).

On the one hand, there are ethical implications, dangers and difficulties regarding the rights of students. It is also argued that listening can be tokenistic because adults can listen and choose to ignore what is being said (Kellet, 2010). It is not easy for students to exercise their right to participate in research, leaving adults to make decisions. Furthermore, students may not be approached directly and participation is controlled by gatekeepers, including, ethics committees, caregivers, teachers and parents (Butler & Williamson, 1994 as cited Powell & Smith, 2009). Researchers tend to feel powerless as they are dependent on the goodwill of agencies to access participants. Likewise, students may also feel powerless and dependent on adults to decide on their level of participation (Powell & Smith, 2009).

Voice research is said to "privilege the mundane", as "experience replaces theory as the author of knowledge" (Moore & Muller, 1999, p. 202). Supporting these claims are the foundations of epistemology and what constitutes knowledge. One such argument is that for anything to be regarded as knowledge, it needs to be valued, it needs to be true, and there needs to be some sort of justification or evidence to support the particular knowledge claim. In this regard, it could then be argued that voice research provides little epistemological value. However, it is through voice research we are claiming that

individual experiences which are context-dependent are regarded as knowledge (Moore & Muller, 1999).

To explicate further, "voice discourse operates primarily as a debunking strategy", in that there is no scientific proof to support it, and it does not satisfy the above-mentioned criteria of what constitutes knowledge (Moore & Muller,1999, p. 202). To this end, experience is very subjective and can never be exactly repeated to provide other individuals with that exact same experience, and therefore, according to this argument, experience cannot count as knowledge or provide much value. This begs the question of scientific validity in that what cannot be proven cannot be passed on to others as 'knowledge.' The argument that is sustained therefore is that voice research, which is devoid of validity through replication, cannot provide much epistemological value. Furthermore, Arnot and Reay (2007, p. 313) argue that "coherent, explicit, systematically principled and hierarchically organized knowledge is replaced with the oral, context dependent and segmentally organised knowledge". It is therefore appropriate to acknowledge the contested nature of voice research and to fully explore the contestations in such research.

Conversely, it is argued that there are associated benefits to listening to the voices of children and youth to gain an insider perspective whilst empowering students through deeper participation (Messiou, 2013). Lynch and O' Neill (1994) caution, however, that while oppressed and exploited groups become the subjects of theory and data analysis, they are generally excluded from dialogue about themselves. In their argument, Lynch and O'Neill (1994) question the 'positionality of the theorist,' maintaining that the researcher is the expert who conducts studies on relatively powerless subjects. In other words, research is conducted 'from the outside in,' about the 'other, from above, outside and beyond,' for the benefit of the researcher albeit with the best of intentions. Research on marginalized groups is also criticized as it involves the 'oppressor' writing about the 'oppressed' from a distance (Lynch & O' Neill, 1994). Marginalized groups can also be given a platform to name their own world, fight their own struggles with their own voice rather than that of the experts speaking 'at them, for them or about them' (Lynch & O' Neill, 1994). I am, however, mindful that conducting research with marginalized students may prove to be a philosophical irony.

The irony is that, "inclusion invariably produces its own exclusion," (Sayed & Soudien, 2005, p.116). Listening to the voices of international students (and not local students), would entail labelling international students as different, accentuating their 'otherness' (Allan, 2007), hence contradicting the concept of inclusive education (Walton, 2011). In purposefully sampling my participants I am therefore aware that I will be focussing on an exclusive group of students based on citizenship, which labels them as different or special. In debating the possibilities and limitations surrounding children's participation in research, Walton (2011, p.89) further cautions that research should be "empowering and emancipatory." Whilst, my research will focus on higher education students who are not as vulnerable as children, their susceptibility may lie in the fact that they are international students are in a 'foreign' country and may feel alienated, as described by Simmel's essay on The Stranger (Wolff, 1950) which is discussed in section 2.4.2.

3.3.1 Inclusion and voices

In our pursuit of inclusion, "we seek understandings of exclusion from the perspectives of those who are devalued and rendered marginal or surplus by the dominant culture of the regular school" (Slee, 2011, p. 107). Furthermore, "inclusive education is about responding to diversity; it is about listening to unfamiliar voices, being open, empowering all members and about celebrating 'difference' in dignified ways" (Barton, 1997. p.233 as cited in Messiou, 2006). Messiou (2006) quoting Fielding (2001) posits that classrooms can become more inclusive by gathering children's views. Similarly, Walton (2011, p.89), argues that "research with children and young people in the context of inclusive education should be thus constructed in such a way that the findings can lead to meaningful change or practical outcomes for all learners and especially those vulnerable to exclusion and marginalisation."

Listening to the voices of children and youth can be a point of departure in dismantling marginalisation and exclusion. Voice research conducted by Sookrajh, et al (2005, p.10) found that, "narratives of marginalised learners (refugee learners) signalled a positive sign that educators and learners alike were evolving and improving the foundation for human development." Similarly, giving voice to people with disabilities have provides valuable information on how they felt deprived and incompetent (Ferguson, Hanreddy & Draxton, 2011).

Messiou (2013, p. 12) also found that listening to the voices of participants (learners), and involving learners as co-researchers, "opens up opportunities for engagement of those at the heart of school experience, students". Furthermore, involving learners can be interpreted as a positive attempt to be inclusive. Messiou (2013, p. 12) makes the following argument for including learners in research: "If inclusion is about listening to all, regardless of age or labels assigned to them, as Mittler (2000) argues, then an involvement of students in research becomes necessary in efforts to be more inclusive." Despite evidence supporting student voice in inclusion, student perceptions are still seldom used as a valid source of data by school teachers and management, especially pertaining to disability studies (Ferguson, et al., 2011).

3.3 CONCLUSION

This chapter, which forms the second part of the literature review, began by interrogating issues of inclusion, exclusion and marginalization. Against the background of the literature reviewed above, it is clear that we perhaps need to listen to the voices of international students in order to address and understand educational inclusion, exclusion and marginalisation in greater depth. The following chapter will explain the methodology adopted in executing this research.

CHAPTER 4

RESEARCH METHODOLOGY

4.1 INTRODUCTION AND RESEARCH OBJECTIVES

Methodology is described as ways of obtaining, organising and analysing data that would reflect the overall research design and strategy (Johnson & Christensen, 2004). The choice of method was determined by the research question which in this study asks:

What are international students' administrative, academic and social experiences at a selected private higher education institution?

This chapter provides an overview of how the research was conducted in its logical sequence. The various issues to be discussed in this chapter will include:

(i) the research design;
(ii) data collection methods;
(iii) the research process;
(iv) standards of adequacy;
(v) data analysis and
(vi) reflections on the research methodology.

The previous chapter on the literature review, highlighted the issues surrounding international students, private higher education in South Africa; debates around inclusion abroad and locally; inclusion, exclusion and marginalization as well as the value of listening to voices and the theory of social capital. In seeking to answer the study's central question of how international students experience their social, academic and administrative lives at a private higher education institution, this chapter will present the research methodology used to lead me from the unknown to the known.

4.2 RESEARCH DESIGN

The research design is considered as the plan used to generate the empirical evidence in answering the research question in this study (McMillan & Schumacher, 2010). The importance of the design is in ensuring that valid credible conclusions are drawn from answers to the research question. It determines how data should be analyzed by highlighting limitations and cautions in interpreting the results (McMillan & Schumacher, 2010).

In answering the research question of this study, I will discuss the justification for the qualitative approach and the suitability of phenomenography in this section.

4.2.1 Justifications for the qualitative approach:

Qualitative research is described as a narrative and richly descriptive account of naturally occurring phenomena through the use of words rather than numbers (McMillan & Schumacher, 2010). Qualitative research therefore, "recognizes that the issues that are being studied have many dimensions and layers," instead of being a quantifiable correlation between variables as in the case of quantitative research (Leedy & Ormrod, 2008, p. 133). In dealing with experiences of students, the qualitative approach has sought, "insights, rather than statistical perceptions of the world" (Bell, 2005, p.1), providing an illumination, understanding and extrapolation of the situation (Hoepfl, 1997). It was the debates of Hancock, Ockleford & Windridge (2007), however, that provided a solid argument for my choice of the qualitative approach.

Hancock, et al's (2007) summary of qualitative research, resonates with the nature of inclusion and listening to voices in that it highlights social issues, such as marginalization. According to Hancock, et al (2007, p.6):

(i) Qualitative research "focuses on how people or groups of people can have different ways of looking at reality.."

Through listening to the voices of international students my study focuses "on how people or groups of people can have different ways of looking at reality.." To explicate further, listening to voices in qualitative research focuses on meanings the individuals and the group as a whole, ascribe to a social or a human problem (Creswell, 2007).

(ii) Qualitative research "is conducted in natural settings."

The 'natural setting' is that of a private higher education institution in Johannesburg. The interviews were conducted on site in a private venue within the campus. The setting is 'natural' in that participants were not removed from the campus to be interviewed in an unfamiliar environment like a research laboratory setting.

(iii) Qualitative research "relates to description and interpretation."

The interviews were conducted with instruments such as photographs and personal journals to elicit the descriptions and interpretations of the participants' experiences of events that concerned the respondents on a daily basis (Leedy & Ormrod, 2008; McMillan & Schumacher, 2010).

(iv) Qualitative research "is concerned with developing explanations of social phenomena."

The social phenomena of inclusion, exclusion and marginalization were discussed during interviews and were the focus of the study.

(v) Qualitative research "is concerned with how opinions and attitudes are formed."

This study is concerned with the opinions and attitudes of the respondents and their experiences of the attitudes of other people (including but not limited to staff and students) towards them.

(vi) Qualitative research "is concerned with how people are affected by the events that go on around them."

This study seeks to uncover the extent to which inclusion, exclusion and marginalization affects the lives of the respondents both in positive and negative ways.

Using the qualitative approach, through searching and exploring, through a variety of methods (described in detail in section 4.3 of this chapter) a deep understanding of the phenomena of inclusion and exclusion was achieved (McMillan & Schumacher, 2010). In supporting my choice of the qualitative approach, I examined examples of other similar

research topics relating to migrant learners / students in an educational setting. A qualitative approach was also used in the following studies:

- Ojo's (2009) study of students' perceptions of the Internationalization of Higher Education which was conducted at a public university in Johannesburg,

- Sookrajh, et al's. (2005) study of the experiences of inclusion, exclusion and marginalization of refugee learners at a primary school in KZN and

- Hoehne's (2012) case study of informal networking of migrant learners at a school in Johannesburg.

I am, however, aware that the above studies were applied to either a school or a public higher education setting and that my findings at a **private** institution may vary.

The limitations of the qualitative design will be discussed in section 4.7.1 of this chapter. In the next section, I will argue my choice of phenomenography as a qualitative research approach.

4.2.2 Phenomenography as a research approach

At the outset, it is prudent to draw a distinction between *phenomenography* and *phenomenology* as both these terms are sometimes confused in research. In phenomenology, the prefix *phenomenon,* translated from Greek, means "that which appears," while the suffix *logos,* refers to "the study of" an experience or happening (Larsson & Holmström, 2007). Phenomenology is thus described as the meanings of the lived experience by collecting data on how ***individuals*** make sense of out of a particular experience, situation or phenomenon (McMillan & Schumacher, 2010; Barnard, McCosker & Gerber, 1999; Larsson & Holmström, 2007). While phenomenology focuses on individual experiences, phenomenography looks at the experiences of the group as a whole. The suffix "graphy" in the word "phenomenography" refers to the description, analysis and understanding of experiences of members of a group relating to the same phenomenon (Marton, 1981; Loughland, Reid & Petocz, 2001). Hence phenomenography refers to ***collective meaning*** rather than individual experience (Entwistle, 2006; Barnard, et

al, 1999; Marton & Booth, 1997). The rationale for the choice of phenomenography as a research orientation is that its foundations lie in a rigorous, empirical exploration of the qualitatively different ways in which people experience and conceptualize various phenomena in, and aspects of, the world around us (Boon, Johnston and Webber, 2007; Åkerlind, 2005).

As a research tool, phenomenography is a fairly new approach, owing its origin to a change in research focus made by a group of researchers, led by Ference Marton, at the Department of Education and Educational Research at the University of Göteborg (Booth, 1992). Traditionally, phenomenography focussed on the variation in meaning, understanding and conceptions as experienced by people (Åkerlind, 2005). However, more recently, the focus was more on the various ways people experience a phenomenon (Åkerlind, 2005). The key factor in phenomenography, is to make sense of how people deal with problems and situations in relation to their world (Marton & Booth, 1997). More specifically, "at the root of phenomenography lies an interest in describing the phenomenon in the world as others see them and in revealing and describing the variation therein especially in an educational context" (Marton & Booth, 1997, p.111). The phenomenographic approach assumes that, the individual does not construct the world nor is the world impressed upon him but rather, the world is composed as an intrinsic relation between external and internal factors (Marton & Booth, 1997). The individual's constructs of the world do not exist in isolation as random experiences but are interrelated.

The different categories or ways of experiencing a phenomenon are not independent of each other but are "logically related to one another through hierarchically inclusive relationships" (Åkerlind, 2005). What this means for me as a researcher, is to find a logically comprehensive structure of the data relating to the different meanings which provides a holistic view of the human experience (Åkerlind, 2005). Phenomenography explores the range of meanings within the group and not the range of meanings for each participant within the group. Therefore, no single interview is analyzed in isolation from those of the other members of the group (Åkerlind, 2005). Since experiences are circumstantial, being perceived differently at various times and by different individuals, the findings are not presented individually but as a complete range of various possibilities of experiences of the cohort of participants within a specific timeframe (Åkerlind, 2005). Although data from individual interviews are initially considered, the focus later is on the

pool of meanings discovered in the data (Åkerlind, 2005). The importance of the pool of meanings of the group as a whole gives a greater voice to the issue of 'we and our problem' versus 'me and our problem.' In this sense phenomenography can be viewed as transformative in nature.

Phenomenography as a transformative paradigm is useful in addressing inequality as it brings out the voices of marginalized individuals (Mertens, 2009). It is applicable to groups of "people who experience discrimination and oppression, including race, ethnicity, disability, immigrant status, political conflicts, sexual orientation, poverty, gender, age.." (Mertens, 2009, p.4). To explicate further, phenomenography focuses on collective problem solving rather than individualization of issues – thus leading to social improvement in a just and democratic society (McCall & Skrtic, 2010; Ferguson, et al., 2011). It is through engaging with social issues in a collective manner that allows the voices of marginalized groups to be heard. Compared to an individual voice, collective voices on inequalities are more noticeable in that exclusion relates to oppression and is not just an individual aberration. Collective voices thus create awareness and opportunities for deliberation in society (Skrtic, 2005). As a research tool, phenomenography therefore gives voice to those who "live in a world that allocates privileges to some and denies those privileges to others based on inherent characteristics" (Mertens, 2009, p.15). From a phenomenographic point of view, the issues of inclusion, exclusion and marginalization were therefore heard as *one* voice of the group of participants. This was achieved through examining the themes and patterns of the experiences of the participants as the group as a whole. The next section deals with the use of phenomenography in similar studies of voice research.

My interest in phenomenography as a research approach was also prompted through its use by Taylor (2014) relating to inclusion and learner voice in special schools and Kimani (2014) relating to inclusion and voices of young schooling mothers. However, it was Ojo's (2009), masters dissertation titled: *Internationalisation of higher education at the university of the Witwatersrand: a phenomenographic study of students' perspective,* which I found most relevant to my study. Firstly, Ojo's (2009) research related to public higher education in South Africa and not to children in a school environment as in the cases of Taylor (2014) and Kimani (2014). Secondly Ojo's (2009) study was concerned

with the perspectives of voices of students. I was thus able to use Ojo's (2009) study as a springboard for my study on international students at a private higher education institution.

The limitations of the phenomenographic approach will be discussed in section 4.7.2 of this chapter. At this point it is relevant to discuss the role of voice research in accomplishing the qualitative approach and phenomenography.

4.3 DATA COLLECTION METHOD

In selecting the data-collection method and instruments for this research, I considered that the majority of my participants are not able to speak English fluently**.** I thus steered away from the traditional 'monomodal' approach which could lead to a narrow view of the world (Green & Caracelli, 2003) and increases the possibility of not obtaining information rich data. The 'monomodal' approach which is dependent on one approach, for example questions and answers, could thus be limiting in the data it produces. One of reasons could be the inability of the participants to comprehend the questions due to the language barrier. My focus was therefore on the 'multimodal' approach, where different and creative methods of collecting data are used. This allowed me to make sense of the participants' experiences, by acknowledging that "a variety of modalities – verbal, visual, sound, touch – make up a person's experiences of the world" (Reavey & Prosser, 2012, p.185). Multimodal approaches to data collection, "combine visual (photography, drawing and painting) and verbal/written (interview, focus group discussions and diaries) data to create a richer picture of the topic under study" (Reavey & Prosser, 2012, p.193). Furthermore the use of a variety of methods in qualitative research adds to the truthfulness of this research in eliciting data creatively as well as keeping with the philosophy of inclusion (Green & Caracelli, 2003). It is further argued by Reavey and Johnson (2008) that multiple methods of collecting data can be used positively in combating cultural conflict and promoting understanding between participant and researcher. This is particularly important in my research as the respondents are from various cultural and ethnic backgrounds. Using various methods assisted in building relationships between the participants and me through the promotion of mutual understanding. The data for this research was collected mainly through semi-structured individual interviews. Other tools such as photographs, personal journals and a 'message in a bottle' question were used to elicit further information.

4.3.1 Individual semi-structured interviews

Qualitative interviews are defined as "attempts to understand the world from the participant's point of view, to unfold the meaning of people's experiences, and to uncover their lived world prior to scientific explanations" (De Vos, Douche & Delport, 2005, p.287). Interviews yield a vast amount of information that is useful to a study (Leedy & Ormrod, 2008) in that knowledge is often generated between humans through conversations (Kvale, 1996). Through conversations, participants were free to "discuss their interpretations of the world in which they live and to express how they regard situations from their own point of view" (Cohen, Manion & Morrison, 2000, p.267). In qualitative research, the researcher is the most important instrument for data collection and analysis (Creswell, 1994), as he is able to lead and adapt the interview process.

One of the advantages of the interview is its adaptability in allowing the researcher to quickly obtain large amounts of data. Unlike questionnaires, interviews allow for immediate follow up and clarification of the participants' responses. Clarification of questions and responses were very relevant to my study as some participants lacked the expertise of the local language (South African English). Two of the participants informed me that they had to attend an English proficiency course at a language school, a year prior to enrolling for their chosen field of study. I therefore had to use questions that were clear and concise (as per appendix E), obviating any room for dual meaning, uncertainty, misconceptions or biased responses. Open-ended questions were pertinent to this study as, "participants [could] best voice their experiences unconstrained by any perspectives of the researcher or past research findings" (Creswell, 2008, p.225).

I also contemplated using focus groups in the interview process, but considered implications, such as, the domination of responses by one or more of the respondents in the group. This domination could be further exacerbated by the fact that the level of spoken English by all members of the group.....peer pressure by respondents to agree with others, to 'fit in.' Noticeable differences in education, income, authority or command of language may lead to poor group dynamics (McMillan & Schumacher, 2010).

In-depth interviewing is a data collection method that is used extensively in qualitative research. For example, Osman, (2009); Hoehne, (2012) and Kimani, (2014) used in-depth semi-structured interviews to obtain data from their participants. Data was thus mediated

through the human element, rather than through questionnaires and inventories. The data for this research was collected using semi-structured interviews. As a basis for discussion, participants were invited to explore their experiences using personal journals and photographs. The use of multi-dimensional strategies in data collection was in keeping with McMillan and Schumacher's (2010, p.365) suggestions of using "field notes, tape recordings, transcripts and interview elaborations" in qualitative data collection.

During a preliminary meeting with participants, I introduced myself and informed them that the purpose and nature of the study was to understand the experiences of inclusion and exclusion of international students registered at a private higher education institution. The specific objectives of the study were:

- to ascertain the students' experiences during registration and orientation,
- to listen to the students' academic and social experiences and
- to understand how students negotiate their experiences of exclusion.

I also explained, in detail, how the personal journals and photographs would be used. All ethical issues (as discussed in section 4.4.6 of this chapter) were also discussed with participants. The results of the findings would be made available to the management of the college in order to improve integration of international students into the college.

Data for this research was collected between April and September 2014 and was my sole responsibility. All interviews were conducted by me through the medium of English in a private venue inside the private higher education institution. Questions were formulated to ensure that they were not leading or suggestive, using simple language to facilitate communication. To ensure accuracy of information interviews were audio recorded and transcribed to ensure accuracy of information thereby providing material for reliability checks by my supervisor (McMillan & Schumacher, 2010).

The interviews took on a "semi-structured" format using questions which allowed the participants to accurately express their views, thoughts, experiences and other relevant information relating to the topic. A pre-planned questionnaire (as per appendix E) was initially envisaged, however, probing questions were also used to "elicit elaboration of detail [and] further explanations and clarification of responses" (Leedy and Ormrod, 2008, p.147, 358). Limiting the number of questions was in keeping with Ashworth and Lucas'

(1998) caution against having too many questions which are pre-planned as questions should be prompted from what the participants say. The rationale behind this point is to explore different aspects of the experience jointly and to a greater extent. The interview schedule (as per appendix E) was used as a guideline in eliciting participants' responses.

Broad guidelines for the interview questions were informed by the literature review which included inclusion, exclusion and marginalization. Furthermore, other studies relating to my topic were also examined. In formulating the questions for all the interviews, questions needed to be clear and concise, obviating uncertainty or misconceptions. The research questions needed to be clear, so as to prevent participants from answering questions to appease the researcher, thus resulting in biased responses. Open-ended questions were asked to ensure that "participants could best voice their experiences unconstrained by any perspectives of the researcher or past research findings" (Creswell, 2008, p. 225). An example for an open ended question in this study is as follows: "What were your experiences during registration as this campus?" In phenomenographic interviews, it is vital that the researcher is careful not to introduce their own ideas concerning the phenomenon being investigated. Participants were encouraged to express their ways of understanding the phenomenon through follow-up questions such as: "Could you explain further?"; "What does that mean to you?" (Bowden, 2000, p.10). This enabled the participants to express how they conceived of phenomena, providing the second order perspective of relationship and not the first order perspective that focuses on what the phenomenon look like (Yates et al., 2012, p. 99).

The following flow chart summarizes the data collection process.

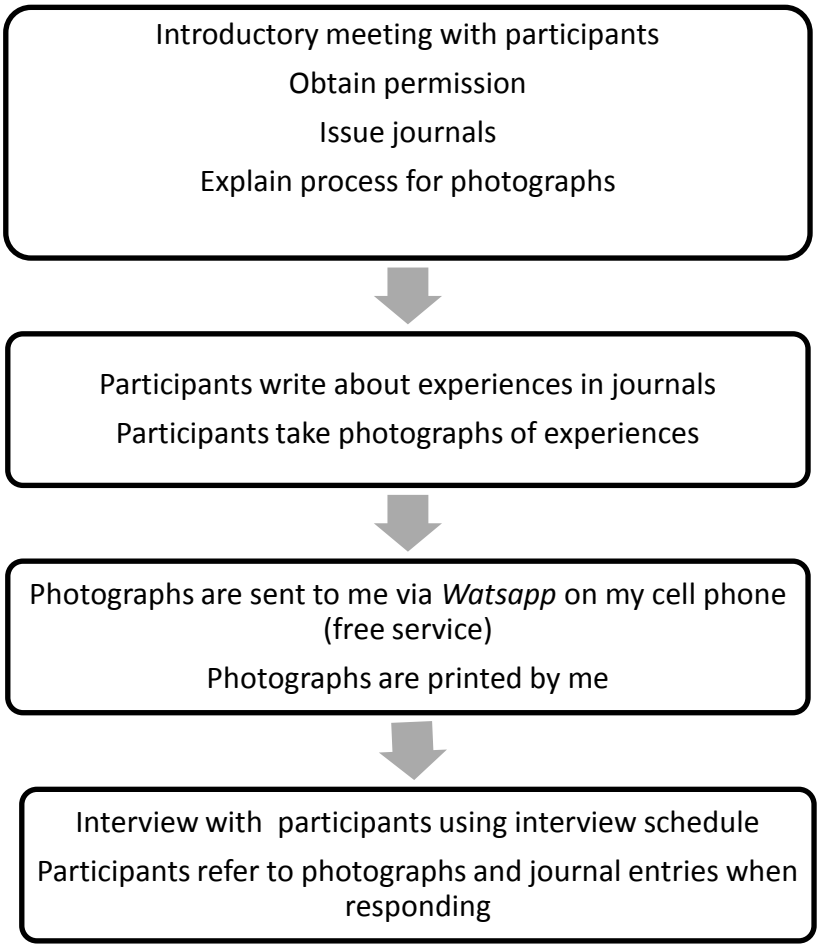


Figure 1: Data collection process

The introductory session was used to inform the participants about the study and to obtain written consent from them. Participants were assured of anonymity and were asked to choose pseudonyms for themselves. Participants were given pocket sized personal journals (exercise notebooks measuring 10 cm X 12 cm) in which they could write down notes pertaining to the study. The journals were used by the participants as a discussion tools during the interviews. Participants were also encouraged to take photographs (if possible) with their cell phones of places or occasions when they experienced feelings of inclusion or exclusion or marginalization. They were requested to send the photographs to me via the free social network called "*Watsapp*" or via email for printing by me. Participants were discouraged from incurring any costs in taking or sending of photographs to me.

As a final interview question at the end of the last interview session, a 'message in a bottle' approach was used. The 'message in the bottle' as used by Davies (2000) is where the participant is asked to send a message to another planet, country or famous person saying what they would like to see changed in their institution to make their schooling experience more positive. The 'message' was used in the interview to elicit discussion by the participants.

4.3.2 The limitations of interviews as a research tool

Interviews have their advantages and disadvantages, as in all data collection methods. On the one hand, individual interviews may yield useful information and allow participants to describe detailed personal information. On the other hand, interviews are criticized in that interviewees may respond with answers they feel the researcher may want to hear (Creswell, 2008; Clark, 2005). This disadvantage was alleviated in this study by use of indirect or hypothetical questions which put the participants at ease. Furthermore, I refrained from showing any emotions, such as disapproval or surprise at participants' responses. However, I do concede that displaying of emotions is a human trait which was not always avoidable.

Interviews are also criticized in that there is an element of subjectivity and bias from the interviewer as responses may be interpreted based on personal, preconceived notions (Cohen et al, 2000). In this way the responses of the participants is open to misinterpretation. It is for this reason that I audio recorded the interviews and transcribed them verbatim. Audio recording also enables the researcher to focus on the responses of the participants instead of being distracted by taking down notes.

Another disadvantage, of qualitative interviews, relates to the participant being reluctant or uncomfortable in sharing what the researcher hopes to explore (McMillan & Schumacher, 2001). To preclude this disadvantage, I assured participants that all their names and details would be kept anonymous and that their pseudonyms would be used in the research. I also ensured that the interviews were conducted in a private venue within the private higher institution. In the next section, I will discuss the data collection instruments.

Finally, the verbal interview may be affected by the researcher being an authoritative figure, as an adult. This could limit the research value of the interviews as the adult

authority figure is accentuated (Clark, 1999). In this regard, the interviews for this study were conducted in a private, semi-relaxed atmosphere using couches.

4.3.3 Prompts used to elicit responses (photographs, journals)

For the purpose of this study, I used photographs and personal diaries to supplement the interview process. Letting participants take photos of their everyday places allows them to make decisions about what to include in or exclude from the photographic records of their lives, thus letting them control the images that are presented of their everyday world (Smith & Barker, 2004). Although there is a trend toward using interviews with participants "to hear" their thoughts, these traditional verbal interviews can be problematic and raise several ethical and methodological concerns. For example, Clark (1999) explained that verbal interviews rely on linguistic communication, which limits the issues and questions that the researcher can explore. This relates to this study as linguistic communication could be affect by English comprehension on the part of participants.

4.3.3.1 Photographs

The use of photographic images in qualitative research is not a new methodology but is rooted in disciplines such as anthropology and sociology (Harper, 2002). Historically, photographs were used as tools of assessment, stimuli to trigger responses and means to display cognitive models in the field of psychology (Bagnoli, 2009). There has been more interest of late in focusing on visual images themselves to explore the experiences of participants (Frith, Riley, Archer and Gleeson, 2005). Photographic images are important in that not all experience is best expressed through words (for example, hunger, and pain); hence some people have a preference for visual expression (Guillemin, 2004). Expression of meaning through use of images is pertinent for my research in that concepts such as inclusion and exclusion may be difficult to explain using words only and may be better captured through images. Photography in qualitative research has been utilized in two primary ways: as images produced by researchers and as images produced by participants (Denzin & Lincoln, 1994). For the purpose of my research, photographs were produced by participants and used for discussion. The discussion of photographs can assist the interview process by establishing rapport, breaking the ice, prompting memory, improving communication and eliciting details of sensitive issues that may be difficult to talk about (Frith, et al, 2005; Harper, 2002; Bagnoli, 2009, Banks, 2001). Research conducted by

Harper (2002), indicated that use of photographs in interviews, prompted memory and reduced misunderstandings resulting in higher quality and more comprehensive interviews. In using photographs, the aim is that the images "serve as a representation of the children's experiences which might not be articulated in other ways" (Clark, 2005, p.495). This is supported by Mitchell (2004 as cited in Moletsane et al., 2007, p.3) who posits that "encouraging children to take pictures not only involves learning but also involves a large and significant element of having fun." Although both Clark's (2005) and Mitchell's (2004) research relates to children, I argue that photography was also applicable to young adults as well. As a tool to elicit comprehensive information, researchers are cautioned about the ethical issues and credibility surrounding photographic images.

In terms of ethical issues, the notion of informed consent is needed to photograph and publish images of peoples' faces. However, faces of individuals may be blurred or altered to safeguard their identities (Frith et al, 2005). Other ethical issues include issues of copyright ownership and potential negative interpretations as a result of publication beyond the control of the researcher (Frith et al, 2005). For the purpose on my study, participants were asked not to photography faces of individuals up-close so that they could not be identified. I also asked participants to delete soft copies of the photos from their cell phones after sending them to me. Hard copies of the photographs were returned to the participants. The following process was followed with regards to capturing, printing and discussion of the photographs.

Using their cell phones, students were invited to take photographs, of places and events that make them feel included or excluded. To obviate ethical issues, participants were advised not to take photographs bearing images of other individuals. These photographs were then sent via short message service (sms), Bluetooth or email to me for printing. To avoid any expense for the participant, the cost of the printing was be borne by me. Photographs were returned to the participants for use in their photo diaries.

It is important to note that the printed photographs were not interpreted by me but was used as a 'tool' to elicit interview questions relating to the content of the photograph. Participants explained their thoughts, perceptions and experiences relating to the photograph. Pre-determined as well as probing questions (for clarity) were used in the interview process. Successful use of photographs in research about participant's

experiences, were used by (Gadd & Cable, 2000; Clark & Moss, 2000 and Lancaster, 2003 as cited in Clark, 2005). Use of cell phones to take pictures was practical for this study as all participants owned their own cell phone with the capacity to take photographs. Another issue surrounding photographs lies in the credibility of information obtained, thereby creating limitations in their use.

4.3.3.2 The limitations of photographs as a research instrument

Interpretation and analysis of photographs may result in the construction of multiple realities and ambiguity in the findings. In this regard, the ambiguous nature of visual data was not a difficulty because, like all data, it was not interpreted as reflecting a stable reality but the perceptions of the participants which are influenced by social and cultural factors within a particular time and space (Frith et al., 2005; Guillemin, 2004). In this regard photographs can be accepted as visual methods which can provide valuable and valid data about issues of concern to the social sciences (Frith et al., 2005). In addition to photographs, personal journals were also used.

4.3.3.3 Personal journals

A personal journal or diary is any document used by an individual to record their actions, experiences and beliefs (McMillan & Schumacher, 2010). In a personal private diary, the writer is writing for his or her own benefit and the contents are not intended to be read by another person. Historical and biographical researchers often use unsolicited journals to explore historical events (Jacelon & Imperio, 2005). Solicited journals have a different focus from that of unsolicited, personal journals as the former are written with the researcher's study in mind. Solicited personal journals reflect on the issues that are of interest to the researcher, with consent and knowledge that the contents may be read by others (Jacelon & Imperio, 2005). Journals can provide valuable information relating to what is important to the individual about an event or experience and encourages the participant to focus on daily activities and reflections that he or she values (Jacelon and Imperio, 2005; Creswell, 2008). As a useful qualitative technique, journals allow the researcher to step into the inner mind of the participant, reaching into interpretations of the behaviours and beliefs (Janesick, 1999; Creswell, 2008).

Each participant was issued with a small hardcover notebook, measuring 10 cm by 15 cm. The small size of the notebook was deliberately chosen so as to make it as inconspicuous as possible. Large books could have become cumbersome, drawing attention from other students resulting in a reluctance of participants to use them when the need arose. Participants were invited to record their experiences and thoughts of instances where they felt included, excluded or marginalized during campus activities. These diary entries were used at the interview phase for discussion purposes only and were not used by me for interpretation. Probing questions, for sake of clarity of meaning was also undertaken in the second interview stage. Although extremely useful, personal journals also have their limitations.

4.3.3.4 Limitations in the use of personal journals

A major issue with use of journals relates to ethics as journals contain personal, private information of the participant. Participants may be hesitant to commit to written responses for fear of being victimized. Written personal experiences may also be seen as an invasion of their privacy (Jacelon & Imperio, 2005). It is for this reason that I obtained written consent from the participants to use the contents of their journals for this study, assuring them that the contents of their journals would be kept confidential. The other issue relates to the period of time used for journal writing.

Journals can be an effective tool is used properly only if they are used for a period of one to two weeks. If they are used for a period shorter than a week the journals do not have sufficient data and if used for more than two weeks, participants get tired of writing (Jacelon & Imperio, 2005). In my study two of the participants kept their journals for over a month without writing any notes in the. Furthermore two others lost their journals and had to be issued with new ones. This posed a danger losing valuable information which could not have been replicated from memory. However, since I used phenomenography which focuses on the pool of meanings of the group, loss of the two individual journals did not pose a major concern. It is also advised that the literacy levels of participants need to be considered (Jacelon & Imperio, 2005).

Researchers are also advised to be aware of the abilities of the participants in using the journal. Participants need to be literate and conversant in the language that is understood by the researcher (Jacelon & Imperio, 2005). Insofar as the literacy of participants in my

study goes, they are registered students at an institution that uses English as the main means of teaching and learning. All participants were therefore able to write in comprehensible English. Furthermore, the journal entries were used as discussion points and were read and discussed by the writer of the journal. Having established the data collection method and instruments, the next step was the process of collecting the data.

4.4 RESEARCH PROCESS

In this section, I will describe in detail the elements of the literature review, the choice of the research site, securing of permission from the head of the institution, the preliminary site visit, sampling of participants and the ethical considerations.

4.4.1 Literature review

My interest in this study was prompted by my experience as a General Manager / Principal of six private higher education institutions spanning a period of twelve years. During that period, I was exposed to the concerns of various higher education students, including international students. In conducting my literature review, I researched the conceptual underpinnings surrounding international students; private higher education in South Africa; debates around inclusion abroad and locally; the theory of social capital and voice research. The literature review was done through consultation of relevant books, articles, journals and dissertations which highlighted key debates. The purpose and value of my literature review in relation to my methodology is as follows:

(i) to familiarize myself with the main trends and debates, perspectives and methodological approaches,
(ii) to examine relevant secondary data,
(iii) to refine the conceptual framework of my study,
(iv) to provide guidelines for the questions used in the interviews and
(v) to find themes relating to inclusion, exclusion and marginalization to inform my data analysis

After conducting an in-depth literature review on aspects relating to the topic, I considered a site where information rich data could be gathered. In the next section, I will discuss my reasons for choosing the research site.

4.4.2 Choice of research site

In choosing the research site, it is argued that qualitative researchers seek out the individuals and settings where the phenomenon being studied most likely exists (Strydom & Delport, 2005). The researcher's objective therefore, is to find participants who will enhance the study by making a unique contribution that will yield information rich data to the research study (Strydom & Delport, 2005). Furthermore, the selection of the site is mostly dependent on the "researcher's good judgement, timing, persistence and tact in gathering information informally" (McMillan & Schumacher, 2010, p.351). Using my own judgement and knowledge of this site, I chose it for the following reasons:

The college is located in the hub of educational institutions in Braamfontein and is surrounded by ten other private higher education institutions. Its attractiveness for international students lies in the availability of accommodation for students in Braamfontein and access to shopping (including, bookstores, grocery stores and student recreation). The site is serviced by a network of public transport in the area including buses, taxis, trains and the Gautrain bus terminus which links to the OR Tambo international airport. The South African Department of Home Affairs is located within five kilometres of the site in Johannesburg central. The campus provides tuition to international as well South African students of all races and cultures. The campus therefore provides a natural, information rich setting, involving direct collection of data and is sensitive to the students under study (McMillan & Schumacher, 2010). Further to the factors above, I also considered my personal interests.

Insofar as my personal interest in this site goes, I was previously the General Manager of this campus in 2010. I therefore, personally know the staff and have an understanding of the student population in terms of the cultural mix. I was able to secure access to conduct my study at this campus by virtue of my being the General Manager of another campus within the brand. Although I am known to the staff, the students have no knowledge of my involvement with the brand or campus as they were registered at this campus after my departure in 2010. I was also careful to introduce myself to the students as a researcher from Wits and not as a staff member of the brand. The interviews were conducted in a private venue within the campus which is access controlled by security guards. The campus therefore provided a safe place to conduct the interviews. As a colleague, the

General Manager of the campus was keen to grant me permission to conduct the study and assisted me in purposefully sampling the participants. I do however acknowledge that my position in the brand afforded me privilege of access. Furthermore, whilst every effort was made to distance myself from the campus and the brand as an employee during the interviews, I was mindful that some of the respondents may have observed me talking with campus staff. This could have led to participants being suspicious about the compromising of their identities. One of the pivotal aspects of ethical research is that the identities of participants remain anonymous. Furthermore, respondents could have deduced that I had some form of work related involvement with the campus and this could have influenced their responses. Formal permission, in keeping with the requirements of the Human Research Ethics committee of the University of the Witwatersrand, was sought from the head of the institution, as follows.

4.4.3 Securing permission from head of institution

After a brief discussion with the General Manager / Principal of the college, stating my intentions, I sent her a formal letter requesting permission to conduct my research on her site (see appendix A). The letter was in accordance with the guidelines for ethics clearance as approved by the Human Research Ethics Committee of the University of the Witwatersrand, Johannesburg. After receiving written permission from the General Manager (see appendix D), I proceeded with the preliminary site visit.

4.4.4 Preliminary site visit

After securing permission from the institution head, I undertook a preliminary study at the site prior to the research process. I also had an opportunity to select a venue on the site which was private and conducive to interviews in terms of lighting and external noise levels. I then proceeded with the sampling of participants with the assistance of the campus manager.

4.4.5 Sampling of participants

A critical point of departure in a qualitative study is the purposeful selection of participants who will yield fruitful, information rich data (Strydom & Delport, 2005; McMillan & Schumacher, 2010). In purposeful sampling, "a particular case is chosen because it illustrates some feature or process that is of interest for a particular study" (Strydom &

Delport, 2005, p.329). In a study relating to the theme of experiences of inclusion and exclusion, Sookrajh, et al (2005) purposefully selected 22 refugee learners at a primary school in Durban. They reported that, "the lives of refugee learners were richly textured and the reconstruction of personal stories both compelling and powerful" (Sookrajh, et al., 2005, p.5). It is for the reasons mentioned above that I have chosen the non-probability sampling method.

The non-probability sampling method, "deliberately avoids representing the wider population; it seeks only to represent a particular group,... eg. a group of students" (Cohen, et al, 2000, p.99). In this study, the 'group' refers to the cohort of international students chosen from the total population of students from the campus. The manager of the campus assisted me in purposefully selecting a sample of fifteen international students and facilitating the process of privately contacting and meeting them individually. Purposeful sampling was preferred as it allowed me to "handpick the cases to be included in the sample on the basis of their judgement of their typicality" (Cohen, et al, 2000). Purposeful sampling therefore ensured "the best information to address the purpose of the research" and provided information rich data (McMillan and Schumacher, 2009, p.138). In order to include a wide representation of students, namely, asylum seekers, refugees and migrant students, I sampled at least one participant from each class/ course group.

Another form of non-probability sampling which was be used for this research is 'convenience or available' sampling which is described by McMillan and Schumacher (2010) as selection of participants on the basis of being available or accessible. Due to the nature of the research, only participants with valid study permits who are migrants (including refugees and asylum seekers) were chosen for the sample. I also acknowledged that some participants may not be available for long periods of time during campus holidays due to home visits constrained by visa delays.
The process of sampling was as follows:

(i) The campus manager extracted a list of current students from the campus database.
(ii) The list was then filtered to include only international students (migrant students, refugees and asylum seekers).
(iii) The names of the students were then listed alphabetically by surname.

(iv) Every eighth name on the list of 122 participants was chosen to be a respondent.

(v) In the event that the student refused to be part of the study, the next name on the list was chosen.

(vi) The final list of participants was determined by the participants' acceptance to be part of the study.

4.4.5.1 Limitations of the non-probability sampling method.

Despite the many advantages of using the purposeful sampling method, I have taken cognisance of McMillan and Schumacher's (2010) caution against generalizing of the findings to any type of population. I am therefore mindful that my findings may not represent the views of all international students at all private higher education institutions in South Africa. In keeping with the policies of the Human Research Ethics Committee of the University of the Witwatersrand, Johannesburg, I considered the following ethical principles.

4.4.6 Ethical considerations

Taking cognisance of ethical issues in research is of paramount importance. Leedy and Ormrod (2008, p.101) define four categories of ethics. The four categories were realized in my research as follows:

(i) "protection from harm"

As the study was conducted within the campus where the students normally attend lectures, there was no foreseeable danger to them. The interviews were conducted during the day between 10h00 and 14h00 at times which was convenient to participants. Furthermore, the campus is access- controlled by security guards, making it a safe environment. Furthermore, their participation did not entail any activity which could have endangered their lives.

(ii) "informed consent"

Before approaching the participants, the campus manager of the institution was required to sign an 'acknowledgement of information sheet and proposed research study' thereby granting permission for the research to continue (see appendix D). After receiving written

consent from the campus manager, I proceeded with the study. Insofar as 'informed consent' for participants goes, each participant received an invitation to participate in the research study. The invitation (see appendix B), described the nature and purpose of the study in detail, the duration of the study as well as the duration of the interviews. Furthermore, the letter emphasized that participation was voluntary and that there would be no negative consequences whatsoever, should they decline to participate. In addition to this, participants were informed that they had the right to withdraw from the study at any given time. Included with an information sheet were individual consent forms (see appendix C). As the participants were over the age of 18 years, no parental consent was necessary. Participants therefore signed their own consent forms. The consent forms included:

- consent to participate in two individual interviews.

- consent for interviews to be audio recorded and transcribed.

- consent for documentation (including journals and photographs) to be used for the study.

- An information sheet was handed to the participants, bearing the name and contact details of my supervisor and I, should they have any queries during the study. Participants were also informed that the findings of the research would be used for Academic writings (including books, journals and conferences). All information issued to participants was of a level that was understandable, written in simple English to accommodate second language English speaking students. However this could have been compromised by students not having sufficient comprehension in English and agreeing to participate without fully understanding the information sheet. Furthermore, they could have assumed that their participation was legitimized by the fact that the research was conducted on the premises of the institution. Finally, students could have been afraid to abstain from participating in the research in the belief that the research was sanctioned by the institution.

(iii) "right to privacy"

In terms of privacy, participants chose pseudonyms to conceal their identities. Only the pseudonyms were used during interviews and in the data analysis. Participants were informed of their right to privacy and that they would not advantaged or reimbursed in any way for their participation. The participants chose pseudonyms to ensure confidentiality (Leedy and Ormrod, 2008). Furthermore, I have kept the participants details strictly confidential and anonymous and at no point in the study or in the research report or in academic writings did I mention actual names (see appendix C). As a further measure of privacy, interviews were conducted in a private venue within the campus. To minimize discomfort I provided refreshments to all participants.

(iv) "honesty with professional colleagues"

For this study, I worked closely with a supervisor on an ongoing predetermined basis. My supervisor, Doctor Elizabeth Walton is the head of inclusive education at the Wits School of Education and is a well respected academic in the field of inclusive education. The process of working closely with Doctor Walton ensured that the research report is not fictitious or that findings are misrepresented. This external check of the research process is referred to as a 'peer review' and is important in maintaining honesty and integrity throughout the research Creswell (2007). Similarly, Cohen, et al (2000) citing Lincoln and Guba (1985) refer to this process as 'peer debriefing,' which is a form of cross examination, necessary to test honesty.

In addition to the above, this study has been conducted with the approval of the Human Research Ethics Committee (appendix F) of the University of the Witwatersrand, Johannesburg (Protocol number 2013ECE105M). This study was also conducted within the principles of honesty and ethics of respect for the knowledge, democratic values and quality of educational research in South African Universities. Further to the question of ethics in research, the standards of adequacy need to be addressed.

4.5 STANDARDS OF ADEQUACY

Judging the soundness of qualitative research is a debated and vexed issue in that it is subjective, embracing different ontological, epistemological and methodological assumptions (Booth, 1992; Guba & Lincoln, 2003; Trochim, 2006.) To explicate further,

"in qualitative data the subjectivity of the respondents, their opinions, attitudes and perspectives together contribute to a degree of bias" (Cohen, et al. 2000, p.105). Within the field of voice research, there also exists concern over the reliability of derived knowledge which is not considered dependable due to its subjectivity (Rob & Muller, 1999; Trochim, 2006; Arnot & Reay, 2007). Exacerbating the problem highlighted above is that there is little guidance in literature for evaluating the rigour of qualitative designs (Creswell and Miller, 2000). There is therefore, a strong emphasis, for a researcher to argue for a defensible choice of research methods and interpretation of data in the appropriate and relevant research community (Åkerlind, 2005). Research quality is then focussed on ensuring that the research aims are adequately supported by the research methodology. Ultimately, "for researchers in higher education, however, the test is generally not its [phenomenography's] theoretical purity, but its value in producing useful insights into teaching and learning" (Entwistle, 2006, p.129).
For the purposes of my research, I considered objectivity, trustworthiness and credibility.

4.5.1 Objectivity

In phenomenographic study, the research outcomes are compared to the human experiences of the researcher and the participants and therefore the research outcomes cannot be considered to be objective (Åkerlind, 2005). However, it is not only the objectivity of the methodology that becomes questionable, but also that objectivity becomes an issue when the researcher's influences are ignored (Haraway, 1991; Malterud, 2001; Lincoln & Guba, 1985). Qualitative research raises three areas of concern regarding objectivity:
(i). the engagement and interaction between the participants and researcher; (ii). the researcher's involvement with the phenomenon and; (iii). that the researcher makes judgement in the interpretation of data (Sin, 2010).

In addressing the three areas of concern raised by Sin (2010), I have acknowledged that my role as a manager of another college within the brand of the private education institution privileged me in gaining access to the research site. It is also possible that the participants could have had knowledge of my involvement with the college thereby influencing my relationship with them. I am also aware that as a manager of a similar college, I am constantly involved in the administration, academics and social aspects of the

college which could have led me to have pre-conceived notions of students' expectations. As a student of inclusive education, I also acknowledge that I could have had embedded themes and concepts of inclusion, exclusion and marginalization, in my mind during data analysis. Working with my supervisor, Doctor Walton, during the data analysis helped to gain an objective second opinion and guidance.

4.5.2 Trustworthiness

Qualitative research has been criticized for its lack of methodological rigour. Trustworthiness was therefore established to improve the rigour and to ensure that the findings reflect as far as possible the meanings described by the participants (Lincoln & Guba, 1985). In qualitative research, truth value is gained from human experiences as they are perceived by participants (Krefting, 1991). As an added measure of ensuring credibility and trustworthiness, Creswell (2007, p.208), advises on 'member checking,' which "solicits participants' views of the credibility of the findings and interpretations." In this study, the transcriptions of the interviews as well as the findings were taken back to the participants for verification of accuracy and credibility. At this stage, participants were given an opportunity to change or withdraw their responses if they wished to do so. However, none of the participants wished to change their responses. Participants were also given an opportunity to communicate their likes and dislikes regarding the research process and to make recommendations. No recommendations were forthcoming.
In addition to trustworthiness, credibility is also an important consideration.

4.5.3 Credibility

Credibility of a research study tests that the appropriate research methods are used and that a true picture of the phenomenon under investigation is presented (Lincoln & Guba, 1985). Credibility is of primary importance when establishing the trustworthiness of the findings of a study (Lincoln & Guba, 1985).

The phenomenographic approach can be problematic in that the participants' experience of a phenomenon can be "context sensitive" and they can change what they are saying at any time during the course of the interview (Åkerlind, 2007, p. 331). I therefore took cognisance of this and gave participants the option to change their interpretation during and after the interview. Finally, I gave participants the opportunity to refuse to participate, with no negative consequences to them, ensuring that only participants who were

genuinely willing to participate were included. The option to participate voluntarily also helps ensure credibility and honesty in this study (Shenton, 2004).

Phenomenological researchers have been critiqued for the lack of clear relationship between representation and reality in interviews. This has led to theoretical and methodological problems in interpreting interview data (Sin, 2010). Since the purpose of qualitative research is to describe or understand certain phenomena from the point of view of the participant, it stands to reason that the participants themselves are the only ones who can legitimize the findings of the research (Trochim, 2006). To ensure reliability of my findings, all interviews were audio recorded and transcribed verbatim thereby providing the study with information that was correct and reliable (Creswell, 2007). The transcribed data from the recordings were then saved as a printed copy which allowed for transparency and for proof of all data analysis decisions. The transcribed recordings were also shown to participants for verification of accuracy. Further to providing accurate information, audio recording afforded me the opportunity to be actively engaged with the participants instead of being preoccupied with note-taking. Focussing on participants and listening to what they were saying helped to build a rapport with them.

4.6 DATA ANALYSIS

Interviews were audio taped and transcribed verbatim, hence the transcripts were the focus in analyzing data. Categories were not predetermined but emerged from the collected data by the researcher. In analyzing data, I had to maintain an open mind, making no quick predetermined assumptions but had to adjust my thinking in light of reflection and perspectives (Åkerlind, 2005). The focus on transcripts as a whole was essential for collective experience and in identifying similarities and differences. Analysis of data began with search for meanings or variation in meaning and structural relationships between meanings (Åkerlind, 2005). Initially, I had a high degree of openness to possibilities then focussed more on aspects or criteria. This was done by sorting and resorting data (Marton, 1986). There were ongoing comparisons between the data and developing categories of description. Transcripts and selected quotes were grouped and regrouped according to perceived similarities and differences (Åkerlind, 2005).

Many authors have criticized phenomenography, due to the many possible ways of analyzing data (Yates, Patridge & Bruce, 2012). For the purpose data analysis of this

research, I have used the inductive analysis approach, which is defined as "the process through which qualitative researchers synthesize and make meaning from the data, starting with specific data and ending with categories and patterns" (McMillan & Schumacher, 2009, p.367). The relevance of this definition is that it enabled me to find surfacing general themes and conclusions from the available data. Data analysis was done "during data collection as well as after all the data has been gathered" (McMillan & Schumacher, 2009, p.367). Data analysis during the study included listening to responses and asking probing questions to elicit clearer responses from the participants. For the purpose of this study, I assumed three roles; that of the researcher, the transcriber and the data analyst.

The primary step in data analysis would be the organization of data as the large volume of data may seem overwhelming (McMillan & Schumacher, 2010). To avoid being overwhelmed by the large amount of data, I adapted a data analysis process, suggested by McMillan and Schumacher (2010, p.369). As an adaptation to the analysis process, I added the concept of sensitizing concepts.

(i) Transcribe the data verbatim
(ii) Check for reliability and accuracy
(iii) Sensitize concepts
(iv) Code transcribed data
(v) Develop themes and patterns

The first step, after completing the interviews, was to transcribe the audio-recorded interviews verbatim. Once the process of transcribing was complete, I checked for reliability by listening to the recordings for a second time while reading the transcribed material (Brooker & Macdonald, 1999; Terre Blanche & Kelly, 2004). After completing the process of transcribing data, the transcriptions were shown to the participants to confirm accuracy. The next step was to sensitize the data.
Sensitizing concepts offers a method of viewing, organizing and understanding experience and provides a point of departure for building the analysis of the data (Charmaz, 2003). Sensitized concepts are constructs that are derived from the responses of the participants using their language that sensitize the researcher to possible lines of inquiry (Hoonaard, 2008). Sensitized concepts are useful in providing the "background ideas that inform the

overall research problem" (Charmaz, 2003.p.259). Although sensitizing of concepts was initially used in grounded theory, it has been adapted in other fields of research, for example, in education where it may assist in "understanding the complex interactions between students and college environments" (Bowen, 2006, p.2). Furthermore, from a social interaction point of view, sensitizing of concepts provides a guideline for data analysis (Bowen, 2006; Hoonaard, 2008). During the data analysis process, I did bear in mind that sensitizing of concepts provided starting points and was not used as ending points (Charmaz, 2003). Despite the usefulness of sensitizing concepts in data analysis, a drawback was the possibility of it drawing attention of the researcher away from other significant issues in the data (Bowen, 2006).

The process of data analysis was informed by phenomenography and continued by searching for meaning within individual transcripts and marking them as codes. However, it is important to note that at this point, I did not link any individual characteristics with these codes as phenomenography calls for meanings and experiences of the group as a whole and not for individual meanings. From a variation of codes, themes were derived and grouped according to the similarities and the differences, into narrow categories of the various themes which were finally redefined (Marton, 1986; Åkerlind, 2007; Creswell, 2007). This method of analysis fits the phenomenographic approach, where an open mind needs to be kept when analysing data Åkerlind (2007). The next step was to observe common themes as seen in an example of a transcript (appendix G).

A commonly used method in qualitative research is thematic analysis of data. Thematic analysis involves the researcher identifying a limited number of themes which adequately reflect the data and is not dependent on specialized theory (Howitt & Cramer, 2007). Creswell (2008, p.256) further maintain that the use of themes "is another way to analyze qualitative data and is therefore a form of pattern recognition within the data." The advantage of the thematic content analysis is that the coding system could be easily developed and the categories could be induced from the data or deduced from a theoretical perspective (Hays, 2010). Themes which emerged in this study included accessing borders and space, academic (dis)location, social (dis)location and spatial and social resiliency. However, I do acknowledge that while true objectivity could not be achieved, I was as objective and transparent as possible with the interpretation of the data (Hays, 2010). In the next section, I will reflect on the limitations of the research methodology.

4.7 LIMITATIONS OF THE RESEARCH METHODOLOGY

4.7.1 Limitations of qualitative research

In this section I will discuss the limitations of qualitative research from a design perspective as well as the limitations in its execution.

4.7.1.1 Limitations in design

This section deals with setbacks in terms of the theory and practice of the design. Insofar as theory goes, "a common criticism levelled at qualitative research has been that the results of a study may not be generalisable to a larger population because the sample group was small and the participants were not chosen randomly," Hancock, et al (2007, p.7). However the original research question sought insight into a specific subgroup of the population because the subgroup is 'special.' Furthermore, "generalisation of the findings to a wider, more diverse, population is not an aim" of qualitative research (Hancock, et al, 2007, p.7). Based on this argument, the findings of my research were applicable only to the cohort of international students at a private higher education institution and not to the entire student population of either all international students in South Africa or to higher education students in general. Although 15 students is an acceptable sample size for a qualitative research study of this nature, the data that was collected was at one private higher education institution. It is for this reason that the data collected is limited to the experiences of the participants at this institution and may not give a true reflection of the experiences of all international students at all private or public higher education institutions. Given the sample size, generalisations and comprehensive conclusions cannot be drawn from the data. In addition to the above limitations, it can be argued that by selecting only international students to participate, we are singling out these students and accentuating their 'differences.' As the research focuses on international students, it was essential that these particular students were selected, in order to hear their experiences, in the hope of improving the experiences of other international students.

4.7.1.2 Limitations in execution

This section deals with issues of power of the researcher and setbacks in data collection. As a general manager of another private higher education institution within the brand, I had privileged access to the site of the research. This placed me in a position of power to

gain cooperation from the manager, staff and participants of the research site. However, every effort was made during the interviews to distance myself from the institution as an employee. After initial interviews, it was difficult to meet with students again due to them travelling back home or being busy with tests and assignments. Some of the participants lost their journals and had to be re-issued with new ones.

4.7.2 Limitations of the phenomenographic approach

The use of interviews in phenomenography to investigate social issues is criticized in that, interviews are contextual and cannot provide accurate accounts of the world (Sin, 2010). However, the accuracy of phenomenography is that it reflects the reality of the individuals' interpretation of the world. In a sense, perceptions cannot be questioned for their accuracy as they are subjective. In this regard, researchers are advised to exercise caution in interpreting, using and drawing conclusions from data (Hammersley, 2003 as cited in Sin, 2010).

Phenomenography shifts the researcher's attention from the actual voice of the participants themselves to the 'pool of meanings' associated with the responses (Cohen, et al. 2000). In this way the voices of the individuals are lost. In this regard, I ensured that reporting of data was as objective as possible by audio recording interviews, transcribing it verbatim and authenticating it with participants. I am also aware that unlike the positivist approach where outcomes of a study can be replicated to produce similar results, the phenomenographic can, if replicated produce two different sets of results.

Phenomenography is further criticized by for its accuracy in settings where there is difficulty in understanding the language or accent of the participants by the researcher (Hancock, et al, 2007). I found this point to relevant to my study as all the participants were international (foreign) students who did not speak English as a first language. I was therefore careful in repeating my questions. When I was not sure of the responses, I requested the participants to repeat their answers. Whilst every effort was made to ensure the participants' anonymity through the use of pseudonyms, I do concede that there could have been an element of bias in the participants' responses due to my presence in the room during the interview.

Finally, phenomenography does not give details of students' perceptions of inclusion and exclusion by country of origin nor does it allow for gender differences in experiences and perceptions. There could be cases where students from certain cultural backgrounds feeling more included or excluded than others.

4.7.3 Implications of phenomenography for this study

What phenomenograpy permitted me as a researcher was to bring my own experiences and understanding of the subject area as discerning tools to interpret the participants' responses. The results of this study and possibly together with results from other studies have the potential to lead to better integration for international students at higher educational institutions in Johannesburg. However, I am mindful that the research was conducted by one researcher over a short period of time (six months) in the limited geographic area of Braamfontein in Johannesburg. I am further mindful that it is not possible to generalize the findings of this study to all private higher education colleges in Braamfontein or in Johannesburg. As the study focussed on registered students with valid study permits at a private higher education college, it excludes students who could not access this college (for legal or financial reasons) and therefore felt excluded or marginalized. However the findings do provide a point of departure in raising awareness about inclusion, exclusion and marginalization of students.

4.8 CONCLUSION

Chapter two of this study provided the foundation for the research methodology in terms of a review of theoretical underpinnings and current debates around inclusion abroad and locally international students, private higher education in South Africa; the theory of social capital and voice research. In this chapter the research methodology used in this study was debated and substantiated. In describing the research approach, data collection methods and data analysis, the justifications and limitations of each were debated. Examples of other similar studies relating to inclusion, exclusion and marginalization were included in the debates to substantiate my choices of the research methodology. Finally, ethical considerations, in keeping with the strict requirements of the Human Research Ethics committee of the University of the Witwatersrand, were adhered to. In the next chapter, I will discuss in detail, the analysis of the data which was collected.

CHAPTER 5

FINDINGS AND DISCUSSIONS

5.1 INTRODUCTION

The Stranger

The Stranger within my gate,
He may be true or kind,
But he does not talk my talk--
I cannot feel his mind.
I see the face and the eyes and the mouth,
But not the soul behind.

Rudyard Kipling

The above extract from a poem by Rudyard Kipling succinctly captures the essence of this chapter which deals with the journey of a stranger through time and space. The purpose of this study is to analyze the experiences of international students at a private higher education institution. These students are in effect strangers in a foreign land.

The first section of this chapter, examines the physical spatial journey, highlighting reasons for migration through Putnam's (1995) theory of social capital. The chapter then elaborates the three main themes of inclusive education, namely, spatial access, academic (dis)location, social (dis)location and social / spatial resilience. In conclusion, the metaphor of 'the journey,' using an image of a stranger walking in space and time (adapted from Simmel, 1950), is used to summarize the findings. The data analysis in this study was informed by phenomenography.

As discussed in chapter four, the focus of phenomenography is to find a logically comprehensive structure of the data relating to the different meanings which provides a holistic view of the human experience (Åkerlind, 2005). The range of meanings within the group and not the range of meanings for each participant were therefore considered in analyzing the data. Furthermore, no single interview was analyzed in isolation from those of the other members of the group (Åkerlind, 2005). The importance of the pool of meanings of the group as a whole gives a greater voice to the issue of 'we and our problem' versus 'me and our problem.' In this sense phenomenography can be viewed as transformative in nature.

Using the research design of phenomenography, discussed in chapter four, I collected information through interviews using tools such as personal journals and photographs. These tools were not used by me for interpretation but used in the interviews as 'prompts' for discussion. I then analyzed the data drawing on codes, categories and themes from the collective meanings of the participants' responses. The first section in the analysis deals with the issues of borders and space.

5.2 SPATIAL ACCESS TO EDUCATION

"Globalization alters and weakens political and economic boundaries, and intensifies the cross-border flow of nearly everything - but especially knowledge, ideas, and learning" (Hudzik, 2011, p.15). The preceding quotation summarizes the essence of this section regarding the spatial access of education across national borders. It is argued that space may be fashioned in such a manner that it privileges some and marginalizes others (Trudeau & McMorran, 2011). Territorial borders are often described as a "means of controlling 'what is inside' by limiting access or excluding others" (Delaney, 2005, p.19). To locate themselves within a foreign country as well as within an education institution, students have to access physical borders and space. In this study, borders act as control mechanisms and are perceived as a means to exclude students. Access into the country is regulated by visas and study permits which require documentation and application fees. Apart from access into the country, students have to gain access into the institutional space which is also regulated by documentation and finance. In this section, I deal with access from a two pronged approach.

The first approach to access deals with migration as a tool to access academic networks and education which facilitate the acquisition of social capital. The issue is spatial in that students have to undertake a physical journey, leaving behind their own social networks to access new networks in a foreign country. The second approach deals with formal access which relates to and depends on factors such as statutory obligations as set out by immigration policies of the Department of Home Affairs (DHA) of South Africa and the academic/ financial requirements of the education institution. Apart from the physical, spatial environment, there is the question of the unfamiliar cultural space which students have to negotiate. Responses in this study indicate that the decision to migrate is in search of better education which may be used to facilitate the acquisition of social capital.

5.2.1 Enhancing social capital through spatial relocation

Social capital (discussed in chapter 2) refers to the "features of social organization, such as networks, norms and trust that facilitate coordination and cooperation for mutual benefit" (Putnam, 1995). The aggregate of resources that are linked to a network and are available to its members are also important components of social capital. Education is seen as one such resource in society that can be used to facilitate wealth and power through better employment (Bourdieu, 1986). In this section, I argue that when international students temporary relocate to South Africa to study, they join an academic and social network which grants them access to education. For students to succeed in their educational endeavours requires them to be affiliated to an institution and to make connections with academics and fellow students. In this regard, students are joined to a network which has perceived benefits. For example, students receive tuition and consultations from academic staff; work together in groups for assignments and may interact with other staff for various forms of support. Some institutions also provide assistance in placement for work integrated learning. The academic institution then becomes a society in its own right, facilitating the acquisition of social capital. In terms of student life, a large amount of time is spent at education institutions where social interaction with other students and staff can build strong ties and dense networks (Hoehne, 2012). Building bridges between bonded groups requires opportunities for members to meet and exchange resources that are mutually beneficial, hence developing inter-cultural trust (Strang & Ager, 2010).

However, this does not imply a deficit approach suggesting that students are devoid of any social capital when they leave their home countries. The fact that parents of students have the financial means and knowledge of education outside their home countries, points to the fact that already have social capital. Students may enhance and adapt their existing capital to achieve their goals. The migration process in search of education is used as a tool to facilitate upward mobility. The following sketch, adapted from Putnam's (1995) theory of social capital, shows the stages in the enhancement of social capital through the process of migration, ultimately contributing to their academic achievement.

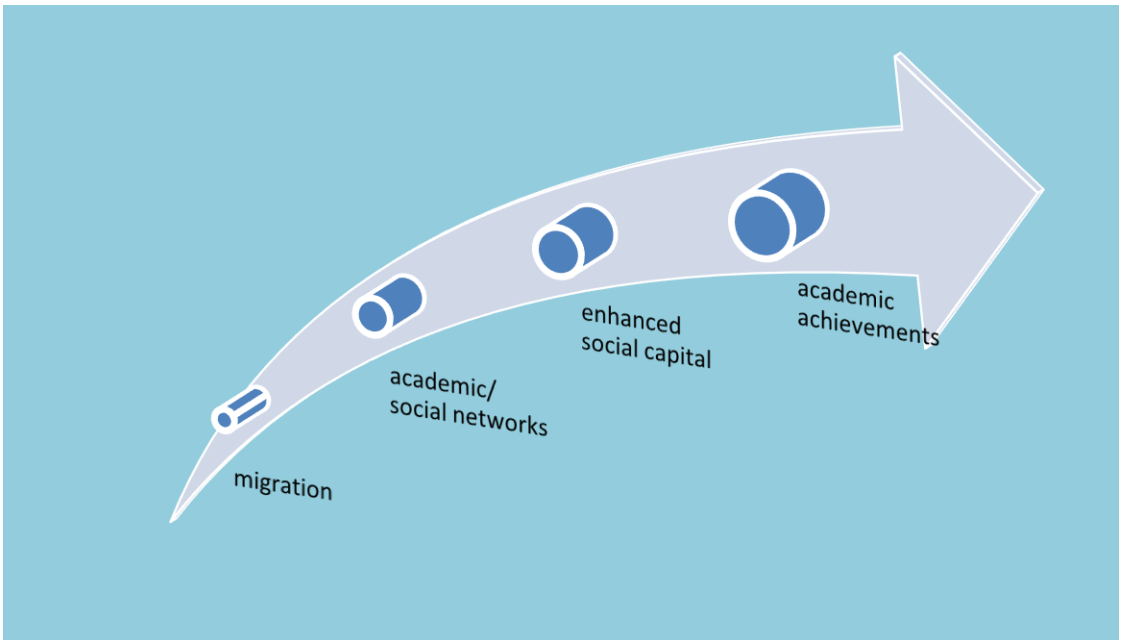


Figure 2. Stages in the enhancement of education through social capital (adapted from Putnum, 1995)

The arrow represents a physical movement from the participant's home country in their search for education. It also represents a cultural and social journey which they have to negotiate in order to access academic and social networks which facilitates academic success. The widening arrow represents an increasing complexity in the process of students enhancing their social capital as well as academic achievement. Once students have made the decision to undertake the physical journey to South Africa, they have to negotiate the issue of formal access in the form of statutory barriers.

In this study, spatial relocation, in search of better education, better employment opportunities and hence a higher standard of living emerged as a strong theme. This

resonates with the notion that higher standards of education, enhances social mobility and success in life (Haveman & Smeeding, 2006). This is evident from responses such as:

> *My family found [it] best to relocate us to South Africa where is much better higher education and the condition of living (sic), the standard of living basically is much better compared to the DRC. We can have a better future through better education, cos (sic) we get better jobs, more money and a better standard of living here.*

The above quote indicates that some participants see South Africa as place where they can access *"better higher education."* From a spatial/ geographical perspective South African education is thus perceived as being superior thus resulting in more credible qualifications employment opportunities, more finances and *"a better standard of living."* The search for *"higher standards of education"* can be a crucial intervening link between the social background of individuals and the notion of upward social mobility (Iannelli & Paterson, 2005, p.2). International students in search of education can be described as "a new cosmopolitan workforce for the knowledge economy.... who value mobility, flexibility and competition" (Slee, 2011, p.95). To explicate further, "education has become an increasingly important factor in determining which jobs people enter and in determining their social class position" (Iannelli & Paterson, 2005, p.2). This resonates with Bourdieu's (1986) notion that education is seen as a powerful tool in enhancing social mobility. Similar studies on migrant students indicate that education is seen as a high priority for African migrant students since it is seen as a means to achieving future employment and upward mobility (Cassity & Gow, 2005; Naidoo, 2009). Aspirations of students to be enrolled in the best institutions, competing on the league tables for the best ranking, is described by Rizvi and Lingard (2009) as competitive individualism which is informed global education policy-makers. In this regard, South African educational institutions are perceived by students to be superior to institutions in other African countries.

Also of note in the quotation is that the "family" makes the decision for the student to relocate to South Africa. In this instance the family unit may be seen as a support structure to the student. Furthermore, the family support may also be seen as means to empower a family member so that the education of one member may ultimately uplift the entire family economically and socially. This articulates with the view that parental involvement in

decision making about studies, influences students' academic success and social mobility (Haveman & Smeeding, 2006). Furthermore Burns, (1991 as cited in Robertson, et al. 2000) maintains that international students experience more stress as they feet more pressure from their families to succeed. However, this trend did not emerge as an issue in this study.

While some participants wish to relocate to South Africa after receiving an education, others wish to return home and find employment. This is evident in the following response regarding the need for English proficiency in the home country as a requirement for employment:

> *There is globalization of the world in Congo and the companies need you to speak English. I come here to study English, to get an education and a better job in Congo.*

The participant's referral to *"globalization"* in the quote above makes reference to the presence of multi-national corporations in Africa, who use English as the language of their businesses. Participants believe that acquiring an education in English makes them better suited to *"get an education and a better job"* and ultimately enhance their living standards. This resonates with Bourdieu's (1986) notion of the power of language where it is seen as a means of exchange and not just a means to communicate. In this regard, language is used as a powerful tool to acquire employment. After making the decision to migrate, students are faced with statutory access.

5.2.2 Statutory barriers to access

Formal, access into the country is determined by statutory requirements of the Department of Home Affairs (DHA) of South Africa, which is responsible for granting study permits. The issue of access is spatial in that participants have to access a political/ geographical space. Statutory barriers are seen as a means to control access to space into a country. Statutory requirements for student entry into SA include relevant application forms, a valid passport, proof of financial independence, proof of medical cover, a cash deposit equivalent to the value of a return ticket, medical and radiology reports, consent from parents and an official letter of provisional acceptance from the educational institution where the student will be studying (Department of Home Affairs, 2014). Formal access by

international students to higher education institutions in South Africa can be regarded as complex as there many requirements. Students have to overcome several hurdles and obstacles to succeed in postsecondary education (Haveman & Smeeding, 2006). There are three main issues, namely, cost, documentation and time which are identified as pivotal in students' experiences of feeling unwelcome.

5.2.2.1 Cost

Use of application fees by the DHA to process entry into the country is viewed by participants as exclusionary rather than regulatory. Money can become an exclusionary issue when it is a deciding factor in who is in and who is out. If access to a spatial location (a country or an institution) is based on affordability, then students may feel excluded if they have to incur costs which local students are exempt from. Costs relating to access include statutory application fees as well as institutional surcharges for international students. Statutory costs include application fees for visas, study permits and SAQA evaluation of academic records. The participants' responses indicate that the process is extremely costly:

> *It is not easy to get a permit, it was a battle and very expensive, very expensive. It cost me R800 the last time. I also had to pay a deposit of R10 000.*

In the quotation above, the participant emphasizes the issue of cost, referring to it as *"very"* expensive. This issue is further emphasized by the repetition of the words, *"very expensive."* In this regard, expense seems to be serious contributor to feelings of exclusion. In addition to paying for visas and study permits, international students have to pay between R580 and R900 for evaluation of their qualifications by SAQA (SAQA, 2014). Comments such as, *"they charge us for everything – for permits, evaluation of our qualification...it's all about money and trying to keep us out,"* relate to a sense of exclusion. The phrase, " *trying to keep us out,"* is a very expressive description suggesting that the DHA wishes to deliberately use cost to exclude international students. In this regard, students perceive that cost is used as a means of excluding them from a physical location or a geographical space resulting in a sense of dislocation. This resonates with Maharaj's (2002) argument that while South Africa has made great strides towards

greater participation in the global economy and in world politics, there is a contradictory trend towards exclusion in terms of its immigration policy (Reitzes, 1995; Croucher, 1998; Crush, 1999; Akokpari, 2000; Klotz, 2000 as cited in Maharaj, 2002). In terms of inclusion Slee's (1998, p. 107) "clauses of conditionality" can be used to explain how students may be accepted into the education system based on certain inconvenient pre-conditions. In this regard, money is used as a pre-condition to enter the country. After students have negotiated financial access into the country, they have to deal with additional costs at the institution.

Public higher education institutions have an inflated fee structures for international students (except SADEC countries), for example, Wits (www.wits.ac.za) and UKZN (www.ukzn.ac.za/student-fees). The private institution in this study, charges international students exactly the same fee as local students. However, international students are required to pay their fees upfront, in full in keeping with fee guarantee provisions of The Immigration Act 13 of 2002 (RSA, 2002).

With regards to paying fees upfront, participants feel as sense of distress as seen by comments such as, *"the thing that was hurtful for foreign students was that we have to pay the full school fees amount upfront (sic)."* The term *"hurtful"* indicates an emotional response, not just an annoyance. This may relate to a trust issue as institutions trust local citizens to pay fees but international students are mistrusted. The requirement for upfront payment of fees may be viewed by international students as a means by the institution to mark them as different and separate to local students. Further to costs, students have to provide the relevant documentation.

5.2.2.2 Documentation

Further to costs, participants are of the view that obtaining permits in South Africa requires large amounts of additional documents, such as, police and medical reports. Documentation is an important component of the list of requirements for access to any country. Without correct and relevant documentation, access into a host country can be denied. In a sense, paperwork may be seen a means either to enable spatial access or to restrict it. Responses in this study ranged from subtle forms of exclusion to more overt, hard-core forms of exclusion. Subtle forms of exclusion are evident by comments such as:

> *When you go to home affairs... In terms of paperwork, you better have hmmm, your letter from the college, your radiology report, x rays, medical reports and police clearance. It's unnecessary - forms, forms, forms. Maybe they just want to be difficult with us.*

Detailed medical reports such as radiology records and x rays can be viewed as additional and *"unnecessary"* by students, thereby creating a restriction to access. The perception that the DHA wants to be *"difficult"* with students about documentation may be viewed as unwelcoming, thereby increasing their feelings of exclusion and anxiety. This resonates with the belief that acceptance and welcome by the host country is said to be a significant factor in migrant stress levels (Bhugra, 2004b). In this regard, exclusion may be viewed as in subtle or aesthetic ways (Solem, Klein, Muñiz-Solari, & Ray, 2010). Subtle exclusion is further described by Slee (2011) as hidden in that students are welcome to apply for permits but are burdened by paperwork. Furthermore, this could also relate to Messiou's (2006) second conceptualization of marginalization in that students as a group feel marginalized but others (DHA) are not aware of it. The issue of additional documentation being exclusionary is similar to the experiences of international students at a public higher education institution in SA, where the process of obtaining permits required large amounts of paperwork which made access difficult (Ojo, 2009).

In terms of the perception of hard-core/ deliberate exclusion, excessive paperwork is seen as a deliberate means to exclude students. This is observed in the following comment:

> *I feel like they try to keep us out. Ok, they allow you to apply but they have all these rules, costs and paperwork. It's like in the background, they don't want foreign students here.*

The above quotation is a more direct expression of feelings of exclusion in that *"they [DHA] try to keep us out.. they don't want foreign students here."* Students believe that they are allowed to apply for their permits as a formality but the requirement for excessive documentation is used as a tool to exclude them from a geographic space. This perception of being excluded by authorities resonates with view that restrictive regulations, directed at migration policies are seen as curbing rather than controlling migration (Tesfahuney, 1998).

However, form a regulatory viewpoint, medical reports may be seen as means to control the spreading of infectious diseases. Similarly, police reports can be viewed as a deterrent to criminal activity or as a national security issue (Tesfahuney, 1998).

Further to the issue of documentation, the long period of time taken to acquire permits is an issue.

5.2.2.3 Time

Although time is intangible, it is an important issue to international students as access for the purpose of studying is set within timeframes with definitive start and end dates on permits. Once the expiry date is reached, students have to leave the country or apply for an extended visa. In this regard, time is precious and cannot be 'wasted.' Waiting for responses from the DHA takes up a significant amount of time which leads to students stressing about acceptance. The delays in the processing of statutory applications leaves students on the margins as they are unsure of whether they are "in or out." Delays in the processing of applications by the DHA may lead to students missing important deadlines for registration at learning institutions. Students may also be excluded from orientation and classes due to significant delays in the issuing of study permits. This can be seen in the following response:

> *It took long to get a study permit. I had to wait four months. It was not a good experience. It's actually a nightmare, a total nightmare – cos you have to wait and wait – not knowing if you are in or out. I actually missed out a lot at campus.*

In this sense, time is an important factor as the longer participants have to wait to become 'legal students' in the country, the longer they experience a sense of spatial and cultural dislocation. They therefore feel left *"out"* of belonging to an educational institution from a physical, academic and social aspect. Being "in or out," resonates with Slee's (2011, p. 42) argument of inclusive education being "who is in and who is out and how does this happen?" In a sense, delaying the process of belonging may be regarded as 'subtle' exclusion. In this regard, time may be used as a silent excluder from participation in their academic pursuits. Responses in a similar study at a public institution also indicate that students were negatively affected by waiting for long periods of time to obtain study permits (Ojo, 2009).

Further to students obtaining study permits, their qualifications have to be evaluated by SAQA. The process of evaluation, according to SAQA, takes up to 20 working days (SAQA, 2014). Waiting for qualifications to be evaluated by SAQA can further jeopardize acceptance of students to the learning institution as they may miss the deadline for registration. Despite the negative experiences of international students regarding evaluation of qualifications, SAQA enables a national recognition of acquired skills and knowledge (SAQA, 2014).

In summarizing the sub category of statutory barriers to access, the issues of cost, documentation and time can be exclusionary. While students are allowed to apply for entry (inclusion) into the country, they are unofficially excluded by excessive costs of application, the vast amounts of paperwork and long periods of time to process applications. In this regard they may be spatially excluded from entry into the country.

A further perception is that applying for permits from the host country is easier and quicker. This reinforces the perception that authorities in South Africa want to keep international students out. Supporting this claim, one participant remarked that:

> *I got my study permit in Angola .. it was easy – about 3 weeks. In South Africa, it takes two to three months."* Similarly, a Congolese participant remarked*, " I applied for my study permit in Congo at the South African embassy. The first time it was easy.*

In this regard, the Department of Home Affairs is considered incompetent compared to applications made in the student's home country. After negotiating statutory access, students encounter institutional access.

5.2.3 Institutional enablers/ barriers to spatial access

Access to the private higher education institution, in this study, is governed by academic requirements of the senate of the institution as well as the ability of the student to pay the required fees. Whereas public institutions require an application for enrolment in advance, the private institution in this study, does not require any application in advance. Students may complete their application and registration process, with necessary documents and

fees at the same time. The registration process at this campus ranged from being a positive experience, in that, "the sales consultants were helpful and the procedure for registration was well explained", to less positive in that the "process is complicated and challenging."

Positive experiences relating to registration can be seen by comments such as:

> *In terms of registration, I would say that it is all good and all the information is given to you. The consultant was very brilliant and a great gentleman. He assisted me through the process of registering and to be accepted.*

The word "*accepted"* in the quote above could have a literal meaning in that the student's registration for study was accepted. It could also indicate that staff, who are helpful to international students make them feel more *"accepted"* which relates to a sense of belonging. Conversely, unfriendly and impatient staff, cause participants to feel *"unwelcome"* and unaccepted into the academic space. This is evident in the following response:

> *He [the consultant] was not friendly at all. I felt like he was rushing through the process. I don't know, I am not from here. He did not take time to explain – maybe he thought I am stupid because I speak slowly. I felt a little unwelcome.*

In order to create a 'welcoming' environment, consultants need to take cognisance of the various cultural and language differences characteristic of international students. The phrase, *"I'm not from here,"* relates to a sense of dislocation which requires a more patient approach. Consultants taking additional *"time to explain,"* the enrolment process to international students could assist in them feeling a sense of belonging. Consultants exercising patience in the explanation of the enrolment process, gives international students a sense of 'value' as opposed to just being another 'sale' requiring a *"rushing through the process."* This resounds with the view of global education being traded as academic capitalism (discussed in chapter 2). The sense of feeling a "*little unwelcome,"* is aligned with feelings of not being accepted and not fitting in. Once students have been officially registered at the campus, they have to negotiate the spatial aspects of the campus.

5.3. ACADEMIC (DIS)LOCATION

Academic (dis)location relates to knowledge of the 'where' in an education environment. It influences the student's journey through and in space (Singh, Rizvi & Shresth, 2007) facilitating 'wayfinding' and spatial knowledge (Alawadhi, Chandrasekera & Yang, 2010). This knowledge gives students an element of academic 'savvy' in terms of where to find resources, such as, the library, academic staff support, timetables, assignments and lecture venues. Spatial location is an important factor in enabling academic participation. Since the 1990's there has been research into how particular groups have been excluded from landscapes (Trudeau & McMorran, 2011). Spatial knowledge relates to a sense of physical space in terms of location of various support structures within the campus. In this section, I highlight the importance of spatial knowledge on the sense of belonging in the academic environment and the issue of language as a barrier to participation and belonging.

5.3.1 Campus orientation as an enabler of academic participation

The purpose of the orientation programme, by virtue of its definition, is to orientate students to the physical layout of the campus and to make students aware of the academic rules and regulations. Studies by Alawadhi, et al (2010, p.337) indicate that "landmark and route knowledge were significant in predicting a sense of belonging" in university students. The sense of belonging in the academic environment comes from a thorough knowledge of the formal and informal 'rules and boundaries' of the social space (Ahmed, Tilanka & Chen, 2011). Having a sense of (dis)location within an environment is greatly influenced by knowledge of the environment. The orientation programme includes a campus tour of the facilities so that students know 'where' to find important resources. Responses in this study highlight the significance of international students attending the orientation programme from a spatial perspective. On the one hand students who attend orientation feel more confident, feel more integrated and have a better understanding of what is required. They also learn about the rules of the institution as well as academic policies and procedures issued in the student guide. Orientation assists students to become active participants in academics as they are given the tools to negotiate the campus environment.

This is evident by the response of one participant who claims that:

> *Yes, I attended the orientation programme and it was very much useful (sic). I I learned about the campus, the rules and regulations – the do's and the don'ts. Where I could get my resources, where the library was, where the canteen was, where the lecturers' desks..err offices [were]. It was very important. It gave me a sense of understanding – the environment for which I will be going for the next three years. The programme prepared me for active participation. I feel competent and smart.*

In the response above, the word 'where' is mentioned four times, indicating the importance of spatial or geographical knowledge in increasing "an understanding of the environment." Furthermore, the participant is able to recall and name all the important venues, for example, *"the library...canteen... lecturers' desks,"* where. This indicates that the orientation programme is a successful tool in 'wayfinding.' In addition to the spatial knowledge, participants learn the 'rules and regulations' of the campus which prepares them for active participation. In an academic institution, acquisition of social capital is based on knowing when, where and how to accumulate academic 'savvy.' To elaborate further, academic savvy is dependent on knowledge of the institution's academic rules and regulations to ensure success. The campus academic orientation programme is one such event where students can accumulate academic 'savvy.'

On the other hand, students who do not attend the programme feel lost, confused and have a lack understanding of what is required. This is evident from the following response:

> *It was difficult to adapt because when I started I didn't have some information (sic) about how to use material, especially the books and study guides and the structure of this place... I mean the workings of this place. I felt lost, lost, lost. Foreign students are like strangers in a new world. I felt lost when I came to campus – I did not know where to go or what to do. I didn't have a timetable or know where the classes were.*

Students who do not attend orientation feel extremely *"lost"* from a spatial perspective, often going to the wrong venues. The word *"lost"* seems to be a serious issue as it is repeated three times in the quotation. Being familiar with the 'structure of this place' seems to be an important aspect in gaining of spatial knowledge. Furthermore, students

feel *"lost"* as they do not receive student guides and timetables which results in them feeling like 'strangers in a new world.' Failure to attend the orientation programme makes adaptation to campus life difficult as active participation is hampered.

Another purpose of the orientation programme, as seen in the responses, is to build a support structure based on networking. Failure to attend orientation jeopardizes the support structure as spatial knowledge or an understanding of one's physical environment, is linked to the feeling of belonging to a group or a place (Ahmed, Tilanka & Chen, 2011).

The following response highlights this:

> *I felt lost out because the day I came inside, the majority of the students already knew each other and they knew the teachers, who was giving what subject – so in terms of that, they have already made a connection and a relationship with the rest of the people so I kinda (sic) felt like an outcast – that I wasn't belonging.*

In the response above, the lack of spatial knowledge is further exacerbated by social dislocation. Orientation assists students in building social relationships by *"making a connection"* with the rest of the students. The feeling of being an *"outcast"* resonates with Simmel's description of The Stranger who forms a strong link between spatial relations and human relations (Wolff, 1950). Absence from orientation is as a result of many reasons which further compound the barriers to access.

In all instances, for participants' inability to attend the orientation programme is due to delays in the granting of visas and study permits; personal problems; financial issues and illness. Consequently, these students are delayed in their home countries and miss the orientation programme. The following response attests to this:

> *I did not attend because I was in my country waiting for the study permit so I came one week late. I missed the orientation programme. My other friend also could not attend as he was waiting for his visa in Congo.*

Waiting for the visa at home, relates to access to spatial location which then becomes an issue of accessing education. In this vein, the delay in acquiring visas and study permits may be seen as a form of marginalization. Besides delays in visas and study permits, other reasons for non attendance of orientation, is compounded by factors such as illness or family responsibilities. This is highlighted by one participant who maintains that she *"did*

not make it to attend orientation as my mom passed away and I had to take care of my baby brother."

What is evident from the data is that international students who miss orientation feel confused and unprepared for the academic requirements of the institution. However, South African students who miss the orientation programme due to various reasons may also lack direction and academic savvy. In the next section, I will examine the role of language as a barrier to participation.

5.3.2 Language as a barrier to academic participation

The significance of the language barrier is that it may compromise access to the academic curriculum and students may feel a sense of exclusion (Wang, 2003). In this sense international students "whose first language is not the language of the curriculum," are considered "vulnerable and in need of additional assistance" (Slee, 2011, p.121). The classroom is a physical as well as an academic space within which teaching and learning occurs. While students may be physically included/ located within the classroom, they may be excluded/ lost in terms of receiving tuition. In this regard they could be academically dislocated. Three issues of language which emerge from participants are: command and comprehension of English, accents and code switching.

5.3.2.1 Command and comprehension of English

Academic success in the classroom is dependent on the ability to comprehend the medium of instruction which in this institution is English. International students feel a sense of academic dislocation as they feel left out of class activities due to their inability to comprehend and speak fluent English. Due to poor comprehension in English, international students tend to *"ask more questions"* but are labelled as being *"stupid"* by lecturers and other students. One participant remarked that other students, *"don't choose me for group assignments – they only choose English speaking friends and leave me out."* Language, in a sense, is used by host students to control access into the group as those who have a good command of English act as gate keepers. According to Bourdieu (1986), language is not only a means of communication but a means of exchange or a commodity.

Language is hence a form of symbolic capital favouring those who possess the legitimate language (Bourdieu, 1986). In this case English is used by local students as a means of control.

Similar studies conducted by Ojo (2009) at a public university and by Osman (2009) at inner city schools in Johannesburg, found that lack of English fluency led international students feeling alienated and marginalized. Some learners were precluded from classes because of competence in the English language. This articulates with a study of migrant students in Australia where Naidoo (2003) noted that lack of English competence resulted in migrants avoiding interacting in the class fearing a lack of competence, resulting in marginalization.

English comprehension by participants is also dependent on the country of their origin. For example French speaking students are more affected by their inability to speak English than students from countries. The following response from French student supports this view:

> *Us French speaking students are more affected by the inability to comprehend English than do students from other language backgrounds, like Zimbabwe.*

International students are therefore not viewed by themselves as a homogenous group but as sub groups dependent on their origin. Geographical and cultural origin also plays an important role in the accents of students.

5.3.2.2 Accents

Participants' accents also seem to be an issue as "South African students laugh at the accents and mistakes" of international students. This is visible by the comments made by one participant:

> *They [lecturers] cannot understand our accent, so they are not patient.... they must ask instead of assuming we are stupid. One day I said VAT was fourteen percent and he thought I said forty percent and gave me low marks. They [lecturers] need to be more lenient with foreign students cos we have difficulties in communicating*

in English. They don't care if you are from a French background or another language background.

From an academic perspective, participants' accents may not be taken into consideration by an education system that does not value and "recognize the diversity of cultures" (Touraine, 2000. p.195). Student accents may therefore jeopardize their academic performance in the classroom. Ainscow and Miles (2009, p. 2) explain this element as follows: "inclusion has to be seen as a never-ending search to find better ways of responding to diversity." In this regard, cognisance must be taken of the diversity of cultures and languages in the classroom. A further issue affecting communication in the classroom is the issue of code switching.

5.3.2.3 Code switching

Code switching in this study refers to the changing of the spoken language by South African lecturers from English to isiZulu. This adversely affects students as it creates a barrier in accessing the academic content of the lecture. This is seen by the following comment:

South African lecturers speak Zulu .. We don't understand. When I ask them to explain they say they say I must just forget what they said. I ask for the explanations but they tell me explanations (sic) is in the study guide.

Code switching by lecturers may be viewed in the interest of the majority of SA students in terms of clarification of terms and therefore may not be seen by lecturers as a deliberate means to exclude. Switching to isiZulu, however, not only marginalises international students but also other South African students, who may not be able to understand isiZulu. From a spatial aspect, "marginalization entails material and discursive relationships between society and space" (Trudeau & McMorran, 2011, p.438). This resonates with Trudeau & McMorran's (2011) view that space fashioned to privilege some groups and marginalize others. In this instance, the classroom space is fashioned by code switching which disadvantages international students.

Besides code switching by lecturers, fellow South African students also tend to switch to isiZulu in the classroom. In this regard international students report that they feel excluded, as is evident by one participant's comment:

> *I feel left out in the classroom sometimes when they [students] speak in Zulu or other languages which I don't understand. I feel like they are talking about me.*

Code switching by fellow students may have an adverse effect on the acquisition of social capital in that it weakens the bridging and bonding process between groups. Code switching by lecturers and students in terms of communication and its effects on educational success speaks to the complexity of marginalization in classroom (Messiou, 2012). Although students may be physically included in the classroom and participate in certain activities, they may be marginalized in other complex ways which may not be overt.

5.3.3 Marginalization and exclusion in the classroom

Messiou (2012) identifies marginalisation as a subtle phenomenon, which can be experienced when an individual is perceived as and feels undesirable, unworthy, unimportant, insignificant and different. This definition resonates with the theme of spatiality in this research in that students enter a foreign space and have to negotiate aspects of marginalization and exclusion.

Marginalization and exclusion are closely interrelated concepts. It is not always easy to recognize and understand the various types of exclusion in the classroom as exclusion can be regarded as 'multilayered' (Sookrajh, et al., 2005). One of the facets of inclusive education is the ability to recognize and understand the many forms of exclusion. Although students may have formal access to the classroom they may be 'silently' or 'unofficially' (Lewin, 2007; Slee, 2011) excluded. In this study, marginalization ranges from full blown, "hard core exclusion" (Kabeer, 2000, p. 87) to more subtle, nuanced, silent or subtle exclusion (Walton, 2013; Messiou, 2012). From a 'hard core exclusion' perspective, lecturers are described as being impatient with students, judging them, not caring and literally shutting students out. This is seen by the response of one participant regarding lecturers:

> *I feel excluded in the classroom.. they [lecturers] shut me out and chase me away. Lecturers are rude and embarrass us – they refer us to the study guide, saying that the foreign students are stressing them. South African lecturers think I'm stupid cos I speak slowly or I ask them to repeat. They are not patient, they don't understand. They like South African [students] more.*

Explicit exclusion, as seen in the above quotation, is a physical and deliberate act of lecturers *"chasing students away"* and being *"rude"* to students which embarrasses them. This can be most damaging to the self esteem of students, especially if it is done in the presence of others. Explicit exclusion can lead to de-motivation resulting in poor academic performance and if continued, can lead to the student dropping out of campus. The perception that lecturers *"think I'm stupid,"* resonates with exclusion of students due to physical and mental challenges. This is seen against the backdrop of students being deprived of mainstream education due to them being categorized into various types of 'disabilities.' In comparison to South African lecturers, international lecturers provide support and understanding to students, in that, *"my teacher is friendly. She is from Zimbabwe. She is kind to students, understands us and is patient."* This shows that international lecturers tend to be more empathetic towards international students, providing emotional support.

In addition to exclusion by lecturers, fellow students also practice 'hard core' exclusion, as is visible in the following response:

> *South African students don't speak to me.. they are rude and shout at me. I felt like an outcast – like I wasn't belonging. I feel like an alien in South Africa. Students keep away from me cos of where I come from. They treat me like an outcast.*

An important aspect of being human is a sense of belonging to a group or place which is important for psychological, social and physical well-being (Ahmed, et al., 2011). Once again the theme of spatial belonging emerges from the experiences of participants. Exclusion is being carried out by a 'group' of fellow students in a particular 'place' which is the classroom. Being treated *"like an outcast"* and feelings of being *"an alien"* relates to spatial dislocation in the classroom which affects academic performance. Use of pronouns, such as, *"I"* and *"they"* relates to an agent-driven, active relationship between opposing agents (Walker & Walker, 1997). The feeling of being an outcast can be aligned

to notions of being undesirable and unworthy (Messiou, 2012; Slee, 2011). The rudeness and shouting displayed by South African students therefore undermines the integrity and psychological wellbeing of the participants. Studies on migrant learners indicate that South Africans displayed rude behaviour by shouting out derogatory terms to migrant learners (Sookrajh, et al.,2005; Osman, 2009). Apart from explicit exclusion there are also subtle forms of exclusion.

In terms of silent exclusion, responses such as, *"no one talks to me, so I sit in the corner alone, in the classroom"* may lead to students feeling alienated. In this case the act of exclusion is not overt but is as a result of South African choosing not to verbally engage with international students. In the next section the issue of social (dis)location is discussed.

5.4 SOCIAL (DIS)LOCATION

"All societies produce strangers, but each kind of society produces its own kind of strangers, and produces them in its own inimitable way" (Zygmunt Bauman, 1997, p.17 cited in Slee, 2011).

Simmel's literature relating to The Stranger (Wolff, 1950), resonates with the quote above. In a sense, international students are strangers produced by host societies, who need to be welcomed into the social space of educational institutions. In addition to access to the physical environment of the classroom, access to the social environment or informal educational environment is also important for students (Lahelma, 2004; Walton, 2013). This is consonant with Brun's (2008, p.253) assertion that "displacement ends when they [immigrants] have found a place in society." For students to be 'located' within a social space, they need to access social capital which is "the ability of actors to secure benefits by virtue of membership in social networks" (Portes,1998, p.26). Conversely, the absence of such opportunities for exchange of resources may lead to greater hostility with minorities grouping together (Morrice, 2007 as cited in Deucher, 2011).The significance of social relationships in acquiring social capital is that there are inherent benefits to role players who benefit from "the density and networks of friends and acquaintances" (Kao & Rutherford, 2007. p.29). Responses to social (dis)location in this study relate to issues of exploitation, stereotyping and xenophobia which act as barriers to social access.

5.4.1 Exploitation

Exploitation in a social environment occurs when one person/ group of people benefits from a relationship without reciprocating. Responses from participants indicate that local students often exploit them for goods and money under the guise of complimenting their appearance:

> *South African students are not real friends, They join us because they think we have money. They use us for food and drinks. Like they say: 'I like your tee shirt – can I borrow five rand?'*

And

> *They only come to me for money. They say 'I like your hair' and such stuff but they use me. They make me buy them food. South African students are not real friends. They join us because they think we have money. They use us for money and food.*

Respondents are of the opinion that South African friendships are not genuine in that they are *"not real friends."* While this is a generalization of all South African students, it draws attention to the perception that international students are exploited for *"money and food."* In this vein, local students create a false sense of acceptance into a social space by the compliments they pay to respondents. Furthermore, the issue of social belonging is raised in that, *"South African students are not real friends."* This indicates a false sense of belonging as South Africans are perceived as superficial. Further to exploitation is the issue of stereotyping.

5.4.2 Stereotyping

Stereotyping refers to judging individuals or groups of people based on preconceived beliefs and attitudes about them. Some experiences of international students extend beyond the local versus migrant student continuum to much narrow aspects of culture and race. The following comments describe this aspect:

> *It's difficult to penetrate certain groups, coloured people are on their own.... we have a strong attachment to culture based on respect... we don't have the same values and cultural background. South African students only want to party and*

drink too much beer and ciders. We have a strong attachment to culture, we have respect, but not here. For example, you can see a mother sitting in the living room with the son smoking, chilling. In my country it is impossible. Even though you are old you are not allowed to smoke with your dad. Our education is based on respect.

The comments above indicate that international students experience extreme culture difference in terms of social interaction as respondents, *"don't have the same values and cultural upbringing"* as South African students. The vast difference in cultural upbringing results in participants alienating themselves from South Africans. Building bridges between bonded groups requires opportunities for members to meet and exchange resources that are mutually beneficial, hence developing inter-cultural trust (Strang & Ager, 2010). Conversely, the absence of such opportunities for exchange of resources may lead to greater hostility with minorities grouping together (Morrice, 2007 as cited in Deucher, 2011). In this regard, the absence of common values between international students and local students, results in a lack of social bonding. Social bonding (as discussed in chapter 2) is a pre-requisite for social networking and the acquisition of social capital. The findings in this study are similar to Wang's (2003) studies on international students in America where extreme differences in culture caused international students to exclude themselves from social events. International students are not only the object of stereotyping but also engage in stereotyping of others.

This is evident in that respondents assume that all South African students want to party and all are disrespectful to parents. This view is perhaps due to limited exposure to certain types of South African students. Further to the issue of stereotyping, participants also seem to be making moral judgements of exactly what good and bad culture is. This portrays them as having a sense of superiority, in that *"we have respect, but not here... our education is based on respect."* Peer acceptance seems to play a major role in the participants' sense of belonging. While participants feel a sense of social dislocation, they also exclude South African students from their social circles based on a having a superior culture. In addition to the issue of stereotyping is the issue of xenophobia.

5.4.3 Xenophobia

Xenophobia relates to an unreasoned fear of the unknown, foreign or strange which in this case refers to international students. The South African census of 2011 found that there are some 2,3 million foreign-born inhabitants in South Africa, though some 'experts' estimate the number to be as high as 6 million in a country of 54 million people (The Economist, 2015). Xenophobic attacks in South Africa stem from a belief that immigrants from other African countries are responsible for crime and replace locals in the job market (Sookrajh, et al., 2005). However, it is also argued that "xenophobia among South African's underclass...was largely a smoke-screen for turf wars between entrepreneurs for control of finite urban resources" (Schmidt, 2014, p.2). The latest reports of xenophobic violence indicate that the lack of opportunities for poor South Africans have led to frustrations which have turned into violent street protests. Foreigners, especially Somalis and Pakistanis, who are most resented for operating small shops in townships, have become scapegoats of violence (The Economist, 2015). Responses in this study indicate that international students are affected by comments made by South African students accusing them of being criminals. The country of origin of the participants is used as a yardstick to judge character:

> *It's type of thing when you know you come from a country like Congo or Nigeria – you guys are brutal drug lords and criminals ... or they make jokes about Nigerians stealing their jobs*

And

> *People always talk about foreign people in a bad way – some especially the guys who come from DRC, Nigeria – the countries in the west, they always say that they are bad in a way. They say that they bring drugs around and everything.*

Attitudes and beliefs about certain nationalities may lead to host students distrusting international students thereby creating unfounded grounds for social exclusion. This resonates with Slee's (2011, p.48) view of strangers that "in that in a state of ambient fear we turn from, or we turn on, the Other, the stranger, the surplus population as we secure our survival and privileges." Also of interest in the first quotation is the use of the pronouns *"you" and "they"* instead of "us" and *"I."* This indicates that the participant wishes to distance themselves from the issue of xenophobia, instead of being personally

involved. The repetition of the words: *"in a bad way"* in the second quotation indicates the severity of the issue of South Africans treating all *"foreign people"* the same.

The findings in this study resonate with similar studies where the issue of trust and stereotyping creates divisions amongst South African students/ learners and international students/ learners (Ojo, 2009; Hoehne, 2012; Osman, 2009). Studies conducted on migrant integration in Australia indicate that threats relating to competition for resources influenced attitudes to multiculturalism among members of the dominant culture (Dandy, 2009). Despite the feelings of academic and social exclusion, participants are able to build resiliency as discussed in the following section.

5.5 SPATIAL AND SOCIAL RESILIENCY

Resiliency may be described as the capacity to respond adaptively to difficult circumstances and still thrive (Noble & McGrath, 2011). From a spatial/ social perspective, students may find themselves in a strange environment, communicating in a foreign language and having to adapt to local culture. However, many students are able to develop survival in order to negotiate feelings of exclusion and marginalization. It is for this reason that they are described as social actors who are capable of responding to their own needs (Tete, 2012).

The three broad issues regarding resiliency, which emerged from this study, include access, academic resilience and self exclusion.

5.5.1 Resiliency in negotiating access

Statutory access relates to entry into the country after obtaining visas and study permits while institutional access is determined by students' ability to pay their fees upfront.

Despite the difficulty of paying fees upfront, participants have learnt to accept this rule stating that, *"we have to pay cash – it was difficult, but I had to deal with it."* Dealing with the issue instead of returning home, displays a degree of resilience and a determination to acquire education in South Africa despite the cost. Furthermore, participants*, "waited for long periods of time for their permits"* and did not give up or

return to their home countries. Some students waited in their home countries until the issue was resolved and returned the following year to begin their studies.

The lengthy process referred to above, results in applications being a *"very stressful process.....which ended up in my application being lost and I have to redo everything."* The willingness of the respondent to *"redo everything,"* indicates their tenacity to succeed, instead of giving up and returning home. This study also indicates that study permits were easier to obtain from the home country through *"agents who charge exorbitant fees."* Students are willing to pay the exorbitant fees instead of giving up and remaining in their home countries. In addition to overcoming statutory barriers to access, participants display resilience in the classroom.

5.5.2 Resilience in the classroom

In Sookrajh, et al's (2005) study of refugee learners, the issue of whether the learners are "victims or survivors" (p. 8) is debated. In this study, I argue that although international students are victims of exclusion some have developed coping mechanisms in the classroom. Despite the majority of the participants' negative experiences in the classroom, one participant made an effort to feel included. This was done through focussing on academic achievement despite the exclusionary pressures expressed through negative remarks. The following comments have reference:

> *We as foreign students here should accept who we are and know what we came here to do instead of looking at what other people say about us cos people will always have something to say. We must brush off negative comments even if it is a bit painful and harsh. It is more about work ethic of the student rather than where we come from.*

Similarly, another participant developed resilience by proving her individual worth relating to group assignments:

> *In terms of group assignment, my first group assignment, no one wanted to be in the same group with me. Actually they thought like, maybe she's French, maybe she's stupid or something. But I proved them wrong cos this girl can be smart, a bit intelligent and so for the second assignment everyone wanted to be in my group. Ja (sic), I proved them wrong.*

The above responses indicate that international students are judged and excluded on the basis of their being different. South African students seem to have a preconceived notion that all international students have a poor command of English and therefore exclude them from group assignments. The participant above was able to earn the respect of colleagues by scoring high marks in the assignment and was accepted into the academic space.

With regards to code switching, after a period of time, some participants are able to voice their disapproval by being vociferous about it. In this vein, they are able to play an active role in the academic space – trying to fashion it to their advantage. The following response by one participant has reference:

> *I always shout 'please speak English, so that we can all hear what you are saying. Ja and I think everyone knows me becos of that.... I always shout, so speak English. I think cos I stayed longer in SA, I got to know the place and the people. So when Zambians or Congolese speak in their own language, I say 'speak in English'*

What also emerges from the above response is the fact that international students are also code switch in the classroom, for example, the Zambians and Congolese. In doing so they are also exclude South African students and lecturers.

Despite the major challenges experienced by respondents regarding language barriers, respondents in this study are able to develop coping mechanisms over a period of two to three years with regards to English proficiency and therefore felt more included in the classroom. A third year respondent who spent eight years in South Africa indicates that he has many South African friends and was elected to be part of the student representative council due to his *"excellent English communication skills."* Another study indicates that migrant learners are able to adapt to the host culture and learnt the language and culture (Sookrajh, 1999). Resiliency and adaptation on the part of immigrants also plays a role in the learning of English and hence in the acquisition of social capital. In the next section the issue of self exclusion will be discussed.

5.5.3 Self exclusion as a means to resilience

While the responses indicate that some international students are excluded from the academic/ social space by South African lecturers and students, some participants exclude themselves. One participant observed that:

> *We are like many French speaking girls in my class. Four of us don't really feel integrated in the class cos we are like French speaking and the South African students judge us becos (sic) we don't speak fluently yet in English, so we just sit on our own and speak in French. All foreigners, regardless of where they come from get along with other foreigners. You find French speakers alone and the South Africans alone and everyone form their own country, like its cos (sic) they are all not mingling together.*

This form of self exclusion may stem from students being unwilling to identify with multi-cultural dynamics of the classroom and may find support in sitting together as a 'team' (Kabeer, 2000). This behaviour is described 'bonding' with for the purposes of support from co-ethnic groups (Strang & Ager, 2010). In this study, *"all foreigners, regardless of where they come from, get along with other foreigners."* This indicates a sense of belonging based on similar experiences of being in a foreign country. Self exclusion can be view as a type of resiliency, in that participants use their network of French speakers as a support base in the classroom. Speaking in French helps participants maintain their cultural identity and place of origin while sitting together in a group helps them find their own 'space' in the classroom. Other studies indicate that immigrant students have a strong sense of community from where they receive encouragement and support (Al-Sharideh & Goe, 1998; Naidoo, 2003; Osman, 2009).

While self exclusion reinforces segmentation in that it builds "very bonded but disconnected communities," (Strang & Ager, 2010.p.598) students have the right to choose where to sit in class. Any means of coercing students to integrate with others in the classroom can be seen as an infringement of their choices and rights. Furthermore, whilst it may seem to an observer that the group is being marginalized, participants of the group may not perceive themselves as being marginalized (Messiou, 2006). Self exclusion also resonates with Berry's (1980) third approach to acculturation which is termed 'separation.' In this process each group of individuals maintain their own unique culture and interaction

is kept to a minimum. The next section deals with suggested positive changes as envisaged by participants.

5.6 POSSIBLE POSITIVE CHANGES

Suggestions for improvement using the 'message in the bottle' technique produced data that could be grouped into three broad categories. Firstly, there are suggestions about management's involvement in improving the campus. Secondly, participants focus on the role of lecturing staff and thirdly there are suggestions regarding fellow SA students.

In terms of management involvement, participants recommend improving the social life of students, introducing more English proficiency classes, in depth orientation programmes and support in integration. In this regard *"foreign students need more welcome and support."* However, in this regard, participants did not make any tangible suggestions about how they perceived that welcome and support could be realized.

Many participants report that they had missed the orientation programme which led to further feelings of alienation and being lost. Participants recommended that a *"special"* additional orientation programme be hosted for international students to assist them to *"become integrated into college life."*

Lecturers should become more involved with international students by providing more help and support as *"lecturers tend to isolate themselves – but they should care for us... staff need to be more involved."* If staff are to provide a more inclusive environment through patience and support of international students, then fellow South African students can follow the example of staff. Some of the ways that staff can be more supportive is by:

> *not code switching, caring for us and treating us with respect. They should sit down and discuss problems with foreign students." Lecturers are also urged to be more patient and not "shout" at international students.*

South African students can be more supportive and inclusive by *"not being rough and rude..... not using us for food and money."* International students seem to be exploited for physical resources, such as food and money and are not valued for being themselves. In this regard they feel exploited and vulnerable, especially in light of them being in a strange country. What they seek is *"kindness."* The significance of building relationships, in

keeping with Bourdieu's (1986) theory of social capital is to build a strong network of social relationships. It is through basic assistance, for example, with *"more help with English,"* that SA students can foster a bond with international students.

Despite the many challenges that international students experience, they still prefer to study in South Africa as opposed to their country of origin due to the perception that academic standards in SA are much higher.

5.7 CONCLUSION – The Journey

In phenomenography, categories of description are arranged "in an outcome space reflecting how each category is structurally related" (Maybee, 2007, p. 454). The image below provides a succinct summary of the experiences of international students using the metaphor of a journey.



Figure 3. The Journey: A metaphor for the physical and emotional transition of international students adapted from Simmel (Wolff, 1950)

The picture represents a metaphor of a lonely journey the international student must undertake through a process of wayfinding. It is a spatial image of a man somewhere in space and time finding his way. This indicates that the social/ emotional journey is a never ending process. For the purposes of this study, the picture embraces four elements, namely, spatial access, academic and social (dis)location as well as spatial and social resilience.

On a physical level, the international student must endure a journey from his home country to South African. Using Bourdieu's (1986) theory of social capital, I argue that migration for better education opportunities is used as a tool to eventually obtain social capital. The road surface is tarred, firm and straight representing the perception that the standards of education in South Africa is of a high standard. Participants in this study perceive that the high standard of education in South Africa will eventually lead them to better career prospects and hence a better standard of living.

The yellow lines on the road represent statutory access like visas and study permits as well as institutional requirements, such as, SAQA alignment on the correct NQF and full upfront payment of fees. The lines are straight, narrow and definitive, suggesting a very tight boundary within which students have to negotiate their access. The lines may also represent the issue of wayfinding which is experienced at the orientation programme. Wayfinding may help students negotiate the campus from a spatial perspective, assisting them with academic success. Deviations from the lines may lead to exclusion from the education system in South Africa as well as from the institution. The tall bare trees on the sides of the road are bare and represent the hostile environment which the student must adapt to in order to be successful. These include language barriers, xenophobia, stereotyping and exploitation.

In terms of social (dis)location, the figure is alone on his journey, suggesting a sense of alienation from social circles. The image of the man in the picture is faceless, suggesting that he is a stranger in the country (Wolff, 1950). The responses in this study reveal that reasons for alienation may be two fold. One reason is that international students may feel marginalized by South Africans due to cultural differences, stereotyping and xenophobia. Another reason which emerged is that some international students may choose to remain within their own ethnic group due to cultural and language barriers.

The briskly, walking figure also shows the resilience of international students in their will to adapt and succeed. The mist in the foreground reminds us that inclusion, exclusion and marginalization can be 'multilayered' (Sookrajh, et al., 2005), 'nuanced' (Walton, 2013) or 'subtle' (Messiou, 2012) issues which may not easy to detect. Some forms of marginalization in this study were more subtle – often masked by kind words and gestures. The mist also represents the fear of the unknown and the difficulty of negotiating participation and belonging. In conclusion, the image was taken by a second person not

visible in the image. This represents and acknowledges that someone is aware and has taken cognisance of the lonely person on a journey. Inclusive education calls us to be vigilant about noticing and acting on all forms of exclusion and this relates to the purpose of this study.

The next chapter offers insight on the reflections, summary and conclusions of this study.

CHAPTER 6

REFLECTIONS, SUMMARY AND CONCLUSION

6.1 INTRODUCTION

This study was initiated in response to my suspicion that the voices and experiences of international students at private higher education institutions in the Johannesburg region are not being heard. In listening to the voices of such students, the research was conducted using the research design of phenomenography and a multimodal approach to data collection, as discussed in Chapter 4. The data, which was collected by means of individual interviews using tools such as photographs, personal diaries and a message in a bottle question, revealed noteworthy findings. Photographs and personal diaries were not used for interpretation by my but were used as reference points by participants to elicit discussion. These were discussed in Chapter 4. The aim of this chapter is to summarise the core findings of this research, as well as reflect on the research process, while discussing the strengths and limitations in the research design and the execution of the study. In conclusion, recommendations are offered for the field of inclusive education, as well as for future researchers to understand the experiences of international students better.

6.2 ANSWERS TO THE RESEARCH QUESTIONS

The experiences of international students are seen through the lens of spatiality and (dis)location. It is the journey of a stranger trying to negotiate access to education through statutory requirements and social networking. In this section, answers to the research questions are summarized using the lens of spatiality.

6.2.1 What are international students' administrative, academic and social experiences at a selected Higher Education institution?

6.2.1.1 Statutory and institutional barriers to access

Administrative experiences of students centred around spatial access on two levels. Firstly, certain statutory obligations have to be met before students' registrations at the campus can be concluded. Territorial borders may be perceived as a means to marginalize individuals by controlling or limiting access. In essence study permits grant the student spatial access into the country and institution. Spatial access into the country includes issues of cost, documentation and time.

The issue of cost relates to marginalization or silent exclusion in that while students are allowed to apply for permits, the high cost of application is exclusionary. With regards to the issue of cost, participants feel that costs related to study permits and SAQA evaluation are exorbitant and is seen as a means to keep them out of the country. Furthermore, in accordance with the requirements of the DHA international students have to pay their academic fees to the institution, in full before classes begin. When comparing themselves to local students, international students found that the above aspects resulted in them being treated unfavourably. Participants in this study feel that excessive documentation is required by the DHA. Documents such as police reports, x rays, medical reports, radiology reports and police clearance certificates, which are required by the DHA, are viewed by participants as excessive paperwork. In this regard, it is perceived that the excessive documentation is used by the DHA to keep students out of the country. The issue of time is important to participants as visas and study permits have definitive start and end dates. Failure to obtain said documentation from the DHA jeopardizes students' studies as they are delayed in their home countries. In this regard, students feel disadvantaged as they are unable to attend orientation programmes and miss the start date for lectures. It is perceived that, delays by the DHA, in issuing permits is used as a subtle means of exclusion.

6.2.1.2 Academic (dis)location

Wayfinding is an important aspect of belonging which also contributes to student's academic success. In this vein, students know 'where' to find information, academic assistance and support. Conversely students who cannot attend orientation feel very lost, unsure where to seek assistance. The main issues arising from academic experiences are the issues of orientation, language and in/exclusion in the classroom. Students who attend the orientation programme have a sense of spatial awareness of the campus in that they are able to negotiate their way around the institution. Reasons for non attendance of

orientation include being delayed in their home countries while awaiting their visas and study permits. Other personal reasons for delays include illness and family responsibilities. The next issue is language as a barrier to academic inclusion. In this regard participants' poor command and comprehension of the English language leads to them being excluded from group assignments and being labelled as incompetent by lecturers and fellow students. The accents of participants also have a bearing on their academic success they are not easily understood during class presentations. Code switching by lecturers from English to isiZulu also leaves international students feeling excluded from the lecture. Exclusion in the classroom ranged from being deliberate, in that lecturers chase participants away from the classroom to more subtle forms of exclusion where no one talks to them and they invariably sit alone.

6.2.1.3 Social (dis)location

In exploring the issue of social (dis)location, Brun's (2008, p.235) assertion that "displacement ends when they [immigrants] have found a place in society" rings true. The theory surrounding social capital (discussed in chapter 2), forms a backdrop to the issue of social (dis)location. Social networking may be used as a resource to further student's ultimate goal of education. The issues of exploitation, stereotyping and xenophobia emerge as social issues. Participants feel exploited when local students ask them for food and money under the guise of being their friends. While international students are victims of stereotyping, their experience of local culture also leads to them stereotyping others. In this vein, participants are also judgemental, accusing local students of a lack of morality due to excessive drinking, partying and lack of respect. Participants therefore exclude themselves from social activities, like parties. Xenophobia is presently a topical issue in South Africa with foreign businessmen and employees bearing the brunt of violence. Although no violence is reported by participants, comments by local students relating to alleged violence, crime and drugs being associated with Congolese and Nigerians leads to mistrust and invariably exclusion.

6.2.2 How do students negotiate their experiences of exclusion?

- **Confronting exclusion and building resiliency**

Whilst it may be perceived from the findings of this study that international students are victims of exclusion, there is also evidence to indicate that they are able to confront issues such as code switching and bond their own support groups. This resonates with Strang and Ager's (2010) view that bonding creates support to co-ethnic groups. Participants in this study display a sense of resilience in terms of access, academics and social relationships. With regards to access, participants wait long periods of time, spend vast amounts of money and fulfil the requirements of all documentation required by the DHA. However, they do not give up in their quest for what is perceived as high standards of education in South Africa which they believe will empower them to find employment and a better standard of living. Participants also comply with paying their fees upfront although many of them are not financially wealthy. Participants deal with exclusion by forming strong social and academic networks with students from their home countries. International students support each other with the assistance of international lecturing staff. In this regard, participants are able to build resilience through self exclusion. Finally, in the classroom some international students are able to excel academically, earning the respect of local students who then accept them into their assignment groups. In time, participants resist code switching by classmates and lecturers, reminding them to speak in English. With constant practice, international students develop a good command of the English language and are able to excel academically. One participant who was able to excel academically, was elected as a member of the student representative council and delivered a speech at the graduation ceremony.

6.3 LIMITATIONS OF THE STUDY

Through this study, key questions have been answered. However, this study cannot be rendered plausible if limitations are not acknowledged. In the following section some of the limitations of this study are identified.

6.3.1 LIMITATIONS IN THE EXECUTION OF THE STUDY

Besides the above limitations, the execution of the study must be considered. In Chapter 4 the limitations of the data-collection methods and instruments were elaborated on however, the execution of data collection proved to have its own limitations. The first limitation in this regard was in relation to the location of the private higher education institution and time constraints. Collaborating and meeting with the international students proved to be a challenge, due to their availability which was affected by their daily academic timetables and other academic demands such as assignments, tests and examinations. Meeting with participants after lectures, in late afternoon, could have affected the quality of responses due to them being tired and wanting to get individual interviews "over and done with." As a result vital information could have been misrepresented or withheld. As English is not the first language of participants, there could have been instances where they could not have articulated their exact perceptions and experiences. Questions posed by me during the interviews were therefore simple and unambiguous.

The second limitation relates to the personal journals. Some participants lost their journals and had to be issued with new ones. This could have led to vital information being lost. The participants' ability to write their thoughts in English could have also skewed the reporting of their experiences. As the journals were used as a tool to elicit information and not used by me to read and interpret, participants were encouraged to write in the language in which they felt comfortable. The busy academic schedules and social lives could have affected the entries into the journals as there was little free time dedicated to writing in journals.

The third limitation relates to the use of photographs. Participants often used photographs of social events and "selfies" which had no direct relationship to the interview schedule.

6.4 CONTRIBUTION TO THE SCHOLARSHIP OF INCLUSIVE EDUCATION

The methodology adopted for this study would provide valuable and credible information with regard to the research topic. Although the findings cannot be generalised to all international students, this research gave 15 international students the opportunity to voice their experiences, both positive and negative, with the hope that both their and other

international experiences can be improved. The findings of this study also highlighted the complexity of inclusion, exclusion and marginalization, which ranged from deliberate or explicit to more subtle forms. International students may also not be seen as just victims of exclusion, as some are able to develop resilience in their pursuit of education.

6.5 RECOMMENDATIONS

6.5.1 FOR PRIVATE HIGHER EDUCATION INSTITUTIONS

International students describe themselves as being strangers in a foreign land. To this end they require additional support in terms of the registration process where consultants should take time to explain the requirements of the institution as well as the content of the courses. Many participants reported having missed the orientation programme and as such were lost on campus, not knowing where to find important information and resources. A recommendation to education institutions would be to organize an additional orientation programme especially for international students. Perhaps additional directional signage in international languages, such as French, could be erected to assist students with wayfinding. Lecturers at higher education institutions should also take cognisance of code switching in classrooms, noting that not all students speak all official South African languages. A further recommendation for educational institutions, as suggested by Chakraborti and Garland (2004) is to include aspects of racism and xenophobia within the curriculum of learning for citizenship. Internalization of education must be seen more than just financial gains, rather support for these students is a moral responsibility, requiring a moral approach in preparing global citizens (Lee, 2014). Campus administrators have become more and more aware of the significance of smoothing adjustment process in view of the potential consequences of adjustment problems on student attrition (Hurtado, Carter & Spuler, 1996). International political relations are fostered through an increased understanding of a diversity of cultures and global perspectives (NAFSA, 2003). Furthermore, private higher education institution should take cognisance of the challenges that international students are experiencing, enabling them to implement certain strategies or support structures to eliminate or mitigate those challenges as much as possible. Other private and public higher education institutions may also use these findings to consider the challenges and experiences of international students and they are encouraged to seek an understanding of their own students' experiences at their campuses.

6.5.2 FOR STATUTORY BODIES

Statutory bodies such as the DHA may also use the findings of this data to consider the challenges faced by international students in gaining access to education in South Africa. Consideration could be given to time taken to process application for study permits as well as security of application forms.

6.5.3 FOR INCLUSIVE EDUCATION

Recommendations for the field of inclusive education should include the consideration of exclusionary pressures for groups who are not traditionally seen to be within the scope of the field of inclusion. International students may experience exclusion for the portion of their lives as students in a foreign country. This would require defining inclusive education more broadly to include students who may be circumstantially excluded due to aspects such as culture and language. Although students have physical access education institutions, there is a need to consider exclusionary pressures experienced by students. In addressing the needs of students, they can be effectively included. This resonates with Slee's (2011, p.16) cautioning against "collective indifference" in that we need to be aware of any and all types of exclusion and act against it.

6.5.4. IMPLICATIONS FOR FUTURE RESEARCH

International students (discussed in chapter 2) are an important source of income to South Africa. From an economic point of view, research into the experiences of international students should be an important consideration. Whilst this study focussed on students at one private institution, this research could be expanded upon or replicated to include a variety of private higher education colleges in South Africa. Furthermore, the research could be extended to public institutions. This would offer a broader range of experiences of international students as different institutions may offer different kinds of support to make their students feel more included. The inclusion of the voices of the lecturing staff as well as the management and support staff in future studies could add value research on inclusion and exclusion. Further investigation also needs to be conducted into the long-term experiences of international students, to ascertain the ability of students to adapt to South African education. In conclusion, further research could be conducted into use of

social media, such as, '*Face Book* and *Twitter'* in gathering information about the experiences of international students in South Africa. These are possible modern social networking mediums which communicate student experiences more effectively. Research into the use of photos, using cell phones as a valuable means of recording experiences, could also be explored.

6.6 REFLECTIONS ON THE RESEARCH

As a black South African, who experienced apartheid education in South Africa, I found it difficult to maintain a sense of objectivity in the interview process. To explicate further, as all participants in this study are black and their negative experiences, sometimes reminded me of education in apartheid South Africa. It is for this reason that I often wanted to become personally involved in mitigating the exclusionary experiences of participants. This often conflicted with my role as a researcher which calls for me to be objective and neutral. For example, when one respondent remarked that he was excluded by white students because of his racial identity, I resisted the urge to act as a counsellor or human rights activist. In this vein, I had to bracket out my out my own emotional desires to champion a human rights cause. At times, I also found participants to be emotional. It was difficult in these instances to remain calm and collected, without allowing my emotions to influence the data or to allow myself to console them.

In terms of writing up the findings of this research, much consideration was given to ensuring that the data was recorded in an objective manner and that it accurately reflected the students' experiences. As a researcher, I had to acknowledge that I as an individual could not change the experiences of international students. However, through this research, other individuals, public and private higher education institutions could take cognisance of the findings and work towards making the experiences of international students more positive. The same could be done for groups of higher education students who are experiencing marginalisation but are not ordinarily regarded as experiencing exclusionary pressures.

6.7 CONCLUSION

International students are not only an important source of revenue for South Africa, but are instrumental in promoting global cultural diversity. These students hold South African higher education in high esteem, using it as a springboard for gainful employment and a better standard of living. However, students' spatial access into the country and into private higher education institutions may be perceived as challenging. Although there has been a trend towards the acceptance of international students in South Africa post 1994, students view their acceptance into South Africa as restrictive rather than regulatory. While this private educational institution is accepting of international students, the experiences of students from an academic and social perspective is perceived as exclusionary. In this regard, students' language ability is not catered for in terms of code switching by lecturers and fellow students. Lecturers may also consider the needs of students who are not able to communicate fluently in English. Stereotyping, xenophobia and cultural differences are significant contributors to social exclusion outside the classroom. Although international students perceive their experiences as exclusionary, they have developed a sense of resiliency. This is evident in them overcoming hurdles in terms of access into the country as well as developing a strong network among fellow international students. Their ability to communicate in English improves with time as they continue to practice written and spoken English.

This research recognises the limitations of the findings, and it does not claim to represent the experiences of all international students at all higher education institutions. The study does, however, function as evidence for the need for ongoing critical engagement with existing initiatives that endeavour to address educational disadvantage, from as many perspectives as possible. Furthermore, the long-term impact of retaining and recruiting international students needs to be considered, not only in terms of access, but also in terms of promoting equality in a just society.

In succinctly summarizing this study, it would be germane to quote the words of the NAFSA task force on the role of global education in building inclusive societies.

"Internationalization can ultimately leverage the collective assets of the higher education sector to create a new generation of global citizens capable of advancing social and economic development for all." **(NAFSA, 2011)**

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APPENDIX A

INFORMATION LETTER TO THE CAMPUS MANAGER

The Campus Manager

(Name of institution)

Re: Permission to conduct research at your institution

My name is David Naidoo, a Masters student at the School of Education at the University of the Witwatersrand. As part of my degree I am conducting research within the field of inclusive education with a focus on 'voice research,' which aims at listening to the voices of minority students. This research is titled:

"The Experiences of Inclusion, Exclusion and Marginalization of International Students at a Private Higher Education Institution."

The aim of this research is to listen to the perceptions of the students in terms of inclusion, exclusion and marginalization. The findings of the research report may be able to assist education institutions in improving their support to international students.

It is my understanding that international students (including migrant, refugees and asylum seekers) are registered at your institution and it is for this reason that your campus was chosen. Your institution's involvement in this study is of vital importance, however, your participation is completely voluntary and refusal to be part of this study will not be held against you or your institution in any way.

I would also require your assistance in purposefully selecting approximately 12 to 15 students from your campus to participate in the research study. Only students over the age of 18 years will be used for the study. Furthermore, I would appreciate it if you could assist in facilitating the process of privately contacting and meeting each student individually, to ensure confidentiality from the onset.

Participation will require that students, with their consent partake in four interviews lasting 40 – 60 minutes each. The interviews will be audio recorded and transcribed. In addition to this, students will be asked to take photographs for their photo diary which will be used

for reflection and discussion. The cost of developing the photos will be covered by me. Finally, the students will be asked to produce a personal journal (supplied by me) documenting their experiences. The data collection process will take place within the first and second terms of the campus calendar, during times which are mutually convenient. Meetings will be held outside of lecture times and will in no way impact on any other campus activity.

The data from the research will be documented in a research report and it is envisaged that the findings will be used for academic purposes including books, journals and or conference proceedings. At no point will the name of your institution be divulged and participants' details will be strictly confidential. Please also be assured that all participant's names and identities will not be mentioned at any point within the research report or in any other academic publication. To ensure this confidentiality, pseudonyms will be used. The students may also refuse to participate; refuse to answer any question in the interviews conducted; refuse to generate a photo diary and or personal journal; and may also choose to withdraw their consent at any time during the research study without negative consequences to them. There is no foreseeable risk in participating in this study and no form of remuneration will be offered to participants or to the institution.

All research data will be kept securely in a locked cabinet and will be completely destroyed within 3 to 5 years after the completion of the project.

Should you require further information throughout the course of the research, please do not hesitate to contact me on (011) 4639840 or on 084 2113300 or via email on david.naidoo@damelin.co.za. Alternatively, you may contact my supervisor, Dr Elizabeth Walton on (011) 171 3768 or via email on elizabeth.walton@wits.ac.za

An electronic summary of the research report will be made available to you upon finalization in February 2015.

Your response in this matter will be greatly appreciated.

Yours sincerely

David Naidoo

APPENDIX B

INFORMATION LETTER TO THE PARTICIPANT/ STUDENT

Dear student

My name is David Naidoo, a Masters student at the School of Education at the University of the Witwatersrand. As part of my degree I am conducting research within the field of inclusive education with a focus on 'voice research,' which aims at listening to the voices of minority students. This research is titled "The Experiences of Inclusion, Exclusion and Marginalization of International Students at a Private Higher Education Institution." The aim of this research is to listen to the perceptions of the students in terms of inclusion, exclusion and marginalization. As you are an international student, I hereby invite you to participate in this study.

Should you agree to participate, my investigation will involve gathering information from you on your experiences of inclusion, exclusion or marginalization from an academic, administrative or social perspective. The methods of collecting information will be in the form of interviews, personal journals and photographs. There will be two interviews over a four month period (between March 2014 and June 2014) with a duration of 45 to 60 minutes each.

The interviews will take place in a vacant office/ lecture venue on your campus. I will provide you with a journal in which you will be able to write about your experiences. I would also really appreciate it if you could take photographs with your phone relating to experiences of inclusion, exclusion and marginalization. The photographs will be sent to me via sms or watsapp and I will develop them for you. Alternatively you could send the photograph via Bluetooth or email to my laptop at a convenient time. With your permission, I would like to audiotape the interviews, so that I do not miss out anything important. The audio taped discussions will be written down and shown to you to check that it is correct.

Remember, this is not a test, it is not for marks and it is voluntary, which means that you don't have to do it. Also, if you decide at any point during the study that you prefer to stop

your participation, this completely your choice and will not affect you negatively in any way.

I will not be using your own name but you can make one up so that no one can identify you. All information about you will be kept confidential in all my writing about the study. The findings of the study may be able to assist education institutions in improving their support to international students. The research data collected will be used for my research report, journal articles, conference proceedings and books. Also, all collected information will be stored safely and destroyed with 3 to 5 years after I have completed my project.

I look forward to working with you! Please feel free to contact me if you have any questions.

Thank you

.....

David Naidoo (david.naidoo@damelin.co.za/ 0842113300)

APPENDIX C

Student Consent Form

Please fill in the reply slip below if you agree to participate in my study called:

The Experiences of Inclusion, Exclusion and Marginalization of International Students at a Private Higher Education Institution.

My name is: _____

Please circle your choice

Permission for documents:

I agree that my photographs can be used for this study only. YES/NO

I agree that my personal journal can be used for this study only. YES/NO

Permission to be audio taped

I agree to be audio taped during the interview. YES/NO

I know that the audiotapes will be used for this project only. YES/NO

Permission for interview

I would like to be interviewed for this study. YES/NO

I know that I can stop the interview at any time and don't have to answer all the questions asked. YES/NO

I know that David Naidoo will keep my information confidential and safe and that my name and the name of my school will not be revealed. YES/NO

I know that I do not have to answer every question and can withdraw from the study at any time. YES/NO

I know that I can ask not to be audio taped, photographed and/or videotaped. YES/NO

I know that all the data collected during this study will be destroyed within 3-5 years after completion of my project. YES/NO

Sign_____ Date_____

APPENDIX D

CAMPUS MANAGER'S CONSENT FORM

Dear.....

Please complete the return slip below indicating your permission for me to conduct my voluntary research project called: **The experiences of inclusion, exclusion and marginalization of international students at a private higher education institution.**

I..... give my permission for the following:

Please circle your choice

Permission to use the institution's campus for the study. **YES/ NO**

Permission to use an available lecture venue / office space for the interviews. **YES/NO**

Permission to assist with the sampling of participants. **YES/ NO**

Permission to arrange a preliminary meeting with the participants **YES/ NO**

I know that David Naidoo will keep my information confidential and safe and that my name and the name of my institution will not be revealed. **YES/NO**

Signed: ..... Date: .....

APPENDIX E

INTERVIEW SCHEDULE

Student's Interview Process and Question Schedule

INTERVIEW ONE

Introduction

Introduce myself as the researcher and explain the purpose of the research. Exchange contact information to keep in contact throughout the duration of data collection and thereafter if needed.

Remind the learners of the interview protocols:

- What each of the four interviews will entail.
- Their right to withdraw from the study at any given time.
- Re-assure participants of confidentiality and that a pseudonym will be used. Allow them the opportunity to select a pseudonym.
- Their right to refuse to answer any questions they are not comfortable answering.
- Their right to withdraw any information given during the course of the study.
- Assure students that they will not incur any costs for the research.
- Explain the process for taking photographs (take photo on cell phone, watsapp photo to me for printing. Photographs will be used in interviews
- Explain the process for use of journals. Contents will be discussed in interviews.

Proceed with interview questions

This will be a semi-structured interview and the following questions will be used as a guide. Instances may arise where probe questions will be asked to provide clarity of the learners' responses.

1. What is the country of your origin / Where are you from ?
2. Why did you choose to study in South Africa?

3. What were your experiences during registration at this campus
4. Did you attend orientation?
    - If yes, was it helpful? Explain
    - If no, what were the reasons?
5. Describe your experiences with support staff (example, finance, academic coordinators, sales)
6. Describe your experiences in the classroom
    - With lecturing staff
    - With fellow students
7. Describe your experiences outside the classroom (with fellow students and friends)

INTERVIEW TWO

Discussion

Discuss any questions that may have arisen from the previous interview with regards to:

Answers from the interview schedule that need clarification.

Any questions the participant may have.

Offer the learner the opportunity to change or withdraw anything that was said in the previous interview. Transcripts will be available for learner's perusal.

Ask learners if they have any questions, comments or concerns. Ask student if they wish to withdraw.

Photographs

The developed pictures will be available. The researcher is to go through each photo and discuss them.

Questions to be asked:

- What caption or title would you give this photo?
- Explain the photo.
- What was the reason behind you taking this photo?
- How do / did you feel when you are / were in this environment or around this person?

- What causes you to feel this way?
- What reaction or emotion would you prefer to have / feel?
- Do you think any other learners experience this? Please explain.
- If you could, what would you like to see changed?
- How would this make you feel ?

Journal

New entries that have been written in the journal will be discussed.

Possible questions to be asked to provide clarity:

Explain the journal entry.

- What happened that caused you to write about this?
- Do you remember how you felt at that point in time?
- What caused you to feel that way?
- What reaction or emotion did you have?
- What reaction or emotion would you have preferred to have / feel?
- Do you think any other learners experience this? Please explain.
- If you could, what would you like to see changed?
- How would this make you feel?

Message in a bottle

This will be done as a final and concluding question.

'Message in a bottle' task

The students must be given some time to think about their answer and allowed to express their answer in any means. It can be expressed verbally or written in their journal.

Ask the following question:

If you were given **one** opportunity to send a message to another planet or country or to a famous person telling them what you would like to change in your campus to possibly make your experience more positive, what would you say? And why?

Thank the student for their participation and allow them the opportunity to ask any questions. Reinforce that they are free to contact you at any time should they wish to withdraw anything that has been said.

APPENDIX F

Wits School of Education

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Student Number:
778788

Protocol Number:
2013ECE105M

Date: 26 November 2013

Dear David Naidoo

Application for Ethics Clearance: **Master of Education**

Thank you very much for your ethics application. The Ethics Committee in Education of the Faculty of Humanities, acting on behalf of the Senate has considered your application for ethics clearance for your proposal entitled:

The Experiences of Inclusion, Exclusion and Marginalization of International Students at a Private Higher Education Institution.

The committee recently met and I am pleased to inform you that clearance was granted.

Please use the above protocol number in all correspondence to the relevant research parties (schools, parents, learners etc.) and include it in your research report or project on the title page.

The Protocol Number above should be submitted to the Graduate Studies in Education Committee upon submission of your final research report.

All the best with your research project.

Yours sincerely

MMabeta

Matsie Mabeta
Wits School of Education

011 717 3416

CC Supervisor: Dr. E Walton

APPENDIX G

INTERVIEW TRANSCRIPT

Researcher How did you obtain your study permit?	
We'll, I'll tell you that the process is quite stressful. It is a very stressful process and actually the first year it ended up being that my application got lost.. so and the home affairs did not have any records of my application so therefore right now, exactly I have to redo everything. In terms of communication with the people that provide the help, you know...when you go to the home affairs, what exactly do you need and there's not really much assistance, especially when for young people, there's not much assistance. In terms of paperwork, you better have mmmm, your letter, your medical aid and radiologies and x rays – so medical reports. It's a lot of things that you need to get from different sides and a lot of money as well. I mean just to do a radiology report and the medical report, you spend about eight hundred and then you have police clearance that costs around fifty rand and mmm you need to have also a .. you need to pay for a yor medical aid and medical aid is gone up so it's quite expensive as well.	**Comment [D1]:** (CODE) STRESS **Comment [D2]:** (CATEGORY) TIME **Comment [D3]:** (THEME) BARRIER TO ACCESS **Comment [D4]:** (CATEGORY) PAPERWORK **Comment [D5]:** (CATEGORY) COST **Comment [D6]:** (CATEGORY) PAPERWORK **Comment [D7]:** (CATEGORY) COST **Comment [D8]:** (CATEGORY) COST
Researcher Tell me about your social life on campus	
I don't have many South African friends but that's the thing of the whole being a foreigner in South Africa – when you are a foreigner, you kind of are excluded in a way cosy o are a foreigner. I mean like, small jokes are thrown in class that you guys come here to get our jobs – you do well in school and take our jobs – you know – it's small things like that. They don't invite me to their parties, but at the same time I don't think that I made myself open enough for them to welcome me into their group. I think you have to be more open minded cos if you noticed you would see that all foreigners, regardless of where they come form are able to like get along with other foreigners – but not with South Africans. I think it's just the stereotype and the .. just the xenophobic would be too much of a word, but that's what it feels like. I feel marginalized.	**Comment [D9]:** (THEME) SOCIAL DISLOCATION **Comment [D10]:** (THEME) SOCIAL EXCLUSION **Comment [D11]:** (CATEGORY) XENOPHOBIA **Comment [D12]:** (CATEGORY) XENOPHOBIA **Comment [D13]:** (THEME) SOCIAL DISLOCATION **Comment [D14]:** (THEME) SOCIAL DISLOCATION **Comment [D15]:** (THEME) SOCIAL RESILIENCE **Comment [D16]:** (CATEGORY) XENOPHOBIA **Comment [D17]:** (THEME) MARGINALIZATION