# Crown Education:

# Comprehensive Refugee Curriculum

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## Introduction

Amman, Jordan, is known as the “Refugee Waiting Room.” Though Jordan’s boarders are open to refugees, they find few to no opportunity to start a new life, so refugees are left to wait for extensive amounts of time. For many of these refugees, the “Refugee Waiting Room” has created a huge gap of waiting to find new life, especially for children. Fortunately, Good Shepherd Learning Center (GSLC) has been educating and supporting refugee children there for years. GSLC has the potential to fill in those gaps and better support refugee children and their families as they wait for further direction from the United Nations High Commissioner for Refugees (UNHCR). As stated by the Pastor of GSLC, “They [the students] have faced persecution. They walk the streets. So, we feel responsible for the kids. We want them to have a community in a safe place, so we created it (GSLC). We fill the gap! From what they had before and what they miss when they start to be refugees” (Pastor Haythem). Charles H. Vogl, author of *The Art of Community*, defines community “as a group of individuals who share a mutual concern for one another’s welfare” (9). The love and care Pastor Haythem has for his community sets the tone for the rest of the paper and defines ways in which Crown Education can come along side Paster Haythem and GSLC to develop the lives of all their students.

## Thesis Statement and Roadmap

According to an old African proverb, “It takes a village to raise a child,” but when that village is in turmoil, what is the child to do? Refugee children account for almost half of the 26 million refugees worldwide (Refugee Statistics). They live in the tension between their old and new lives. As these refugee children are coming out of deadly conditions, there is an expectation for them to assimilate to their new life without thought or consideration of what they need to cope. *Crown Education, however, can help. It is a comprehensive education curriculum that supports refugee students through their transition and works to fill in the gaps through trauma care, academic support, and government advocacy with the use of practices, methods, and models.* Dr Rick Love would describe this holistic framework as a form of peaceful hospitality because of its comprehensiveness and multidimensions (14). Children everywhere need education in every context, but refugee students and their education have been overlooked for too long. This document details the specifics of what Crown Education offers and explains how the GSLC can implement some or all of the Crown Education curriculum into its learning center. The depiction given throughout this paper offers a clear community profile, so the context and all its features are understood (Stringer 125). This curriculum will become widely circulated so that it serves a wider variety of refugee populations and learning centers alike.

## Fieldwork

The hills of Amman were numerous. Each contained their own town, story, community, and lifestyle. As my contact, Brad, drove me to my apartment explaining Jordanian culture dos and don'ts, I sat in the passenger seat trying not to equate it to my experience in Egypt. Separating the two countries in my head became more difficult as I watched the desert sands turn into bustling nightlife. When I arrived at my new apartment, I struggled to fall asleep because I was excited about what the next several weeks held in store. The call to prayers throughout the city did not help my case.

The next several mornings consisted of meeting, eating, and speaking with a slew of new faces from all over the globe. Brad and Heid led the Markaz team, which was a team of refugees who worked at a center that served as a hub of resources and connections for local refugees. Frida was there, too; she is a 24-year-old Syrian refugee who worked alongside me as my translator during my refugee home visits. During our walks to different homes and communities, she shared what life was like for her in Amman as a refugee. Amman was 'home' to a wide array for nationalities. I would often run into people who were either refugees or working with refugees in some capacity. GSLC, open since 2015, had taught over 2,000 Iraqi refugees. I spent my mornings with GSLC either observing or stepping in as a sub, and then I spent my afternoons with four different refugee families.

I will further account for my time with the families and with GSLC in the following sections. In between interviews and observations, I was able to make unlikely friends in the taxi drives, on hikes in Petra, and in the local bakeries. Many of the people I interacted with were refugees. Only a small few whom I met were born and raised Jordanians.

## Observations

My fieldwork experience consisted of five weeks in Amman, Jordan observing Good Shepherd Learning Center's kindergarten through middle school ages. After my time in GSLC, I conducted weekly interviews with four refugee families originating from Yemen, Somalia, Syria, and Egypt. While Egypt is not facing war, famine, or political unrest during their flee, the Egyptian family faces similar hindrances other refugee families face.

During my observations at GSLC, I sat in multiple classes ranging in topics from English, math, science, and even the Bible. The first several weeks I spent jumping from the young primary ages to the older secondary ages. Quickly, I realized this was far too much and narrowed down my observations to primary ages. The rooms were filled with an average of 10 excited and awe-stricken faces. My first day felt like my fiftieth. Then students welcomed me with open arms. Dawalet, the lower school principal and Carol, the school's administrator and teacher were so welcoming. I was thrown into classroom after classroom as the days turned into weeks. The students used workbooks from the Dar Al-Manhal Arab education publishing company which were mostly written in Arabic. Their English books were written entirely in English.

The teachers were well educated some hailing from a career in science, technology, or math before fleeing from Iraq to Jordan. The staff overall loved and cared for each other deeply. They knew the students and their families well. Everyone seemed like family, including me. One morning I forgot to eat breakfast, and Dawalet asked me if I liked shawarma, to which I responded yes. Every morning from then until my last morning working at the school, Dawalet made sure I had Sharma to eat. This compassion was the heart of the people who loved so well and deeply. During my observations I watched/asked for the following:

- The number of girls compared to boys

- The number of students who spoke English and whether they excelled compared to their counterparts
- The number of students and how long they had been in Jordan
- Where were they in their resettlement process
- The number of special needs students attend and what their programs looked like
- Profile of trauma care for GSLC students

In my findings, I learned that about 65% of the students are girls. The ones who spoke English usually excelled in the classes and would often help other students. When I asked where the students learned English, they responded with everything from YouTube to books, to parents who spoke English really well. The length of time for refugee students and teachers who have been in Jordan varied from several months to almost seven years all for different reasons. While I was in Jordan, there were four refugee students with special needs but as of recent count, their numbers are up to nine. There is a trauma care specialist that GSLC provides for the students. She was unable to meet with me during my time in Jordan.

A constant theme during interviews, observations, or general interactions was how highly regarded education was in Middle Eastern culture. From the youngest to the oldest, they saw education as a ticket out of poverty. In particular, the Egyptian family I visited every Thursday was in a dedicated pursuit for their education.

Ohm Islam and her 3 daughters lived in a nice apartment. They had resettled to Amman after Ohm Islam's husband fell ill and could not work, so they moved to Amman with their eldest daughter and her new husband. Ohm Islam was full of life and love. She eagerly prepared a meal for Frida and me every Thursday. We went through the normal conversation of introductions, commonalities, personal background, and then stories. Ohm Islam was quick to share her frustration with the Jordanian Ministry of Education (similar responsibilities of a school board). Since moving to Amman, her youngest daughter Jenna had been unable to register to for school because she is neither Jordanian nor a classified refugee due to Egypt's lack of national crisis. I include her story because advocating for inclusive education does not only mean status but rather human rights. Frida and I spoke of a plan to advocate for Ohm Islam and Jenna, and during our last two Thursdays, we took Ohm Islam ourselves to the Ministry of Education. On that first Thursday, we were not too sure where we would go or what to expect

The front office greeted us with confused and questioning faces. We walked in, and I let Frida take charge. At the front desk when Frida began to explain the situation to the ladies, it must have been interesting because the other women at the counters all leaned in to listen. Next, we went through a series of offices, shut doors, elevator rides, confused faces, and ultimately the run-around. We left pretty discouraged. The second time, we met the same experience, but Ohm Islam had brought Jenna. I was a little confused as to why she did so until one man finally gave us his time.  He was the only one who sat with to hear the entirety of the situation and who wanted to help. I made eye contact with Frida to get a read on the situation. As we walked out, I learned that Frida and the man had exchanged numbers. I asked what that was about, and she smiled, "he says he is going to help, but he cannot say while he is here. He will have to text us with further instructions." The next week after I returned to the states, I got a photo from Ohm Islam of Jenna in her new school uniform. It was a huge win. I still recount Frida realizing that if it had not been for Jenna being there herself, the man would not have had the sympathy to work under the table for her. The process for equal access to education should not have been so difficult. Crown Education Government advocacy will work to create a smoother process and an easier streamlining of information by maintaining informed of the current immigration policies of Jordan.

**Interviews**

Fortunately, I was able to do weekly home visits with refugee families. Because many of these families speak Arabic, I had Frida join me. She unintentionally became my first interview.

Frida shared that she had faced ridicule in school from her classmates and teachers because she was unaware of their common school practices or social norms. Some made incorrect assumptions such as that Frida was simply unaware of common technological advances, even a TV, because she was a Syrian refugee. This stereotyping of refugees occurs often and is damaging. Introducing children to the realities of the world is the safety of classroom will bring about a more diverse community.

Margaret Hagerman, the author of *White Kids*, tells of a mom seeking a diverse community for her children writing, “It is more important that my child knows how to interact with all kinds of people around him and be aware of his own position in the world” (126). Crown Education is aware of the benefits of a diverse community and social awareness, and it strives to offer any opportunity possible to each refugee child. This form of exposure is known as contact theory or, “positive effects of intergroup contact occur in contact situations characterized by four key conditions: equal status, intergroup cooperation common goals, and support by social and institutional authorities” (Everett 1).

Nejla is a mother of five who had fled Yemen after the war and attempted forced marriages upon her eldest daughter. After recounting her time in Yemen and escaping to Jordan, she values the benefits of an education for her daughters. While she is not educated, she would love to volunteer and give back to those who are in need. Her only desire is for her daughters to have a better future. She lit up when she expressed her daughters' love for art and art therapy. She wants her daughters to develop their skills in art and to use them to serve others. July 26, 2021). Kahlood is the eldest, and she has valued the arts from a young age. Her father restricted her time from art and forced her to learn the Quran; he did not approve of her expressing herself through her paintings. After the tragic loss of Kahlood's husband and a miscarriage, she turned to drawing even more to help create a safe space. On the last day, I met with them, she gave me one of her paintings that depict ways in which Yemen women must cover up their pain and suffering (Aug 2, 2021).

Later I met with Dawalet to ask more about what GSLC does and how they are able to function. Dawalet is a native Jordanian, born and raised in Amman, and she has been working for the school since 2015. According to Dawalet, a student spends an average of four years with GSLC, and then they immigrate to either America, Australia, or Canada. While the school is not accredited, the refugee students who learn through GSLC usually test into their appropriate grade level because of what GSLC has offered them in those four years. They also have special needs students and students who deal with severe trauma. Though there is not a special needs trainer, there is a teacher who uses music and art therapy for those students to help process their trauma. The teachers get retrained four times a year. Despite all the successes the GSLC, the government does not support them, and the government is against the work that GSLC does for the Iraqi refugees. Dawalet explains that this fact is due to long-standing tensions between Iraq and Jordan. Even without support from the government, the GSLC still provides transportation for the students, books, school supplies, and sometimes even coats during the winters (Aug 7, 2021). I later spoke to Tamara, the project coordinator for GSLC. She shared that several churches support the school, but she was unable to release specific names. She added that most government financial support goes to Syrian refugees and other centers that support them. Even though the education that GSLC provides is phenomenal, they still need government support to help the refugees regardless of their country of origin may be (Aug 7, 2021). While this section has given names and faces to real issues faced by refugees, the next section will assert the value of an education, the importance of trauma care, and the power of government advocacy.

## The Value, Importance, and Power

Refugees have a unique experience that not many people are able to relate to. Their attempt at a new life is often marked by trial after trial and receiving aid should not be an added pressure. The support needed for refugee students can seem complicated and overwhelming. While attempting to solve every issue that refugees face is futile, Crown Education serves to fill gaps as they come. This relevancy, according to the Sphere Handbook, Commitments 1 and 2, means that “communities and people affected by crisis receive assistance appropriate to their needs,” and “communities and people affected by crisis have access to the humanitarian assistance they need at the right time” (The Sphere Handbook 54-56). The Sphere Handbook is a vital tool in delivering quality humanitarian assistance. Consequently, Crown Education works toward being relevant and accessible to those who are in need. Obviously, the three services offered through Crown Education do not cover all the needs of refugees but ensuring that its services are relevant and accessible will help Crown Education align with the Sphere Handbooks commitment. This section investigates why Crown Education’s focus is on the value of education as well as the importance and power of trauma care.

As stated earlier, Crown Education does not seek to reinvent the wheel. Crown Education recognizes that the disparities in refugee education have already been addressed, but it desires to build upon the systems already in place to ensure that these services are accessible and relevant to all. The needs of education, trauma care, and government advocacy are so common, but they are also ones that many refugees have been forced to navigate on their own. Crown Education exists to provide a one-stop-shop experience to guide refugees through their resettlement process, whether it is pointing them to a better and more informed service or serving refugees hands-on.

### The value of education

The need for education is evident in all cultures, backgrounds, and religions. It is an undeniable right for each person. That Crown Education's main branch is education is an intentional act to emphasize its importance. The academic branch will remain accessible and relevant through two avenues: intentional inclusivity and contextualization. Remaining inclusive means to look to the marginalized among the already marginalized. For example, refugee girls face a unique battle in their academic pursuit. According to the UNHCR Youth Education Programme, "Refugee girls who cannot attend school are more vulnerable to sexual exploitation, domestic labour, early marriage, pregnancy, and exploitative and dangerous forms of employment" (6). Without an education, girls are at a higher risk of being in a dangerous living situation, so when they can continue their education, it also has significant value in keeping them from these dangers. According to the United Nation's Educational, Scientific, and Cultural Organization (UNESCO), "If all girls completed primary school, child marriage would fall by 14 percent. If they all finished secondary school, it would plummet by 64 per cent." According to the UNESCO, refugee girls' earnings also increase by five percent when they are educated long-term (26). Education increases in value over time, especially for refugee girls.

Inclusivity also invites refugee students with special needs. Few Jordanian schools include special education in their curriculum which limits the schools' inclusivity. Mohammad

Muhaidat shares the thoughts of P. Haung and M. J. Schuelke, “Inclusive education practices require schools to transform and change their educational system to include all children in classrooms for most of the time” (2018). The inclusion practices are associated with participation, justice, and equity in the school environment and curriculum for all learners (148). Many Jordanian schools, like GSLC, are already aware that they need a special education curriculum. Muhadit’s study sheds light on the reasons many Jordanian schools are not inclusive, or better yet, cannot be inclusive. Those issues include the following:

> Legislation availability, accessibility, modifications, and accommodations services. Inclusive education issues are also related to other factors, such as schools' capacity, financial limitations, program availability, and teachers' qualifications. Hence, this study recommends that the educational authorities issue effective educational legislation that guarantees equal rights for children with disabilities with other children. (151)

It will take work to move towards inclusive education, and there are many reasons why schools frequently avoid it, but Crown aims to move in the best direction toward inclusivity whether it is making the connections needed to fill the gaps, providing the service directly, or looking to the community for support to create a more contextualized experience.

Contextualized education makes all the difference for the overall success of the refugee student. A contextualized education places the refugees’ experience at the center of the curriculum to create relatability and relevance. Elisheva Cohen speaks to this subject through her study of curricular engagement, saying, “Curriculum can be made relevant to refugee students’ lives by considering the varying futures they may face and ensuring that they are prepared for multiple possibilities” (8). A contextualized curriculum has the power to create another form of inclusivity. Including the refugee student’s story into history or literature lessons gives the refugee student the agency to create their own narrative from then on. It also allows native students to see life beyond themselves. The value of education alone is immense but when it is relevant and accessible, the possibilities are endless. However, even the greatest education is devalued without consideration of mental health.

### The importance of trauma care

The mental health narrative has just recently become more normalized in some parts of the world, but it omits a niche group that is in dire need. Regarding this fact, Sue Annis Hammond shares the following:

> Every human being has a need to:
>
> (1) have a voice and be heard,
>
> (2) be seen as essential to the group (i.e., if I were absent, I would be missed), and
>
> (3) be seen as unique and exceptional. (21)

Highlighting the importance of trauma care invites every unique refugee to be heard and feel essential. In the Middle East, mental health is still a sensitive topic and even more so in refugee circles. The sensitivity that surrounds the subject has hindered refugees from seeking help. Hyojin Im shares just how significant is the need for trauma care for refugees, stating the following:

> A systematic review and metanalysis study of 181 surveys comprising 81,866 refugees from 40 resettlement and transition countries revealed a prevalence rate of 30.6% for PTSD and 30.8% for depression related to ongoing insecurity and cumulative traumatic events, respectively. Some refugee groups who have experienced protracted situations in refugee camps report a higher risk of mental disorders, such as a 48% PTSD prevalence

> among Somali refugees and a 36% depression prevalence among refugees from Burma. (345)

The numbers of refugees who have shown symptoms of mental illness are staggering, but there are also some whose symptoms are latent for years. Often, traumas present themselves as somatoform disorders, meaning they are presented in the body as physical ailments. The more unnoticed the effects of resettlement become, the more unhealed traumas remain prevalent for refugees. Often refugees assume their symptoms are simply part of their life and attempt to live with it, while others are so hyper-focused on their survival that looking into mental health or attempting to recognize traumas is a luxury (Im 345). Im states, "Wider recognition would help broaden the understanding of trauma sequelae on human development and health outcomes and allow more comprehensive and responsive services and care plans" (346). The conversation surrounding mental health is important not only in schools but also in the home. The more conversations that are voiced, the quicker the recognition of these particular traumas becomes.

The symptoms of mental health illness present themselves differently for each person and at different times. The National Child Traumatic Stress Network (NCTSN) places the stressors in three defining points during the resettlement process: preflight, flight, and resettlement (7). Pre-flight stressors are likely due to the reason refugees are initially fleeing to safety. The NCTSN puts this fact into perspective, stating, "In Mozambique, one study found that 77% of over 500 children surveyed had witnessed murders or mass killings" (8). They add that of "Cambodian refugees who had survived four years in a Pol Pot 'work camp,' 98% endured forced labor, 90% lived in age-segregated camps, and 83% went without enough food for long periods of time; common experiences for refugee children either prior to or during flight from combat" (8). Seth

Holmes, author of *Fresh Fruit Broken Bodies*, refers to the following as the motivations regarding mental health:

> These motivations are often categorized as “push” and “pull” factors. “Push” factors are understood to be located in the “sending community” and include such things as poverty or racism in the hometown of the migrant. Conversely, “pull” factors are located in the “receiving community” and include such aspects as social networks and economic opportunities. (17)

Whether referred to as the “push/pull” or “pre-flight stressors,” it is the initial trauma and frequently compounded by additional trauma experienced down the road, sometimes so far down the road that it gets suppressed. Flight stressors are more complex because of their unpredictability. Refugees’ endeavor to escape war-torn countries may lead to family separation, refugee camps, or detention centers. Family separation has led to many young refugees’ inability to self-regulate or to defend themselves in the court systems when they do reach their destination. Overall, it causes them to display increased behavioral problems (NCTSN 9). Resettlement occurs when the refugee family has sought temporary or permanent residence in a host country. Stressors in this stage may look like “anxiety, recurring nightmares, insomnia, secondary enuresis, introversion, anxiety and depressive symptoms, relationship problems, behavioral problems, academic difficulties, anorexia, and somatic problems” (NCTSN 11). Resettlement stressors are also superimposed by the refugee’s acculturation to the host country. Johanna T. Nilsson shares about the barriers that hinder acculturation and says they include but are not limited to “speaking the native language, gaining employment, and navigating the myriad of other postmigration stressors, such as obtaining and/ or maintaining housing, healthcare, and various other basic needs” (185). With the vast number of mental traumas prevalent in the refugee communities, a steady increase of mental health services has become more relevant and accessible.

Im presents the Two-Pillar approach which supports refugees as they navigate their mental health:

> The two pillars were chosen to bridge the gaps in capacity and partnership between mental health care and psychosocial programs. Refugee resettlement agencies, for example, are equipped with relatively rich resources for culturally competent or responsive care, but a trauma- informed approach to services is rarely applied to resettlement programs, and psychosocial service providers are often ill- equipped with mental health knowledge. (350)

Using the Two-Pillar approach greatly increases the relevance of the trauma care branch for Crown Education. Trauma is usually known to be experienced at the individual level, but the trauma-informed pillar reveals that trauma is also experienced collectively. For example, Middle Eastern culture is known to be more communal than the Western culture, and that fact may impact how trauma may be communal. Im helps identify how Crown Education can adopt this communal mindset in the healing process, asserting, “A program or care system is trauma informed if it realizes the widespread impact of trauma, recognizes potential paths to recovery, responds by fully integrating knowledge of trauma into all aspects of the program, and seeks to actively resist retraumatization” (350). Adopting these mindsets allows Crown Education to apply relevant practices to the whole community. Recognizing that there are forms of trauma experienced as a community will help Crown Education focus the healing process on relationships and on understanding how each person’s experience affects another. It fully recognizes the impact that trauma has on a person as well as on the community. Though it may be difficult to come to terms with said traumas, Im deems it important in preventing future traumas (350). Relevance will also be made at a cultural level. Im's second pillar pushes for relevance through culture-informed care. This care "is informed by an individual refugee's native culture, language, and preferences [and] provides the opportunity for individuals to engage in treatment that is most appropriate for them. Elements of culture affect beliefs on health care, coping and help seeking, mental illness, and wellness, and health services" (350). It is so important to understand just how much information gets lost in translation and psychological jargon. Crown Education must take that extra step to assure that it translates information not only linguistically but culturally. Offering culturally appropriate healing practices and methods also insures against retraumatization.

Remaining relevant is a significant part of Crown Education's mission, but accessibility, in terms of mental health, is one that will depend on the providers. It will require a long, intense vetting process to ensure that those who administer a practice such as the Two-Pillar approach are able to do so correctly.

### The power of government advocacy

The power of belonging is the fuel that ignites the government advocacy branch. Parker J. Palmer writes in *Let Your Life Speak*, "Whose am I? For there is no selfhood outside of relationship" (loc 187). Crown Education is aware of the disconnect of belonging that is created when a refugee is forced to flee their home. The type of resulting identity crisis becomes a deeper-rooted issue. For the government advocacy team to succeed in finding refugees a new home, they must first offer a sense of belonging to them.

As stated earlier, the government advocacy branch will hopefully be the last touch point Crown Education has with refugee families. The reality is that these families, at the end of the day, will move on and out of the “Waiting Room” and eventually settle in their new home country. Through the different stressors, traumas, and other trials that refugees endure, the pressures of relocating should not be another one. Having an advocate for a family during the transition is a powerful tool, especially when the advocate is aware of social and political climates. Crown Education aims to remain relevant and accessible through the power of government advocacy 1) by being available to every refugee no matter their religion, ethnicity, gender, or sexual orientation; and 2) by staying up to date on current events and international relations. This branch’s knowledge is imperative for the most efficient and timely transition. With an unprecedented number of refugees being displaced, there is no time to be tone deaf to the world’s political climate. Richards supports this claim by stating “Hostility to refugees and asylum seekers is now a global phenomenon. With the notable exception of Canada, countries are turning their backs on refugees. What are the global prospects for the ‘Right to Asylum’?” (48).

Crown Education has a size advantage over bigger resettlement agencies. Its smaller size allows for the possibility of relationships to occur naturally. Before refugees were refugees, they were people who worshipped, worked, taught, loved, learned, and more. There is such human depth to refugees that must be recognized. While Crown Education’s main focus is on refugee students, their families come from diverse backgrounds, so to be blind to this fact is ignorant and not the mission of Crown Education. Each refugee needs just as much support and advocacy no matter what they believe, whom they love, or who they claim to be. Which adds another reason Crown Education is set to help so many: bigger resettlement agencies are unable to provide women or members of the LGBTQ+ community adequate protection against sexual and gender-based violence within their refugee camps. Melonee shares why smaller resettlement agencies are more accessible to these at-risk communities:

> Some extremely vulnerable refugees are reluctant to refer themselves for resettlement to UNHCR, having no established relationship with any of its staff. NGOs, by contrast, work closely with these vulnerable refugees by providing services over an extended period, and create environments that encourage them to disclose details of persecution based on gender, sexual orientation, and gender identity. (35)

The better the relationship that is built, the better service that can be provided to refugee families.

The world is changing at an extreme pace. Keeping up with the latest news on immigration policy is imperative for the government advocacy team, especially when it relates to resettlement and international affairs. When war is on the verge of breaking out, this team is the first to know and alert the rest of the organization so preparations can be made for the influx of refugees. When countries are closing borders due to a highly contagious pandemic, the government advocacy branch quickly make arrangements with other protentional host countries. The government advocacy team helps prevent as many roadblocks as possible and minimizes confusion. In the *Authority of Refugee Law Review*, author Evan J. Criddle, explains that the International Refugee Law states, “A state may not ‘expel or return’ (‘refoul’) a refugee in any manner whatsoever to the frontiers of territories where his life or freedom would be threatened on account of his race, religion, nationality, membership of a particular social group or political opinion” (1070). Due to the worldwide Coronavirus pandemic, Criddle uses this law to question different countries that have closed their doors to refugees in efforts to keep the home front safe from the virus. While times like these are unprecedented, many organizations can still assist refugees as they also navigate the pandemic.

The relevance and accessibility of Crown Education will make all the difference in how we can bring service to refugees in need. Through understanding the value of education, the importance of trauma care, and the power of government advocacy, Crown Education can step into the gap with sustainable tools and resources for long term impact. Crown Education recognizes the need to remain open and ready to receive relevant information that is valuable to the further development of refugee youths, GLSC, and Crown Education itself. Crown Education's power resides in the knowledge, experience, and expertise as well as courage and commitment (Joyaux loc 3278). All sectors of Crown Education will assume the responsibility of keeping up with new studies, recent articles and current statistics. The next section will explore the international and academic rights of refugees.

## Refugee Rights

Resettlement for refugees is a complicated and time-consuming process. For Crown Education to offer the best service, it must clearly understand what resettlement requires. Refugees have a set of rights that are protected through the Convention and Protocol Relating to the Status of Refugees. This section will outline the process of resettlement for refugees plus identify how they are protected and given rights to courts, primary education, and work. These are the same rights that any foreign-born US citizen can obtain. Crown Education, however, must know and expect multiple stops on the way to resettlement. As a resource to these families, Crown Education will streamline the process and/or fill in any gap.

Thanks to the Convention and Protocol Relating to the Status of Refugees, refugees have international protection. Unfortunately, this protection was not possible in the earlier years when this document was originally created. Prior to the end of World War II, the US permitted refugees only from Europe to seek refuge to the United States. It was not until 1967 that the convention removed this limitation, officially protecting refugees worldwide. According to Criddle, the Convention assures protection against discrimination of race, religion, country of origin, sex, age, disability, or other discriminatory factors (3). The primary standards of treatment include, “access to the courts, to primary education, to work, and the provision for documentation, including a refugee travel document in passport form” (Criddle 3). A part of this Convention also includes non-refoulment, an international law that “peoples cannot be sent back to country of origin if this puts them at risk because of conflict or persecution” (UNHCR Teaching about Refugees 00:54:10 UNHCR). Refusing to turn away any person seeking refuge is a protected right, but when the person seeking refuge is underage and cannot fend for themselves, there is still work to be done. In the Christian tradition, many consider the Biblical book of Proverbs  as one of the books containing great wisdom. Specifically Proverbs 31:8-9 advises, “Speak up for those who cannot speak for themselves, for the rights of all who are destitute. Speak up and judge fairly; defend the rights of the poor and needy” (Bible Gateway: *English Standard Version*).

These rights apply also to children who are separated from their families. They are expected to defend and speak for themselves but are typically unaware of the nature of their situation. Dunja Duić shares that refugee children who are migrating alone are protected under the Convention on the Rights of the Child (CRC). The CRC protects four basic rights for child refugees: “non-discrimination, best interest of the child, the right of child to life, subsistence and development, and right of child to express opinion and participate in decision-making in matters affecting him or her in accordance with his or her age and maturity" (Duić 119). The protection of the child's best interest and right to life falls right in line with receiving necessary protection and humanitarian assistance. When the child is unaccompanied by an adult, Article 22 of the CRC states that "the child is to be accorded the same protection as any other child permanently or temporarily deprived of his or her family environment for any reason" (Duić120). However, prior to the refugee crisis in 2015, this offered protection was not upheld, and the CRC had to be adjusted. Some of the adjustments made include registration and distribution of applications to all children which means aiding the unaccompanied minor. The simple lack of initiative from European Commission has complicated the processes of resettlement for unaccompanied minors so that the minors were unable to move forward with the process or because their case was completely mishandled. In fall of 2020, the European Commission finally adhered to international law in regard to unaccompanied refugee minors and created the New Pact on Migration and Asylum (PMA). The new PMA "aims to create a common framework for the sharing of responsibilities and solidarity, while ensuring that no MS bear disproportionate responsibility" (126). The new PMA assures a better border entry process with the well-being of unaccompanied minors in mind, monitors asylum procedures, and offers ways for MS to act in solidarity during the transition. The new PMA offers insight into Crown Education regarding refugees who are resettling to countries in Europe and explains how international law can be upheld for those in need. The protection of a refugee child does not stop once they cross the border but continues into the classroom.

The right to education for refugees is the core standard for Crown Education. For example, the ongoing Syrian war started in 2011, and the majority of the world's refugees have fled from Syria (Amnesty International, *The Global Solidarity Crisis*). For the children who are attempting to flee today, the need for education is that much greater, but the likelihood of their receiving that education they need is dim. Adams & Shambleau share why refugee youth are struggling in schools once resettled:

> The lack of educational skills and English language skills complicates attempts to place children in age-appropriate classrooms, because their peers are so far ahead of them and the curricula so advanced compared to their own preparation that learning in such environments is nearly impossible. Many refugee children, especially those who fled their homelands at very young ages and are now old enough for placement in upper-level elementary classrooms, have little or no classroom experience at all; so, their acclimation to formal schooling is even more challenging. (Weddle 444)

The right to education is not enough if it is not being offered in ways refugee children can receive it. The resources that are needed to support undereducated refugee youth are difficult to come by. The refugee children face other challenges, too. Not only are they undereducated compared to their new classmates, but they face challenges such as bullying, language barriers, and trauma. Weddle shares, "Unfortunately, US refugee law largely treats child refugees as adults, particularly when they arrive unaccompanied by parents, and so fails to address adequately the special needs of those children for protection and assistance" (452). Refugee children are unable to fend for themselves, yet the US government sees them as coherent and informed enough to do so. Weddle shifts the perspective and offers a new avenue in how schools can be empowered to become a bigger resource to refugee children:

> Schools' educational expertise and their experience in screening for educational impediments may well be the best and most logical starting point for providing refugee

> children the assistance they need. Careful and proactive coordination among schools, community services, volunteer organizations, and state and local government could become powerful and practical partnerships to rescue children from the aftermath of the horrors they have endured. (453)

Schools can have a massive advantage of pouring into the lives of refugees with their many connections and community.

Even though education is a fundamental right according to three international treaties, the UN Convention on the Rights of the Child (CRC), the 1951 Convention Relating to the Status of Refugees (Refugee Convention), and the International Covenant on Economic, Social, and Cultural Rights (ICESCR), only 63% of refugees are attending primary schools, and 23% are attending secondary (Horsch 11). Why are there such disparities? Horsch explains more in-depth that international laws are more difficult to enforce country by country (15). It is as if to say there are 'bigger fish to fry' when it comes to international law. He continues this point by adding that "international human rights treaties tend to include unusually weak compliance and enforcement provisions which means that, although they are technically legally binding, they tend more toward 'soft law' than other international treaties in that they are 'essentially unenforceable through traditional means'" (15). The nations that signed the treaties and enacted them into law are failing the ones the law was set to protect. Sadly, the shortcomings do not stop there. The Education in Emergency (EiE) has studied 5 particular concerns about educational service limitations:

1. It only covers individuals deemed to be refugees as defined by the Refugee Convention and therefore fails to cover asylum seekers, internally displaced persons, migrants,

individuals without formal documentation, and people who are fleeing violence, such as civil war.

2. It only covers refugees within the territory of nations that have ratified the Refugee Convention.
3. It only protects refugees' right to a primary education.
4. It makes no recommendations or assurances.
5. It has no treaty committee to monitor and enforce its implementation. (15)

These problems have allowed the policy-practice gap to form; thus, 37% of refugee students remain uneducated. Authors of *Creative Confidence*, Tom and David Kelley, call the policy-practice gap the "knowing-doing" gap or the "space between what we *should* do and what we *actually* do" (119). The gap forms because of the lack of accountability. Marriam and Tisdell argue that this gap is also due to a lack of knowledge on the subject (77) but even with all the necessary 'expert' information, it will never be enough to combat the world's current problems (Collins 8).

Better implementation of these treaties must be upheld by world leaders. A study done by Horsch identifies "a severe policy- practice gap in education services for urban refugees. They find that many countries' policies provide for refugee education on paper, but implementation fails due to limited space in government schools, government inability to monitor compliance, poor understanding of the policies, and rising xenophobia" (18). The policy-practice gap has left the government unaccountable, with a general lack of the public's knowledge, lack of support for local schools, and increased prejudices. Ignoring the policy-practice gap is harmful and must be addressed. During my fieldwork, Pastor Haythem who presides over the GSLC explains that a school that has educated thousands of Iraqi children is not recognized by the Jordanian government:

> Unfortunately, not, because [of the] Jordanian government, they ask help from the United Nations and all other countries because we have over two-million Syrians in Jordan and those two million they need different kind of help, so for Iraqi people they come by airplane and Syrian come by walking. The needs are still huge in [the] Syrian part more than Iraqi. They start immigrating in 1992 before the war. The refugees are only here for a short amount of time and then they immigrate to Europe, Australia, Canada, and America. So, Jordan cannot support all refugees. (Aug 2021)

Pastor Haythem has also explained that when the Iraqi refugees finally immigrate, they have no proof of schooling because of the policy-practice gap. The work is being done, but it is not being recognized, and those who feel the brunt of it are educators, health care workers, and refugees. Joseph O'Rourke discusses these failures in his article, "Education for Syrian Refugees: The Failure of Second-generation of Human Rights During Extraordinary Crises":

> Notwithstanding the country's financial hardships, the government was generous to refugees early in the crisis, as it opened its border and allowed Syrians free medical care and access to schools. But now that the refugee population has increased exponentially, these measures are coming back to harm the economy, creating a healthcare and education crisis. (719)

Jordan has been greatly affected by the massive refugee influx, and their economy reflects that. O' Rourke outlines how each major refugee-receiving country has been affected by the policy-practice gap. For example, by waiving the policy practice, Iraq opened its schools to refugees by making it more accessible. The local Iraqi government spent a significant amount of their own resources to support children in refugee camps. Turkey has been commended by other nations regarding its support for the refugee population, but Turkish citizens are concerned that having so many displaced people will affect their economy. Turkey is also working to fulfil the need for free schools that teach in Arabic. Lebanon, on the other hand, took another great economic hit when Syrian refugees began to migrate there after the war. Egypt has faced political instability because of Syrian refugees migrating there (O' Rourke 723). O' Rourke shares a simple truth that the refugee crisis is not going away, and the policy-practice gap must be addressed, especially for countries that are risking the well-being of their own country and citizens to aid migrating refugees. Upholding education as a humanitarian right takes strategy and support from many schools. Government aid invested in these future citizens is an investment in the country's future. According to O'Rourke:

> If equipped with relevant technical and language skills, they (refugees) are more likely to find an occupation and less likely to be exploited or discriminated against. Increased access to employment will allow for effective integration in the host country and will permit the refugee to make meaningful contributions to his/her home country when and if it is safe to return. (725)

Investment in education is an investment in employment and an investment in an economy. Refugees have much more to offer when countries can offer them the rights they deserve.

Obviously, some countries have taken in more refugees than others. The United States has a set number of refugees who will be allowed to resettle, and that number is determined by the sitting president every year (Fakih 68). This set amount will, of course, affect unemployment rates in the country even though as part of the international refugee law, employment is a protected right. Still, throughout their resettlement process to the US, refugee families go through several different interviews and meetings to obtain refugee status. The United Nations High Commissioner of Refugees (UNHCR) will work with Resettlement Support Center (RSC), the US Citizenship Immigration and Immigration Services, the security vetting from the FBI, Department of Homeland Security, and the State Department. Then families go through medical screening, receive immunizations, and attend culture orientation. Resettlement is a long and strenuous process that can take months to years until families are even told where in the US they can relocate.  On the other hand, Lebanon has continually allowed refugees to resettle without as many screening processes as in the US, which has taken a hit on Lebanon's national labor force. Often this result is the compromise of filling the policy-practice gap. There is a trade off with how well a country can support the foreigner without damaging its own labor force or even economy.

The resettlement process is hefty and challenging. Like most policies and laws, the international refugee law is a work in progress. Through understanding complex situations and continual evaluations, however, the refugee's well-being can rightfully become the true focus. Crown Education's values are based in the Holy Bible. Many of the Old Testament books in the Holy Bible hold principles that I will use to better support the mission of Crown Education. In Jeremiah 22: 3 advises, "This is what the LORD says: Do what is just and right. Rescue from the hand of the oppressor the one who has been robbed. Do no wrong or violence to the foreigner, the fatherless or the widow, and do not shed innocent blood in this place" (Bible gateway). Doing what is just and what is right is complex, hard work, but it is especially good work to serve those in need. In fact, John Lederach writes in *The Little Book of Conflict Transformation*:

> One of the great advantages of complexity is that change is not tied exclusively to one thing, one action, one option. In fact, complexity can create the feeling of being a kid in a

> candy store: we are not limited by having too few options but by our own inability to experience the wide range of potentials afforded by all the available choices. (54)

Changing our outlook on complexity and seeing it as an advantage to do what is right and just is the drive for Crown Education so that it does not become discouraged or overwhelmed. As Julie Clawson writes in *Everyday Justice*, “We are responsible to act, but it is not up to us to complete the task” (187). Crown Education may not eradicate forced mass migration overnight, but if it can give one refugee a hopeful future, then it has done its job.

## The Future of Refugees

The future of refugee families and students depends on today’s actions. To live in a world where mass, forced migration is eradicated is no more than a pipe dream. Until that day comes, we can work to create the best possible future for refugees. Standing in the gap includes any future gaps yet to come. This section looks to the future of GSLC’s students and what lies ahead to create proactive steps that can be taken now. Through the practice of individual and systematic solidarity, the long-term effects of hope, and preparation for higher education, Crown Education works to plan for each refugee child’s future in the hope of building a better community.

This section will explore methods of practicing individual and systemic service solidarity for refugees. Obiora Chinedu Okafor writes in *The Future of International Solidarity in Global Refugee Protection* that “the world does not in fact face ‘a crisis of numbers [refugees and IDPs]’ but instead faces ‘a crisis of solidarity’” (1). The intentionality and attention to detail are necessary for all participants to understand the needed solidarity. To simply ‘help’ or ‘stand in the gap’ requires all involved to look in-depth at every physical, mental, and emotional step in the refugee’s journey. Okafor stresses that all must work together and describes examples of civil society practices so that countries can accomplish ones such as surveying large bodies of water for refugees who are attempting to flee by boat; they face a risk of drowning in those waters. Once they make it to land, Okafor suggests that countries provide immigration facilities and aid with each entry process (6). Crown Education's government advocacy team plans to take an active approach to walk together with refugee families during their entry processes. Finally, Okafor includes civil society involvement through "the grant[ing] of sanctuary in churches to such refugees and migrants by religious authorities; and the provision of basic necessities like food, water, and shelter to such refugees and migrants, including those facing a serious risk of death in inhospitable border areas" (6). Support and aid at the micro-level will help change systems and structures. As Thomas Friedman writes in *Thank you for Being Late*, "We've never had such collective power as a species" (88). While short and simple, this statement articulates the importance of solidarity and the power it contains. Consequently, when countries provide even the most basic necessities such as food and water, they practice solidarity and act as a small part of a bigger picture.

While work at the micro-level of solidarity is important, lasting change occurs at the macro level. Today, the lack of solidarity has affected stateless refugees in every part of their flight. Even though the Global North has contributed over 75% of funds to the UN's refugee protection budget, they host only 16% of the world's refugees. It is the Global South that mainly hosts refugees (Okafor 2). The inconsistencies worldwide most affect the less deserving, often the refugees. Okafor further explains, "The current refugee protection 'crisis' is thus clearly a crisis of 'equitable responsibility sharing,' and thus a crisis of international solidarity par excellence" (2). International solidarity is a responsibility met on two main levels, individual and systemic policy changes, and effective practices. Okafor sheds light on what certain countries are doing to make lasting changes:

> For example, many cities in Europe (such as Barcelona, Frankfurt, Madrid, and Utrecht) are leading the charge for more open and fair refugee and immigration laws, policies, and practices, and they have been doing so through the adoption of tactics ranging from protest, through outright defiance of national refugee/migration initiatives, to proactive legislation, policies, and practices on the integration of refugees and migrants. (6)

Okafor includes examples such as simply taking in refugees, establishing humanitarian exemptions to anti-smuggling legislation, and advocacy by states in favor of the rights of irregular migrants and their moral allies (7). Several countries have implemented regional changes such as the Declaration on Migration, which commits them and member states specifically to the following:

> To speeding up the implementation of continent-wide visa-free regimes (including the issuance of visas at ports of entry for Africans and based on the principle of reciprocity), and to the expedition of the operationalization of the single African Passport to be issued by AU member states, which would facilitate the free movement of persons on the continent. (7)

This form of solidarity is one that empowers member states to become proactive during forced migrations. The Declaration of Migration prepares for the influx of people to neighboring nations by helping to create smoother processes during entry. Policies and praxis such as these have the power to ensure better processing. The recently enacted Global Refugee Compact does just that through specific ways:

> (a) appreciably more funding given by other States to the very small number of their peers that extend physical protection to the bulk of the world’s refugee population,

> (b) the responsibility for the physical protection of refugees distributed more equitably among states (including through the expansion of resettlement),
>
> (c) holding specific solidarity conferences,
>
> (d) the UNHCR and states establish a new "support platform," and
>
> (e) rich states make significantly more resources available for development assistance to tackle the root causes of global refugee flows, this instrument will likely have some positive impact in the foreseeable future on global refugee protection. (Okafor 13)

Movements such as these secure the supportive systems needed for future refugees. Solidarity is effective only if all work together equally to solve the problems at hand. Movement towards a better tomorrow can happen when communities/countries take equal responsibility in the process.

International solidarity is a powerful tool that has the potential to make waves. Another form of solidarity is the concept of hope. Refugees experience a unique sense of hope that cannot be understood outside their context. The Holy Bible contains the book of Job which many consider to be a wisdom book that speaks into this concept of hope. Job describes hope using a tree metaphor in chapter 14 verses 7-9, "Indeed there is hope for a tree. If it is cut down and still sprouting and its shoots don't fail, if its roots age in the ground and its stump dies in the dust, at the scent of water, it will bud and produce sprouts like a plant." The essence of this verse implies that no matter what was stripped from this tree, no matter how sturdy it had been before, whatever remains after being cut, stripped, and left for dead, will still be enough for the tree to survive. This "no matter what" hope fuels refugees through their journeys. To stand in solidarity with refugees is to hope alongside them for a better future. This form of solidarity directly opposes Anthony Smith's first catechism of racial injustice, "the neutralization and mystification of…inequality" (105). Smith mentions that often the impoverished or oppressed remain in their positions because of systems and beliefs that have claimed their position as laissez-faire, leaving the disadvantaged to suffer (105). Standing in solidarity actively opposes this idea and pushes past the "this is the way it will be" mindset. Nina Madaad and Julie Matthews introduce the theoretical framework of how education for refugees spurs hope for a better future, saying that hope is "a nebulous and yet omnipresent aspect of a great deal of research into refugee education" (461). They further document their research in *Schooling Syrian refugees in Lebanon*. They speak about building a hopeful future by including a study done by Eckersley further in the text that shows the opposite: a lack of hope for a better future not only affects the individual but the community as a whole. They assert the following:

> Pessimism about the future reflects real concerns, but it also suggests a failure of vision, an inability to conceive a future that is appealing and plausible and able to serve as a focus and a source of inspiration for both individuals and society. This failure is likely to affect young people's approach to key aspects of society, including citizenship, education, training, and work, so jeopardizing a nation's future performance. (462)

Eckersley thus hits on a crucial aspect of refugee youth's success, hope. The presence or absence of hope dictates refugees' future successes or failures. For Crown Education to invest in futures, it must invest time and consideration in hope at the individual level. Crown Education's academic branch has the unique opportunity to do just that. A study done by Afifi, Afifi, Robbins, & Niamh, in the Madaad text, suggests that Palestinian refugee youths have shown high levels of hope (463). Fostering that hope is the challenge, but Crown Education can meet this challenge through its sense of community. Researchers Afifi, Afifi, Robbins, & Niamh have concluded that even the school community plays a critical role in developing and fostering hope for many refugee youths (qtd. in Madaad).

They add that "high levels of hope, despite persistent trauma and chronic uncertainty, did not correspond to typical individualized understandings of resilience, and that it may be necessary to pay greater attention to the effect of communities" (463). They further explain that communal coping is seen as a buffer against the negative effects of uncertainty (463). This communal coping is done through strengthening the skill sets and overall education of these refugees. It gives them a reason to look to the future that is hopeful, not bleak or uncertain. Afifi, Afifi, Robbins, & Niamh further assert the following:

> Hope for refugee young students is realized by education. It has an individual dimension that builds on, and is built through, the visions, aspirations and determination of parents and students, and it has a futures aspect that builds critical, creative possibilities for the future. However, it is not simply the case that it can be incorporated into a curriculum and taught as a set of skills and performance objectives. This is because hope is mediated by past experience. (463)

Bringing vision, aspiration, and determination to the individual level cannot happen overnight. It is a slow and refining process. However, one of Lebanon's Shia communities has capitalized on the freedom to take their curricula in their own hands to benefit the refugees fleeing Syria. This new academic reform was established in 1994, and focuses on the following:

(a) Strengthening social cohesion and students' national belonging.

(b) Providing the new generation with the basic knowledge, skills, and expertise necessary for a modern society, and emphasizing Lebanese values, such as liberty, democracy, and tolerance.

(c) Improving public schools. (465)

The long-term impact has positively influenced not only the refugee individuals but also the larger Lebanon community to “become more globally connected to the west,” thus allowing Lebanese students to receive higher status in international opportunities and a wider range of border access when migrating (465). Crown Education hopes to provide this type of structure in different contexts. Culbertson & Constant provide a running list of policy suggestions that Crown Education plans to adopt:

- Improve access through coordinated strategy using available school spaces;
- Develop certified educational alternatives through United Nations agencies; businesses, refugees and nongovernmental organizations;
- Create additional shifts in public schools and compensate for shortened instructional time;
- Develop plans to solve problem of why children are out of school;
- Develop a school building plan strategy.
- Additionally, call for a dedicated program management approach led by the MEHE with additional financial and donor support, which includes:
    - Identifying and removing administrative and financial barriers blocking school access;
    - Providing accelerated and remedial pathways;
    - Funding early childhood and adolescent education;
    - Making schools safe from bullying and violence (466).

Through implementing these policies and structures, Crown Education can envision a more hopeful future to work towards. Emmanuel Katongole and Chris Rice share their perspective of hope using the life of Nelson Mandela, specifically when he was in prison on Robbin Island. The way Mandela treated the jailers was known to be "scandalous." Katongole and Rice explain, "In spite of no apparent change, he lived as if things were already different" (97). The hope that Mandela envisioned not only brought him to survive life in prison but to see a better future for South Africa. This type of reconciliation Mandela strived for is detailed perfectly by Brenda Salter McNeil as she redefines reconciliation as "an ongoing spiritual process involving forgiveness, repentance and justice that restores broken relationships and systems to reflect God's original intention for all creation to flourish" (loc 198). Mandela and McNeil both offer a perfect foundation for hope to flourish. To build upon hope, the options are limitless and must include introducing the possibilities of higher education and offering tertiary academics to the same youths who have now been equipped to step into higher educated spaces.

Higher education (HE) is defined by Carrie Baur and Matthew Gallagher as "post-secondary educational program opportunities" (39). These opportunities are necessary to aid refugee students in successful and sustainable transformation. Baur and Gallagher mention a unique advantage in their article "Refugee Higher Education and Future Reconstruction Efforts." They support the notion that refugees with HE can use their education to give back to their communities. HE is seen as a norm in first world countries but a luxury in third-world countries. Primary education is prioritized for half of the 70 million displaced refugee youth, but those numbers decrease as the children age. Only 3% of refugee youth have access to HE which pales in comparison to the 36% offered to youth worldwide (39). There is progress in moving to more accessible educational options. In 2015 the United Nations included the Sustainable Development Goal 4 which "ensure[s] inclusive and equitable quality education and promote[s] lifelong learning opportunities for all" (UNHCR, 2019c). The *Socio-Ecological Framework* by

U. Bronfenbrenner offers a clear structure as to how the development of the individual's knowledge, attitude, and skill eventually, if fostered well, will have a positive effect on the national level, developing public policy, and reconstruction efforts (40). Working alongside refugees with HE, communities have a massive advantage as they work to rebuild after destruction. The necessary collective efforts in overall humanitarian aspects are obvious, but the insight that refugees who bring their interpersonal experiences as well as their newfound educational expertise is invaluable and will lead to a longer-lasting, sustainable society. The interpersonal level is a treasure trove of what comes to the communal table. Gallagher and Bauer state that "on an interpersonal level, HE cultivates soft skills such as inclusivity, tolerance, collaboration and teamwork, and critical thinking and problem-solving skills that can contribute to the development of social networks, the establishment of cultural norms and beliefs, and influence public policy" (43). Meet these skills with HE that provides students with relevant, applicable knowledge and necessary skills to rebuild, and generations will reap the benefits. The strong sense of copowerment, or the dynamic of mutual exchange through which both sides of a social equation are made stronger and more effective by the other, must be used to build a better future (Inslee slide, 23-24)

Copowerment works to promote integration and intercultural competence by providing opportunities for learners to collaborate with people from diverse backgrounds and create more stable and diverse interpersonal social networks (Baur and Gallagher 43). This strategic implementation can pave ways for post-conflict recovery and peacebuilding, and refugees can use it if countries stand in solidarity to unlock their immense potential. For instance, after the 1953 war in South Korea, there was a hyper fixation on all levels of education. This fixation created a surge of educated South Koreans who not only possessed the cultural knowledge to give relevant and timely advice but also the educational practices needed to create new policies or adjust old ones. South Korea now ranks 36th in having one of the best HE programs (Baur and Gallagher 43). Supporting refugee students through the investment in their long-term education benefits not only the students but also their community and nation.

## Conclusion

While Crown Education largely focuses on primary education, it broadens its scope by addressing each refugee youth's future and better lives. These children grow into adults with an active role in society, and most likely, they will project their own lived experiences. Madaad and Matthews introduce the idea of 'robust hope' vs 'utopian hope.' The former speaks to the hope of obtaining materialistic, fundamental needs such as water, food, and shelter, whereas utopian hope is a movement towards proactiveness (463). The igniting power that exists in each refugee youth in education from primary to tertiary levels is immense. As Myers would say, "Development is a process not an end…" (155). This process brings out the potential that resides in each refugee. The rich potential builds a better future for all humanity. The investment in international solidarity, hope, and higher education may be mere cogs in a grand machine, but it's our machine. As individuals, we must stand in solidarity and compassion with those who have risked their lives to find a better tomorrow.

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## Appendix: Crown Education: Comprehensive Refugee Curriculum

### Academic Branch

The education of refugee children has been disrupted at alarming rates, partly because many refugee families have few resources to continue their children's schooling. Hadija, a Yemeni refugee mother, recalls escaping Yemen to Jordan just 6 years ago with her two sons Ahmed and Abdullah. While trying to enroll her sons into the local school, she learned that the local government had refused to allow refugees to attend school for the following three years. Fortunately, that's where Crown Education comes in. As stated earlier, it does not seek to reinvent the wheel by starting a new academic curriculum from scratch; it will build upon the educational opportunities already available. The academic branch will partner with local educators, work with educational practices that are already in place, and reinforce and stabilize the work that local educators have done to support families like Hadija's.

Crown Education will use the value of copowerment, the exchanging of shared power in different development practices. Amman has several learning centers and many educators, so Crown Education will partner teachers with GSLC to create a home-schooling option for cases like Abdullah and Ahmed. Before placing teachers in the framework, Crown Education will implement a model from a University of Maryland study called Participatory Culture-Specific Consultation (PSCS). Colleen O'Neal explains PSCS in the following way:

> PSCS is a framework for the culture-specific development of interventions in new cultures via relationship building, formative investigation of target problems, culture-informed adaptation of existing interventions, and evaluation, in addition to reliance on

> an ecological framework accounting for multilevel effects on students, such as sociopolitical effects. (49)

Crown Education finds culture-informed adaptation particularly important as it integrates within the curriculum. It provides a contextualized framework for the cultural realities that both teacher and student may be facing. Refugee students become more receptive when the curriculum is culturally organized and presented so that they can better understand and participate.

Crown Education will implement the second principle of the Sphere Handbook's "Humanitarian Charter" fights to "ensure people's access to impartial assistance, according to need and without discrimination" (40). This principle will aid refugees with disabilities who are at a disadvantage due to the few to no resources or services available to them. For example, two mothers, Fatima and Hadija, each have a child with a disability or developmental delay. While one is receiving special aid from the UNHCR, the other receives no special needs services. Consequently, Crown Education also includes special education training for teachers who are sent out to both schools and homes. According to a study done by Mohammad Muhaidat in the "International Journal of Early Childhood Special Education" on inclusive education practices done in Jordan, multiple reasons exist for why the needs of refugees with disabilities are not being met: school capacity, financial limitations, program availability, and teacher qualifications (151). Acknowledging the wide variety of special needs, Crown Education cannot guarantee need-specific practices, but its educators will work to partner with local or governmental organizations that do offer programs and scholarships for special needs.

Crown Education's use of Standpoint Theory creates a secure foundation to build upon. Standpoint Theory recognizes these specifics:

> [T]he lives of marginalized peoples...as the 'starting off thought'... [that] will generate illuminating critical questions that do not arise in thought that begins from dominant group lives…. Furthermore, standpoint theory argues that we can achieve more objective understandings...by embracing our subjectivity consciously and actively reflecting on it within our socio-political environments. (Braun 81)

To develop a holistic framework, the 'starting off point' for Crown Education are the refugee students and all the practices supporting their overall wellbeing to meet their needs in the process.

The acclimation process for any person takes time and patience. Crown Education recognizes that refugees face an array of issues regarding how to acclimate to their new life. To aid in this process, Crown Education offers a Culture Crash Course which is an opportunity for refugee students to fully immerse themselves in their new culture. This immersion can mean anything from exploring neighborhood grocery stores or joining a sport club to visiting local theme parks or beaches. Crown Education recognizes the importance of social growth and its effects in all areas of life, and the Culture Crash Course offers invaluable experiential learning. Along with the Culture Crash Course, language coaching assists refugee students as they learn the host country's language. Immersive language learning also aids in the acclimation process. For example, as stated in an earlier section, Frida, was a 24-year-old Syrian refugee resettled in Jordan when I met her, and she later became my translator. Her story reinforces the stereotypical assumptions that refugees often face. She'd been bullied because some thought she was ignorant because of her refugee status. Cultural ignorance abounds, and the Culture Crash Course and language coaching programs aim to build confidence in refugee students so that they grow to become more self-sufficient. According to Nilsson:

> Acculturation to the host culture is largely dependent upon overcoming the barriers of speaking the native language, gaining employment, and navigating the myriad of other postmigration stressors, such as obtaining and/or maintaining housing, healthcare, and various other basic needs. (185)

To help refugees reach their full potential of acculturation, Crown Education will use the opportunities found in the community to provide them with immersive learning experiences.

### Trauma Care

A significant part of the refugee story includes the trauma they endure from pre-flight/post-flight and their resettlement into their host country. Kahlood, a 22-year-old Yemeni refugee in Amman, shared a bit of her powerful story which led to her dream of teaching art therapy to young refugee children. Kahlood was just 15 she was forced to marry a man she did not love. After a three-year battle with the man's family, they finally wed. Because of the delayed marriage, Kahlood was forced to endure multiple forms of abuse and neglect not only from her husband but from his family as well. After her husband was sent out on military duty, Kahlood found out she was pregnant. Soon after, she lost the baby, and her husband died in war. Her family-in-law blamed her for all the misfortune. Kahlood commented on her story:

> I was very sad and was very crushed and my heart was broken. I got involved in something I didn't like, but I was forced to have all this sorrow and sadness. It was very painful and very hard. But I continued to finish my high school. At the time I was in my last year. Just imagine how much pressure was.

Kahlood's story highlights the need for trauma care. Hyojin Im writes, "Refugee populations report experiencing a high prevalence of trauma-related, common mental disorders, which include post-traumatic stress disorder (PTSD), major depressive disorder, anxiety disorder, and somatoform disorder" (345). While Kahlood has not been formally diagnosed with any mental disorders, she has used her love of teaching art therapy as her own form of outward expression to release and process her feelings to the best of her ability.

The Crown Education curriculum will include the American Psychological Association's (APA) Multitier Model to help in situations like Kahlood's. Frida recounted that she had grown up with major anxiety and that post-flight stressors had added to the stress, forcing her to miss countless days at school. Refugee students with similar experiences to Kahlood's and Frida's will benefit greatly from the APA's Multitier Model. Through four different tiers, the Multitier Model will support students in areas that refugees see missing in their mental health services, ones such as "social support; practical help such as training on employment, language, and literacy; and access to care" (Im 346). The Multitier Model is broken into 4 different tiers and refugee students will be placed in a tier based on their needs:

> Tier 1: Basic services and security such as food and shelter. This will be offered to refugees with low to moderate need.
>
> Tier 2: Community/family centered groups for those who need coping skills as well as general well-being promotion.
>
> Tier 3: Trauma suffering individuals will meet with trained mental health professionals and paraprofessionals for treatment.
>
> Tier 4: Like tier 3 in terms of significant trauma, tier 4 supports those whose trauma becomes debilitating to the point of their needing psychiatric intervention and/or medicated treatment.

With this model, Crown Education will identify and provide aid for the influx of trauma cases that come into host countries. Hadija shared her personal experience with Tier 2: community intervention, saying, “It took them (her children) a long time to start talking but as soon as they socialize, maybe around nursery school, they open all their mouths!” The power of simple community is amazing, and that is why Crown Education seeks to provide that sense of community for refugee families.

To provide trauma informed care is only half the battle. Im presents the two-pillar approach: trauma-informed care as well as culture-informed care, and both are necessary for each refugee. For example, if Crown Education is to remain holistically and contextually appropriate, its curriculum requires its team members to “(a) learn about refugees’ native culture; (b) learn the meaning and expressions of the symptoms in the native culture; (c) learn how they translate to diagnosing and treating; and (d) establish an acceptable way of communication with each patient and resilience for recovery” (Im 350). This training approach will create a more informed academic/trauma-care specialist who can offer a more effective service. For GSLC, hiring local leaders will also reinforce the culture-informed care pillar so that they can better contextualize problems refugee students face.

The Trauma Care branch will be a cohort of mental health professionals in the community of interest’s area, in this context, Amman, Jordan. This team will go through a credentials vetting process to ensure they are knowledgeable in this area and are experienced in trauma care. If not already, they will familiarize themselves with the models presented in this curriculum. Bi-weekly group therapy sessions will be arranged, as well as monthly one-on-one meetings. This process is based on the multitier method, and the cohort will make necessary adjustments for special cases.

## Government Advocacy

The reality is there are currently no long-term life opportunities for refugees in Jordan. Often, they must wait months to years, attempting to continue life in this sort of 'waiting room.' Caroline, an Iraqi teacher at the GSLC, shared that she applied for Australian citizenship twelve times and is currently on her thirteenth. Caroline continues the ambiguous process of resettlement with not much guidance in her next steps. Like her, many of the refugee families plan to resettle in the US, Australia, or Canada. Crown Education will eventually extend its government advocacy services to Canada and Australia, but for now, it will focus on the US. Being well versed in immigration policy is an integral part of Crown Ed's government advocacy branch. While the main branch of Crown Education is academic, it recognizes other real needs that refugee families face, including resettling in yet another country.

The government advocacy team has its ear-to-the-ground on current policies, changes in governmental power, news of civil unrest, etc. They streamline necessary information about the country's specific policies to the respective families. Being aware of some of the acts that have affected refugees is the first step for the government advocacy branch. For example, the Displaced Person Act of 1948 helped European refugees after World War II; the Migration and Refugee Assistance Act of 1962 allows Congress to disperse funds to refugees as aid; and, most recently, the Refugee Act of 1980 allows the sitting president and Congress to set a limit on the number of refugees resettling in the US. This number has fluctuated greatly in the last several decades due to the terrorists' attacks on September 11. It has wavered again during the past two administrations. More recently, the Biden Administration has actively set up barriers to stop refugees from seeking asylum in the US. It has used family separation, higher processing fees, limited access to work permits, and extended stays in Mexican shelters during the asylum application process (Nilsson 183-184). In situations such as these, Crown Education must be notified so families who are in transition to the US during this time are aware of the change and can make appropriate adjustments.

The US has become increasingly less involved in international refugee concerns. Trump claimed to have a big hand in humanitarian efforts, but he stopped funding to the UN Relief Works agency that offers education for Palestinian refugees as well as aid for pregnant mothers in crisis. Anne Richard, writer of the *US Diplomacy on Refugees and Migrants: Inside Recent History*, states that Trump has also encouraged other countries to walk away from negotiations on the Global Compact for Migration, claiming it infringed on US sovereignty. He also encouraged voting against the Refugee Compact (47) which is a "framework for more predictable and equitable responsibility-sharing, recognizing that a sustainable solution to refugee situations cannot be achieved without international cooperation" (UNHCR.org). The refugee crisis is not a Middle Eastern or a European problem but a global problem because of its global impact. While the UNHCR does a great work in its global impact, grassroots programs such as Crown Education can still fill numerous remaining gaps. According to Bornstein and Davis, however, it requires a team to work on the refugee crisis:

> Governments and social entrepreneurs need one another. Because nobody elects social entrepreneurs, their legitimacy is subject to question. The government remains the only actor that represents the whole of society. Only governments have the capacity to address problems at national scale and provide equal access to all, regardless of ability to pay. (98)

This need for cooperation with the government is essential to the government advocacy branch. Without the social entrepreneurs of Crown Education, the refugee crisis lacks understanding that comes from the field, and, without government, there is no national authority for change.

Douglas Melonee introduces the concept of a direct referral which allows Crown Education's government advocacy branch to offer four main benefits to the resettlement process, thus allowing for smoother and clearer direction:

- Parallel Pathways: When the UNHCR or other big resettlement agencies overlook a particular population of refugees due to an increase in another area, Crown Education can step in and pick up the processes where the agency has left off and offer a more personal grassroots approach.
- Pressure Alleviation: Because Crown Education takes the grassroots approach, its established relationships with refugees and an increased awareness of a situation's severity – which allows for higher approval rates – alleviates wait-times and gives deference for applications.
- Increased Access for Marginalized Groups: The LGBTQ+ community has been largely disadvantaged regarding resettlement. Direct referrals allow for those who feel unsafe to due to discrimination, homophobia, transphobia, etc., to disclose their personal situation in a safe space which will provide necessary accommodations. In fear of application denial, refugees are a lot more reluctant to disclose this type of information to big organizations like the UNHCR.
- Cost Efficiency: It is a cost-efficient process to support the outreach and identification of resettlement cases because of the grassroot approach and relationships already built at the ground level (34).

As a grassroot organization, Crown Education can create a clearer and more concise resettlement process for all refugees. The direct referral is an advantage that only smaller agencies can capitalize on, and Crown Education has the possibility to do so.

Government advocacy will be the last touch point Crown Education hopes to have with these refugee families. The resettlement process aims to help refugees shed the pains of their past and become who they are meant to be. Crown Education will have done its job when refugees can rip themselves from the refugee identity as they step into their new lives. Bernadette Ludwig shared the perspective of Wagah, a refugee five years into his new life and what it means to him, “When I heard about coming to America...my conclusion was...all my suffering days are over, I don’t gonna be walking all over with my bare feet no more, I not gonna eat no refugee food, I gonna eat American food now, I’m gonna wipe my feet, the dust, the refugee dust from my feet” (14). Wagah is one of many refugees who have benefitted greatly from resettlement agencies, but he also serves as a reminder of the life refugees dream of one day stepping away from.

## Implementation

### The Who

Crown Education is split into three branches: Academic, Trauma Care, and Government Advocacy. Each branch will have a director who is responsible for hiring and training, including cultural awareness, of each native who becomes a team member of each branch. The directors of each branch will meet with GSLC, and assess the needs of the students, families, and teachers. GSLC will select which branch or branches will most likely meet their needs. The GSLC administrators, directors, and team members will create a unique curriculum based on what GSLC sees fit.

### The How

Crown Education will be implemented in three steps: assess, assign, and evaluate. This process provides clarity of the implementation to ensure that stakeholders, goals, outcomes, risks are specified. The 'How" is the only part of the implementation plan that will change from context to context. Its fluidity is due to changes in context, local team members, and branches selected and applied. The three steps process as follows:

Assess

Crown Education's directors will have an initial meeting with the GSLC to allow the administration team and teachers to express the concerns of their students. The directors will explain the services that each branch of Crown Education provides, and the institution will select the branch that best fits their needs. Following this step, the directors of Crown and GSLC's admin teams will draw up a unique timeline of outcomes, goals, and risks. This timeline varies depending on the context, branches applied, and size of the institution. Team members, directors, teachers, and administrators are expected to take note of progress and concerns throughout the entire implementation process. These notes will be reviewed at each evaluation during the implementation process.

Assign

Once the branch/branches are selected, the respected directors go through a month-long practice. They will hire, train, and provide culture specific details of locals as teachers, mental health specialists, or government advocates. Once the team members from the respective branches are selected, they will meet with the directors and admin team from the institution to create their cultural and needs specific curriculum.

Evaluate

The average implementation plan will consist of quarterly evaluation checkpoints, as well as any other checkpoints if needed. The first evaluation will take place after the first month of implementation. The evaluation team will send a survey to the admin, teachers, team members, and students and families to ask them to rate the services. A comment section will allow participants to voice specific concerns. The team will collect and evaluate notes from team members so that they can compare these early notes with those taken during the next several evaluations. After each evaluation checkpoint, the team will recommend doable and necessary changes to be made. Changes outside of that realm will go to the directors and noted for future implementation.

This three-step-process will enable Crown Education to remain concise and consistent when implementing the program. While each step is equally important, the evaluation step allows for further curriculum development in its different areas. Crown Education aims to create change that differs from the norms of general policy change. By monitoring and evaluating, Crown Education ensures that it can implement change on a personal level with community and family.

### The When

From assessing the situation involved, assigning the necessary team/teams, and evaluating the progress or concerns, Crown Education predicts it will take an average of three months to see expected change such as academic improvements, mental health improvements, as well as resettlement progression.  Implementing the academic branch will likely be a year's commitment. Timing for trauma care and government advocacy changes should vary depending on the severity of the situations.

If no improvements have occurred, necessary stakeholders will meet to discuss changes.

## Crown Education Conclusion

Crown Education can improve the lives of refugee students all over the world through academic support, trauma care assistance, and government advocacy. Recognizing that each branch's situation is complex and controversial allows for a more holistic approach. While bigger organizations such as the UNHCR have already done magnificent work, Crown Education seeks to engage in personal relationships with the students and families involved to ensure that their transition process goes as smoothly as possible. Potential bumps are expected throughout the process, but with each step, Crown Education will provide a partnership support system so that all involved may overcome setbacks together.

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