

# **A YEAR OF ISOLATION, UNCERTAINTY, AND CHANGES**

**Experiences and well-being of teachers from the time of  
COVID-19 pandemic in Cox's Bazar, Bangladesh**

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| Abstract   |
| <p>The topic of teacher well-being is an important one for many reasons and for both, schools, and the whole society. It is a largely researched topic, but under researched in fragile settings. Therefore, this thesis addresses the research gap and studies the well-being of teachers in Cox's Bazar refugee settlement, Bangladesh, from the time of COVID-19 pandemic. The pandemic caused schools to close and changed many things not only for the students but also for the teachers. The teacher participants of this study were all working for a non-governmental organization (NGO) in an education program at the time of research. The first objective of this research was to explore these teachers' understanding of well-being and their experiences on how COVID-19 affected on it. The second objective was to understand the teachers' experiences of the support provided by their employer NGOs and how they feel the support affected their well-being, and what on the other hand the NGOs could have done better to support them. The research was conducted in collaboration with NGOs Finn Church Aid (FCA) and Dan Church Aid (DCA), who had a shared project in refugee settlement in Cox's Bazar, Bangladesh, implemented by DCA. The project ended in summer 2021. The data was collected in spring-summer 2021 from fourteen participants, ten from the local Bangladeshi community and four from the refugee Rohingya community. The data was gathered through individual interviews and later analyzed with qualitative content analysis as a method of analysis. This study wanted to create a space for the teachers to define what well-being means to them, instead of utilizing one specific definition of well-being. Based on their answers, a contextualized definition of well-being with seven dimensions was created. Important factors in the well-being of the teachers were emotional well-being, activities, work opportunities, health, safety, well-being of family, and connection with other people. Especially the social dimension of well-being was crucial and social relationships were also important resources for the teachers during the COVID-19 pandemic. The changes that the pandemic caused in the lives of the teachers were both negative and positive. The changes led them to feel fear, loneliness, isolation from others, including colleagues and project right-holders, and other negative emotions. On the other hand, the pandemic situation gave the possibility to develop new skills for instance in technology and spend more time with oneself and with family. Different activities and relationships helped the teachers to cope with the situation and supported their well-being. The teachers were also relatively happy with the support they had received for their well-being from DCA, their organization. During the pandemic, DCA continued to educate the teachers in work-related matters and the topic of well-being, as well as shared knowledge about the pandemic, which increased feelings of safety. The colleagues were considered as important assets as they supported each other when anyone had problems or negative emotions, and the supervisors were appreciated for their flexibility during the pandemic. Also, the salary that DCA kept providing even during the pandemic was mentioned by almost all participants as an important factor to their and their families' well-being. The ending of the project caused worries as getting a job in these unstable times was mentioned to be difficult. All in all, DCA's support for the teachers and their well-being during the pandemic was considered successful.</p> |
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## Tiivistelmä

Opettajien hyvinvointi on tärkeä aihe monesta syystä ja olennaista niin kouluille kuin koko yhteiskunnalle. Aihetta on tutkittu maailmalla laajasti, mutta hauraissa konteksteissa sitä on tutkittu hyvin vähän. Tämä tutkielma käsittelee tätä tutkimusaukkoa ja tutkii opettajien hyvinvointia Cox's Bazarin pakolaisleirillä, Bangladeshissa, COVID-19-pandemian ajalta. Pandemian vuoksi kouluja suljettiin ja tämä muutti monta asiaa ei vain oppilaiden, mutta myös opettajien arjessa. Opettajat, jotka toimivat tutkielman tutkimuskohteina, työskentelivät tutkimuksen aikana kansalaisjärjestön koulutusprojektissa. Tämän tutkielman ensimmäinen tavoite oli tutkia näiden opettajien ymmärrystä hyvinvoinnista ja heidän kokemuksiaan siitä, miten COVID-19-pandemia vaikutti siihen. Toinen tavoite oli ymmärtää opettajien kokemuksia heidän saamastaan tuesta työnantajajärjestöltä, kuinka he kokivat tämän tuen vaikuttaneen heidän hyvinvointiinsa, ja mitä järjestö olisi toisaalta voinut tehdä enemmän tukeakseen heitä. Tutkimus tehtiin yhteistyössä kahden kansalaisjärjestön kanssa: Suomen Kirkon Ulkomaanavun (Finn Church Aid, FCA) ja Tanskan Kirkon Ulkomaanavun (Dan Church Aid, DCA). Järjestöillä oli yhteinen projekti Cox's Bazarin pakolaisleirillä Bangladeshissa, jota DCA toteutti käytännössä. Projekti päättyi kesällä 2021. Aineisto kerättiin keväällä-kesällä 2021 neljältätoista osallistujalta, joista kymmenen oli paikallisia bangladeshilaisia opettajia ja neljä pakolaisopettajia Rohingya-yhteisöstä. Aineisto kerättiin henkilökohtaisten haastatteluiden kautta ja analysoitiin hyödyntäen laadullista sisällönanalyysia. Tutkimus halusi luoda opettajille tilan määritellä, mitä hyvinvointi tarkoittaa heille sen sijaan, että vain yhtä valmista hyvinvoinnin määritelmää olisi käytetty. Heidän vastaustensa perusteella muodostui kontekstiin sidottu määritelmä hyvinvoinnista, joka sisälsi seitsemän ulottuvuutta. Tärkeitä tekijöitä opettajien hyvinvoinnissa olivat emotionaalinen hyvinvointi, aktiviteetit, työmahdollisuudet, terveys, turvallisuus, perheen hyvinvointi ja yhteys muihin ihmisiin. Hyvinvoinnin sosiaalinen ulottuvuus oli opettajille erityisen tärkeä ja sosiaaliset suhteet olivat heille myös tärkeitä resursseja COVID-19-pandemian aikana. Muutokset, joita pandemia aiheutti opettajien elämässä, olivat niin positiivisia kuin negatiivisiaakin. Muutokset saivat heidät tuntemaan pelkoa, yksinäisyyttä, eristäytyneisyyttä muista, mukaan lukien kollegoista ja projektin avunsaajista, ja muita negatiivisia tunteita. Toisaalta pandemiatilanne antoi heille mahdollisuuden kehittää uusia taitoja esimerkiksi teknologiaan liittyen sekä viettää enemmän aikaa itsekseen ja perheen kanssa. Erilaiset aktiviteetit ja ihmissuhteet auttoivat opettajia selviytymään tilanteesta ja tukivat heidän hyvinvointiaan. Opettajat olivat myös suhteellisen tyytyväisiä tukeen, joita he hyvinvoinnilleen saivat työnantajajärjestöltään. Pandemian aikana DCA jatkoi opettajien kouluttamista työhön liittyvistä aiheista ja hyvinvoinnista ja jakoi tietoa pandemiasta, mikä lisäsi turvallisuuden tunteita. Kollegoita pidettiin tärkeinä voimavaroina, sillä he tukivat toisiaan haasteissa ja vaikeissa tunteissa, ja työnantajien joustavuutta pandemian aikana arvostettiin. Myös palkan, jota DCA yhä maksoi pandemian aikana, mainittiin lähes kaikkien osallistujien toimesta olevan tärkeä tekijä heidän ja heidän perheidensä hyvinvoinnissa. Projektin loppuminen sen sijaan aiheutti huolia, sillä työn saamisen mainittiin olevan vaikeaa pandemian aiheuttamina epävakaina aikoina. Kaiken kaikkiaan DCA:n koettiin onnistuneen tarjota tukea opettajille ja heidän hyvinvoinnilleen pandemian aikana.

## Asiasanat

opettajien hyvinvointi, COVID-19, pakolaisleiri, Cox's Bazar, Bangladesh, Kirkon Ulkomaanapu

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## Muita tietoja

## TABLE OF CONTENTS

|        |  |    |
|--------|--|----|
| 1.     | INTRODUCTION .....   | 1  |
| 2.     | CONTEXT: COX'S BAZAR REFUGEE CAMPS .....                       | 5  |
| 2.1.   | The Rohingya: from stateless to refugees without status.....   | 6  |
| 2.2.   | National and international response to the refugee crisis..... | 7  |
| 2.2.1. | Local humanitarian movements.....                              | 7  |
| 2.2.2. | Non-governmental organizations in Cox's Bazar.....             | 8  |
| 2.3.   | The educational context in the camps .....                     | 9  |
| 2.4.   | COVID-19 and new challenges to education .....                 | 10 |
| 2.5.   | Finn Church Aid and Dan Church Aid in Cox's Bazar .....        | 11 |
| 3.     | THEORETICAL APPROACHES TO WELL-BEING.....                      | 14 |
| 3.1.   | Well-being in the field of psychology .....                    | 15 |
| 3.2.   | Well-being in contemporary research.....                       | 16 |
| 3.2.1. | Teacher well-being .....                                       | 16 |
| 3.2.2. | Well-being in refugee camps .....                              | 18 |
| 3.3.   | Well-being in development research.....                        | 19 |
| 3.4.   | Organizational support for employees' well-being .....         | 21 |
| 3.5.   | Conceptualizing well-being in this research.....               | 22 |
| 4.     | METHODOLOGY OF THE STUDY .....                                 | 24 |
| 4.1.   | Methodological starting points .....                           | 24 |
| 4.2.   | Data collection methods.....                                   | 25 |
| 4.2.1. | Participants.....  | 25 |
| 4.2.2. | Designing the interviews.....                                  | 27 |
| 4.2.3. | Interview procedure.....                                       | 28 |
| 4.2.4. | Description of data .....                                      | 30 |
| 4.3.   | Data analysis methods.....                                     | 30 |
| 4.3.1. | Qualitative content analysis.....                              | 30 |
| 4.3.2. | Coding.....  | 32 |
| 4.3.3. | Categories and theme development .....                         | 34 |
| 4.4.   | Ethical considerations and positionality .....                 | 35 |
| 5.     | FINDINGS .....   | 38 |
| 5.1.   | Contextualizing well-being.....                                | 39 |
| 5.2.   | Changes and their effect on well-being .....                   | 43 |
| 5.2.1. | New skills and opportunities .....                             | 43 |
| 5.2.2. | Isolation and loneliness .....                                 | 44 |

|   |    |
|---|----|
| 5.2.3. Coping strategies and supporting activities.....           | 47 |
| 5.2.4. Emotional challenges and self-confidence.....              | 49 |
| 5.3. The role of the organization.....                            | 50 |
| 5.3.1 Dan Church Aid as educator.....                             | 51 |
| 5.3.2. Dan Church Aid and colleagues as supporters .....          | 53 |
| 5.3.3. Dan Church Aid as provider .....                           | 54 |
| 5.3.3.1. Ending project as a cause of worry .....                 | 55 |
| 6. CONCLUSIONS .....  | 57 |
| 6.1. Discussing the findings .....                                | 57 |
| 6.2. Contributions to previous research .....                     | 60 |
| 6.3. Recommendations for the organizations .....                  | 61 |
| 6.4. Final reflections and suggestions for further research ..... | 63 |
| LIST OF REFERENCES .....  | 65 |
| ANNEX 1: INTERVIEW INTRODUCTION AND QUESTIONS .....               | 72 |

## FIGURES

|          |   |    |
|----------|---|----|
| FIGURE 1 | Well-being flower presenting holistic well-being.....                                   | 13 |
| FIGURE 2 | The Well-being in Developing Countries Research Group (WeD)<br>model of well-being..... | 20 |
| FIGURE 3 | Overview of the analysis process. ....  | 32 |
| FIGURE 4 | Contextualizing well-being. ....  | 40 |

## TABLES

|         |                                    |    |
|---------|------------------------------------|----|
| TABLE 1 | Participants of the research ..... | 26 |
| TABLE 2 | An example of forming a code.....  | 33 |

## **ABBREVIATIONS**

|     |                               |
|-----|-------------------------------|
| NGO | Non-governmental organization |
| FCA | Finn Church Aid               |
| DCA | Dan Church Aid                |



# 1. INTRODUCTION

The COVID-19 pandemic has affected the lives of billions of people since the year 2020. It led to many interventions that aimed to stop the spread of the virus. One of the measures largely used were school closures. According to Donohue and Miller (2020), by mid-April 2020 already 192 countries had closed their schools, which affected the schooling of more than 90 % of the world's students, which is nearly 1,6 billion students (Donohue & Miller 2020). In February 2021, the schools of 168 million children were still closed, after almost a year (UNICEF 2021). In many countries, the school closures ended up lasting much more than a whole year. Although by the time of writing (spring 2022), majority of countries have re-opened their schools, the costs of the school closures to learning, well-being, and health remain tremendous (UNESCO 2022).

Although the effects of school closures have been discussed a lot from the perspective of disease spreading and the well-being and learning of the pupils, teachers and their well-being have received much less attention. While addressing children's access to education during a pandemic is, indeed, of paramount importance, also the experiences and well-being of teachers are crucial research topics, as they as well have faced dramatic changes in their every-day lives and new kind of challenges in delivering teaching for the students. If teachers do not have enough resources and strength to teach, it could affect the quality of education severely, as well as the quality of life of the teachers. The teachers are also often expected to support their students, which increases the importance of their own personal well-being. This topic of teacher well-being is especially important in an exceptional situation like the COVID-19 pandemic where students lost months of normal schooling.

Previous studies about the topic of teachers' experiences and well-being during the COVID-19 have shown that the pandemic seemed to have mostly negative effects

on it. The topic has been studied for instance by Kim and Asbury (2020) and Hascher, Beltman, and Mansfield (2021). The former study found out that school closures indeed influence the well-being of the teachers and can affect it on a large scale. They can cause teachers for instance stress and confusion, especially if the length of the closure is unknown and can eventually even lead to a burnout (Kim & Asbury 2020). The latter study of Hascher, Beltman, and Mansfield (2021) concluded that feelings of lack of competence and self-efficacy, social distancing, and high workload were among the biggest factors causing a decrease in the well-being of teachers. Research on the topic, however, seems to be very heterogenous as the definition and the operationalization of teacher well-being differ (Hascher & Waber 2021). Much of the research also seems to lack critical perspective towards the concept of well-being itself and its suitability to different contexts. As much of the research on well-being originates from Western countries, it is essential to explore how the teachers themselves conceptualize well-being especially in contexts where less research has been made and where well-being is a less familiar concept.

The topic of teacher well-being is an important one for many reasons and for both, schools, and society (Hascher & Waber 2021). It has been seen as relating to student outcomes, teaching effectiveness, and education governance. Low teacher well-being can hindrance educational reforms and school improvement and increase teacher absenteeism, when on the other hand, high teacher well-being can increase commitment to work (Hascher & Waber 2021). The well-being of teachers can also impact the learning and well-being of students and affect the equity across school systems (Falk et al. 2019, p. 1). Children should have teachers, who have energy and resources to teach them, and teachers should have a job that does not burden them disproportionately.

The topic of teacher well-being should also be explored in more challenging contexts such as refugee camps. The COVID-19 pandemic brought an additional burden to teachers already working in a challenging environment. In addition to the new challenges in personal lives of the teachers, also the delivery of quality education and implementation of different pedagogical methods in alternative ways is even more challenging in contexts without proper infrastructure, especially during a global pandemic that requires social distancing from others.

This study examines teacher well-being in the context of Cox's Bazar's refugee camp, Bangladesh, from the time of COVID-19 pandemic. The topic of this thesis was chosen to be studied because of my personal interests: as a development study major with psychology as my minor, the topic combined many of my research interests together. I wish to give my research participants a space to speak out and share their experiences from the difficult times of pandemic. The study then also brings valuable information for development organizations working in the field of education

especially in fragile settings as well as a new perspective on the field of psychology and teacher well-being.

With this piece of research, I indeed wish to contribute to the discussion and address the research gap of teacher well-being in a fragile context during a global pandemic. COVID-19 did not hit schools or countries based on their borders, but instead, it hit the most fragile contexts the most (Mercy Corps 2020). Since 2017, Bangladesh has received over 770,000 Rohingya refugees, most of whom are a Muslim minority, who fled violence from their homes in Myanmar (UNHCR 2022). Most of these refugees ended up in refugee settlements of Kutupalong and Nayapara in Cox's Bazar district (UNHCR 2020a). The COVID-19 pandemic brought multiple new worries to the everyday life of the refugee camp, since in the packed camps social distancing was not possible and access to clean water was limited (Save the Children 2020). Due to a mandate by the government of Bangladesh, humanitarian agencies were forced to minimize their services, focusing only to essential services, such as food distribution and healthcare. Education was defined as non-essential activity and thus, also schools were closed (Gjerløw, Karim, & Østby 2021; Save the Children 2020). This means that teachers working in Cox's Bazar refugee camps faced multiple challenges in their every-day lives and professions because of the pandemic.

The teachers that were the subjects of this research were all working for a non-governmental organization (NGO) at the time when the research was conducted. The first objective of this research is to explore the teachers' understanding of well-being and their experiences on how COVID-19 affected on it. The second objective is to understand the teachers' experiences of the support provided by their employer NGOs and how they feel the support affected their well-being, and what on the other hand the NGOs could have done better to support them.

The research questions of this study are following:

1. *How do the teachers working for the NGOs in Cox's Bazar define well-being?*
2. *What kind of changes has the COVID-19 pandemic caused in the lives of the teachers and how have the changes affected their well-being?*
3. *How do the teachers perceive the support they received for their well-being during the pandemic from the NGOs?*

This research was conducted in collaboration with the organizations Finn Church Aid (later FCA) and Dan Church Aid (DCA). FCA and DCA had a project in refugee settlement in Cox's Bazar, Bangladesh, which ended in summer 2021 and which was implemented by DCA. This research was conducted as a part of FCA's lessons learn mapping after three years of implementation. The project was funded by the Ministry for Foreign Affairs of Finland and aimed at protection and education

for adolescent girls and young women in two camps in Cox's Bazar, camps number 15 (Ukhia) and 21 (Teknaf). The education program created learning materials for the refugees for instance in literacy and numeracy and trained volunteer teachers. Although many actions in Cox's Bazar were limited due to the pandemic, FCA and DCA tried to implement their program in different ways. For instance, they introduced the use of self-learning materials and distance trainings for the volunteer teachers. This research will bring valuable information for the organizations on how they succeeded in considering and supporting the well-being of their staff members during a global pandemic.

To answer the research questions, a total of 14 teachers were interviewed, all of which had been participating in the education program by FCA and DCA. Most of the interviews were conducted by myself over internet and those of teachers living in the refugee camp were conducted with assistance from the NGO staff members. The data gathered from these interviews was then analyzed using qualitative content analysis as method of analysis.

In the following chapter, I provide an overview to the context of Cox's Bazar refugee camp and NGO education programs in the camps. Then, I discuss diverse theoretical approaches to well-being and form a conceptualization of well-being that is adjusted to the specific context of this study. After that, the methodology of the study is being introduced. Then, I present and discuss the findings – the themes that I recognized from the interviews. In order to bring forth the voices of the participants and to provide a deeper understanding of the themes, findings are supported with quotes from the interviews. Finally, in the conclusion chapter I connect the previous chapters together as the findings are further reflected on. Based on the findings I also provide recommendations for the organizations.

## **2. CONTEXT: COX'S BAZAR REFUGEE CAMPS**

The context of this research is set in Cox's Bazar, Bangladesh, more specifically the refugee camps number 15 (Ukhia) and 21 (Teknaf). The situation is not examined strictly from only the perspective of the host community or the perspective of the refugee community. Instead, the context in Cox's Bazar is researched from the perspective of the humanitarian response and more specifically addressed the projects, especially education projects, of NGOs in the refugee camps. A special focus is on the education projects during the COVID-19 pandemic. Furthermore, the teachers working under these projects are the main point of focus.

The research was conducted in collaboration with the NGOs FCA and DCA. Nevertheless, since I am writing my individual master's thesis from this context and am an outside researcher, I wanted to remain critical for the work and projects of these NGOs and conduct research that is independent from the motives and purposes of FCA and DCA.

In this chapter I will provide an overview to the context of the thesis. I will begin by shortly introducing the reasons for the refugee movement in question and the formation of refugee camps in Cox's Bazar. Then I will discuss local and international responses to the crisis, after which I will explore the more specific context of education projects, and especially DCA and FCA's project in Cox's Bazar, Bangladesh.

## 2.1. The Rohingya: from stateless to refugees without status

Although the use of the term “Rohingya” is largely debated<sup>1</sup>, I have decided to use it as I introduce the historical context of the people living in Cox’s Bazar’s refugee camp in order to avoid misunderstandings and add coherence to the text, and because the term has been internationally used and recognized for Muslims in Rakhine state, Myanmar. Another reason I have decided to use this term, is because many of the people themselves identify as “Rohingya” (Ware & Laoutides 2018, p. 15). Later in the text, the Rohingya teachers working in DCA and FCA’s project are addressed as “volunteers”, as they are being addressed by the organizations.

The Rohingya are a group of people who have faced systemic marginalization, persecution, and denial of basic rights by the government in the country of Myanmar. In a long history of public discourse, they have been treated as foreigners and immigrants and this has been used as an argument for denying them their rights. They have also been denied their citizenship by political leaders (Ahsan Ullah 2016, p. 285–286).

There are multiple periods, when the Rohingyas were forced to flee from their homes to Bangladesh: in the turn of 1700s and 1800s, in the 1940s, in 1978, in 1991 to 1992, in 2012, and 2017 (Ahsan Ullah 2016, p. 287). The latest fleeing movement in 2017 was a result of Myanmar Armed Forces’ violent and widespread attack towards Rohingya in August 2017 (Beyrer & Kamarulzaman 2017, p. 1570–1571). At that time extreme violence by Myanmar Armed Forces took place in the form of burning homes, torture, killings of civilians, and systemic rapes. Armed Forces, however, justified their actions as anti-terrorism and denied many accusations. The actions have been described as an ethnic cleansing and an attempt to drive the Rohingya population out of the country of Myanmar (ibid., p. 1570–1571).

Following the events of August 2017, around three quarters of a million Rohingya fled their homes to Cox’s Bazar, south-east Bangladesh, and a large refugee camp has ever since been formed in the area (Lewis 2019, p. 1884–1885). In Cox’s Bazar, the Rohingya refugees have received help and assistance from local, Bangladeshi, stakeholders, and after the news of the violence started spreading internationally, also many NGOs and other actors joined the efforts of the locals. Finally, this led to a large-scale humanitarian response (Lewis 2019, p. 1884–1885).

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<sup>1</sup> The name “Rohingya” is highly controversial inside Myanmar: some people refuse using the term and argue that it does not represent an ethnic identity or cultural practice but instead is used to make political claims and claim territory and self-governance. On the other hand, others see that avoiding to use the name speaks for acceptance of human rights violations (Ware & Laoutides 2018, 14).

There are, however, also contradictions in the hosting of Rohingya refugees in Bangladesh. Although, as discussed further in the following section, the Rohingya fleeing to Bangladesh received much help and assistance from the locals, they do not have the official status of a refugee in their new host country (Ahsan Ullah 2016, p. 295). Most countries hosting Rohingya refugees, including Bangladesh, have not signed the 1951 Convention that addresses the rights and protection of refugees – people that are misplaced due to political or other forms of persecution. Therefore, these countries are not bound by international obligations, and they lack a legislative and administrative framework to address matters related to hosting refugees (Ahsan Ullah 2016, p. 295).

Besides this, the Rohingya are not considered citizens by the government of Myanmar, and this leaves them in the condition of statelessness. Not being recognized as refugees either and lacking a protecting refugee policy by the government of Bangladesh has led to difficulties in integrating to the new host society (Milton et al. 2017). Besides this, in the socioeconomic conditions of Cox's Bazar, one of the poorest districts in Bangladesh, it has been complicated to find a more permanent solution to improve the situation (Milton et al. 2017). Although there is hope of returning to their homes in Myanmar, there is also fear of returning among the Rohingya community (Bepler 2018, p. 8).

## **2.2. National and international response to the refugee crisis**

### **2.2.1. Local humanitarian movements**

The situation of the refugees arriving in Bangladesh in 2017 raised much willingness in the local community to help them (Lewis 2019, p. 1887–1889). At first it was individuals offering their help by for instance giving money, food, shelter, and clothing to the refugees. People started travelling to Cox's Bazar from all around the nation, and companies as well started to offer their help. New movements were formed and previously existed local NGOs took actions, and people from private and public sectors were working together to provide assistance (Lewis 2019, p. 1887–1889).

After some time, the government of Bangladesh took control over the humanitarian response and formed a National Task Force to oversee the response (Roepstorff 2021). The response was based on the National Strategy on Myanmar Refugees and Undocumented Nationals that was established back in 2013. The response has continued to be based on the idea that the settlement is temporary and

would only last until the refugees would be able to return to their homes in Myanmar. To emphasize this, the government has made decisions to not teach Bangla in the camp school and even to not allow the Rohingya to work, both of which are obstacles to further integration into the host society (Roepstorff 2021).

Besides that, the solidarity that was evident in the host community after August 2017 started slowly shifting towards resentment for instance due to the heavy toll of the situation to the local economy and livelihoods. Many people were also accusing relief agencies of ignoring the troubles of poorer host community members (Ansar & Md. Khaled 2021, p. 1-3). This caused a strong contradiction, because on the other hand the above-mentioned government decisions and increased negative local attitudes also increased the cruciality of the work of NGOs in Cox's Bazar.

### **2.2.2. Non-governmental organizations in Cox's Bazar**

Although it was the local individuals that initiated the response to the Rohingya crisis, quickly the formal and coordinated responses took place from them (Lewis 2019, p. 1889). An administrative structure was formed, where the Heads of Sub-Office worked as an organ that brought together the heads of UN agencies and spokespersons of NGOs, both national and international. The role of multiple international NGOs started to gain more importance as different organizations started taking different roles in the response that varied from the rights of the children to sanitation and education. This network consisted of both, NGOs who had acted in the area for decades, and those, who were more recent in Cox's Bazar. NGOs also increased media coverage of the crisis and therefore attracted more resources from international aid actors (Lewis 2019, p. 1890-1891, 1897).

Organizations in Cox's Bazar put much effort to campaign on the need for quality education in the camps for Rohingya children (Amnesty International 2020). Besides these efforts and working in the areas important for the functions of everyday lives, international NGOs have also made efforts towards the Myanmar government in order to address the root reasons of the crisis and to ensure a safe return to their homes for the Rohingya (CARE International et al. 2020). Many NGOs have called for the government of Myanmar to collaborate with the Rohingya and admitting them citizenship. Also, those that committed crimes against the Rohingya community are called to be accounted for their actions (CARE International et al. 2020).



### 2.3. The educational context in the camps

Now, let us turn the focus to the educational situation in the refugee camps. For refugee children accessing education is crucial, or many children will miss years of schooling and possibly will never be able to re-enter formal schooling (Dupuy & Østby 2019). This is especially important in situations where the children live in refugee camps for years. Until year 2020, Bangladesh, however, prohibited refugees from accessing public education (Amnesty International 2020). Formal education was not allowed in the camps and teaching in Bengali language was prohibited (Dupuy & Østby 2019). This meant that education had to happen through informal education in temporary learning centers or religious schools. The use of Myanmar curriculum was prohibited as well, and education only allowed for registered refugee children (ibid.).

The children living in the refugee camps were, therefore, reliant on non-formal education provided by international and national NGOs (Cox's Bazar Education Sector 2018). Multiple international NGOs have indeed been providing them education in "learning centers" (Dupuy et al. 2019). In most education programs the goal has been to ensure that Rohingya children and adolescents would achieve basic education. The topics being taught have been for instance language, mathematics, health, life skills, religion, and drawing (Dupuy et al. 2019). By November 2021 the different NGO education programs had targeted almost 391 000 Rohingya community members and 6 251 learning facilities had been established (Cox's Bazar Education Sector 2021).

There has been, however, a gap between girls and boys receiving the benefits of the programs: among all beneficiaries there seems to be twice the number of boys compared to girls. Data gathered from the program instructors, learners, and parents has also suggested that very few girls have attended these education programs after reaching puberty (Dupuy et al. 2019). Besides this, there have been other barriers to access the education facilities: there is a lack of adequate amount of learning centers to provide services to all target groups, especially adolescents, for some target students and parents the distance to the facilities is too long and accessing challenging especially during rainy seasons, and some have concerns about the safety of the learning centers and not having gender-separated classrooms (Cox's Bazar Education Sector 2018). Other challenges in the learning centers have also been the lack of learning materials and unstructured nature of teaching due to lack of formal curricula (Cox's Bazar Education Sector 2018).

The teachers and education personnel working within the education programs have been recruited from among both, the host community, and the refugee community, with a small majority of host community teachers (Cox's Bazar

Education Sector 2018). Around 60 % of Rohingya teachers have been reportedly male when from the host community teachers 78 % have been female (ibid.). The recruitment of qualified teachers for the education programs in Cox's Bazar has been challenging. Especially qualified female teachers from the Rohingya community have been hard to find: first, there is competition from other sources of employment for people with teacher qualifications, for instance due to low incentives and low pay. Second, the lack of qualified teachers is also linked to the restrictions to education prior displacement back in Myanmar and social barriers that limit girls' access to education. The local host community teachers are generally more educated (Cox's Bazar Education Sector 2018).

In addition to these NGO led education programs, an informal network of Rohingya volunteer teachers has aimed to provide education for the children (Rahman 2021). A number of Rohingya people indeed have experience in teaching despite lack of training, as already before displacement some local volunteers have filled in gaps in government education. (Cox's Bazar Education Sector 2018). The local Rohingya schools, however, have faced issues in lack of equipment and funding, as they have struggled to get international support (Rahman 2021). In the beginning of 2020 things however seemed to be changing and good news were received as the government of Bangladesh announced that it will start offering schooling and skills training opportunities to the Rohingya children through a pilot project (Amnesty International 2020). The education would be offered to children up to the age of 14 and would be taught based on the Myanmar curriculum (ibid.). Attending schools outside the refugee camps or teaching the national curriculum of Bangladesh stayed prohibited (Rahman 2021). However, just two months after this announcement was made, the COVID-19 pandemic forced the schools to be closed (Save the Children).

## **2.4. COVID-19 and new challenges to education**

COVID-19 pandemic brought many challenges into the lives of Rohingya refugees in Cox's Bazar. Many new restrictions were put in place after the first case of COVID-19 virus was reported inside the camps in May 2020. The pandemic decreased the access of the refugees to income, food, and education, whereas violence within the community was increased (UNHCR 2020b).

In terms of education, delivering quality education within the infrastructure of the camps was difficult already before the pandemic, but even more so during it. Education was one of the areas that were disrupted because of the pandemic, and children and adolescents had very little access to any education since the beginning

of the pandemic (Gjerløw, Karim & Østby 2021). Because education was defined as “non-essential activity” in the camps, all NGO-run learning centers were closed, and education aid workers were prohibited from entering the camps (ibid.). Therefore, the NGOs providing education services had to come up with new, more creative channels to provide education, especially because internet-based solutions were not viable due to issues with connections. This led to teachers being disconnected from their students (Pillai & Zireva 2020).

After the long closure and lack of access to schools for the children, in the last months of 2021 the learning facilities finally started to gradually re-open, and students were allowed to return to them (ISCG 2022). Besides this, Education Section staff members, such as teachers, have been provided with training in all camps and within the host community upon returning to their work. The training has included topics such as social emotional learning, life skills, and subject-based training (ISCG 2022).

## **2.5. Finn Church Aid and Dan Church Aid in Cox’s Bazar**

The NGOs this study focuses on, FCA and DCA, had a joined project in Cox’s Bazar called “Enhancing protection and empowerment of women through education and skills development” that ended in summer 2021 after three years of implementation. The following text is a summary of the project provided by FCA and DCA:

“The proposed project builds upon a holistic approach developed jointly by FCA and Dan Church Aid (DCA) and seeks to ensure continued protection and education services for Rohingya refugee women, girls, men and boys in Cox’s Bazar, Bangladesh. The project offers integrated Gender Based Violence (GBV) and education activities including case management, psychosocial support (PSS) activities, and training on basic literacy, numeracy, and life skills. Additionally, the project has a capacity-strengthening component for female Rohingya apprentice teachers that will enable them to transition to improved livelihoods. The intervention aims to engage men and boys to serve as change agents for cultural practices and societal norms that prevent women and girls from accessing education. This includes awareness raising activities and a small educational pilot program with male youth rights-holders. In addition, the project will integrate inclusion for students with disabilities throughout all activities but particularly through its home-based approach and teacher training modules to ensure full involvement of the rights holders in the

activities. The project will be implemented by FCA's partner DCA, which is registered in Bangladesh. FCA will serve as the technical lead on education activities." (Finn Church Aid 2020).

The educational activities of this project aimed to address the unmet need for education for Rohingya youth (Finn Church Aid 2020). At the beginning of the project, 89 % of refugee youth aged 15–24 did not have access to any educational activities. Especially women and girls had limited access to resources, services, and mobility due to cultural practises. The project aimed at providing safe spaces for women and girls for learning opportunities in two camps: 15 and 21. Volunteer Rohingya women with basic level of education were recruited from the refugee community and trained for providing educational activities, such as literacy and numeracy. They then were working closely together with host community facilitators. The volunteers, many of them parents themselves, also received early childhood development and parenting sessions as part of the program (Finn Church Aid 2020).

At the time of research (spring 2021), the COVID-19 pandemic situation continued difficult in whole Bangladesh, and the country was in a complete lockdown. Therefore, also the education activities of FCA and DCA were based on a home-based approach. The organizations created learning materials which were distributed in the camps and with which the refugee students could study numeracy and literacy at home. The communication between facilitators and volunteers had to happen online due to restrictions to travel and enter the camps, which forced the teachers to get familiar with new types of online applications and electronic devices (personal conversations with FCA and DCA).

The FCA/DCA project in Cox's Bazar also aimed at supporting the well-being of the teachers working within the program. The approach to well-being they utilize is *holistic well-being* – a model that Finn Church Aid has been relying on especially in their work in the field of education in the situations of humanitarian crisis. Holistic well-being includes biological, material, social, spiritual, cultural, mental, and emotional dimensions of well-being (Alajarva et al. 2018). The model is presented as a "well-being flower" than can be seen in Figure 1.



Figure 1: Well-being flower presenting holistic well-being (Alajarva et al. 2018)

As this research studies the topic of well-being, including the topic of the NGO's support to their employees' well-being, I therefore felt the importance of understanding the perspective they have on well-being. In terms of this research, I will, however articulate my own, focused, and contextualized conceptualization of well-being that I have used in this particular study, and therefore, the model of holistic well-being has rather functioned as a tool to understand the context and the organizational values of the NGOs in question. It is, after all, an NGO tool. In the next chapter, the theoretical approaches to well-being used in this study will be explained and introduced.

### 3. THEORETICAL APPROACHES TO WELL-BEING

Over time, well-being has been discussed in academia from multiple perspectives: for instance, by academics of philosophy or by the representatives of positive psychology. The different approaches often seek to answer the questions: what is and what makes something good or bad for an individual, what makes a life go well or poorly? Well-being is often described and considered using concepts such as *quality of life*, *welfare*, *self-interest*, or *good life* (Campbell 2016, p. 1–3). It is also often discussed in connection to health. For example, World Health Organization defines: “Health is a state of complete physical, mental and social well-being and not merely the absence of disease or infirmity” (WHO 1946). Well-being is also addressed in Sustainable Development Goal (SDG) number 3: Good Health and Well-being, with the goal to “ensure healthy lives and promote well-being for all at all ages” (UN 2022). Therefore, it is evident that there are multiple approaches to well-being.

In this chapter, I attempt to present some perspectives that I consider relevant and meaningful for the current study. They are considered relevant for the purpose of understanding what previous research has been done on the topic: what is the discussion and what are the gaps in research that this research builds on. In addition, they function as the building block for this whole study: in this chapter I explain how the central concept of well-being is formed and understood in this thesis. First, I will discuss well-being from the perspective of psychology, focusing on the model of psychological well-being and the framework of stress and coping. After that I will discuss well-being in contemporary research through the topics of teacher well-being and well-being in refugee camps. Then, I explain how well-being has been understood in development research, after which I discuss the topic of organizational support for employees’ well-being. I will end the chapter by conceptualizing well-being in this research.

### 3.1. Well-being in the field of psychology

In the field of psychology, the *model of psychological well-being* by Carol Ryff from the year 1989 has been an influential model in the research of good life and well-being. The model in itself is an integrated theoretical framework of well-being that was formed based on a comprehensive literature review. The model forms a multidimensional understanding of well-being (van Dierendonck et al. 2008, p. 473–474; Šarotar Žižek, Treven & Čančer 2015, p. 484–485). What was different in Ryff's model to previous understandings of well-being, was that it did not equal well-being with happiness. Instead, as Henriques (2014) shows, Ryff argued that well-being should be thought of more in terms of optimal psychological functioning (Henriques 2014).

In the model, Ryff identifies six angles that she thought were associated with optimal psychological functioning. These dimensions were as follows: 1) self-acceptance; 2) positive relations with others; 3) autonomy; 4) environmental mastery; 5) purpose in life and 6) personal growth (Ryff 1989, p. 1070–1071). Therefore, she recognized that well-being, or optimal psychological functioning, is a sum of many factors, including factors that are related to oneself, social relationships, and the living environment. In relation to this research, I was inspired by the multidimensional perspective of Ryff to well-being and was interested to reflect these dimensions with the interviews and especially the teachers' definition of well-being: see if there are any interconnectedness between these or whether the contextualized definition of the teachers challenged the model or somehow expanded it. This will be drawn further in the analysis as well as the conclusion chapter.

Another highly used, influential, and classical theory that is used to understand human well-being is the theoretical framework of stress and coping discussed especially by Richard Lazarus. According to Lazarus and Folkman (1984, p. 21), stress is something that is affected by both the human and the nature – the characteristics of the person and the nature of the environmental event affect the experience of stress, and thus these experiences are individual. Stress occurs when the person taxes or exceeds their resources, and this leads to a decrease in their well-being. The authors recognise three characteristics that often increase experienced stress: imminence, duration, and uncertainty. The more imminent the event is, the longer it lasts, and the less is known about when it will occur, the more stress it may cause (Lazarus & Folkman 1984, p. 115–116).

Coping, in its part, is a psychological process that “allows the person to tolerate, minimize, accept, or ignore what cannot be mastered” (ibid., p. 140). Coping, thus, helps a person to manage with stressors in their environment and solve problems through actively changing their cognitive and behavioural efforts (ibid., p. 178).

Lazarus and Folkman (1984, p. 179) suggest a division of coping processes into two categories: problem-focused solving, that deals with the stressors in the environment, and emotion-focused coping, which regulates the emotions that are caused by the stressors. Personal resources, such as health and energy, existential beliefs, social skills, social support, and material resources, determine the way a person copes with the situation. Coping processes are multidimensional in their nature, and different people use different coping mechanisms in stressful situations. Coping mechanism and how they function should also be considered contextually – in some situation a specific coping mechanism might work, but in another not (ibid., p. 140, 179–180). The concept of coping was included in the interview questions with the teachers as I was interested in finding out, what kind of coping mechanisms the teachers were using in an unexceptional situation such as the COVID-19 pandemic in the context in question.

### **3.2. Well-being in contemporary research**

In this section I discuss how well-being has been studied in contemporary research. This will be examined from two perspectives relevant to this thesis: teacher well-being and well-being in refugee camp. I wanted to learn how these topics have earlier been studied and what perhaps is missing in the research. I also wanted to learn how teacher well-being has possibly been studied in the context of refugee camps but found that not much of such research exist. Hence, I have separated these topics into two separate sections. In relation to these topics, I was interested in the methodology through which the topics have been approached earlier, what are the findings these studies have made on them and how these findings relate to the findings of this thesis.

#### **3.2.1. Teacher well-being**

According to previous studies, teacher well-being is a multidimensional entirety and a construct which includes cognitive, psychological, physical, and social well-being (Schleicher 2018, p. 94). *Cognitive well-being* refers to the skillset that teachers need to perform in their work effectively and can be seen, for example, through their self-efficacy (belief in one's abilities to perform). *Psychological/emotional well-being*



includes the work-related emotions of the teachers. *Physical well-being* in turn refers to the physical health condition that is related to the teachers' working conditions. Stressors at work and thus a decrease in well-being can, for instance, manifest as physical exhaustion, burn-out. Lastly, social support and collaboration with colleagues are factors affecting *social well-being*, and these factors have an influence on teachers' overall job satisfaction and quality of teaching. All these aspects of teacher well-being are strongly connected with educational processes and outcomes (Schleicher 2018, p. 94).

A high level of self-efficacy seems to be a protective element from stressors in teachers' work to some extent. It weakens the effect of demands to emotional exhaustion, and thus helps in stress control (Dicke et al. 2018). Teacher stress, after all, may affect their relationships with the students, job motivation, and commitment, as well as the quality of the teaching. Hence, it may affect the performance of the students and therefore the whole educational system (e.g. Herman et al. 2018; Schleicher 2018, p. 92–93).

Teacher well-being during the COVID-19 pandemic and school closures is a topic much less researched, perhaps because the short time the pandemic has been in our lives. Kim and Asbury (2020) addressed the topic in their research, where they studied the experiences of twenty-four teachers from English state schools after the first five or six weeks of school closures. The result they drew from these interviews showed that the school closures have brought many new stressors to teachers' work, such as worry for the vulnerable students, uncertainty of the situation and the length of school closures, and navigating immediate demands (Kim & Asbury 2020, p. 1074–1076).

Other studies, as well, have found that teachers are facing multiple stressors which cause a decrease in their well-being. According to Macintyre et al. (2020, p. 7), during the pandemic, especially stressful for teachers have been workload, worry for family health, and loss of control over work. Teachers seem to be more concerned with the health of their family members than that of their own. Also, the pandemic has caused a decrease in the professional well-being of the teachers, which affects their future professional perspectives (Alves et al. 2021, p. 212). Female teachers seem to experience anxiety of the situation more than their male colleagues (Allen et al. 2020).

As a coping mechanism, teachers are noticed to collaborate actively with each other during this crisis, also at a local level (Tuominen & Leponiemi 2020). Supporting social relationships turned out to be a big resource for the well-being of the teachers during this time also in the study by Kim and Asbury (2020, p. 1074–1076). According to Macintyre et al (2020, p. 7) some other coping strategies that teachers utilize to deal with the stress caused by the pandemic seem to be acceptance, advanced planning,

re-framing, actively doing something about the situation, and using work or other activity as a distraction.

The topic of teacher well-being has not been studied on a large scale in fragile settings. Education Equity Research Initiative, however, has gathered a “Landscape Review: Teacher Well-being in Low Resource, Crisis, and Conflict-affected Settings” together with Inter-agency Network for Education in Emergencies (INEE) and US Agency for International Development (USAID). The landscape review pursues to fill the gap in research evidence on well-being of teachers in low-resource, crisis, and conflict-affected contexts. It includes a conceptual framework for teacher well-being, interviews with teachers in above mentioned contexts and methods used when gathering the information, introduction to existing research and evidence base on teacher well-being, and presentation of a Key Actions Matrix (Falk, Varni, Finder Johna & Frisoli 2019).

The landscape review claims that *self-efficacy* of the teachers is an important measure for their well-being, but that *job stress* and *burnout* can also be used as measures. Other constructs used to describe and assess teacher well-being are *job satisfaction* and *social-emotional competence*. The Key Actions Matrix suggests some measures to support the well-being of teachers, and the suggested measures are, for example, implementing continuous professional development programs, such as teacher learning circles and peer observation, teaching the teachers about the importance of their social-emotional competencies and well-being, mindfulness, stress management techniques, and providing opportunities for teachers to participate in the development, design, and facilitation of professional development programs (ibid.).

### **3.2.2. Well-being in refugee camps**

There are multiple studies done on the topic of refugee well-being, but not much on the well-being of refugee teachers. Also, little research has been done on the well-being of refugees living in refugee camps, since more studies seem to be done from refugees that have resettled in their new host communities. When comparing the well-being of these two groups, urban and camp-based refugees, a study by Crea, Calvo and Loughry (2015) showed, that the camp-based refugees reported significantly lower health and environmental well-being than urban refugees. Feeling safe turned out to be an important indicator for these results (ibid., p. 326).

In their every-day lives, refugees face more challenges to their well-being than many other people. Apart from the difficult situations faced before fleeing home and during the flight, many factors in the conditions of the refugee camps can affect the well-being decreasingly – challenges in accessing basic needs, violence, lack of social

support and the spread of communicable diseases, just to mention some (Meyer, Bennouna & Stark 2016).

Tay et al. (2019) have written an article on the culture, mental health, and psychosocial well-being of Rohingya refugees based on UNHCR report. They found out that because of the prolonged exposure to conflict, displacement, and persecution, Rohingya refugees are more vulnerable to problems in their mental health such as depression, anxiety, and posttraumatic stress disorder. What is needed in order to improve their well-being, is paying attention to not only current stressors of the refugees, but also traumatic experiences in their past and worries about their future (Tay et al. 2019, p. 489). One issue in delivering adequate support for the Rohingya refugees is the language barrier – not many humanitarian workers working with them are familiar with Rohingya language (ibid., p. 492). There is also another issue with supporting the mental health of the Rohingya – that is, the ones who have needs for mental health services often seek help from traditional healers instead of the formal health care system (Harrison et al. 2019, p. 208).

What has been noticed to improve the situation of refugees at times are individual coping strategies, but also targeted acts of humanitarian assistance can improve their well-being (de Bruijn 2009).

As can be seen based on this literature review, there is a strong need to conduct more research on the well-being of teachers in fragile settings, or exceptional circumstances such as the COVID-19 pandemic, and that is the research gap that the current research aims at addressing. Giving the refugee (teachers) a voice to speak about their situation is of paramount importance, as the experience of a person to living in a refugee camp, a place that is not wholly their own and that is not meant to be a permanent home, is often much more multifaceted than humanitarian or national actors could acknowledge (Feldman 2015, p. 249).

### **3.3. Well-being in development research**

The discussions on well-being that I have discussed above have merely been established in the context of global North, and very little data from fragile contexts, such as refugee camps, exists. In order to understand, how the topic of well-being has been studied and understood in the development field, I am now discussing one conceptualization of well-being formed in the development field. As a development major myself, I felt the importance of learning more about well-being from this perspective, and it is also an important piece of my conceptualization of well-being as I am conducting my study in a country of global South.

Sarah White, a development scholar, has aimed at conceptualizing well-being for the purpose of development field. She does not see well-being as a completely subjective matter but also recognizes a collective dimension. Perceived well-being, therefore, also has to do with shared ideas of the world and how it should ideally be. Another dimension she found out to be of great relevance for people in her research in developing countries was the moral dimension – often manifesting as religious beliefs (White 2010, p. 160).

The Wellbeing in Developing Countries Research Group (WeD) from the University of Bath has offered a model of well-being (Figure 2) that consists of three dimensions. White, too, draws on this model in her understanding of well-being in the framework of development. The three dimensions are: the material, the relational, and the subjective.

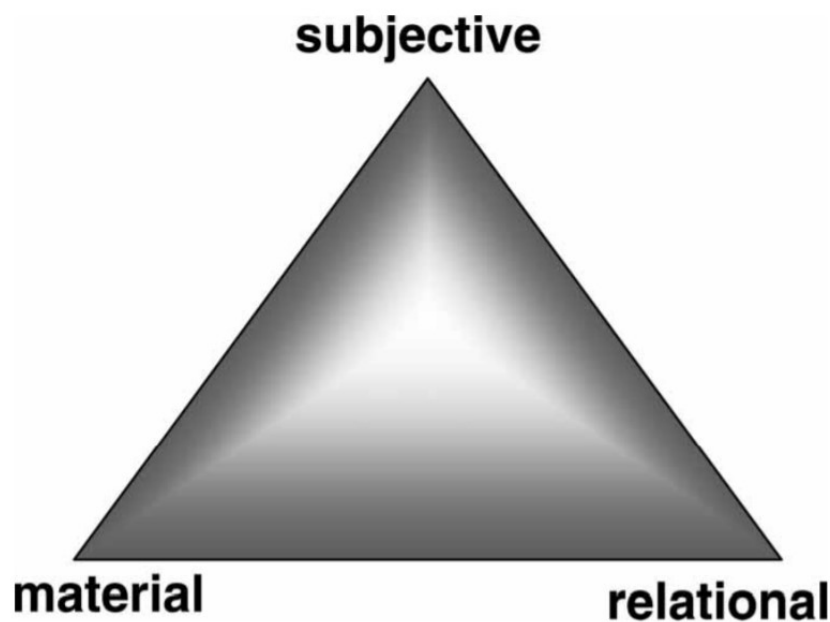


Figure 2: The Wellbeing in Developing Countries Research Group (WeD) model of well-being (White 2010, p. 162)

The material dimension refers to assets, welfare, and standards of living (White 2010). The relational dimension refers to relations, and it consists of two spheres. These are the social sphere, which includes social relations and access to public goods, and the human sphere, which includes the capabilities of a person, attitudes to life, and personal relationships. Relational well-being can thus be for example support received at old age, good family connections or political connections. The third

dimension, subjective well-being also has two spheres: people's own understanding of their material, human, and social positions, and on the other side cultural values, beliefs, and ideologies (White 2010).

The formation of the model into a pyramid refers to the interconnectedness of the three dimensions. No dimension can exist without the other, and many elements of well-being indeed are related to more than one of the dimensions. It also brings forth the idea, that well-being emerges in the connections of the *objective* and verifiable dimensions of well-being and the *subjective* perceptions of these factors (ibid.)

### **3.4. Organizational support for employees' well-being**

Another aspect of well-being that is relevant for the current study is organizational support for employees' well-being. This is especially relevant from the perspective of research question 3: *How do the teachers perceive the support they received for their well-being during the pandemic from the NGOs?* As adults spend much of their time working, it is crucial that the working environment supports their personal well-being. This should be an ambition for the organizations as well, not only because having healthy staff members is associated with better organizational outcomes (Chmiel, Fraccaroli & Sverke 2017, p. 296).

This does not only mean physical health as absence of disease, but also mental and social health and well-being. Also, good health and well-being should not be understood only as lack of negative factors, but instead as something, that should be positively enforced. Positive enforcement may then increase aspects such as positive emotions and attitudes, feelings of respect, satisfaction, self-efficacy, engagement, and involvement of a person to her or his life and work (Chmiel et al. 2017, p. 296–297).

As NGOs are important actors in improving the lives and contributing to the well-being of their beneficiaries, it is also important for them to have resources to follow, support, and improve the well-being of their employees. This is, even though, there are a lot of competition for resources and sometimes NGOs indeed must work with limited resources to complete their projects (Navajas-Romero, Caridad y López del Río & Ceular-Villamandos 2020). The well-being of a person at work mirrors to their personal well-being in a complex way. The work conditions, however, can affect aspects such as stress and health and thus the quality of life of the person. The factors in the work that could affect well-being are for instance the income received, pressure

of meeting deadlines, difficulties of tasks, demands associated with the position, and the workplace atmosphere (Navajas-Romero et al. 2020).

These factors might decrease the well-being of employees if carried out poorly, but on the other hand, a good work environment can also have a positive effect on it (Chmiel et al. 2017, p. 297). For example, having regular salary from work provides employees with opportunities to provide for themselves and their families, gaining new skills may improve their self-esteem, and forming friendships with colleagues might create a sense of community and social support (Chmiel et al. 2017, p. 297).

In order to improve well-being at work, it is suggested that the organizations discuss the well-being of its employees together with them in order to better understand what ought to be improved to better support their well-being (Manka & Manka 2016). After making changes based on these conversations, the organization should also follow up whether these changes were considered successful (ibid.).

### **3.5. Conceptualizing well-being in this research**

In the current study, well-being is seen as a contextual phenomenon – people from different cultures and living environments experience their well-being in different ways, emphasizing different aspects. I am not expecting or hoping to gain answers from the interviews that suit any specific theoretical definition of well-being. Rather, I am open to ideas that the interviewees address about the meaning of well-being, and more precisely, their well-being. I am also aware that there might be differences in the understanding of well-being between the volunteers and the host community facilitators and team leaders because there are some fundamental differences in their living conditions.

Well-being is also a social construct – I recognize the relational dimension of well-being as presented by Sarah White, and add, that much of one's understanding of well-being has been socially learned from family and community members. This, also, is interrelated to both material and subjective well-being in the end – therefore I also acknowledge the interconnectedness of these dimensions.

Besides these dimensions, well-being in the current thesis is also understood as an entirety: it comprises many aspects of well-being that are also recognized in traditional and contemporary conceptualizations of well-being. These are the social, physiological, emotional, mental, spiritual, cultural, and material aspects of well-being. Basic needs, such as food, water, sleep, shelter, education, health, and exercise are recognized as important building blocks for human well-being, no matter the

context. Personal coping mechanisms that are used against stressors is another concept that the current research considers as a prominent dimension of well-being.

As part of the analysis, I formed a conceptualization of well-being that I interpreted from the data – what the teachers considered as well-being. The first interview question, indeed, was: “What is well-being for you?” Based on the answers of the teachers to the questions, with a special emphasis on this straightforward question of their understanding of well-being, I was able to better understand their context and obstacles during the pandemic and what are the core things that constitute their well-being. Thus, I have created a conceptualization of well-being that I believe is suitable to this specific context, while also paying attention to whether the teachers from different groups (camp vs. locals) had different or similar thoughts about the concept.

Although I have grown up and lived in a Western context and therefore internalized Western conceptualizations of well-being as my own understanding of it, I have aimed to put that aside and tried not to push my own understanding to a context, where it is understood somewhat differently.

## 4. METHODOLOGY OF THE STUDY

The following chapter focuses on the methodological approach and methods that has been used in this thesis. First, I shall provide a brief look at the methodological starting points and discuss the methodologies used in previous studies on similar topics. After that the methods of data collection are described, and research participants introduced. Then the qualitative content analysis, the data analysing method of this research, is being discussed, after which I end the chapter with ethical considerations and positionality.

### 4.1. Methodological starting points

The topic of teacher well-being has earlier been studied using methods such as interviews and surveys. There exist also some ready-made questionnaires that measure well-being, and according to Robertson and Coopers (2011, p. 51) the best method for measuring the well-being of a person indeed is self-report questionnaires. However, Robertson and Coopers themselves and many influential scholars of well-being are Western scholars, and these surveys are most likely created in the Western world for the Western people. Thus, it is difficult to say, whether these surveys would suit a fragile context such as a refugee camp. After all, the understanding of well-being might be somewhat different in these different contexts and cultures. To avoid making assumptions about the contextual matters and differences the method that was used for gathering the data was qualitative *interviews*.

Qualitative content analysis was chosen as a tool for analyzing the data as using thematization when organizing the data was also preferred by FCA, the collaborating



NGO in this study. The analysis method was considered suitable for the current study because of the possibilities it offers for interpreting meanings and experiences from the data, and because it enables systematic and throughout analysis of the whole data and helps in reducing the data into important areas (Schreier 2014). It also provides a possibility to organize and present the findings as clear themes.

## **4.2. Data collection methods**

### **4.2.1. Participants**

To understand what groups of people were involved in the program in Cox's Bazar, first I will provide an overview on the program of FCA and DCA. All in all, there were three different programs that DCA had in Cox' Bazar in the time of research, and they are funded by three different stakeholders: The Ministry for Foreign Affairs of Finland, UNICEF, and UN Women. FCA was collaborating with DCA as an education specialist on the project funded by the Ministry for Foreign Affairs. Each of the three programs has a project coordinator, under which there are team leaders. There are all in all eight team leaders, three of which are especially signed under the program funded by the Ministry. I, however, was collaborating not only with the team leaders from this specific program, but all of them, and especially with a small group of assigned team leaders who volunteered to help me in conducting the research.

Under the team leaders there are the teachers themselves. They are not teachers hired by the government but work in a certain humanitarian education system which is operated by NGOs. Based on Education Sector guidance, the FCA/DCA program pairs a Bangladeshi host community teacher and a Rohingya teacher together in the same learning facility. The pairing of a Rohingya and host community teacher aims at ensuring more functional language acquisition, fostering social cohesion, and providing opportunities for peer learning and ongoing professional development. The Bangladeshi teachers have overall more experience and training in teaching than the Rohingya teachers, but the aim is to little by little give the refugee teachers more responsibility, so that eventually they can teach independently. The terms used by FCA and DCA for Bangladeshi host community teachers are "facilitators" and for Rohingya teachers, "volunteers", the latter due to the sensitive nature of the term "Rohingya". These are the terms I will be using in my research from now on as well. The term "teacher" when used in this study refers to both two groups, facilitators, and volunteers.

When we were considering the selection of interview participants with the organizations, there were certain aspects FCA and DCA proposed. First, both facilitators and volunteers were to be interviewed. Second thing that needed to be considered was that there were both teachers, who had started in the program already before COVID-19, as well as teachers who had only started in 2020, and thus teachers from both groups were included. Thirdly, especially the facilitators have very varying educational background, and the aim was to include facilitators with both lower and higher education background. These factors were discussed together with DCA/FCA education team (representatives of FCA and DCA, project coordinators, and team leaders) and they chose the participants based on these factors.

Together with the education team we discussed the sample size and decided to include 4 volunteers and 8 facilitators in the study – a group that filled the requirements mentioned above. Because the balance of facilitators and volunteers is a bit uneven, attention needed to be paid to ensure that the experiences of both groups were heard and considered when analyzing the data.

During the first interviews with facilitators, two of the team leaders that were working as translators in the interviews articulated their interest in being interviewed as well. Both had worked as facilitators earlier before being promoted to their current position. After discussion with the organizations, we decided to include these two team leaders in the sample as well to provide more interesting perspectives to the data. However, it must be noted, that these persons were there to discuss the interview questions beforehand and participated in some of the facilitator interviews – therefore they had more time to prepare for their answers. The interview questions that were asked from them were the same than those of other teachers.

The sample size therefore was overall 14 teachers, which I believe is a suitable amount for a master thesis conducted with qualitative methods. All the participants were female. Table 1 provides an overview of the participants.

Table 1: Participants of the research

|                     | <b>Number of participants</b> | <b>Age at the time of interview</b> | <b>Work history with DCA</b>        | <b>Language used in interviews</b>   |
|---------------------|-------------------------------|-------------------------------------|-------------------------------------|--|
| <b>Facilitators</b> | 8                             | 25-39                               | Between five months and three years | English with a translator, two participants fully or mostly without a translator |

|                     |   |       |  |  |
|---------------------|---|-------|--|--|
| <b>Team Leaders</b> | 2 | 25-27 | Between two years five months and two years seven months | English, no translator   |
| <b>Volunteers</b>   | 4 | 20-22 | Between one year ten months and two years five months    | Local language, interviews translated and transcribed into English |

#### 4.2.2. Designing the interviews

As mentioned, the data for this thesis was collected through interviews. Interviews are conducted conversations, social processes, where views of a certain theme are exchanged, and new meanings are created in social interaction. They have both, a specific structure, and a purpose. Interviews have a possibility to create understanding, reflection, explanation, and discovery between the participants (Tracy 2013, p. 131–132). Interviews were chosen as the most proper method for addressing the topic of well-being of teachers in Cox's Bazar. The aim was to let the teachers talk about their experiences and experienced well-being freely in their own words, and that was also something that FCA and DCA proposed. Interviews, where there is a real person listening to the answers in a moment, are also more suitable for situations like these, where the experiences of people and meanings people give to those experiences are being investigated.

Another reason for using interviews was the language skills of the teachers in question – the educational background of the teachers is very variable, and especially some volunteers have had very limited education, and therefore, asking the questions through interviews rather than in a written form was more suitable for this context. Because of low levels in English of some of the participants, there was a need for a translator in most of the interviews. This was one of the reasons it was decided to have individual interviews with each of the participants instead of a group interview. Also, because what I studied was *individual experiences* and because one's own well-being can be a sensitive issue, having limited amount of people in the interview situation was considered necessary.

The interviews consisted of thirteen questions, all of which were open-ended. This means questions that can be answered in detail instead of a yes/no answer. Thus, the teachers were encouraged to really reflect and describe the topic of the questions, and I gained more valuable and in-depth answers than yes/no questions would have

provided. The question set was designed as semi-structured, which means that the researcher has a set of questions, but there is no need to follow it strictly, and there is also the possibility that the participants raise issues that the researcher had not considered when forming the questions (Braun & Clarke 2013). Having semi-structured interview guide provided me the possibility to already before the interviews consider different themes that I wanted the questions to cover, and on the other hand, it gave flexibility for instance to ask specifying questions, depending on what kind of answers each interviewee provided.

The questions were divided into five themes. The participants were asked to answer questions about the concept of well-being, COVID-19 and everyday life, fulfillment of physiological needs, emotional well-being and social support, and self-efficacy. The aim was to include questions of different aspects of well-being without basing it into some specific definition of well-being. For instance, the questions of coping strategies left space to different kind of answers, whether a participant feels it is religion, social relationship, or something completely else that gives her resources in difficult times. The questions were formulated in a manner, that they could be asked from both facilitators and volunteers. The set of questions that indeed was used in all interviews can be seen in Annex 1.

#### **4.2.3. Interview procedure**

The design of the interview question-set started at the beginning of year 2021. A first draft of questions was created, and that version was commented by thesis supervisors and the representatives of FCA and DCA. Later in Spring 2021 the research was introduced to the DCA education team, and they were given the chance to comment on the revised questions – this was also an opportunity to ensure that the questions were suitable for the context since most of the education team members are local. Based on their comments some minor changes were made, and the question-set was ready.

The interviews of the Bangladeshi host community facilitators and team leaders were conducted through video platform Zoom between 6<sup>th</sup> and 25<sup>th</sup> of May 2021. Because of the online nature of them, I was able to conduct the interviews myself from Finland. In all eight facilitator interviews, one or two team leaders were also present as a support. Due to the language barrier, one of the team leaders was working as a translator between me and the interviewee in most of the interviews. The interviews of the team leaders instead were done completely in English and only me and the interviewee were present.

Although having the interviews in Zoom surely has its advantages, there are also uncertainties that the online platform brings with it. First, a stable internet

connection is necessary if one wishes to have a fluent conversation in Zoom. Due to issues in internet connections we indeed had to end one of the interviews halfway – fortunately, we were able to finish it the following day. In some other interviews as well the internet connection was relatively unstable from time to time and some sentences were difficult to hear. This issue was addressed by asking the interviewees to repeat what they had just said when needed.

Second, since there needs to be an internet connection, it may also cause external costs to the participants. I addressed this question in one of the conversations I had together with FCA and DCA representatives. They did not see any issue in this, because the teachers being interviewed had been working from distance and using Zoom since the beginning of the pandemic and thus already had internet connections.

Since sitting and speaking in front of a computer screen may be tiring, the aim was to keep the length of the interviews in around 45 minutes. The individual interviews, however, lasted from 40 minutes to one hour, depending on whether translations were needed and how long were the answers of the interviewees. These Zoom meetings were all recorded with a permission from participants and later transcribed for analysis.

Because of weak internet connections in the camps and a language barrier, there was no possibility for me to conduct the interviews of the volunteer teachers. Thus, it was decided that some of the facilitators would conduct the interviews on the camps, if there was a chance to visit there (Bangladesh had been in lockdown for a while due to COVID-19). Because the interviews were done by someone else than the researcher, the interviewer needed to receive all questions and clear guidelines on how to conduct the interviews beforehand. To support the interviewers, I provided a short presentation/training on conducting interviews to the education team in English. During the presentation, I introduced the objectives of my research and talked about the characteristics of a qualitative interview. I also discussed ethics of interviews and the role of the interviewer and gave practical guides for conducting the interviews. Later the education team held the same presentation for facilitators in Bangla.

The interviews of the volunteers were conducted in June 2021 in the camps. Despite the lockdown, some facilitators were able to go to the camps to distribute salaries of the volunteers. Then it was also possible to conduct the interviews with four volunteer teachers face to face. The interviews were done using a local language, but the facilitators made an English translation from them, and I received transcriptions of those translations.

#### **4.2.4. Description of data**

After transcribing all ten interviews that were held in Zoom and receiving the volunteer interview transcriptions, I had all the data in textual form. Because of the different ways that the interviews had been performed, also the data in the form of transcriptions did have some differences. First, since I was not present for the volunteer interviews, there was no possibility to ask clarifying questions if there was something I did not understand, as was possible in the other interviews. Therefore, some of the answers are formulated in a manner that I would feel the need to ask more questions in order to fully understand what was meant with the answer. Second, the length of the answers of the volunteer are in many cases much shorter than those of facilitators and team leaders. Whether that is because the interviews were done among salary distributions in a too short time or whether the answer included everything the volunteer teachers had to say about the topic, I cannot know.

What can be considered a weakness in almost all the interviews is that they have been translated due to my lack of skill in local languages. The interviews of the volunteers were translated into English by the facilitators who conducted them, and in almost all facilitator interviews the translator was one of the team leaders. As the translations were not conducted by someone native to English, there can be things that were lost in translation due to lack of vocabulary. Also, the translations of the facilitators were done in a manner that they replied to one question at a time, and only after the whole answer it was translated to English. Thus, because the translations were not done sentence by sentence, there is a possibility that some points of the facilitators were forgotten or modified by the translator.

### **4.3. Data analysis methods**

#### **4.3.1. Qualitative content analysis**

The research is qualitative in its nature and therefore, a *qualitative content analysis* was chosen as a method for analyzing the interviews. *Content analysis* is an empirically grounded method and exploratory in process (Krippendorff 2019, p. 1). The analysis approach stems from how objects of analysis are conceived and aims at making valid inferences from the data (Krippendorff 2019, p. 24).

*Qualitative content analysis* finds patterns of meaning in data through a systematic process of coding and provides descriptions of the social reality

(Vaismoradi et al. 2016, p. 100–101). With the method one can apply multiple kinds of theoretical or epistemological starting points (Tuomi & Sarajärvi 2018, p. 140–141). It helps in reducing the data into important areas by arranging large parts of the data into the categories of a coding frame (Schreier 2014). In qualitative content analysis, the data indeed is broken down into simplified expressions, from where a hierarchy is slowly built in order to form a concept that combines these expressions (Tuomi & Sarajärvi 2018, p. 142). All in all, qualitative content analysis is highly systematic and helps in finding all perspectives from the data that are relevant for the research question(s) (Schreier 2014).

Qualitative content analysis can be used either in an inductive (categories are formed based on the data) or a deductive way (previous theory guides the forming of the categories) (Elo & Kyngäs 2008, p. 109). Tuomi and Sarajärvi (2018, p. 107), then again, criticize the division into inductive and deductive thinking. They believe that it is problematic for instance because it assumes, that a new theory cannot be formed simply based on observations (Tuomi & Sarajärvi 2018, p. 107). For the current research I am using the data to define and conceptualize well-being in the context of this research and do not wish to interpret the data through a lens of a specific and strict definition. Therefore, my starting point for the analysis is more inductive, being formed *based on the data*. However, the data will also be communicating with some concepts that I believe are related to well-being, and which I used already when forming the categories of the interview questions. Examples of these concepts are basic needs, social dimension of well-being, and coping. Therefore, the analysis cannot be considered strictly inductive. I believe that in a situation like in the current research where the researcher is not previously familiar with the context, it is especially important to be open to evidence from the data that might contradict with the original assumptions of the researcher.

In the current research, before starting the coding and analyzing process, all interviews were carefully transcribed while being cautious that all parts were included and not misunderstood. After that I took time to carefully read through them. While reading the transcriptions, I wrote notes and highlighted the themes that seemed to be frequent, while also paying attention to comments that might have contradicted my original expectations of the data. I created a “start list” for the preliminary codes as recommended by Miles and Huberman (1994, p. 58), which included codes that were connected to the research questions and that I kept coming up with while reading the transcriptions. Then I moved on to the actual, detailed coding, more of which I will tell in the next section. In Figure 3, I present a simplified overview of the analysis process: what action followed another and how the whole process was formed.

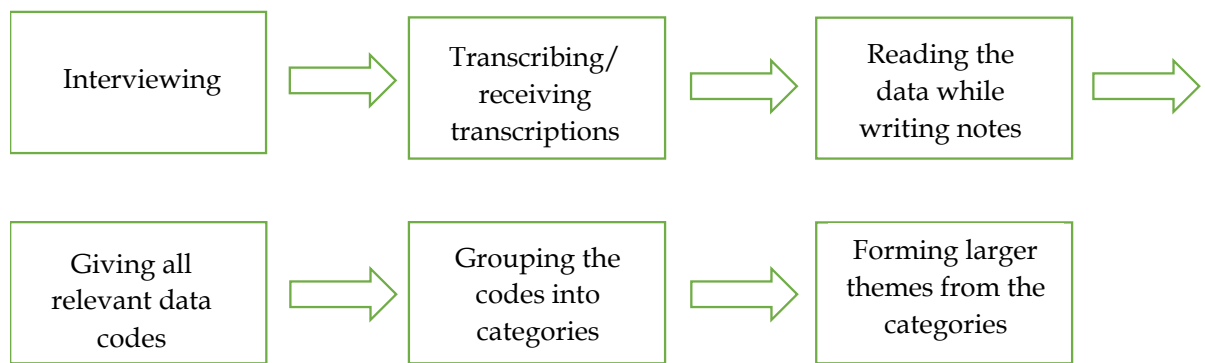


Figure 3: Overview of the analysis process

Because of its flexibility and suitability for multiple kinds of research as well as its nature as an interpreter of meanings and experiences, qualitative content analysis was chosen as a suitable analyzing method for this thesis. The flexibility, however, brings more responsibility to the researcher – there are multiple ways to derive the codes, categories, and themes, and it is much reliant on the interpretations of the researcher themselves. The themes and their connections are conducted through interpretations and a sense of the researcher, and they do not necessarily comply with the connections the participants would see. I as a researcher am the one who saw the data from many people and thus tried to find overarching meanings from them. Quotes from the interviews will be presented in the analysis as examples of the reasons why specific themes were chosen.

#### 4.3.2. Coding

What is coding? Coding helps in organizing and reducing the data into a relevant and manageable entirety, which is related to the research questions (Vaismoradi et al. 2016, p. 104). Coding is used to review the data and to divide it into meaningful pieces while still keeping the relations between the parts unbroken and whole (Miles & Huberman 1994, p. 56). The coding process gives meaning to individual datums, which can then later be categorized and developed as themes (Saldaña 2021, p. 5–6).

In the current study I understand *code* largely as defined by Saldaña (2021, p. 5). He defines a code in qualitative analysis as “most often a word or short phrase that symbolically assigns a summative, salient, essence-capturing, and/or evocative attribute for a portion of language-based or visual data”. Also, codes can either be



formed into category-like straightforward label or a more complex label, such as a metaphor (Miles & Huberman 1994, p. 56). During the coding process the researcher should redefine or leave out a code that is inapplicable, overly abstract or overbuilt (Miles & Huberman 1994, p. 65). This is what I did as well when going through and reviewing the codes I had formed: I aimed at keeping the codes simple and semantically close and related to the original terms that they represent.

According to Braun and Clarke (2013, p. 268), one way of doing the coding process is *complete coding*, where *anything* that is relevant for the research question in the whole dataset is being identified and coded. The coding process in this study followed this principle: I tried to form specific, not too complex or wide codes in order to capture the real essence of everything said in the interviews that were relevant to the research questions. In Table 2, I have gathered two examples of how I formed a code from the content of the interviews.

Table 2: An example of forming a code (from research question 1: How do the teachers working for the NGOs in Cox's Bazar define well-being?)

| <b>A quote from the interview</b>  | <b>The code</b>                   |
|--|-----------------------------------|
| <i>"So, and, I can have so many opportunities from my organization, so, well, I think it's well-being for me."</i> | "Having opportunities at work"    |
| <i>"I try to behave well with all so that they also behaved good with me and that's make me happy."</i>            | "Behaving well with other people" |

After transcription of all the interviews, the amount of data was still well manageable, and therefore I decided not to utilize any analysis software and instead the coding process was done manually. All answers to each interview questions were read through and all the content relevant to the research question were given a simple code. After completion of coding for one interview question, the codes were read through again, and I investigated whether there still were codes that were not relevant to the research question or that were unclear. These codes were then either removed as irrelevant or rephrased for better clarity.

### 4.3.3. Categories and theme development

After proceeding with the coding of the data, next the codes were assigned into *categories*. Categories are often formed in the beginning of the theme development process. They include explicit contents of the data and are somewhat simple descriptions of the interviews (Vaismoradi et al. 2016, p. 102). Placing a code into a specific category characterized the given code: categories define codes by their “membership in a class or category” (Krippendorff 2019, p. 104, 109).

In my analysis I used categories as a way of grouping codes together under a more broad concept before moving on to the *theme development*. *Themes* are broader than codes and recognize patterns across the dataset. They are in a more implicit and abstract level than categories, and they seek to introduce the underlying meanings in the words of the participants (Vaismoradi et al. 2016, p. 102). As Braun and Clarke (2013, p. 290) describe it: “a theme is like the wall or roof panel of a house, made up of many individual bricks or tiles (codes)”. Themes, thus, have one central concept that includes many aspects and ideas related to it (Braun & Clarke 2013, p. 289–290). Seal (2016, p. 451) describes a theme as a theoretical construct that reflects the significance of a pattern within the data in relation to the research question(s).

A theme is the “main product of data analysis that yields practical results in the field of study” (Vaismoradi et al. 2016, p. 101). It unifies and organizes repeating ideas and therefore helps the researcher to answer the research questions (Vaismodari et al 2016, p. 101). Research questions, indeed, are one of the best ways to avoid overload of information (Miles & Huberman 1994, p. 55). During different steps of analysis much attention was paid also in this process to ensure that the final themes were connected to the research questions.

A theme can refer to both, something that is directly observable in the data, or to something that is more in a latent level that is implicitly referred to, but not straightforwardly addressed (Marks & Yardley 2004, p. 57). This is where, I believe, the interpretations of the researcher play an important part. The final themes should not only be topics covered in the interviews, but rather give more significance to the data and find meanings and connections that perhaps go deeper than what was said in the interviews and what was expected beforehand. In the theme development process, I, however, needed to be careful with my analytical constructs in order not to make assumptions that are not real and in order to answer to my research questions and not go too far away from them.

What also needs to be noted is that when designing the interview question-set, the questions were already arranged under five themes: the concept of well-being, COVID-19 and everyday life, fulfillment of physiological needs, emotional well-being and social support, and self-efficacy. These were themes that helped me formulate the question-set and that included some perspectives of well-being that I believe were

important to cover in the interviews. When conducting the analysis, while having these themes as sort of guidelines towards the topic of well-being, clear exceptions from the original themes were also noted and included. The goal was, after all, not to be restricted by themes defined beforehand and to be open to themes that are found *from the data* and bring forth contextual aspects that I perhaps would not beforehand have thought of. Therefore, the themes in the questions did not guide the theme forming process excessively.

How I formed the themes, then, was by finding similarities or otherwise shared, deeper, meanings in the more straightforward categories, and created themes that covered and connected the categories relevant to my research questions. To the first research question, *how do the teachers working for the NGOs in Cox's Bazar define well-being?* I found seven themes – the factors that the teachers found important for their well-being: 1) emotional well-being, 2) activities, 3) work opportunities, 4) health, 5) safety, 6) well-being of family, and 7) connection with other people. To the second research question, *what kind of changes has the COVID-19 pandemic caused in the lives of the teachers and how have the changes affected their well-being?* I recognized four themes: 1) new skills and opportunities, 2) isolation and loneliness, 3) coping strategies and supporting activities, and 4) emotional challenges and self-confidence. To the last research question *how do the teachers perceive the support they received for their well-being during the pandemic from the NGOs?* I named the themes as “roles” of Dan Church Aid, the employing organization, because I believe that way I could better understand and name the perceptions of the teachers about the organization. The three roles are: 1) Dan Church Aid as educator, 2) Dan Church Aid and colleagues as supporters, and 3) Dan Church Aid as provider.

#### **4.4. Ethical considerations and positionality**

When conducting research in a lower-middle-income country as a Western researcher, self-reflection on the power relations and the positionality of the researcher herself needs to be done. This study was conducted in a context earlier relatively unknown to me. I have never visited neither Bangladesh nor Myanmar and I do not speak the languages that the participants do. Therefore, it was of paramount importance to get to know the context as much as possible, especially, when the context in consideration is a fragile context, a refugee camp in this case. I, myself, am relatively well familiar with the recent history of the Myanmar's refugees living in Cox's Bazar: in my bachelor's thesis I have studied the context of Myanmar and the genocide that started in 2017 and led to the fleeing of hundreds of thousands of

people. I have also been familiarizing myself with the current situation in Cox's Bazar through reading and discussions with the staff of FCA and DCA. My own interest in South Asia as a research context, my educational history in studying social sciences and psychology as well as my personal interest in the topic of human well-being led me to the current topic.

The team leaders, all local Bangladeshi women, participated in designing the implementation of the interviews. Some of them had also prior worked as facilitators, together with the volunteers, and thus they had knowledge of the work environment of facilitators and volunteers. Best possible results are indeed achieved by working together with the locals, who are familiar with the context and the people. The research questions were also provided for them beforehand, and they were able to comment them.

Although having the NGO staff involved in the design and implementation of the interviews has its advantages, there are also some disadvantages. First, the NGOs lack the perspective of an objective outsider and thus there might be certain biases that guide their interests concerning the research and the questions asked. Second, since I was not able to choose the participants myself, the choosing was done by the NGOs. For this reason, I as a researcher cannot know all the reasons that led to the choosing of this specific group of teachers. Third, having a superior or a colleague of the participant present in the interviews may have affected their willingness to answer truthfully especially to questions related to the support received by the NGO. In order to avoid misunderstandings, this issue was addressed by emphasizing in the beginning of each interview that the interview does not in any way have to do with evaluating their job performance and that I and the NGOs wish to know their honest opinions. Yet, many of the participants for example did not have any comments when they were asked, what could the NGOs have further done to support them. Whether they really did not have any suggestions on this matter or whether it seemed too difficult to say it in front of a superior or a colleague, that I cannot be certain of.

In the interview situations the interviewer is the one who holds the most control in the situation and of the data, and thus, they have a responsibility to treat the interviewee and the data that is resulted ethically (Tracy 2013, p. 131-132). It is important to keep the interview conversational and in no situation direct the interviewee in a specific, wanted, direction with their answers. This was the guiding idea behind the interview and data analysis process for me as well. After all, subjects may react differently to being interviewed for the purpose of a scientific research. In the situation some might feel as if they were "tested" or think that the interviewer wants to hear specific kind of answers (Krippendorff 2019, p. 47). This was avoided by, as mentioned earlier, emphasizing that there are no right or wrong answers and by paying attention that the questions, also additional questions asked in the situation, were not guiding. All in all, I wanted the interview situation to be a safe space for the

teachers to freely express their opinion and share their experiences while feeling that they were listened to and respected.

The consent of all interviewees was ensured before starting the interviews (see Annex 1). First, they were told about the researcher and the research topic and objectives, after which it was emphasized that there are no right or wrong answers. Then it was explained that they are provided with anonymity and their names will not be used in the thesis. They were also told, to what purposes the final product will be used. After all of this, the participants were asked whether after hearing this information they were willing to provide information and start the interview. All of the participants gave their consent to being interviewed after learning about the research.

The data that resulted from the interviews was also treated carefully. The data, both in video form and transcribed form, was stored behind a password throughout the whole process. The final product will be sent to all interviewees who are interested to see them after the completion of the thesis, but the interview data – recordings and written transcriptions – will be disposed.

All in all, the research process of this study has followed the principles of responsible conduct of research by the Finnish National Board on Research Integrity (TENK), which include “integrity, meticulousness, and accuracy in conducting research, and in recording, presenting, and evaluating the research results” (TENK 2021).

## 5. FINDINGS

This chapter presents the main findings of my qualitative content analysis with an ultimate goal to find answers to my three research questions, which were the following: *How do the teachers working for the NGOs in Cox's Bazar define well-being? What kind of changes has the COVID-19 pandemic caused in the lives of teachers in Cox's Bazar and how have the changes affected their well-being? How do the teachers perceive the support they received for their well-being during the pandemic from the NGOs?*

The chapter has been divided similarly as the research questions in order to answer each of them individually and separately. In the following conclusion chapter, I then aim to conclude the findings and approach the topic more holistically as well as give recommendations to the organizations based on the findings.

First, we begin with what I believe is of paramount importance to understand when taking a closer look at the interviews, and that is the contextualized definition of well-being that the teachers provided. Only then it is meaningful to find answers to the following two questions, in which we discuss the well-being of the teachers during COVID-19 and the role of DCA in their well-being.

Themes function here as the final product of the analysis that unify ideas that were repeated in the data, and they aim at giving meaningful and comprehensive answers to the research questions (Vaismoradi et al. 2016, p. 101). In relation to the first research question, I have formed the categories and themes into a figure that presents the dimensions of well-being of the teachers clearly. For the second research question I have formed themes that cover the elements related to the changes that the pandemic caused in the lives of the teachers, while not only paying attention to what were positive or negative changes, but instead, go deeper and find overarching themes and phenomena in these changes. For the third research question, I have recognized three roles for the employing NGO in supporting the well-being of the teachers. The roles were drawn on the experiences of the teachers of the support they received during the pandemic.

## 5.1. Contextualizing well-being

In this section I will present a conceptualization of well-being based on my analysis that is, to say, how the teachers themselves defined well-being when they were asked: “what is well-being for you?”. I then interpreted their answers and aimed at conducting a coherent thematization and understanding of those answers. Therefore, this conceptualization of well-being is based on the ideas and realities of the fourteen women interviewed.

Although I was expecting that there might be differences between the definition of the host community teachers and the volunteer teachers, there were not. The definitions the groups gave to well-being were very similar in their nature and therefore I was able to form one, comprehensive, contextualized definition of well-being.

After the data coding process, there was a total of 57 codes that described, what well-being meant to the teachers. From these codes, I formed more precise groups, and ended up with ten categories. From these ten categories I was able to recognize seven more broad themes, that I believe offer a comprehensive understanding of the meaning of well-being in this context, for these teachers. The themes that were formed are: 1) emotional well-being, 2) activities, 3) work opportunities, 4) health, 5) safety, 6) well-being of family, and 7) connection with other people. They are presented in Figure 4.

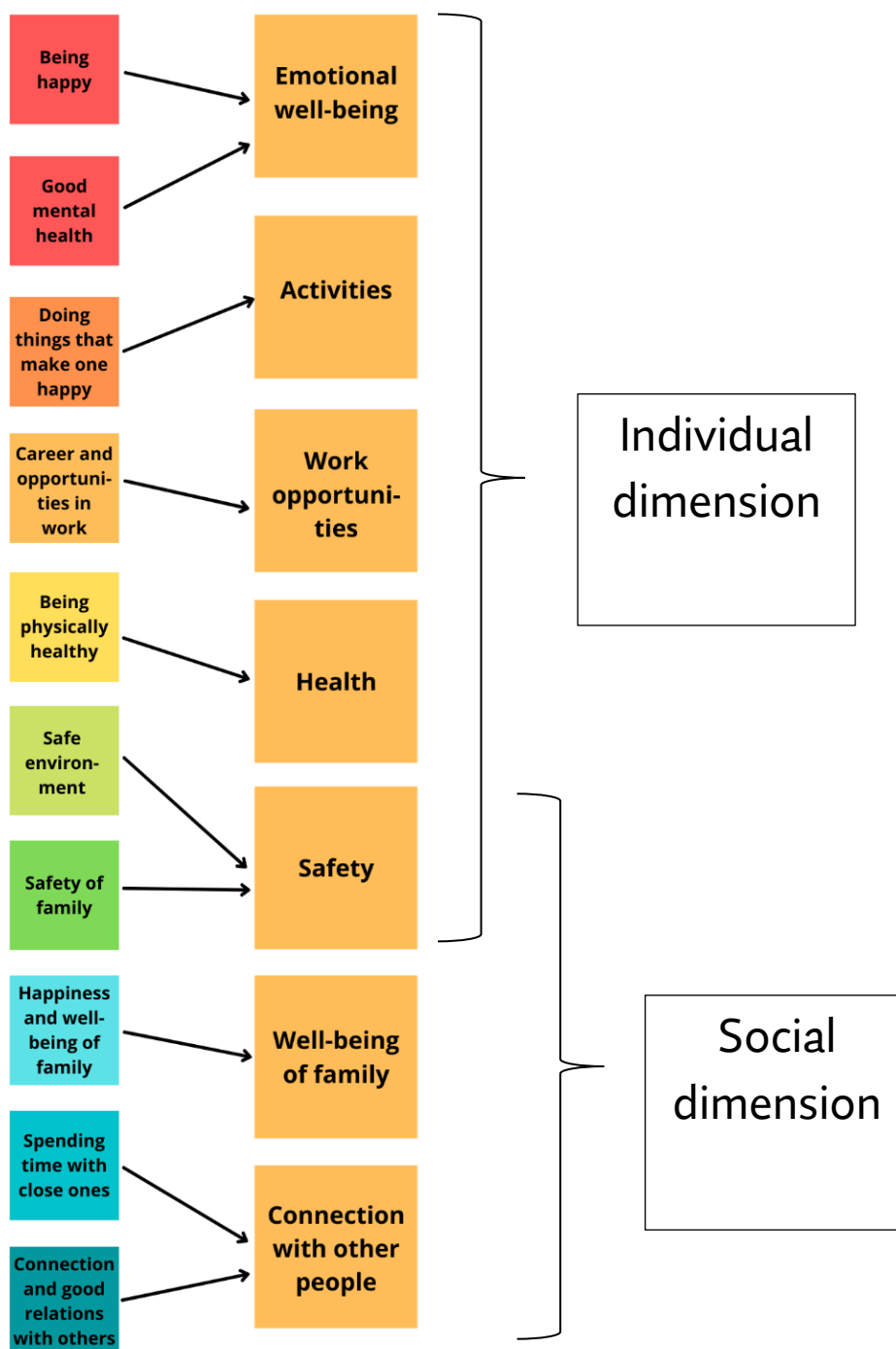


Figure 4: Contextualizing well-being

The first theme, *emotional well-being*, was very much evident in the teachers' answers – their own state of mind. It mostly appeared in the form of happiness, "*being happy*". Some teachers also mentioned "having a fresh mind" or "being refreshed", and some mentioned things that make them happy. Also, being without stress was



important for the well-being of some of the teachers. The following examples illustrate some definitions of well-being:

“[A]ctually for me, well-being means the state of being comfortable, health, and happy life. So, when I – anyone – can feel that they are living in a secure, happy and healthy life, is called well-being for me.<sup>2</sup>

“[T]hings that actually make me happy, it is well-being for me. - - I like travelling and delicious food. It’s the meaning of well-being for me.”

As in the previous quote, also other participants mentioned eating well and having good and delicious food as a factor for their well-being. Among other things, such as travelling or being able to have hobbies, this forms the second theme of *activities*. Being able to do things that make one happy seemed to be another important dimension that forms the well-being of the teachers. Travelling was mentioned by many of the interviewees: being able to travel inside their home city, to spend time in nature, such as a beach or a river or in one case, being able to travel abroad, seemed to be important for their well-being.

*Work opportunities* was a theme that was not as prominent in the answers of the teachers as the other themes but seemed to be an important part of well-being for some of them. Having a career and a good salary, especially during the pandemic, were mentioned in the interviews, as well as having opportunities in work.

*Health* seemed to be a predominant factor for many of the teachers, and besides emotional and mental well-being, also physical well-being was mentioned in many interviews. Being able to exercise, eat healthy food, and overall take care of their own health had been important for the well-being of many of the teachers especially during the exceptional time of the pandemic.

Besides the physiological needs of food and health, the importance of *safety* as a factor of well-being was evident in many of the definitions: together physiological needs and safety needs compose the “basic needs” in Maslow’s hierarchy of needs (McLeod 2007). However, in the interviews it was in many cases not only the safety of oneself that was paramount for the well-being of the participants, but it was also the safety of one’s family members and close ones.

Besides the safety of family members, overall health and well-being of them was also of paramount importance to the teachers. These form the sixth theme, *well-being of family*. The teachers wished their family members to be well, happy, healthy, and safe. The following quote illustrates one example of how the safety and well-being of family members had an effect on the personal well-being of a teacher:

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<sup>2</sup> Since most of the interviews were translated, in the quotes I have decided to change the personal pronouns from “her” (said by the translator) to “me” (as the interviewees themselves) without further noting that withing the quotes.

“When I and my family member stay safe and well, it is wellbeing for me. My wellbeing improves when I see that all my dearest persons are having a healthy life, and I can manage all my basic needs and it gets worse when I found one of my family member get sick or not having the healthy life.”

The seventh theme and dimension of well-being of the teachers I call *connection with other people*. This included spending time with close ones and having good relations to others. Overall, the social dimension of well-being was strong in the answers of the teachers. Spending time with their neighbors, children, and family and being in good terms with people around them affected their well-being positively. Not arguing with family members, having people around to help with problems or sickness, and being able to express emotions with everyone were some examples the teachers mentioned of how connections with others improve their well-being. As one teacher described:

“Well-being is to stay in connected with everyone, not arguing with husband. Keeping myself happy is called well-being. Well-being is better when we get opportunities to chat with neighbors, cook with all and eats well together, listens to music together, watches movies.”

The social dimension of well-being was indeed evident in the answers of the teachers. Spending time with close ones, knowing that family members are safe, healthy, and happy, and being in good terms with others improved the well-being of the teachers and the relationships were a resource for them also during the pandemic. Many of the women were used to visiting their family and relatives or their home villages regularly, which now was restricted, which then had a negative effect on their overall well-being.

When comparing the participants conceptualization with the three dimensions of well-being that The Wellbeing in Developing Countries Research Group (WeD) have recognized – subjective, relational, and material (Figure 2; White 2010), all three dimensions can be recognized within the above defined conceptualization. However, the relational dimension, in both the social and the human sphere, seems to be the strongest in this context, when subjective and material dimensions of well-being would seem to have less value for the participants. This emphasizes the importance of the community in the lives of these women: the support they receive from their close ones and the time they can spend with them has a significant effect to their well-being.

When reflecting these findings to the framework by Ryff (1989), some similarities can be found. Both definitions consist of multiple dimensions. From Ryff's six factors (Ryff 1989, p. 1070–1071), especially *positive social relations with others* and

*environmental mastery* appear strongly in the contextualized definition as well, latter being evident for instance in the need for safety and activities. However, the dimensions of the definition that was formed based on the interviews are more straightforward, practical, and related to day-to-day life, which is understandable because the examples were given by the teachers themselves. The factors of *self-acceptance*, *purpose in life*, and *personal growth* were not as much evident in the definition of the teachers, but instead, well-being was understood more as something related to other people, community, and the environment. Indeed, themes that were more related to oneself or one's future were not as evident.

## **5.2. Changes and their effect on well-being**

During the interviews with the teachers, we discussed what had changed in their lives, both professional life and personal life, when the COVID-19 pandemic hit Bangladesh. We also discussed their emotional well-being, coping mechanisms, social support, and fulfillment of basic needs during this changed life situation. In this section, I answer the second research question "*what kind of changes has the COVID-19 pandemic caused in the lives of the teachers and how have the changes affected their well-being?*" by introducing themes that I recognized from the data and that I believe are the most significant ones to answer the research question. The themes are as follows: 1) new skills and opportunities, 2) isolation and loneliness, 3) coping strategies and supporting activities, and 4) emotional challenges and self-confidence.

### **5.2.1. New skills and opportunities**

Although the pandemic brought many bad and challenging changes, there were also changes that the teachers considered as good ones. Some of these changes formed a theme that I call *new skills and opportunities*. The pandemic, restrictions, and new way of working indeed did cause the teachers to develop new skills and made possible opportunities that would not necessary have happened without these new changes.

One skill that came especially evident during the interviews, were the technological skills that switching to remote work made necessary. Some of the teachers struggled with the new online demands at first, but later got used to the new way of working. Skills in using MP3 player, recording feature, Zoom, mobile network,

and internet were mentioned as new tools for working, as well as learning to exchange pictures. As two of the teachers described:

“I have learned how to use MP3 and how to take training by remote base. I have increased my technological skilled.”

“[W]e can learn about so many internet device, like Zoom meeting, which I really I don’t never heard before - - and I can learn about remote work. So, these things that can change my life during, after, the pandemic.”

The newly learned technological skills and ability to use different applications were also considered as very important for the future careers of the women. Many of the teachers also considered the increased time spent at home as an opportunity to improve themselves and develop their skills: for some it gave the opportunity to give more time and effort to studying besides working, and for some it gave more time to put effort in work tasks, such as reviewing curricula. Some, then again, mentioned that they had the opportunity to improve their English language skills. For some the pandemic provided an opportunity to spend more time exercising and to perform other hobbies, such as crafting, and made them take care of their health more than before.

Extant research indeed has shown that critical life situations may have a positive potential and lead to individual and collective development (Hascher, Beltman & Mansfield 2021). The phenomena of adjusting to the changed situation and acquiring new skills have also been found in other studies that aim at understanding teachers’ experiences from the pandemic. For instance, Kim and Asbury (2020, p. 1071) found that solving problems and learning new ways to do work from distance led to a sense of competence, and Hascher et al. (2021) made similar findings: although the new situation brought new stressors with it, accepting the situation and having positive experiences in the new form of working were also possible (Hascher et al. 2021). These resonate with the findings of this study: the pandemic created new opportunities to develop oneself and new skills especially in the new way of working and thus create positive experiences.

### **5.2.2. Isolation and loneliness**

Another theme that emerged from the data was *isolation and loneliness*. The restrictions of moving and at some points even a complete lockdown caused a dramatic change to the every-day life of the teachers. During the interviews, COVID-19 had already been affecting their lives for more than a year, and at the time the

country was in complete lockdown. It seems, that one of the biggest challenges that these restrictions caused for the teachers was the isolation from family and community. This was a topic that stood out in nearly all of the interviews. For the teachers, being away from one's family members and not being able to visit home villages caused sorrow and loneliness. Especially difficult was, when there was a family member who was ill, but it was not possible to visit them during that time, or the other way around: being sick and having to deal with it alone. The following quote illustrates this sorrow:

“[I]n COVID-19 situation, for this pandemic situation I cannot maintain contact with my family, with my neighbor, I cannot go to my relatives' home, or cannot move any other for this situation, and this is for the restriction of the movement I cannot travel. That's why this is a matter of sorrow or matter of sadness that I cannot move easily, cannot contact with relatives, cannot go to neighbor's house.”

The teachers also felt isolated from their work community and colleagues. Since the way of working had changed to being online and mobile phone based, the teachers missed seeing their colleagues, having lunch, and chatting together. This seemed to have a negative effect on the well-being of many of the teachers and taking many important aspects of work away, causing them boredom, feelings of isolation, and loneliness. As one teacher put it:

“I think sometimes too much online-based job is really boredom and feeling worse, so that is the worst thing that makes my well-being worse.”

The isolation from each other also led to many of the teachers to feel that they could not fulfill their work tasks as well as they wished. As the communication between facilitators and volunteers was mainly based on internet and mobile phones, the network problems in the camps made it even more difficult for them to communicate with each other. Secondly, the teachers also felt disconnected from the right-holders: they could not see them as often as before and whenever they were able to meet, it was restricted. As the following quotes illustrate, this caused worries, that the right-holders might not be learning new things as well as before the pandemic:

“Before the pandemic, there were certain tasks every day. For example, in case of employment, to do duty 5 days a week. I could teach RHs by

holding them by the hand. The children could play together on the field. Could go wherever I wanted. We could all sit together and chat and talk. But educational activities are closed due to the pandemic. Children are not learning anything.”

“My professional changes, yes, it’s totally changed, because we are in field-based work, we have to give session to our right-holders, but in this pandemic situation we can’t provide them the regular education which we almost supposed to provide them. But we have to work from home, and this is the, actually, I think, we are not getting our goal by this work from home.”

The restrictions of movement and lockdowns also caused issues for acquiring goods necessary for fulfilling one’s basic needs. This was especially evident within the volunteers living in the refugee camps: some of them mentioned that the lockdowns made it difficult to leave home to buy proper food from the bazaar. In addition, the price of the daily commodities had risen due to the pandemic, making the matters more difficult.

The isolation from others and staying at home, however, did not only have negative consequences, but also some positive ones. The changes and restrictions gave the teachers possibilities to stay more at home and spend more time with their families and use more time to for example cooking. They were able to give more time and attention to their children, do household chores, and rest. Besides families, it was also possible to give more time to themselves and get rid of a busy daily schedule. As one teacher said:

“Actually, the most interesting thing or the biggest change in my life is that I can give more time to myself, which I can’t before. I was really, I think I was like remote. I have to do this thing, this thing, and 6am I have to wake up, I have to go office, I have to make lunch for me, so it’s the really busy day, which I think, sometimes I cannot get time with talk my parents and friends - - so, now one more thing that I can give time, more and more time to me and also my neighbor, friend, family. “

This finding highlights the fact that the pandemic brought both good and bad changes to the lives of the teachers, which was evident when doing the interviews. Staying at home did cause feelings of loneliness and isolation from family members, friends, and colleagues, but on the other hand it made it possible to spend more time with one’s own family and with oneself.

According to Schleicher (2018, p. 94), being isolated from one's colleagues can affect the social well-being of a teacher as it decreases the possibilities for collaboration with colleagues. New ways of working together, such as through Zoom or phone, are important innovations when being physically isolated from one another, but it might not be an easy solution in cases, where environmental factors, such as having poor internet connection, hindrance working in new ways.

### 5.2.3. Coping strategies and supporting activities

One of the themes discussed in the interviews were the *coping strategies and supporting activities*, and as became evident, they seemed to be important factors to maintaining the well-being of the teachers during the pandemic. The activities that supported the teachers were multiple, varying from everyday chores to hobbies and maintaining social relationships.

What I found interesting in the interviews was how the teachers understood "coping" when they were asked the question: how do you cope up with the COVID? As discussed in chapter 3.1., according to a widely used definition by Lazarus and Folkman, coping is a psychological process that allows the person to live with stressors, and they suggest dividing coping into problem-focused solving and emotion-focused coping (in the former addressing the stressor and, in the latter, addressing the emotions caused by the stressor) (Lazarus & Folkman 1984, p. 140, 178-179). Both of these coping strategies became evident from the interviews. However, what was mentioned in especially many interviews, were the means to prevent oneself from getting a COVID infection: wearing a face mask when in public places, maintaining safety distances with others, washing and sanitizing hands, and for some also making sure that family members follow these safety measures. This physical avoidance of infection falls under the category of problem-focused solving. On the other hand, following these measures seems also to be an instrument to control negative emotions caused by the stressor, which in this case is the pandemic. These emotions could be for instance fear and worry for family members. Here is an example of how one of the teachers explained how she copes up with the COVID:

"For prevention from COVID, I always using sanitizer, I also sanitize my family members, and always wearing a mask is a daily routine for me and also for my family now.

Other coping strategies that the teachers mentioned seems to fall under emotional coping, which according to Lazarus and Folkman (1984, p. 179) means coping that aims to regulate emotions that are caused by the stressor. One of the ways through which the teachers tried to sooth their negative emotions was listening to music, which was mentioned by a few participants. One participant mentioned that she avoids the news about the pandemic, because seeing or hearing the news would increase her tenseness and restlessness. Also, watching movies, dramas, and Youtube videos were among the strategies to forget about the worries caused by the situation. Here is an example of one interview, where the teacher talked about how she tries to reduce negative emotions with different kind of activities:

“I get upset when I worried. I cry and try to reduce my sorrow. I feel try to comfortable to reduce anxiety. I used to talk about problems with my husband and share with my dear friends whenever I got worried. I watch dramas, songs, movies and play with my child to free from worries.”

Everyday activities, such as cooking, or cleaning were among the activities that supported the teachers. Also, handicrafts, such as sewing and embroidery were mentioned by some as soothing. These are activities that all require some level of focusing, and the teachers utilized these activities to focus on something else besides the pandemic. Some of the teachers also mentioned finding comfort in religion and praying.

In addition, the importance of social support became evident as something that helps many of the teachers to deal with a situation that causes them worries. For most, it was one's own family and especially the spouse, that was there to talk to whenever the teacher's felt worried. For some, friends were those that they could open up to and also relax by gossiping. Besides these, also talking with colleagues helped them to cope up with worries.

As Lazarus and Folkman (1984, p. 140, 179–180) have discussed, coping processes are multidimensional and different people use different coping mechanisms. This was also found in this study. For instance, for many, the availability of social support seemed to be crucial for coping with the situation when in the answers of others, the existential beliefs in the form of religion and praying were emphasized.



#### 5.2.4. Emotional challenges and self-confidence

The fourth theme that I formed from the interview data was *emotional well-being and self-confidence* of the teachers. Throughout the preceding year, the teachers had experienced multiple different emotions caused by the pandemic and the changes it caused to their lives. Most emotions that we discussed were negative ones, and therefore it would seem that the pandemic has had a negative effect on the emotional well-being of the teachers.

Fear, melancholy, and worry about the pandemic, which some called “panicking”, were among others some emotions that the pandemic brought forth in their lives. There seemed to be a constant worry and anxiety about the health and safety of oneself, but also the family members and near ones. Besides these, some had to worry about the economic situation of a close one since the pandemic caused many people to lose their jobs, or at least made working much harder for many. The following two quotes illustrate the constant fear and anxiety that some of the teachers had to deal with, especially at the beginning of the pandemic:

“I was more panicked at the beginning of the epidemic. When someone dies I don’t go there. I could easily believe people's rumors. I was always afraid of Corona. I didn't know what the symptoms were like. Then I would break down if there was a little problem. I lost my self-confidence. I couldn't control myself when I saw people dying because of Corona.”

“Last year, many changes came in my life. I don't understand what happens when the Covid-19 starts. If there is any kind of headache in the child, the anxiety starts if it is Covid-19 or if the child dies for any reason. I become more conscious about health of my family and children. Besides I don't allow anyone to come home. Even a slight cough or cold can cause great anxiety. Still, I am facing such kind of tension and wish for its ending.”

Besides these, there was the worry for the right-holders: how were they doing, were they learning, were they safe? The isolation from them made it much more difficult for the teachers to communicate with them and fulfill their work, which seemed to cause frustration and feeling of inefficiency in some of them. The changes in professional life caused also other negative emotions to some of the teachers, for example confusion as the structure of the work wasn’t clear and feelings of laziness as all work was done remotely – these feeling led to decrease of self-confidence in their work for some teachers. This somehow resonates with the study by Macintyre

et al. (2020, p. 7), as they identified loss of control over work as the biggest stressors for teachers during the pandemic. As they also found, worry for family's health was another big factor causing stress to the teachers, as seemed to be the case in this study as well.

Not all, however, had to do with COVID during the year: there were also other, non-corona related events in the personal lives of the teachers that caused different emotions, positive or negative. For some, getting married, being promoted, or having a child during the past year was an event of joy and happiness, when on the other hand death of a loved one caused great pain and sorrow for some. Additionally, the pandemic situation made it more difficult for some to heal and move on from setbacks in their personal life:

“[I]t's really hard to me to divert myself in another things, because we are in pandemic situation, we have to stay in one place, we cannot move, we cannot talk to our friends face to face, we cannot meet another person. So, it's really hard for me, when you are emotionally depressed, you have to meet another people or your best friends, share your feeling, it will help you. And you can visit any tourist place like which can help you to move on. So, it's really hard for me that I cannot do anything.”

Although there certainly were challenges that the pandemic brought to the work of the teachers, working in the project itself seemed to have increased their self-confidence. Learning how to use online platforms, such as Zoom and WhatsApp increased the teachers' self-confidence and many believed, that the skills learned and knowledge acquired would also benefit themselves in the future. Some participants, on the other hand, were happy about being able to share their knowledge with their colleagues even during the pandemic.

### **5.3. The role of the organization**

In this section I look further into the third research question, *How do the teachers perceive the support they received for their well-being during the pandemic from the NGOs?* Although the project in Cox's Bazar is FCA and DCA's, in this chapter I will talk about the role of DCA, because DCA as the implementor or the program is the organization that the teachers are more familiar with. As I was forming the themes for this question from the categories, I came to the conclusion that naming the final themes as “roles

of DCA” helped in delivering the message in a way that was more easily understandable and that answered the research question in the best way. Therefore, from the interviews, I have recognized three different roles for DCA, the employing NGO: 1) DCA as educator, 2) DCA as supporter, and 3) DCA as provider. In the following sections I will go deeper into these themes.

### **5.3.1 Dan Church Aid as educator**

When looking into the roles that DCA seemed to have in the lives and well-being of the teachers as perceived by the teachers themselves, the first role that became evident was what I decided to call *educator*. Many teachers mentioned specific trainings provided by DCA and skills that they had learned during their time at the organization as very useful also concerning their future. As one of the teachers mentioned:

“DCA gives various types of training, like community engagement, psycho-social support, teachers’ well-being. Among of them, community engagement was very helpful for me, and I can do now the various methodologies of community engagement and it also helps me in my personal life, because I apply this method in my village also, with village people also. So, this skill was very much helpful for me.”

Many of the teachers believed that the skills they had acquired would help their community and themselves also in the future. They would for instance be able to help their family and community members in their education path, be able to find better jobs for themselves, and also know how to be better parents themselves because of the parenting sessions. One participant mentioned, how the practical skills in clothing field that she has learned when working with DCA, could possibly enable her to become self-employed later in life. One of the teachers also mentioned, that thanks to the well-being sessions provided by DCA, she understood how important one’s own well-being is, and learned new tools to improve her own well-being and keep herself happy. The well-being sessions overall were much appreciated and liked by many of the teachers, and they were considered especially important during the pandemic. One teacher described the effect of the well-being sessions in her life as follows:

“Before joining DCA, I actually I don’t know much about, not about well-being but not much concerned about own well-being. But when DCA has,

I have heard from them few sessions, well-being sessions, trainings, we have learned much about our own well-being and importance of own well-being. So, now I'm much conscious about my own well-being where I have things that, all the time I think that when I will be okay then my family will be okay. If I can feel down, then they have to suffer more than me. So, this idea have get after joining DCA."

The following example illustrates, how the learned skills will also benefit people around the teachers:

"I have improved my English skills after joining DCA, which will be very important for my future life and family life, that I can help my family members. Also, the technical skills which have improved after joining DCA, is really improved. I can talk to my family members or my community members who want to get support or help from me. So, I think that all these skills, technical, using mobile internet, English learning skills, all of it will help my personal, social or community life."

During the COVID-19 pandemic DCA gave the teachers information and training on the COVID virus and how to maintain safety measures, which many of the teachers were thankful for as increasing their feeling of safety, especially when in the beginning of the pandemic everything was new and scary. DCA also managed to increase the feeling of safety for the teachers by providing them safety kits, vaccinations, and vehicle support that would pick the teachers from their home whenever they needed to go to distribute salaries to the camp.

DCA provided education, knowledge, and new skills for its staff members, and continued to do so during the COVID-19 pandemic. This new proficiency helped the teachers in managing their job tasks, increased their feeling of safety during the pandemic, and will also likely help the teachers and their communities in the future.

The well-being sessions held by DCA seem like good measures to be taken in order to share knowledge about well-being and its importance to individuals but also to people around them. As Chmiel et al. (2017, p. 296–297) discuss, health and well-being of employers should be positively enforced instead of understanding it as the lack of negative factors. The positive enforcement may then increase for example positive emotions and attitudes and satisfaction (Chmiel et al. 2017, p. 296–297). Based on the findings of this study, the well-being sessions provided by DCA seem to create these kinds of positive emotions in the teachers, who were satisfied that their well-being was being supported through these sessions.

### 5.3.2. Dan Church Aid and colleagues as supporters

The second role is called “supporter”, as during the interview it became evident that DCA and the colleagues within the organization were an important support to the teachers and their well-being during the pandemic. During the interviews, the teachers were asked, what kind of support they received from the organization and colleagues during the year, and the answers to that question were overall very unanimous: that DCA had supported the teachers very much during difficult times. One of the teachers put it this way:

“All the staff are very kind, very sweet, very helpful and we loved each other very much, and this helps in my well-being, and I feel very good when I think about it.”

The good relationships and respect among the colleagues and superiors came to the conversation in some of the interviews. Some mentioned that it felt like there were no barriers or strong hierarchy between superiors and the teachers, but instead they were “like a family”, and some mentioned that they felt like their opinion, ideas, and skills were appreciated and they were listened to. One teacher mentioned mutual respect among the staff:

“DCA give me so much respect and give the respect of my opinion - - [names of DCA staff in higher position] are very sweet and they always talk with me, and always eat with me and I am very much impressed about it. DCA give me respect and respect to my opinion also.”

The flexibility of DCA was emphasized and appreciated by some of the participants. Some mentioned that DCA was overall very flexible employer during the pandemic, and it understood that the distance work brought new challenges in the work of the teachers. One participant told how her superiors had been very flexible and understanding after she had had an unfortunate event in her personal life.

It also became evident from the interviews, that during the stressful times that the pandemic caused, DCA colleagues were often the ones that supported and helped each other when they had worries: they could share their worries, both personal and work related, and receive support and guidance from them. Besides this, the well-

being sessions mentioned earlier were considered by many as important events that supported the well-being of the teachers. Thus, support from the organization was both formal in the form of the well-being sessions and informal in the form of colleagues supporting and respecting one another. One teacher talked about the well-being sessions followingly:

“There was a well-being session normally - - after two or three months. In that session DCA asked us to work, what was our problems, how it could be solved by ourselves, and we can share our all problems or emotional matters there with DCA. That is the most important part for me in improvement of well-being.”

What many teachers talked about, was how concerned DCA was about their safety and security during the pandemic. The safety measures, such as stopping the field movement and providing vehicle support and safety kits helped them cope up with the pandemic and improved their feeling of safety and therefore also well-being. Some participants mentioned that these measures were very much helpful for them. One participant also mentioned that she had felt safe working in a community of female colleagues.

Integrating practices that promote and enhance the health and well-being of the employee and aiming at minimizing job stress and other factors that may jeopardize their health are actions that psychologically healthy workplaces do (Chmiel et al. 2017, p. 298). DCA's commitment into the well-being sessions as well as into the safety of their employees indeed seem to be great initiatives that function as building blocks in the formation of a psychologically healthy workplace. The colleagues, then again, offered support to one another in different problems and therefore increased each other's work-related social well-being as defined by Schleicher (2018, p. 94), which then seemed to improve their overall job satisfaction.

### **5.3.3. Dan Church Aid as provider**

The interviews showed yet another role of DCA in the lives and well-being of the teachers. This role I call “provider”. During the interviews the teachers were asked, what kind of support they had received from DCA during the pandemic, and one reply was mentioned repeatedly: DCA is supporting by giving salary always at the end of the month. Some mentioned that the salary helped both them and their family, and some mentioned that it makes it possible for them to fulfill their basic

needs, which would be difficult without the salary. All in all, working with DCA increased their well-being and economic safety during the pandemic considerably. One of the teachers said followingly:

“DCA is providing me regular salary by which I can support my family and fulfill my basic needs. Where most of the person are jobless, surviving with poverty, in that situation DCA supporting me.”

Having a job and a regular salary, therefore, seemed to have saved the teachers from a lot of stress and worries in an uncertain pandemic situation and given them possibilities to focus on other things and lead their life more normally. It also seemed to have an effect on the role of the women within their own families: with that salary, they were able to provide and make sure that the basic needs of their close ones are met.

As became evident from many interviews, many organizations in Bangladesh had “stopped giving salary to their employees” because of the pandemic and the restrictions that it caused. Therefore, DCA continuing the jobs and making it possible to work, even though, for example moving around and visiting the camps were restricted, was very much appreciated among many of the teachers. The following example illustrates, how the teachers compared DCA to “other organizations” in Bangladesh:

“In this situation most of the organization stop to give salary, because of pandemic situation, staff cannot go to directly field, go to work there and they cannot go to field directly, so most of the organizations actually stop to give salary to their staff regularly but DCA didn’t, due this kind of work.”

#### **5.3.3.1. Ending project as a cause of worry**

As the salary that the teachers received seemed to be of paramount importance for them and their families, the project that was soon ending in the time of the interviews, and therefore ending work contract, brought some of the teachers worries about future. As one of the teachers put it:

“I needed support from DCA because in this pandemic situation some other organizations used to drop up their employee, so I want that if DCA provide long contract period, and they don’t exit some kind of facilitator from their organization, so it will be a big support and help for me. Because in this situation really finding job is really difficult and if we

lost our job then it will be really so much critical situation for me and my family. Because this pandemic, and really depends on DCA salary.”

Like the teacher put it, the pandemic situation had made it more difficult to find new jobs. For some teachers, their family members had lost their own jobs because of the pandemic and therefore the salary received from DCA was of paramount importance to the whole family. Indeed, the pandemic affected the employment and livelihood of many people in Bangladesh, especially those working in informal sector that was considerably affected due to smaller demand for manufactured goods and services, and social distancing measures (Hossain 2021, p. 58).

As the project in Cox’s Bazar was about to come to an end during the time of the interviews, for some participants this caused worries not only from the perspective of the salary, but from the perspective of the whole community as the educational activities were about to end. One of them suggested the following:

“We will more benefit if the DCA projects is continue. It is better to implement how to study during Corona period. Everyone will benefit if distance education system is introduced. Extending the duration of the project will be beneficial for us. Because we will get some more educational opportunities.”

Job insecurity is a topic that has been discussed withing work and organizational psychology. It can appear for instance as perceived threat of losing a job and the worries related to it (De Witte & Van Hootegem 2021, p. 213). Temporary or fixed term job contracts cause more job insecurity because it might mean unemployment at the end of the contract. Unemployment then again is a risk factor with a significant negative impact on individual and collective well-being (Hascher et al 2021.)

Job insecurity may lead to different negative consequences, such as stress, lack of motivation, decreased health and well-being, and negative attitudes towards the employer (De Witte & Van Hootegem 2021, p. 213–214, 221). This is something that organizations offering project based, shorter contract periods should be aware of in order to support their employees during the work period and also, if possible, support them when the contract is about to end, and the person must seek for another job.



## 6. CONCLUSIONS

In this final chapter I aim to conclude the thesis and take a look at the wider implications it has brought forward. First, I will discuss the findings of the study, after which I reflect on the contributions it brings to previous research. After that I will provide recommendations for FCA and DCA based on my findings. Lastly, I start the final section with reflection on the limitations of this study, after which I end the chapter by providing suggestions for further research on the topic.

### 6.1. Discussing the findings

Although the COVID-19 pandemic and its effects to countries, people, and economies have been largely discussed and evaluated, the consequences it caused to the well-being of teachers, especially in fragile contexts, has gained little attention. This research has aimed to address that gap in research and bring forth the voices of teachers from Cox's Bazar, Bangladesh working in NGO education program.

The first research question *"how do the teachers working for the NGOs in Cox's Bazar define well-being?"* aimed to understand the definition of well-being as understood by the teachers themselves: what causes them to be "well" and what, on the other hand, worsens their well-being? This research question was mainly explored based on the first interview question on the participants' definition of well-being. The answers to this question then laid grounds to other interview questions that revolved more widely around the topic of well-being. By asking the teachers to define what well-being is for them, I wanted to create a contextualized conceptualization of well-being instead of using some Western, previously defined definition of well-being as such. However, in addition, some concepts of well-being established in research literature,

such as coping or emotional well-being, were understood as dimensions of the phenomena of well-being and the findings thus were also reflected on these concepts.

Based on the definitions the teacher gave, a contextualized conceptualization of well-being was formed. The conceptualization consisted of seven themes that all seemed to be important building blocks for the well-being of the teachers: *emotional well-being, activities, work opportunities, health, safety, well-being of family, and connection with other people*. These dimensions of well-being included both, individual and social aspects.

Especially the social dimension of well-being was very much evident in the well-being definition of the teachers. It could be assumed that this finding reflects on the culture, values, and lifestyle of the teachers, where family and community play a big part. Safety and health were also themes that stood out from the interviews: this might reflect the situation of living in a new, and perhaps scary situation of a global pandemic which then makes these core human needs even more evident. On the other hand, in the case of the volunteer teachers, these two themes could also reflect living in a refugee camp where health and safety are not necessarily taken for granted in same ways than in other contexts.

The contextualized conceptualization of well-being that was formed was then reflected on existing conceptualizations of well-being: first, Ryff's model of psychological well-being, which is an influential model on well-being in the field of psychology. Similarities were recognized: especially two dimension of Ryff's model, positive relations with others and environmental mastery were strongly evident in the teacher's conceptualization. Many other dimensions were not as evident since the dimensions of the teachers' conceptualization were more related to every-day life. Also, since Ryff's model was formed based on a comprehensive literature review (van Dierendonck et al. 2008, p. 473–474), it could be assumed that if the sample size of a study would be larger and questions more comprehensive, other dimensions could be found as well. On the other hand, some of the dimensions might still just not be as evident in different cultural contexts such as in Cox's Bazar, Bangladesh.

Second, the seven-dimension conceptualization of the teachers was reflected on to the framework of well-being created by The Wellbeing in Developing Countries Research Group which includes three dimensions of well-being: the material, the relational, and the subjective. The teacher's conceptualization resonated well with the model and especially the relational dimension was evident. Since the dimensions of the model are somewhat abstract, they leave space for whatever is found from the data of a specific context. Therefore, I believe that the model has potential in future research conducted in the global South as well.

As a response to the second research question, "*what kind of changes has the COVID-19 pandemic caused in the lives of the teachers and how have the changes affected their well-being?*", four themes were recognized: *new skills and opportunities, isolation*

*and loneliness, coping strategies and supporting activities, and emotional challenges and self-confidence.* It was evident from the interviews that the changes that pandemic caused in the lives of the teachers were not only negative, but there were also positive changes. These four themes derived covered the overarching meanings of all these changes.

During the course of the pandemic, the teachers had developed coping strategies to cope with the stressors in the environment and the emotions caused by them, as divided into problem-focused and emotion-focused coping by Lazarus and Folkman (1984, p. 179). In line with the conceptualization of Lazarus and Folkman (1984, p. 179–180), coping strategies seemed to be multidimensional and based on personal resources. The teachers had utilized multiple different coping strategies and for some the coping evolved more around physical avoidance of infection, when for others, multiple different types of activities brought relief to stress and anxiety caused by the pandemic.

The teachers had experienced multiple, mostly negative emotions, during the pandemic and had felt isolation from their social communities. However, being isolated from others and working remotely also served a possibility for the teachers to improve themselves and acquire new skills, and therefore gain self-confidence about their abilities, something that might also serve them in their future lives and careers.

The findings of this section somewhat resonate with the previous research on teacher well-being during the COVID-19 pandemic. For instance Kim and Asbury (2020) made very similar findings about the pandemic having mostly negative effects on the lives of the teachers and creating many new stressors for them. Similarly to the findings of this study, other studies also found out that one of the main stressors for the teachers was worry for people around them: their family members as well as their students. (Alves et al. 2021, p. 212, Kim & Asbury 2020, p. 1074–1076; Macintyre et al. 2020, p. 7). The results of this study and those of previous studies on the topic had similarities, but also differences, for instance in the work load caused by the pandemic for the teachers – this was also expected, as the context is still very different for teachers in Cox's Bazar, where providing education could not continue virtually as was in the other cases.

In relation to the third research question, *“how do the teachers perceive the support they received for their well-being during the pandemic from the NGOs?”* three roles were recognized for the employing NGO, DCA, for the well-being of the teachers. The three roles were: *educator, supporter, and provider*. All in all, it seemed that DCA succeeded considerably well in creating a safe and psychologically healthy workplace as defined by Chmiel et al. (2017, p. 298). The teachers described a considerable level of satisfaction to the ways in which DCA supported them during the pandemic, as many were very happy and thankful to DCA for their support.

During the pandemic DCA provided the teachers information about the pandemic and how to protect oneself from it, and paid attention to their health and safety while offering flexibility in the new situation. Besides this they pursued to support the well-being of the teachers by providing them with regular well-being sessions. DCA colleagues were there for each other in times of stress and need and helped each other with different problems. In addition, the monetary support in the form of salary was crucial to many of the teacher during a time, when many people in Bangladesh were faced with losses of income. To conclude, DCA provided the teachers support for their well-being in different ways, causing them satisfaction with the support they had received during the uncertain times of the pandemic.

While conducting the analysis, I wanted to pay attention to whether there were many differences in the answers of different groups: volunteers, facilitators, and team leaders. However, what I found out was that there were no large differences in the answers of these groups besides individual differences in each participants' answers. Therefore, it seems that the effects of the pandemic have been very similar in the lives of all the participants.

## **6.2. Contributions to previous research**

This thesis contributes to the research on teacher well-being while addressing a gap of research in fragile settings. Teacher well-being is a topic much researched, but few studies have been done that are based on a refugee camp. The context of a refugee camp, however, is unique and brings additional burdens and responsibilities to the profession of a teacher.

Another factor that makes this research unique among research on teacher well-being is that it did not accept one definition of well-being as definitive and suitable, but instead considered the contextuality of well-being. Hence, the participants of the research were able to define what well-being actually meant to them and based on those answers I formed a conceptualization of well-being.

COVID-19 situation brought many new challenges in teachers' lives and professions as it was a new situation for everyone. The challenges were especially evident in refugee camps, Cox's Bazar, Bangladesh, in the case of this study. Restrictions on entering the camps as well as moving and gathering restrictions inside the camps made providing education especially challenging. In addition, in Cox's Bazar delivering education had been challenging already before the changed circumstances of the pandemic. However, what I found important, was that the research should not only consider the professional well-being of the teachers and

challenges in their professional lives, but also personal well-being, as I wanted to have a holistic approach to teacher well-being. Well-being after all, is an entirety, and this should be remembered when conducting research about it.

In addition, this research will bring valuable additional information to FCA and DCA on the success of their program and brings forth the voices of the teachers working in their education program. The results will hopefully help them in improving their activities and organizational strategies further in the future and create even better practices on following and supporting the well-being of their staff members. The results of this study could also bring valuable information for other organizations working in the field of education, or for governments employing teachers. The unprecedented situation of COVID-19, and research related to it like this, hopefully increased the readiness of different actors in addressing crisis in education and in supporting teachers, who have a lot of responsibility in a crisis like this.

All in all, teachers, whether they work in a fragile context or not, government school or NGO education program, should be given the opportunity to share their needs and experiences without making assumptions about their situation, challenges, or well-being. After all, the work they do for the children and adolescents of communities is of paramount importance, and so is their personal health, well-being, and happiness.

### **6.3. Recommendations for the organizations**

Based on these findings, I have some recommendations to the organizations (FCA and DCA) to their future projects if similar exceptional situations occur. Some of them might also be useful in normal times. First, the teachers seemed to miss unofficial gatherings, lunch breaks, and chats among normal work with their colleagues when they were not able to meet in person at the time of the pandemic. Therefore, organizing unformal gatherings where they could meet with their colleagues and share their thoughts and feelings would be recommended. The gatherings could be organized in online applications in situations such as the COVID-19 pandemic, where meeting in person is not possible or safe.

Second, because of the importance of the well-being of the whole family for the teachers, it could be worth considering to provide a possibility for their family members to join some of the activities or trainings, such as the well-being sessions. This was also something one of the teachers suggested.

Third, many of the teachers seemed to be concerned about the end of the project and ending up jobless, and when they were asked what DCA could have further done to support their well-being, many of the teachers mentioned that the work contract periods could be longer. The financial insecurity of the future seemed to cause worries to some of them. Therefore, in the case that lengthening the contract period is not possible, I would recommend the organization to be very precise and open about the length of each project, and to explain to their staff openly what are the reasons for the project ending. Besides this, giving the staff guidance in job searching or updating their CV could be worth considering as well.

Fourth, since the pandemic brought many changes and challenges to the professional lives of the teachers, some of them felt like they were not able to do their job properly and fulfill the project goals. Thus, I would recommend that in an exceptional situation such as this, it would be of paramount importance to keep in close contact with the teachers and help them find new ways to do their tasks. Mutually, it would also be important to listen to their ideas and feedback based on their experiences from the field on how different measures work.

Fifth, because the security measures taken by DCA were very much thanked and appreciated by the teachers, it would be important to continue the emphasis on the safety of the staff also in the future. This seemed to have a positive effect on the overall well-being of the teachers. Providing the staff with safety measures such as vaccinations, safety kits, vehicle transportation services, or any other measure that suits the existing situation is recommended in the future.

Lastly, since based on the interviews it seems that DCA did considerably well in being a flexible and supportive employer, I would recommend continuing with the good practices also in future exceptional situations. Continuing to provide opportunities to work for the staff members even in an exceptional situation and adjusting the workload and ways of work to the situation is highly recommended. Moreover, due to the good feedback teachers gave about the well-being sessions, continuing to provide regular sessions with the staff members might have a positive impact on their well-being. These sessions could be provided both in more normal times as well as during crisis settings, such as the pandemic.

In addition, I would recommend FCA and DCA to have an overall focus on employee well-being in all their future programs. Planning the needs for supporting their well-being should be discussed together with the employees, and whether the support has been adequate in different projects, should be monitored regularly.

## **6.4. Final reflections and suggestions for further research**

Although this research has given the opportunity for 14 teachers to share their experiences from the time of a global pandemic, it also had limitations. First, it was conducted on a remote basis by a researcher earlier not very familiar with the context or the work the teachers do in the program. Also, the study is singular in its nature, and it only covers one moment in the lives and work of the teachers. Hence, I would suggest that the organizations, FCA and DCA, would follow up on the well-being of their employees regularly, make changes based on the suggestions of the teachers, and monitor the success of these changes, and overall, discuss about the topic of personal well-being continuously.

Due to the limited scope of a master's thesis, only one methodological approach was possible. A mixed-methods approach that combines qualitative and quantitative evidence could have led to a more comprehensive picture of the well-being of the teachers and added more possibilities to compare the results between teachers. However, due to the nature of this study and the goal to let teachers themselves define what well-being means to them, qualitative approach was chosen as best-suited method for collecting the data. The quantitative measurement of well-being was left out of scope, not only due to the better suitability of qualitative approach, but also due to the mostly Western-centrality of existing well-being questionnaires.

This research focused on the perspectives and experiences of only the teachers working in the NGO education program. In the future, in order to provide a more comprehensive picture of teacher well-being, other groups could be included in the research as well. For instance, employers, whether they are principles or NGO project managers, or students, could be interviewed as well for better implications of the reasons and consequences of teacher well-being. For instance, how low well-being *de facto* affects the teaching would be an interesting additional topic of research.

One of the strengths of this study can also be considered a weakness of some sort: not utilizing only one definition of well-being gave the study contextual flexibility but made the theoretical framework complex. I hope to have been able to explain the logic that I had in mind when choosing to create a new contextualized conceptualization of well-being, while also including some aspects of well-being from previous literature.

Conducting a thesis in collaboration with an NGO also has its limitations. What I came to notice when conducting the research was that I needed to constantly remind myself to take a step back from the perspective of the NGOs and aim to look at the entirety of the project objectively. This was especially difficult as the participants of the research were all staff members of the same NGO. As at the beginning of the thesis project I was still relatively new to carrying out research, FCA and DCA were very

strongly involved in the design of the interviews, which, then again, has its advantages and disadvantages as discussed in chapter 4.4.

Future research should be done around the topic of teacher well-being in fragile settings by different actors so that governments, NGOs and other employers of teachers would gain a better understanding of the experiences of teachers in order to learn how to better support them, especially in crisis and conflict settings.

All in all, I believe that more information should be shared between teachers, countries, NGOs and governments, on how teachers maintain their well-being. In addition, research on predictors of well-being should be studied and shared in order to understand what factors hindrance teacher wellbeing. Also, good practices should be shared on what are effective interventions or other means to support well-being, and not only professional well-being but holistic well-being. With my study I hope to provide a small contribution to these endeavors.



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## ANNEX 1: INTERVIEW INTRODUCTION AND QUESTIONS

Dear participant,

I am Tinja Huhtala, a Master student in the University of Jyväskylä, Finland. I am conducting my master's thesis for the organization Finn Church Aid, which operates in Cox's Bazar refugee camp together with Dan Church Aid. I study social sciences and psychology as my minor, and I am very interested in the topic of well-being. I am also interested in finding out, how these exceptional times, the corona pandemic, affects the well-being of people.

The topic of this research, therefore, is the well-being of teachers in Cox's Bazar (facilitators and volunteers) during the time of corona pandemic. First objective of this research is to explore the experiences of teachers in Cox's Bazar from the time that teaching became more difficult or ended because of the pandemic, and the effects of the pandemic on teachers' well-being. Second objective is to understand the teachers' experiences on the support provided by the FCA and DCA that affected their well-being, and what on the other hand FCA and DCA could have done better to support them.

In this research, both facilitators and volunteers will be interviewed. What we would really want to know, is what you really feel about each question, so please remember that there are no right, or wrong answers and this research is in no way an evaluation of your work. We are here to learn and would like to hear about your own experiences.

The interviews will be used anonymously, so you and other persons being interviewed will not be connected to your answers. Your name will not be used. The data collected from these interviews will be used for my master's thesis, which is most likely going to be published on internet in the database of the University. However, as said, no one's name will be used in any data that is going to be shared. The results will also be shared for Finn Church Aid and Dan Church Aid, so that the organizations will gain valuable information on their program in these exceptional settings and maybe learn new information on how to support teachers' well-being in similar future situations.

Thank you very much for giving your time and participating in this research, I very much appreciate it!

With kind regards,

Tinja Huhtala

**Are you willing to provide information? Can we start our conversation?**

(আপনি কি তথ্য সরবরাহ করতে ইচ্ছুক? আমরা কি আমাদের কথোপকথন শুরু করতে পারি?)

Yes ☐ No ☐



## **Interview questions**

### **1. General questions**

Name and age:

Camp(s):

Education Facilitator/Volunteer:

**How long have you been with DCA?**

(আপনি কত দিন ধরে ডিসিএর সাথে আছেন?)

**A. What is well-being for you? (If you say “I am doing well”, what does it mean?**

Also, what improves your well-being? What makes it worse?)(আপনার কাছে well-being কি? (আপনি যদি বলেন যে "আমি ভাল আছি", এর অর্থ কী? এছাড়াও, আপনার well-being কে কীভাবে আরো ভাল হয়? আপনার well-being কীভাবে খারাপ হয়?)

### **2. COVID-19 and every-day life (COVID-19 এবং প্রতিদিনের জীবন)**

**B. Can you please describe how was life before and during the pandemic? Please highlight the most significant changes in your every-day life, your family, your neighborhood.**

(আপনি কি দয়া করে বর্ণনা করতে পারেন মহামারীর আগে এবং মহামারীকালীন সময়ে জীবন কেমন ছিল? আপনার প্রতিদিনের জীবনে, আপনার পরিবারে, আপনার আশেপাশের এলাকায় সবচেয়ে গুরুত্বপূর্ণ পরিবর্তনগুলি হাইলাইট করুন।)

**C. What about your professional life? What changed from before and during the pandemic up to today? (If we think about your work in this project, how did you change the facilitation routines as a result of corona? Can you tell me some practical examples?)**

(আপনার পেশাগত জীবন সম্পর্কে বলুন? মহামারীর আগে থেকে আজ অবধি কী পরিবর্তন হয়েছে? (যদি আমরা এই প্রকল্পে আপনার কাজ সম্পর্কে চিন্তা করি, তবে আপনি আপনার পেশাগত দায়িত্বের রুটিন করোনার ফলে কীভাবে পরিবর্তন করেছিলেন? কিছু ব্যবহারিক উদাহরণ বলুন।)

**D. The pandemic surely brought new changes in your life: what do you think were good changes and bad changes in both, your every-day life, and professional life? Please give examples.**

(মহামারীটি অবশ্যই আপনার জীবনে নতুন পরিবর্তন এনেছে: আপনার প্রতিদিনের জীবন এবং পেশাগত উভয় জীবনেই কি কি ভাল পরিবর্তন এবং খারাপ পরিবর্তন ঘটেছে বলে মনে করেন? উদাহরণ দিন।)

**E. What helps you cope up with the COVID?**

(COVID মোকাবেলা করতে আপনাকে কী সহায়তা করে?)

**3. Theme: Fulfillment of physiological needs**

(থিম: শারীরবৃত্তীয় চাহিদা পূরণ)

**F. How have you been able to fulfill your basic needs during the pandemic?** Basic needs mean things like food, water, sleep, shelter, health, and education.

(মহামারী চলাকালীন আপনি কীভাবে আপনার মৌলিক চাহিদা পূরণ করতে সক্ষম হয়েছেন? মৌলিক চাহিদা অর্থে খাদ্য, জল, ঘুম, আশ্রয়, স্বাস্থ্য এবং শিক্ষার মতো বিষয়।)

**4. Emotional well-being and social support**

(মানসিক সুস্থতা এবং সামাজিক সমর্থন)

**G. Please try to look back and remember about this last year when the pandemic changed your life. Please describe what kind of emotions you have been experiencing.**

(দয়া করে পিছনে ফিরে দেখার চেষ্টা করুন এবং গত বছরটি মনে করুন যখন মহামারীটি আপনার জীবন পরিবর্তন করে দিয়েছে। এই পুরো সময়টায় আপনি কী ধরনের আবেগ অনুভব করছেন তা দয়া করে বর্ণনা করুন।)

**H. What do you do when you get worried? What activities support you in that time?**

(আপনি যখন দুশ্চিন্তিত বোধ করেন তখন কী করেন? সেসময় কী কী করলে আপনার দুশ্চিন্তা লাঘবে সহায়তা হয়?)

**I. When you have worries, who do you usually talk to? Who supports you when you have difficult time?**

(আপনার উদ্বেগ থাকলে আপনি সাধারণত কার সাথে কথা বলেন? আপনার কঠিন সময়ে কে আপনাকে সহায়তা করে বা আপনার পাশে দাঁড়ান?)

(In the next questions emphasize: we really want to know your honest opinion)  
(পরবর্তী প্রশ্নগুলিতে জোর দিন: আমরা সত্যিই আপনার সৎ মতামত জানতে চাই)

**J. What kind of support did you get from (FCA and) DCA during the pandemic? Can you tell of a specific example of a situation where you felt the organization, team members, supported you?**

(মহামারী চলাকালীন আপনি (এফসিএ এবং) ডিসিএর থেকে কী ধরনের সহায়তা পেয়েছিলেন? আপনি এমন পরিস্থিতির একটি নির্দিষ্ট উদাহরণ বলতে পারেন যেখানে প্রতিষ্ঠান, দলের সদস্যরা আপনাকে সমর্থন বা সহায়তা করেছিল?)

**K. Can you give a suggestion on what could DCA have further done to support you?**

(আপনাকে সমর্থন বা সহায়তা করার জন্য ডিসিএ আরও কী কী করতে পারে সে বিষয়ে আপনার পরামর্শ দিন।)

#### **5. Self-efficacy (স্ব-কার্যকারিতা)**

**L. Taking in mind the definition of well-being you gave us in the beginning of the interview, in what ways do you think working with (FCA and) DCA has improved your well-being?**

(সাক্ষাত্কারের শুরুতে আপনার প্রদত্ত well-being এর সংজ্ঞাটি মাথায় রেখে, (এফসিএ এবং) ডিসিএ এর সাথে কাজ করার ক্ষেত্রে কোন ধরনের উপায়গুলো আপনার well-being কে আরো উন্নত করেছে বলে আপনি মনে করেন?)

**M. Do You think the skills You have developed under the program of (FCA and) DCA will benefit your community also in the future? What about yourself? How?**

(আপনি কী মনে করেন যে (এফসিএ এবং) ডিসিএ প্রোগ্রামের আওতায় আপনি যে দক্ষতাগুলি অর্জন করেছেন তা দিয়ে ভবিষ্যতে আপনার সম্প্রদায়ও উপকৃত হবে? আপনি নিজে উপকৃত হবেন? কীভাবে?)