

**INTERCULTURAL EDUCATION IN GREECE
THE CASE OF THIRTEEN PRIMARY SCHOOLS**

Volume 1

Doctoral Degree Thesis

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ABSTRACT

The present study deals with headteachers' and teachers' perceptions of the nature of intercultural education and the necessity of its implementation in intercultural primary schools in Greece. It also seeks to explore teachers' and headteachers' views on the teaching methods adopted and the events and activities organised in the classrooms and in the school to implement intercultural education, and why.

The research methodology adopted is a mixed-method approach. It has been employed in order to add breadth and depth to the analysis and to achieve a better and more complete understanding of the social phenomenon examined. The research methods used include questionnaires administered and interviews undertaken with teachers and headteachers.

Teachers and headteachers seem to have a clear idea of the meaning of intercultural education and of its principles. In addition, they support the implementation of intercultural education for a number of reasons. The results indicate that great importance is attributed to the use of cooperative learning, group work and the interdisciplinary approach to implementing intercultural education. Teachers and headteachers also seem more confident to implement intercultural education in language studies and social studies as well as in art studies. Data analysis reveals that teachers organise a variety of events and activities in order to implement intercultural education.

The findings provide suggestions for the creation of a school environment in which the intercultural dimension in education will be promoted in the school, so as to meet the educational needs of native, foreign, and repatriate pupils attending both intercultural and mainstream primary schools. The contribution of the present study to the topic examined is significant, since there has been no previous research conducted in all 13 intercultural primary schools in Greece.

*To my parents
Constantinos and Theognosia
and my sister
Maria*

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Chapter 1 Introduction

1.1 Introduction to the topic of the study

This dissertation explores teachers' perceptions of intercultural education and the extent of its implementation within the intercultural primary schools in Greece. There are many reasons why this study is important and timely.

Greece, like many other countries in Europe, has experienced a significant influx of immigrants especially since the 1980s (Kotsionis, 1997; Markou, 1996, 1997). In Greece, the gathering of so many people with different cultures produces questions regarding their participation in Greek society. A major part of this participation constitutes the involvement of pupils from diverse cultures in the Greek educational system. The implementation of monocultural education in a multicultural society would be anachronistic.

There are many current debates about the co-education of native and foreign pupils. Some people support the view that it is essential for intercultural education to be implemented in schools for a number of reasons. This point is further discussed in the rationale of the study (p.23) as well as in the presentation of the findings.

The present study explores the meaning of intercultural education, which is the first step for moving on to its implementation, as well as considering certain teaching methods and approaches which teachers can use to promote intercultural education. As the collected data reveals there are tensions in intercultural education in Greece and I have made it a principle to navigate these tensions in a fair and disinterested way. Given the complex nature of the concept of intercultural education, the important distinctions between multicultural, crosscultural and intercultural will be discussed further in the second part of Chapter 2.

Generally speaking, the provision offered to pupils from diverse cultures can be summarised by the support offered in reception classes or in intensive classes (Damanakis, 1998; Nikolaou, 1999; Palaiologou and Evaggelou, 2003). However, the allocation of teachers to these classes depends on a sufficient number of foreign or repatriate² pupils in each school. It also depends on the state's funding for each school year. As a result, there are times when only the class teacher has responsibility for dealing with these pupils. For the purposes of this study,

² The exact Greek translation of 'repatriates' is 'επαναπατριζόμενοι' (epanapatrizomenoi). However, the Greek word used in education to express this category is 'παλιννοστούντες' (palinostoudes).

repatriate pupils are defined as those pupils whose parents immigrated to Greece; and those pupils whose parents were born and lived abroad and have Greek origin, such as Greeks who used to live in the ex-Soviet Union.

There are 13 primary schools designated as intercultural primary schools across Greece. However, they cannot meet the educational needs of all foreign and repatriate pupils of the region in which they are located. Therefore, foreign and repatriate pupils participate in mainstream primary schools. In view of this, the study aims to suggest how teachers could teach in a multicultural classroom.

Furthermore, the legislation related to the main aim of intercultural education is general and quite vague. According to Law 2413, Paper of Government Newspaper, issue 1, 17-6-1996, the aim of intercultural education is the organisation and function of primary schools and high schools in order to provide education to young people with educational, social or cultural needs. However, it is not specified to which groups of pupils this law refers, how these educational, social and cultural needs are defined and how teachers can meet those pupils' needs (Damanakis, 1998). In the present study I explore the views of teachers and headteachers and discuss implications for teaching methods, policy and further research.

A number of research studies have been undertaken to investigate the field of intercultural education in Greece. Most research studies focus on the reception of immigrant and repatriate pupils in Greece (Papas, 1994; Karakatsanis, 1993; Papakonstantinou and Dellasoudas, 1999 as cited in Nilolaou, 1999). Other studies deal with the education of Greek pupils abroad (Kasimati, 1992 as cited in Nilolaou, 1999).

Some other studies try to explore the difficulties which immigrant and foreign pupils face in Greek schools (Georgas and Papastylianou, 1993; Karavasilis, 1994; Papas, 1994; Touloupis, 1994; Bobas, 1995; Bereris, 1999; Palaiologou, 1999 as cited in Nilolaou, 1999). In Bereris's (1999) PhD thesis teachers expressed their views on immigrant pupils' needs. The former believe that the latter's differences need to be accepted and this can be achieved if their mother tongue and their sociocultural background is accepted in the school. As a result, teachers admitted that they need teaching support to be able to cope with the new reality in the classrooms. There is also a research interest in teaching Greek as a second language (Drakos and Nikolaou, 1999; Georgogiannis, 1999; Goudiras, 1999; Markou, 1999; Trilianos, 1999 as cited in Nikolaou, 1999) as well as the production of teaching material for teaching Greek as a

second language (Georgantzi, 1999; Georgogiannis, 1998; Markou, 1999 as cited in Nikolaou, 1999)³. Nikoloudis (2004) studied the linguistic activities and teaching choices of teachers working in three reception classes of three different primary schools regarding teaching Greek as a second language. By conducting interviews with the teachers and making observations in reception classes, he concluded that teachers did not take account of foreign pupils' cultural background and their language in their teaching. Moreover, they never provided group activities, such as role playing or management of everyday problems and they gave priority to practising written language instead of connecting their teaching with a communicative approach to the Greek language. This piece of research is important as some of its results agree with the results of this thesis. Similarly, Emmanuil (2006) investigated primary school teachers' positions regarding teaching Greek as a second language in reception classes and intensive classes. He concludes that foreign pupils' participation in the mainstream classrooms has greater value compared to their reception classes and intensive classes, which have a segregationist character. Sitareniou (2003), by organising a control and an experimental group consisting of Albanian-speaking pupils accommodated in Greek primary schools, explored the positive contribution of the contrastive method⁴ between the Greek and the Albanian language when teaching and learning Greek as a second language.

Ksinogala (2000) investigated the cultural capital of Roma pupils participating in a mainstream primary school in the south of Greece by making observations in the school and undertaking interviews with some Roma pupils enrolled in the school. She also concluded that the school did not adopt an intercultural approach and ignored the cultural heritage of those pupils, although they made efforts from their side to adapt themselves to the requirements of the school and the wider society they live in so as not to be excluded from them. There is also a research study conducted by Kontogianni (2002) in two intercultural primary schools and two intercultural high schools⁵ located in the centre of Greece which focuses on the promotion of bilingual education in these schools. Questionnaires were administered to teachers and parents' of repatriate pupils, interviews were conducted with teachers, repatriate pupils and their

3 The research studies reported in this text and cited in Nikolaou's (1999) PhD thesis could not be found in the institutions and the resources I have access to. Therefore, no further comments on the methodology adopted and the results of these studies can be made. However, I thought of mentioning them so the readers can have a fuller picture of the research undertaken in Greece regarding intercultural education and relevant issues.

4The contrastive method is based on the writing down/recording of similarities and differences between two language systems so as they can be used in the teaching of a language as a second one or as a foreign one.

5These schools were initially designated as 'Schools of Greek Immigrant Children' (Σχολεία Αποδήμων Ελληνοπαίδων>Sxoleia Apodimon Ellinipaidon). In 1989 they changed into 'Schools of Greek Repatriates' (Σχολεία Παλιννοστούντων Ελληνοπαίδων>Sxoleia Palinostoudon Ellinopaidon) and in 1996 they were renamed as Schools of Intercultural Education (Σχολεία Διαπολιτισμικής Εκπαίδευσης>Sxoleia Diapolitismikis Ekpedeusis).

parents. Observations, collection and content analysis of documents were used as supplementary research tools. The study indicated that these schools did not meet the expectations and the needs of repatriate pupils. They did not aim at bilingual education and this is not ensured either from the educational legislation or the national curriculum. Teachers made efforts towards the implementations of bilingual education based more on their own initiatives, personal interest and experience and less on their knowledge and special training. Nikolaou (1999) in his PhD Thesis drew the same conclusion. This is one of the main findings of the present study, as well. Spyridakis (2002) undertook a research study in one intercultural primary school situated in the north of Greece. It was a case study approach including interviews with teachers, observations and collections of documents, which attempted to explore the correspondence and consistency between the generally accepted intercultural pedagogical theory and its actual implementation in the school. This research also showed that in this school pupils' sociocultural background is used for their assimilation and it is not further utilised. Teachers were not sufficiently trained to teach in multicultural classrooms and the official teaching material was not appropriate. The results of the present study are similar. In a more recent research study Hasapi (2005) sought to explore whether and how All Day Schools⁶ coped with culturally different pupils by conducting interviews with the headteachers, teachers, foreign pupils' parents and the School Adviser⁷ responsible for two primary schools. Similarly, the results of this study also indicated that the organisation of All Day School was based on assimilation. No direction was provided or no specific activities were suggested regarding taking into account foreign pupils' mother language and sociocultural background. Generally speaking, the research showed that a monolingual and monocultural dimension was attributed to the Extended Primary School/All Day School programme.

In a second recent research study undertaken by Sismanidou (2005) two of the issues investigated among others were primary school teachers' understanding of intercultural education, their views on the methods and practices they used to promote intercultural education, the problems emerging in the classroom and the relevant legislation. This study was conducted by undertaking interviews with teachers working in mainstream primary schools, in

6 An All Day School constitutes an educational structure within each school in which primary school pupils may participate after the end of their morning classes. All Day School lasts until 4.15 pm and pupils can stay in school in order to study their lessons for the next day and attend classes in PE, music, drama, the English language, ICT. Pupils' participation in the All Day School Programme of the school is optional. Pupils' parents who work until late in the afternoon or cannot help them with their homework, especially foreign pupils' parents, prefer to enrol their children in the All Day School Programme.

7 A School Adviser is a person assigned by the National Ministry of Education to supervise the primary schools in a region and offer help and advice to teachers in relation to pedagogical issues arising from their interaction with children.

four intercultural primary schools in the north of Greece and in reception classes and intensive classes. According to the results, only 32% of the teachers are aware of the basic principles of intercultural education. However, they suggest that pupils' mother language should be taught in the schools. Regarding the teaching practices adopted they answered that emphasis is given on individualised teaching, whole-group discussions, rewards, activities for sensitising native pupils towards foreign pupils and establishing good relationships. Athanasiadou (2005) sought to explore teachers' views on the use of the interdisciplinary approach to teaching and learning in primary schools by administering a questionnaire to 206 primary school teachers. Fifty-five per cent of them believed that an interdisciplinary approach contributes to pupils' personal development and social integration. Moreover, almost half of the sample (44.9%) believed that this approach raises pupils' interest and favours all pupils' participation. The conclusions drawn from Nikolaou's (1999) research study are similar. Teachers believed that awards, group activities, playing, activities (visits to museums, attendance at theatre plays for children) organised by the school encourage foreign and repatriate pupils to communicate with their classmates and their teachers in the school. The aforementioned practices adopted by teachers towards the implementation of intercultural education in schools were useful in helping me to design part of the questionnaire of this research study. Sfakakis (2007) explored the relationship between the immigration policy and the educational policy for immigrant children from 1990–2005 in Greece. He concluded that the immigration and educational legislation in Greece regarding immigrant children promote children's social integration with principally assimilationist intentions (Gleni, 1997). He notes that no mention is made regarding the maintenance of foreigners' cultural capital. Finally, Lytra (2007) used focused ethnographic observations and semi-structured interviews of 11 ten-year-old children's talk-in-interaction and other written and visual sources to explore how through playful talk pupils formulated their social identities in one intercultural primary school in Athens. Among the results it is noteworthy that minority children were keen to share aspects of their home language and culture "that is their rich cultural identity", with their classmates and their teachers during lessons as well as in recreational contexts. The specific school under research reflects the new educational reality formulated in Greek schools and denotes the necessity for schools' and teachers' readiness to respond to the children's rich linguistic and cultural identity.

The above research studies are of great importance because they map the field of intercultural education in Greece and provide a very interesting background to the present study. However, there is no previous research conducted in all 13 intercultural primary schools so far, that is, a research study with a more national perspective compared to Stryidakis's (2002) research

conducted in one intercultural primary school or Kontogianni's (2002) study undertaken in two intercultural primary schools and two intercultural high schools. Further to that, research in identifying the actual methods and approaches to promote intercultural education is also actually lacking and the results of this type of research are necessary for teachers, as a smaller-scale research study undertaken on this issue has shown that teachers working in intercultural schools do not have any specific training (Kontogianni, 2002).

This kind of research is needed in order to see how and why teachers organise their teaching practices and how the ethos of the school may contribute to the promotion of intercultural education. In turn, the findings may provide suggestions for the creation of a school environment in which the intercultural dimension in education will be promoted in the most appropriate way.

1.2 The main aim of the study

The main aim of the study is twofold. The overriding aim of the study is to explore teachers' and headteachers' perceptions of the nature of intercultural education and of its implementation within the intercultural primary schools in Greece.

1.3 The research questions of the study

The main research question of the study is as follows:

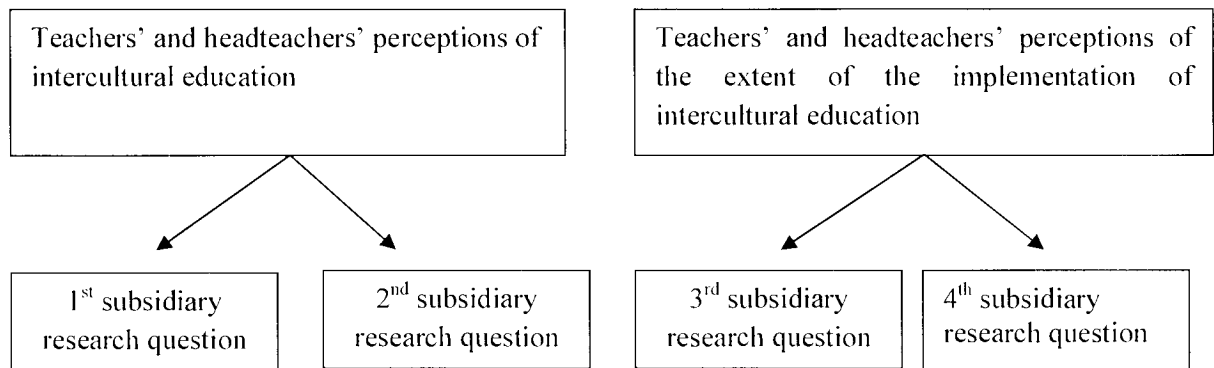
- What are teachers' and headteachers' perceptions of the nature of intercultural education and what are their perceptions of its implementation within the intercultural primary schools in Greece?

However, a number of subsidiary research questions have been developed to shed light on the main research questions (Andrews, 2003). These are as follows:

- What meaning do primary school teachers and headteachers attribute to the term 'intercultural education'?
- What are the perceptions of primary school teachers and headteachers with regard to whether it is necessary to implement intercultural education in schools and why?
- What are their views on the teaching methods adopted in the classroom and the school to promote intercultural education and why?
- What are their views on the events and activities adopted in the classroom and the school to promote intercultural education and why?

Diagram 1.3a below shows how the main research question is going to be answered by the development of the subsidiary research questions.

Diagram 1.3a The twofold main aim of the study



According to the Greek educational context, the term ‘primary education’ includes six classes (Y1 – Y6) and it refers to the 6–12 age groups.

1.4 Origins of and rationale of the research questions

The selection of this particular topic arose from personal academic interest, which had been stimulated by participation in the core module ‘Principles on intercultural education’ on the BA course in Primary Education during the second year of my studies at the University of Crete, Greece. It also developed from previous personal involvement in investigating the intercultural underpinnings of the different forms of bilingual education within the framework of my graduation assignment.

Engagement with the above issues motivated further reading. As a result, the work of Baker (1986), Banks (1995), and Gardner (2001) regarding the practical dimension of multicultural education was particularly influential. They made practical suggestions on how the gap between theory and practice in multicultural education could be bridged and what school activities teachers could use to achieve this. Cummins’ (1986, 1996, 2000) and Sleeter’s (1991) views on the matter of the negotiation and the empowerment of identity were also considered. Cushner and Brislin’s research, in 1996, on practical directions to develop intercultural interactions, as well as Woodrow et al.’s (1997) work on the theoretical, legal and practical dimension of intercultural education were also instrumental in the decision to focus on this particular topic.

My involvement in exploring the teaching approaches and methods used for teaching English as a second language within the framework of my master’s assignment (Tsaliki, 2002) on the

MA course in Educational Studies of the University of York, UK was also influential in the decision to focus on this particular topic.

My involvement with this matter also emerges from a professional interest. From my point of view as a practising teacher, I have met the challenge of dealing with pupils from diverse cultures. My most valuable experience was when I taught Roma pupils for a school year. Therefore, I am extremely interested in exploring which teaching practices I could adopt to promote intercultural education in the classroom, since the legal framework provided for intercultural education is too general and susceptible to different interpretations.

Furthermore, the decision to concentrate on this topic was stimulated by my personal beliefs on humans' cultural identity (Mehra, 2002). I strongly believe that each person has a unique cultural profile, which is of equal value with every other cultural identity. Thus, diverse cultural identities have to be accepted and respected. In turn, they have to be explored, valued and celebrated in schools, too. Therefore, teachers need to be equipped with those skills to promote the interaction between pupils from diverse cultures which will lead to mutual understanding, exchange and respect.

Finally, the term 'intercultural education' is ambiguous. There is not a universally agreed definition of the term (Surrian, 1998). It seems that in some cases the terms 'multicultural' and 'intercultural' do not have discrete limits in terms of meaning (Markou, 1997). There has been a progression in the way in which these ideas have been used and developed. Hence, on the one hand in English-speaking countries 'multicultural education' has been used as a policy term and is about studying the cultures of 'others', especially immigrant minority groups. On the other hand progressive teachers have then used this as a slightly modified policy term which includes the need to tackle racism and work under this rubric has been referred as 'critical multiculturalism' (Nieto, 1999; May, 2003), as will be further discussed in the literature review. It was critical multiculturalism which pinpointed the negative points of multicultural education. Hence, intercultural education has been introduced that constitutes a more active process (Kaldi, 1999). My dealing with this topic would facilitate my personal and professional search for the main principles underpinning intercultural education. Intercultural education is a complicated term and the aim of this research is not to oversimplify it. Making clear what it means and elucidating its complexities is of great importance because it informs the design of the appropriate teaching strategies for implementing intercultural education. As so, the fact that

there has been little in-depth research (Sarantakos, 1998) conducted on the subject has also been taken into account as a factor contributing to the decision to focus upon this subject.

1.5 A brief description of the research strategy and the research techniques of the study

The research strategy employed is a survey conducted over a period of two school years in the 13 intercultural primary schools in Greece, where native, foreign and repatriated pupils participate. The study investigates the issue of intercultural education and the extent of its implementation within the intercultural primary schools in Greece. Since it sought to explore the field of intercultural education, which is multi-faceted, a variety of sources and research methods were combined in order to reveal the different aspects of intercultural education.

Within the two-school year period of the empirical part of the study, a questionnaire was distributed to all teachers of the primary schools aiming at providing a survey of information regarding the topic. In total, 133 teachers completed the questionnaire. Interviews were conducted with some of the teachers of each school, who seemed to be aware of and have experience of intercultural education. In total, 39 teachers were interviewed. Interviews were also conducted with the headteachers of each school. Thirteen headteachers participated. Questionnaire and interview data were supported by documentary material and informal field notes. However, this material is supplementary. It was collected in order to inform my own feeling and interpretation of the data and I do not consider it to be part of the main empirical data because it has not been collected systematically.

1.6 The limitations of the study

There are eight principal limitations regarding this research study. Firstly, the empirical research was conducted over two school years (2005–6 and 2006–7). Some changes might have been made between these two years in the participating schools in terms of operation and organisation. Thus, exact comparisons may not be possible. This fact constitutes the first limitation of the study. However, generally speaking the same processes took place in these primary schools in terms of timetable, taught subject matters and the curriculum within the two years of the conducted empirical research.

A second potential weakness arises from the duration of the Ph.D course for eight years. The educational landscape might have changed by the time the thesis is presented. Nevertheless, I

have tried to minimise such variation by updating the references on the field at the level of the legal framework, and with regard to recent research in the field regarding intercultural education.

Moreover, the thesis focuses on primary education and I need to make clear that I am not saying anything about secondary education. Nonetheless, some of the findings may be applicable to secondary education.

The period of time I spent in each of the research schools varied from one to three days depending on the size of pupil population and teaching staff. It also depended on the days I could get off my work (Makrakis, 1998; Sarantakos, 1998). As a result one could claim that I could not have a complete and representative idea of the implementation of intercultural education in some of the schools. This constitutes a fourth limitation of the study. Nevertheless, on many of the days I spent in each school I tried to explore the issues addressed by staying at the school all day long and discussing with the teaching staff and by noticing everything that seemed to relate to the topic of the study.

The aims of the thesis are investigated from teachers' points of view. One could claim that pupils' views on the issue would lead to a more integrated understanding of the topic. However, this is a thesis which focuses on teachers' perceptions due to the inadequacy of time and difficulty in accessing pupils.

A sixth weakness of the study emerges from the reviewing of the literature on intercultural education in Greece. I have read some theses, which were available online. I have also visited some university libraries and the National Centre of Research in Greece to read relevant theses. However, I had not been able to visit all university libraries across Greece.

Another issue emerging from the review of the relevant literature relates to the references about the educational policies various countries have followed regarding the co-education of foreign and native pupils. The amount of information provided for each country depends on the number of references available for each one. The reference to specific chronological periods for each country, which vary from one to another, depends on the information given from the relevant sources. In the cases of some countries the information provided is not up to date due to the lack of recent references to the education of foreign pupils in those countries.

It may seem that the teaching approaches and practices adopted and presented can only be implemented in the primary schools designated as intercultural primary schools (Cohen, Manion and Morrison, 2001). Nonetheless, this is not the case because these schools have similarities with the other primary schools in terms of timetable, the curriculum, the facilities, the composition of pupil population and their organisation in general. So, some general conclusions can be drawn and used, to the extent that the results from the study are supported by the findings of other investigations, which are similar to this specific topic.

Finally, the selection of the interviewees by me or after headteachers' suggestions in some cases might be considered subjective. It may be assumed that I selected the participants who would answer the research questions of the study. In this sense the matter of bias is brought to the fore. This weakness of the study was counterbalanced by the fact that the interviewing schedule contained questions that gave interviewees the chance to express negative views regarding the issue. Moreover, in the process of interviewing with them I remained open-minded, trying to have a detached position from their views. Therefore, I would be able to go further in exploring their views, although I might be opposed to those as a researcher (Maxwell, 1992). Besides, Gomm (2000) supports the view that bias may be a positive characteristic in a research project because it may reveal important aspects of the phenomenon studied. In this case the researcher should inform the readers about it according to Mehra (2002). This issue is discussed in more detail in the section on bias later in the thesis.

1.7 The structure of the study

The study is organised in seven chapters. The background of the study, including the main aim and the research question of the study, a brief description of the research strategy and research methods as well as the structure of the presentation of the study is presented in Chapter 1.

In Chapter 2, the relevant literature is reviewed and it mainly consists of four parts. In the first part some key terms related to intercultural education are presented in detail and their clarification is sought. The educational models adopted for the education of pupils from diverse cultures are analysed, are compared and are commented upon in the second part. The declarations of global and European organisations regarding the issue are also cited. A review of the educational policies designed in European and overseas countries in respect of the education of pupils with different cultural identities is included in the third part. Finally, some practical aspects, such as the teaching methods and general approaches suggested towards the implementation of intercultural education are presented in the fourth part of the chapter.

Information on the plurality and diversity of the population in Greece since ancient years and information on the composition of pupil population nowadays is provided in Chapter 3. A general description of the Greek educational system and a more detailed description of the legislation concerning education of pupils coming from diverse cultures in Greece are also set out in this chapter. Some contextual information, concerning the schools where the research was conducted, is also presented.

The rationale for the study, the actual process of the conduct of the research, the methodology adopted and a number of issues rising from that, such as the design of the research instruments, the analysis of the data collected and the ethical guidelines of the present study are then presented in Chapter 4.

The major findings of the study are reported in the next two chapters. In Chapter 5 the presentation and the discussion of the main findings of the questionnaire data is made and Chapter 6 deals with the presentation and the discussion of the main findings arising from the interview data of the main study. The presentation of the main findings of both questionnaire and interview data is based on the four subsidiary research questions of the study. The general conclusions of the research and their discussion as well as recommendations for practice, for policy and for further research are provided in Chapter 7.

In the following chapter I present and discuss key issues related to the wider field of the theoretical underpinnings of intercultural education and of its implementation as they were generated from the review of the relevant literature.

Chapter 2 Literature review

I will now turn to present and discuss important issues relevant to the field of intercultural education arising from the review of the relevant literature. This presentation and discussion is organised in four levels. It starts with the presentation and the analysis of relevant key terms. It continues with the presentation and the analysis of various educational models regarding the education of foreign pupils. Then, the educational policies designed in European and overseas countries in respect of the education of pupils with different cultural identities are presented and discussed. Finally, the characteristics comprising an intercultural ethos in a school, including teaching methods and general approaches suggested, are presented and discussed.

2.1 The process of literature review

The literature review constitutes an integral part of the research process. It helps the researchers either to identify their research area or explore their content area of interest in order to develop research questions and refine them (Teddlie and Tashakkori, 2009). The literature review process undertaken for the present study is presented in more detail in the appendix (A.1, p.7)⁸

2.2 Analysis of relevant key terms

The analysis of key terms related to the notion of intercultural education is considered to be important in this thesis. A number of key terms are used and repeated throughout the text. Readers need to have a clear understanding of what exactly they mean so that they can have a complete view of the thesis and views presented and commented upon. A definition of each one of the following terms which are analysed below is included in the glossary of the thesis (p.277).

2.2.1 Culture

In a study of intercultural education it would be a great omission not to discuss the notion of culture. *Culture* is a complex concept. A number of anthropologists and philosophers have presented their own views on the notion of culture (White, 1972). According to Gray (2006)

⁸ For reasons of clarity and consistency the texts which have been read within the framework of the literature review process are divided into references and bibliography. The references section includes all these texts which have been read and have been used in the main text of the thesis. The bibliography section includes all these texts which have been read during the literature review process and seem to relate interestingly with the topic but they have not been used in the main text. However, it was thought necessary to include them since they may be used for reference by other researchers.

there are three main conceptions which explain the evolution of the term 'culture': the early modern conception, the modern conception and the late/postmodern conception of culture.

I will deal firstly with the early modern conception of culture. Thompson (1990) points out that primarily the concept of culture meant the cultivation or tending of something, such as crops or animals. By the nineteenth century the word 'culture' was being used differently by various peoples. In French and in English, it was used to describe human development; whereas in German culture referred to the intellectual, artistic and spiritual products of a people's creativity as well as to high-level (often elitist) performances of persons or groups, such as literature, poetry, music, art, sculpture etc. (Damanakis, 1997; Byram and Risagerk, 1999). This rather 'classical' meaning attributed to culture constitutes one of the two main aspects of the early modern conception of the word. However, as Eagleton (2000) comments on it, "the upper cultural levels will not possess more culture than the lower, simply 'a more conscious culture and a greater specialisation of culture' " (p.48). Eagleton's view is also supported by Larcher (1993) who, as cited in Fennes and Hapgood (1997) and Gupta (2003), notices that culture exists both at a conscious and unconscious level. The conscious level is observable and is revealed by humans' behaviour, whereas the unconscious level of culture consists of the principles underpinning humans' behaviour, which cannot be observed directly and are usually implied.

The second aspect is more descriptive and places culture in a wider sense which reflects people's everyday life, their activities and their interests (Eliot, 1948; Kuper, 2001). It includes both material and spiritual products (Zografou, 1997). It consists of customs, traditions, values, attitudes, behaviours, practices, language, religion (Tylor, 1873; Williams, 1976; Verma, 1997; Barker, 2000; Barnouw, 1973; Barnouw, 1985 as cited in Sternberg, 2007). Culture generally includes people's efforts to organise and develop their lives (Parekh, 1997) and to satisfy their basic and social needs (Malinowski, 1944). In this sense, all the cultural elements that people have adopted comprise their cultural identity. Furthermore, that culture is realised in different ways by different people since each one of us belongs to a different society with different needs and different organisation.

Gray (2006) suggests that there are three different aspects of culture within the modern conception of it. The first one refers to culture as a cognitive system. According to this aspect, as Goodenough (1964) and Frake (1969) notice, culture refers to how people perceive, relate, organise and interpret things rather than what things culture consists of. The second aspect of

culture as a structuralist⁹ system talks about the symbiotic relationship between culture and language. Saussure (1974) supported the view that a word represents a meaning and Turner (2003) later on expanded this idea by saying that a word represents a meaning which is constructed by the society each one lives in and reflects each society's culture. Thus, every language has cultural dimensions and makes us see things from a cultural point of view. Finally, the third aspect of the modern conception refers to culture as a symbolic system. Geertz (1973) indicates that in order to be able to understand one group's culture, we have to get acquainted with/understand what their actions and expressions symbolise. However, Thompson (1990) criticised Geertz's work by saying that although Geertz aims to interpret culture from within, he focuses on the meaning that actions and expressions have for him, rather on the meanings that individuals attribute to their actions and expressions.¹⁰

2.2.2 *Cultural capital – Cultural identity – Cultural diversity – Cultural pluralism – Cultural relativism*

The adjective 'cultural' has been combined with nouns, such as capital, identity, diversity, pluralism and relativism when used in the field of intercultural education. These terms appear frequently in this thesis. *Cultural capital* is a concept which is strongly connected to culture. It was first employed by Bourdieu (1986) in the 1960s to analyse French higher education (Grant and Ladson-Billings, 1997). It aimed at explaining how working-class children can come to see the educational success of their middle-class peers as always legitimate based on the cultural capital that the latter have. This cultural capital is transmitted by their parents and it is necessary for them in order to succeed in the current educational system. More specifically, according to Bourdieu as cited in Ksinogala (2000) and Huang (2004), cultural capital embodies three different states: the embodied state (predispositions of body and mind), the objectified state (material products) and the institutionalised state (educational qualifications, degrees). Embodied cultural capital consists of both the consciously acquired and the inherited properties of one's self. The objectified cultural capital refers to cultural goods that are owned,

⁹ Structuralism is based on the idea that 'the human mind is everywhere one and the same' (Levi-Strauss 1978:19) and we have to discover the nature of it. According to the same author the human mind is everywhere one and the same and the differences among human minds exist because groups of people were living in isolation and, therefore, constructed different representations of the same things and ideas and became different from each other.

¹⁰ As has already been mentioned in the beginning of this section the third aspect of culture is the late/postmodern conception of it. However, there is not enough space to analyze it in this thesis, since it does not constitute a viable theoretical framework for the present study. However, references to it can be found in the bibliography section of this thesis (Street, 1993; Nieto, 1994; Du Gay et al., 1997; Hall, 1997a; Mathews, 2000; Appadurai, 2006; Gray, 2006).

such as paintings, books, dictionaries, instruments, machines. The institutionalised cultural capital takes the form of academic qualifications. It seems that cultural capital represents the intellectual and material entity of humans. At other times the term *cultural identity* is used instead to describe ‘those aspects of our identities which arise from our belonging to distinctive ethnic, racial, linguistic, religious and above all, national cultures’ (Hall, 1996: 275). It is taken for granted that each person’s cultural identity is constantly negotiated (Hall, 1992a; Karner, 2007; Lytra, 2007) according to the perspective adopted in this thesis.¹¹In the present study, cultural capital is used to denote one’s skills, competencies, qualifications and general education. It is used to refer to the cultural elements which people have both inherited and adopted. In a nutshell, it is used to refer to all humans’ background irrespective of the social class they belong to and it is taken to be subject to additions or losses over time and context, assuming that culture changes. Some times the term cultural identity will be used instead of cultural capital across the text. In both cases the terms denote each person’s changeable national, religious or linguistic characteristics (Kroskrity, 2001).

The adjective ‘cultural’ is also used to describe other situations and ideas relevant to culture. Cultural *diversity* and cultural pluralism are two terms which seem to connect with each other. *Cultural diversity* is used to describe the co-existence of various cultures in a geographical area (Lynch, 1989). *Cultural pluralism* is a term used to describe people’s attempt to respond to cultural diversity by recognising the various cultural groups, their right to maintain their own identity and their right to an equal share in the society (Lynch, 1989; Ovando et al, 2003). Finally, the term *cultural relativism* is used to denote that people should be tolerant towards other cultural groups because there are not any universal objective standards by which the various cultural groups can be judged (Ovando et al., 2003). Each culture is better to be judged according to the circumstances under which it was created, and has evolved and progressed. This is a point of view which constitutes one of the main principles of intercultural education, as well (Damanakis, 1998).

2.2.3 Hybridity

Hybridity is a concept which strongly connects with the field of postmodern cultural studies (Papastergiadis, 2000). It is a process which is used to describe and explain that identity

¹¹ According to Hall (1992a) the concept of identity evolved through three stages: the first perspective of identity was that of the ‘enlightenment subject’, which was a very individualistic conception of it. The second perspective stressed the formation of the identity as a result between the personal and the outside world. Finally, the third and more recent perspective of identity is that of the postmodern subject.

formation is the result of a cultural mixture (May, 1999; Kalra, Kaur and Hutnyk, 2005) and that it is constantly liable to cultural changes.

The introduction of this concept arises from the need to explain on the one hand that cultural identities are formed at the intersections of age, class, gender, race, nation, religion and of other groups, to which one may belong (Block, 2006, 2007). Therefore, cultural identity is a hybrid by itself (Bhabha, 1994 as cited in Barker, 2000). On the other hand this hybrid, that is cultural identity, is liable to more shifts and alterations throughout people's lives through their contact with other cultural identities in their everyday life, their travelling or the change of places of residence. Karner (2007) adds that hybridisation can be a two-way phenomenon. In order to explain further this idea, he provides the example of Asians living in Britain. He supports the view that not only Asians are influenced by the British culture, but also the latter is influenced by the former in some ways.

However, Gilroy (1994) argues that the idea of hybridity presupposes/assumes two purities which he thinks do not really exist. Therefore, he tries not to use the term 'hybridity' to describe cultural production. He furthers his thoughts by saying that hybridity could happen in music and in cooking but not in the formation or the reformation of an identity. Papastergiadis (2000) denotes that the construction of one's identity is based on the negotiation of difference, on a process of constant changes. These differences and constant changes formulate a field of different forces, which interact and create a hybrid. My position in this thesis is that purity is a myth. Hybridity is a positive term which depicts the cultural production nowadays and can happen between categories or within one category. The notion of hybridity is inherent in the principles underpinning some educational models, as their analysis below will reveal. That is why it is commented upon in this chapter.

2.2.4 Ethnicity – Nation – Race

As the discussion below will reveal, ethnicity, nation and race are concepts that relate to the hybridity theory presented above. They constitute categories where it is difficult to define what each one means. They are concepts which are socially constructed, overlap and tend to be unstable and fluid (Brubaker, 2004; Block, 2006; Arber, 2008). Therefore, in this section an attempt is made to shed light on and to analyse all these terms.

Ethnicity is a concept which is based on the sharing of common history and group memories, values, beliefs, practices and traditions, language and religion and feelings for a place either currently inhabited or considered to be a lost ancestral homeland. It relates to certain codes of conduct, types of food and drink and organisation of time and space (Hall, 1992a; Block, 2006; Karner, 2007). It generally associates with a common culture developed under a certain historical, social or political background in a certain time (Barker, 2000; Hutchinson and Smith, 1996 as cited in Karner, 2007). This view relates to the notion of a primordial element of ethnicity (Mason, 2000).

However, it has to be remembered that people's cultural identity is constantly developed and enriched with cultural elements which may belong to people having other ethnicities. There is more than one culture within an ethnic group and these cultures are changeable (Grant and Ladson-Billings, 1997; Hill et al., 2007). As Williams (1989) suggests, "A common culture would be notoriously difficult to attain, because it is impossible to find any large number of people in general agreement" (p.38). Therefore, sometimes the usage of the term 'ethnicity' may seem to be problematic. Some people describe their ethnic identity through the ethnic identities of their parents and grandparents and that reveals how difficult it is for one to define her/his ethnic identity (Arber, 2008). The notion of ethnicity may weaken as it passes from one generation to the other. For example, second generation immigrants may find some of the traditions and customs of the ethnic group they belong to excessive and they may not want to adopt them (Cashmore, 1984). According to Cohen (1999) the term 'ethnicity' is anachronistic in view of globalisation.

According to Barker (2000) *nation*, consequently *nationality*, is a political concept which has been formed in order to unite the people living in a specific space or territory. It is an administrative apparatus which has been invented for the better organisation of the society. People having the same nationality are citizens of a specific state (Cashmore, 1984; Miller, 1995), they have common political rights and obligations and common services are offered to them by the state.

In the relevant literature, it is claimed that the term nation is based on a common historical continuity, descent, belief systems, practices, language and religion associated with a nation state. It presupposes a past and a received heritage in an undivided form (Rena, 1990). It is based on common origin, continuity, tradition and timelessness which are cultivated by the telling and retelling of a set of stories that represent national symbols and shared experiences

and connect the present with the past (Hall, 1992a). It seems that the term 'nation' constitutes an effort to make culture and policy coherent (Block, 2006; Karner, 2007).

Nations are always composed of different social classes, gender and ethnic groups. In this sense we need to wonder how easy it is to unify national identity around class, gender and ethnicity. The multiethnicity of a nation undermines the idea of the nation as a unified cultural identity (Hall, 1992a). Given that societies are multicultural, a nation may be constituted by more than one ethnicity, since its members may belong to different religious, cultural and ethnic groups. A multicultural society can also be diverse in many ways: linguistic; in relation to social class; with regard to the religious and/or secular; and in terms of settled or dominant communities versus largely invisible historic minorities like the Roma who move around. In this sense, 'nation' acquires a broader meaning and it embraces different ethnicities. According to Miller's (1995) characterisation, nowadays it would be more timely to talk about multiethnic nations. Bhabha (1990) adds that the term nation is characterised by cultural temporality which forms a transitional and fluid reality. Block (2006) questions nationalism by introducing the concept of 'transnationalism'. He argues that people nowadays can be more easily in contact with other communities due to technology and transportation. Therefore, they may feel more affinity to these communities than they do to the nation states they reside in. The formation of a nation based upon the criterion of historical and cultural continuity as well as of common ancestry would be as if we perceived the notion of nation in strict terms (Miller, 1995; Parekh, 1999), which is not the case as it is analysed above.

However, the relationship between ethnicity and nationality remains problematic for those believing that a nation should enshrine its deep cultural and historical roots. From my point of view, national identity should leave space for other identities to act and be developed. Minorities may wish to maintain their cultural traits and their attachment to the history and the place they used to live. However, they also need to feel that they are part of the society, in which they presently live (Miller, 1995). Otherwise, there is the danger of their marginalisation. Kalra, Kaur and Hutnyk (2005) share the same view as regards the concept of 'nation' by arguing that the concept of 'nation' seems fraught today in the face of globalisation.

As Good and Merker (1959), Barker (2000), Pilkington (2003) and Block (2006) have argued *race* relates to the common biological and physical characteristics of humans, the most obvious of which is skin colour. People who have common biological traits belong to the same race and have a common ancestry (Good and Merker, 1959). An older view supported by Citron et al.

(1945) suggests that the term had been variously used to describe people belonging to the same religious or ethnic group as in the case of the Jewish people.

The meaning of race has changed over time. Around 1970s there was extensive discussion on the relationship between 'intelligence' and 'race'. It was supported by the view that people belonging to certain races with specific biological characteristics were thought to be inferior in relation to other races and to have lower intelligence (Myrie, 1995; Barker, 2000). However, research undertaken has proven that intelligence and performance in IQ tests may be affected by environmental and social factors, but not by race (Bodmer, 1972; Loehlin, Lindzey and Spuhler, 1975). There is no case for the argument that the biological origin of humans can define in advance the evolution of their personality and their life in general. Besides, according to Gardner (1999) there are multiple intelligences, so people can have different types of intelligences which have been developed to different extents. As a result, intelligence cannot be measured with only one criterion. Moreover, according to the UN Universal Declaration of Human Rights all people are equal, irrespective of their origin. In my opinion the notion of the superiority of certain biological characteristics over others is racist and groundless. It also promotes and arises from stereotyping, the classification of humans to certain groups (Grant and Ladson-Billings, 1997; Karner, 2007) and their reproduction. It has been invented by certain groups of people who want to exercise power over other groups of people, to continue the reproduction of the existing organisation of a certain section of society and to perpetuate exploitation and oppression (Kroskrity, 2001). Besides, modern genetics confirms that there is no biological existence of distinct racial groupings (Renan, 1990; Hall, 1992a; Karner, 2007) and Eriksen (1993) claims that "...there has always been so much interbreeding between human populations that it is meaningless to speak of fixed boundaries between races...Second...there is often greater variation within a 'racial' group than there is systematic variation between two groups." (p.4). In turn, 'Caucasians' and 'Afro-Caribbeans' are not simple categories.¹²Therefore, for the purposes of this study I assume that people having common physical characteristics do not necessarily belong to the same race and they should not be classified according to these physical markers. Moreover, nothing is implied regarding the connection between race and the supposed superiority or inferiority of people in this thesis.

In a synopsis the discussion and the analysis of ethnicity, nation and race above shows that these are concepts which depend on one's perceptions, interpretations and representations.

¹² 'Blacks' and 'Whites' are crude as terms to be used.

They are not categories we have been born with, but they are socially constructed in order to unify a group of people in spite of differences. However, we should not overlook the existing differences within each category and keep in mind that these internal differentiations in each category cause continuous reformations (Hall, 1992a; Brubaker, 2004; Karner, 2007) in the light of hybridity theory. That is the position I adopt in this thesis.

2.2.5 Intercultural

‘Intercultural’ is the adjective that readers will frequently meet in this study. The adjective ‘intercultural’ is made up of two components. The first component ‘inter’ means ‘between’ or else ‘through’. The second component of the word is the adjective ‘cultural’ which derives from the noun ‘culture’. The term implies a dynamic process (Education and Culture: Training Teachers in Intercultural Education, 1986; Freedman Lustig, 1997; Miligou, 1997; Papas, 1998; Kaldi, 1999; Markou, 1997; Miligou, 1997; Xatzinikolaou-Marasli, 1999; Nilolaou, 2000; Gotovos, 2002; Gupta, 2003; Karhonen and Helenius, 2005), in which interaction (Inter mundo: Glossary of Intercultural Terms, 1998) takes place between people or between groups of people having cultural differences (Camilleri, 1998). It implies a dialogic process through which people make an attempt to understand the ‘otherness’, negotiate their differences (Language and Intercultural Communication [LinC] Group – Definition, 2008), resolve their conflicts (Council of Europe: The Concept of Intercultural Dialogue, 2008) and explore their similarities. However, some authors do not hesitate to use the term in studies to denote the internal dynamics of a single cultural system (Camilleri, 1992a).

Intercultural presupposes the existence of a multicultural society (UNESCO Guidelines on Intercultural Education, 2008), peoples’ will to give up some spaces for different cultural identities to be presented and understood (*The Application of the Project ‘The Education of Greek Repatriate and Foreign Pupils’, 2008*) as well as their eagerness to build relationships (Intercultural Glossary, 2008). The adjective ‘intercultural’ is used as the first word in some two-word phrases, such as ‘intercultural learning’, ‘intercultural communication’ meaning the development of better and more effective communication between different cultures (Camilleri, 1992a), ‘intercultural dialogue’ (Intercultural Dialogue and Cultural Policies, 2008), ‘intercultural training’ (Garcia Castano, 2008), which describe views and ideas in relation to *interculturalism*.

In this thesis, the word ‘intercultural’ will be used in the discussion and the analysis of the type of education that should be provided in the Greek multicultural society (Broome, 1996) and

every society with a diverse population in order to achieve better communication and interaction. Parallel to that, intercultural education will be used to denote that it can similarly be implemented in a seemingly homogeneous pupil population given that there is cultural variation within it defined by social class, economic status, gender and the specific part of a country each pupil comes from¹³, as the hybridity theory demonstrates above.

2.2.6 Cross-cultural understanding/Cross-cultural competency

Cross-cultural understanding and cross-cultural competency constitute aims of intercultural education. As Robinson (1988) states "... *cross-cultural understanding*¹⁴ involves more than knowledge of how and why other people think and behave as they do" (p.99). It relates to people's modification of cultural behaviour, to the inclusion of a variety of cultural perspectives in their cultural repertoire in perceiving issues and situations.

Cross-cultural competency is similar to the notion of cross-cultural understanding. The development of cross-cultural understanding may possibly lead to cross-cultural competency. *Cross-cultural competency* refers to one's ability to think, behave and evaluate using criteria which are beyond one's native culture (Grant and Ladson-Billings, 1997; Damanakis, 2005). It involves one's skill to mediate between cultures and to know how to interpret the behaviour of other people according to their cultural background (Corbett, 2003). Cross-culturally competent persons have achieved an advanced level of thinking, behaving and evaluating beyond the boundaries of any one culture. Cross-cultural competency constitutes an essential goal of multicultural and intercultural education.

Cross-cultural understanding and cross-cultural competency are often replaced by the terms intercultural understanding (Gundara, 2000) and intercultural competency (Gundara, 2000; Corbett, 2003; Damanakis, 2005) respectively. There are cases where the adjectives 'cross-cultural' and 'intercultural' are used interchangeably. In this sense, those two adjectives are going to be used in this thesis. However, Susan Frier (Cultural, Multicultural, Cross-Cultural, Intercultural: A Moderator's Proposal, 2008) does not share the same view. She argues that the term 'cross-cultural' is used to describe some views across different cultures and that it does not suggest interaction as the term 'intercultural' denotes.

13 As in the case of Greece.

14 A definition of the words in italics is provided in the glossary.

2.3 Analysis of various educational models

The above terms are frequently used when the issue of the education of foreign pupils is discussed. Therefore, their introduction and their analysis were deemed necessary.

I will move on to analysing the various educational systems developed in relation to the education of children belonging to diverse cultural groups. A number of educational models have been designed to address the phenomenon of the co-education of native and foreign pupils in various countries. These educational models are presented below. Their presentation follows the approximate chronological order of their appearance. However, it would be misleading to think that they were developed consecutively. They are also presented in such a way as to reveal the evolution of the views and principles regarding the co-education of pupils belonging to minority and majority groups.

2.3.1 Assimilation model

The assimilation model of education was the very first model presented to solve the problems related to *immigrants'* education in the host country and it dominated education until the mid-sixties (Nikolaou, 2000). According to it, all immigrant pupils irrespective of their national and cultural identity need to acquire the knowledge and skills which will permit them to participate in the society of the *host country*. Therefore, they have to learn the language of the host country and acquire its culture, too (Papas, 1998; Georgogiannis, 1999).

School will help them learn the national language and culture which will lead to their assimilation and which in turn will help them to participate equally in the society. The assimilation may vary from cultural, behavioural and social to marital (mixed marriages) and civic (Grant and Ladson-Billings, 1997; Markou, 1997; Baker and Jones, 1998) through the passage of time. If pupils do not manage to acquire the ethos of the educational system of the host country, they are responsible for their educational inequality and they are excluded so as not to disturb the balance of it (Katsikas and Politou, 2005). If immigrants want their children to learn the language and the culture of the *country of origin*, this is a personal issue and not an issue for state schools.

The supporters of assimilation believe that the notion of nation and modernisation of the society, and the existence of cultural diversity, are quite opposite. Therefore, the only way to preserve 'nation' is to assimilate the various cultural groups which will be achieved by their learning the *dominant language* (Markou, 1997).

In terms of school practices foreign pupils are totally immersed in the language and the culture of the host country from the very beginning of their school life. The medium of instruction is the second language and they participate in all aspects of school life related to the culture of the host country, such as national and religious celebrations. They have to acquire the language and the culture of the host country in order to participate in the common national culture.

2.3.2 The integration model

Towards the end of the 1960s there was a shift from the assimilation model to the integration model in education due to the disadvantages of the first (Markou, 1997; Katsikas and Politou, 2005). Some people support the view that the term 'assimilation' evolved to the term 'integration' (Nikolaou, 1999).

According to the integration model the cultural elements of immigrants are accepted and respected to the extent they do not threaten the cultural principles of the dominant group (Nikolaou, 2000). The supporters of the integration model believe that the introduction of immigrants' cultural elements facilitates their integration in the host country. Some cultural elements of immigrants may be taken into account in school programmes. However, they are evaluated according to the cultural norms of the dominant group (Georgogiannis, 1999; Nikolaou, 2000). Therefore, nothing is implied about equality of cultures (Papas, 1998). Foreign pupils may have the chance to be taught their first language and elements of their culture, such as music, customs and celebrations, may be introduced in the curriculum. However, the emphasis is still on the integration of the immigrants into the culture of the host country.

2.3.3 The multicultural model

The model of multicultural education was actually the first educational model which focused on cultural pluralism compared to the aforementioned models which placed an emphasis on an ethnocentric approach in education (Watkins, 1994; Miligou, 1997). According to Watkins (1994) multicultural education is a product of social, political, economic and intellectual interests. It first appeared in 1970 in USA, Europe and Australia (Nikolaou, 2000) in an attempt to describe the multicultural profile of society (Markou, 1996) and to propose how people could respond to it.

According to the literature on multicultural education the main aims of it are the cultivation of tolerance and respect between people of different cultures leading to their harmonious co-existence (Olneck, 1990; Kedall, 1996; Papas, 1998; Georgogiannis, 1999; Nikolaou, 2000; Quetgles-Pons, 2001; Palaiologou and Evaggelou, 2003). The advocates of multicultural education believe that all people are unique parts of a whole community irrespective of their cultural background (Kendall, 1996). Therefore, they should develop positive self-concepts (Blake and Hanley, 1995; Kendall, 1996) and experience equality in schooling (Bank, 1995; Olneck, 1993; Palaiologou and Evaggelou, 2003) which will lead them to academic achievement. Besides, research has shown that the recognition of pupils' cultures improves their school performance (Markou, 1997) and that multiculturally educated persons have more respect for people from other cultures (Baker and Jones, 1998) and are not prejudiced towards them (Palaiologou and Evaggelou, 2003).

In terms of schooling there are some suggestions made for the achievement of the main aims of multicultural education. Researchers support the view that pupils should be introduced to other cultures, that all pupils' linguistic and cultural experiences should be taken into account (Olneck, 1990; Gollnick and Chinn, 1994; Georgogiannis, 1999; Mathews, 2001) and that their differences should be celebrated. In this sense cultural differences will be recognised and understood (Lynch, 1989) and pupils' cultural identities will be maintained and reinforced.

Kendall (1996) also supports the view that through the application of multicultural education all pupils will experience positively the similarities and differences of their cultures. However, this exploration of similarities and differences between cultures constitutes more a principle of intercultural education (Markou, 1997; Nilolaou, 2000) as will be indicated below, and can be achieved when pupils are engaged in discussions in which they analyse and evaluate different cultures. However, the literature on multicultural education devotes little space to the analysis and evaluation of different cultures (Grant and Sleeter, 1987). It is obvious that this type of educational model refers both to the education of the minority and majority of pupils (Katsikas and Politou, 2005). Lawton and Gordon (1993) and Govaris (2001) believe that multicultural education could be applied even when there are no foreign pupils in the school. However I would like to express my doubts on this point. I am sceptical as to how firmly and deeply the main aims of multicultural education could be achieved in the absence of pupils from diverse cultures. Nevertheless, while it may be difficult to bring about intercultural understandings amongst children from different backgrounds in predominantly 'monocultural' Greek schools, these schools can have policies to deal with xenophobia as well as 'racist behaviours'.

Various researchers attribute different meanings and dimensions to multicultural education. Some of them adopt a simple form of multicultural education which focuses on the incorporation of material from other cultures such as music, clothes, foods and festivals (Hessari and Hill, 1989; Massey, 1991; Grant and Ladson-Billings, 1997; Gardner, 2001). This dimension is known as content integration (Bank, 1995).

Other researchers adopt a deeper approach. They believe that pupils should acquire an internal understanding of the differences in cultures by exploring how the formation of cultural identities is influenced by social, economic and political factors. This dimension is known as knowledge construction (Bank, 1995) and it seems to share some of the main principles of critical *multiculturalism*, as will be analysed below.

Finally, there are a number of researchers who believe in a more radical approach to multicultural education. According to them the application of multicultural education should aim to develop in pupils more positive antiracial and democratic attitudes by challenging the structures of education and of wider society so that equality could be achieved. This approach is known as prejudice reduction (Massey, 1991; Bank, 1995; Grant and Ladson-Billings, 1997) and it seems to be influenced by the principles underpinning the antiracist model in education.

According to Hessari and Hill (1989) there are four types of multicultural education in relation to antiracist education. The first type refers to multicultural education which ignores antiracist education. In the second one, antiracist education is included in multicultural education and in the third one antiracist education incorporates multicultural education. Finally, the fourth type refers to antiracist education which criticises multicultural education.

The four-fold typology above regarding the relation between multicultural education and antiracist education reveals the conceptual confusion regarding the meaning and the application of this educational model (Grant and Ladson-Billings, 1997). Therefore, researchers made an attempt to go beyond it by proposing another educational model known as the critical multicultural model, which makes an attempt to cover the conceptual deficiencies of this model. The critical multicultural model is analysed below.

At this point it has to be mentioned that there is another type of education called multiethnic education. This type of education focuses more on ethnic minority studies (Baker and Jones, 1998) compared to multicultural education which puts an emphasis on all cultures.

2.3.4 Antiracist model

The antiracist educational model was developed principally in the eighties in England and USA (Georgogiannis, 1999; Nikolaou, 2000). The idea of antiracism was developed as an attempt to combat racism in school and in the wider society. The advocates of the antiracist model support the view that racism exists in the structures of the society and it extends into other fields such as education. The antiracist model emphasises the changing of the structures of the society by applying stronger laws. This changing of structures should also be applied in education (Papas, 1998).

Another idea which is strongly connected with antiracist education is institutional racism. Institutional racism is applied when society's institutions operate to the advantage of the majority (Massey, 1991; Mason, 2000; Katsikas and Politou, 2003). Therefore, two more of the main aims of antiracist education are not only equality for all children in education but also justice for all through equal opportunities of life, of development and of participation in the society as well as liberation from racist models (Markou, 1997; Nikolaou, 2000). The whole educational system and school curricula should change in such a way so that they can guarantee that all pupils have equal chances to participate in the school process and succeed academically irrespective of their colour and their social class.

It is also mentioned that antiracist education was a radical departure from multicultural education (Massey, 1991). Multicultural education emphasises the social and cultural aspects which may promote racism by concentrating on pluralism and cultural diversity. However, the issue of racism is also influenced by structural, economic, class and political factors (Hessari and Hill, 1989), which have to be combated according to the principles of antiracist education.

Therefore, there was another educational approach suggested in order to tackle racism by controlling social, cultural and structural, class, economic and political factors. The multicultural antiracist model was suggested because it was thought that each one of the approaches alone, that is multicultural education and antiracist education, was inadequate and that their combination could lead to better educational results (Hessari and Hill, 1989; Massey, 1991; Grant and Ladson-Billings, 1997). According to Grinter (1985), as cited in Palaiologou

and Evaggelou (2003), antiracist multicultural education was conceived as a solution to bridge the gap between multicultural and antiracist education.

2.3.5 'Critical multicultural model'

The critical multicultural model is not a widely accepted model of multiculturalism, but it has been referenced as 'critical multiculturalism' in the research literature.

In critical multiculturalism, culture has to be placed in the wider sociopolitical context in order to be understood. Critical multiculturalism accepts that the concept of culture is dynamic and fluid. Therefore, all pupils need to engage critically with cultural identities in order to explore how they were constructed and reconstructed, how they are interconnected across the historical, political and social contexts and how factors such as race, class and gender intersect and shape one's identity (Kincheloe and Steinberg, 1997; Nieto, 1999; May, 2003). According to critical multiculturalism, issues of racism, disadvantage and inequality have to be addressed so that everyone can understand how power is exercised over some people and guides or modifies their behaviour, and thus, how power relations are established (Kincheloe and Steinberg, 1997; May, 2003).

One of the principles of critical multicultural education is that both teachers and pupils are able to produce knowledge by examining and questioning the different cultural identities through dialogue instead of simply getting to know the different cultures without using their critical thinking (McCarthy, 1994). Both teachers and pupils are able to challenge the existing construction of school knowledge by daring to deal with issues they may not feel comfortable with and by recognising the contribution of minorities, women, working people and other groups of people considered to be subordinate in the formation and evolution of one's cultural identity and of knowledge in general (McCarthy, 1994). Critical multiculturalists believe that the knowledge we consider official and valid has not been produced in a neutral manner and that there are other forms of knowledge which have not been included in the official curriculum for some reasons. For example, in a critical multicultural curriculum in mathematics teachers and students could explore how different cultural groups define 'logic'. In this context teachers and students need to consider and analyse what they know and how it is constructed, what they do not know and why (Kincheloe and Steinberg, 1997). However, nothing specific is mentioned regarding the practical implications of this model in school.

2.3.6 Intercultural model

The educational models discussed so far all have limitations. I am now going to discuss the intercultural model, which is closer to my research position for a number of reasons.

First of all, the intercultural model takes theory forward, because it suggests that the co-existence of different cultural groups is not enough to achieve mutual understanding and communication. More importantly, interaction is needed to achieve this. According to the UNESCO Guidelines on Intercultural Education document ‘multicultural’ is used as a descriptive term and in this sense it is used in this thesis, too. Secondly, intercultural education demonstrates that the cultural identity is not static but always changeable (UNESCO Guidelines on Intercultural Education). This is true, if we consider that we live in a multicultural society whose members belong to different ethnic, religious and cultural groups, which may interact and be mutually affected. It also deserves to be mentioned that according to intercultural education people of diverse cultural groups may have differences, but they also have similarities. They may also share the same experiences, which deserve to be explored so that people can understand that they are not so different from others. These are some of the main principles underpinning intercultural education with which I identify myself.

Intercultural education appeared in the 1960s in the official educational policy of the USA and a few years later in Canada. In Europe, it appeared in the mid-1970s (Androussou, 1996; Georgogiannis, 1999) and it has evolved since then (Verma, 1997). This educational model stemmed from the actual necessity of providing education to a large number of minority groups (Androussou, 1996; Frangoudaki and Dragonas, 2000). According to Kotsionis (1995) and Katsikas and Politou (1999) intercultural education developed from the deficiency of the previous educational models to integrate immigrants effectively. More recently, intercultural education has harmonised with the ideology of those people who through international organisations such as UNESCO aim at increasing the collaboration and respect between people in a broad field (Kaldi, 1999).

A number of researchers have expressed their views regarding the meaning and the aims of intercultural education. Some of them converge, whereas others are more extensive. In this chapter an attempt will be made for all views to be presented. The first component of the word ‘intercultural’ means ‘between’. The term ‘intercultural’ implies a dynamic and active process of interaction between cultures which involves learning from each other across cultural boundaries (Education and Culture, 1986; Freedman Lustig, 1997; Papas, 1998; Kaldi, 1999;

Markou, 1997; Miligou, 1997; Xatzinikolaou-Marasli, 1999; Nikolaou, 2000; Gotovos, 2002; Gupta, 2003; Karhonen and Helenius, 2005).

Intercultural education refers both to native and foreign pupils (Miliou, 2011), it takes into account all pupils' experiences, it views them as of equal value (Batellan, 1983) and its influence is positive for all children (Markou, 1997). It has implications in all aspects of both schools attended by children from a variety of cultural and ethnic backgrounds and of 'monocultural' schools (Batelaan, 1983; Batelaan and Van Hoof, 1996), since these children need to be prepared to live in a multicultural society and it also applies in the wider society such as media, local communities and organisations (Perroti, 1994; Besalu, 1997; Grant, 1997; Monasta, 1997; Georgogiannis, 1999; Kaldi, 1999; Kontogianni, 2002).

The implementation of intercultural education aims at cultivating tolerance, acceptance, and appreciation between people from different cultures, understanding of each others' problems regardless of their cultural background; and empathy and respect¹⁵ through being open to other cultures (Olneck, 1990; Cordeiro, 1997; Zografou, 1997; Pantazi, 1998; Batelaan and Gundara, 2000).

It prepares individuals to participate in a democratic, multicultural society. It prepares them to be able to deal effectively with their intergroup relations (Verma, 1997; Belesi, 2009) and to be sensitive to and resolve issues emerging from intergroup relations (Sandres, 1999), as interpersonal relationships constitute a priority for living in a peaceful environment. It also encourages them to develop their critical thinking regarding the ideological use of culture (Batelaan and VanHoof, 1996; Monasta, 1997; Sanders, 1999). Interpersonal relationships are a priority for living in a peaceful multicultural society (Council of Europe: The Concept of Intercultural Dialogue, 2008).

Intercultural education is an educational model which constitutes a way to achieve the aforementioned aims (Besalu, 1997). Therefore, there are a number of principles underpinning this model. First of all, intercultural education is based on the principle that all cultures are equal (Education and Culture: Training Teachers in Intercultural Education, 1986; Damanakis, 1989; Kotsionis, 1995; Camilleri, 1992a; Kanakidou and Papagianni, 1998). There are people

¹⁵ There are cases in which intercultural education deals with issues which other fields of education refer to (International Amnesty, 2007). For instance, respect is an essential concept common in peace education (Salomon and Nevo, 2002) as well as in human rights education (Ray and Bernstein Tarrow, 1987).

who tend to favour some cultures because they adjust to theirs and disregard others because they maintain traditions different from their own (Norberg, 2000). According to intercultural education there are not 'good cultures' and 'bad cultures'. Individuals should develop the skills to respond to people from different cultures in a non-judgemental and evaluative way and try to explore under which circumstances each culture was constructed and by which factors it was affected across time. Consequently, as all cultures are equal, all pupils' cultural capital is equal and all pupils have the right to experience educational equity (Batelaan and VanHoof, 1996; Mallick, 1997; Markou, 1997; Baker and Jones, 1998). Therefore, teachers are responsible for creating opportunities in the classroom for all pupils to communicate by using elements of their cultural background (Batelaan and VanHoof, 1996).

At this point it should be mentioned that on the basis of the equality of cultures intercultural education denies the superiority of European civilisation (Frangoudaki and Dragonas, 2000). European culture is constructed by criteria belonging to the European tradition (Norberg, 2000) and not universally accepted criteria. Therefore, it leads to eurocentrism and it prevents the implementation of intercultural education which is based on the premise that all cultures are equal. According to Kaldi (1999) European education has to adopt a more intercultural approach which will lend it to more humanistic, global and pedagogical aspects (Kotsionis, 1995; Katsikas and Politou, 1999).

Another principle underpinning intercultural education is the dynamics of culture. Culture is not static but it constantly evolves and changes (Zografou, 2003). Individuals come in contact with other people who have different cultural identities and they also receive incentives from mass media on a daily basis. It is natural to deny some of these incentives and to accept others of those so as to incorporate them in their cultural identity. In this sense there is no cultural identity which is static across time. On the contrary, the dynamics of each cultural identity is a natural consequence of individuals' continuous contact and communication and it also helps the evolution of the society (Camilleri, 1992b). In Damanakis's (1989) and Kotsionis's (1995) opinion intercultural education also accepts the so called '*intermediate culture*', which is developed on the basis of pupils' cultural heritage (*enculturation*) and the influences they accept from the cultural environment of the host country (*acculturation*). Intermediate culture constitutes part of the process of the evolvement of a cultural identity. Besides, intercultural education cannot be implemented in real terms unless learners' societal context is taken into account, understood and appraised (Alkan, 1990; Campani and Gundara, 1994; Gundara, 2000).

Damanakis (1989), Androussou (1996), Pantazi (1998), Papas (1998), Georgogiannis (1999), Nikolaou (2000) suggest that intercultural education assumes the overcoming of the idea of the 'nation-state' and the elimination of *stereotypes* and prejudice towards people coming from different cultural backgrounds. More specifically, it demands the changing of teachers' personal attitudes towards foreign pupils (Taba 1945 as cited by Sanders, 1999). According to Vinsonneau (1997) stereotypes can change when people are keen to change their established opinions, their emotional predispositions towards certain groups of people and the conditions of the reception of the new information. How is this going to be achieved?

The advocates of intercultural education suggest a number of ways through which this can be achieved in school. School must be the place where all pupils' cultures are going to meet each other and be negotiated (Damanakis, 1997; Pantazi, 1998; Gotovos, 2002). The key elements of this meeting and negotiation are the exploration of similarities and differences between cultures (Luchtenberg, 1988; Monasta, 1997), and the exchange of ideas and symbols of other cultural systems (Bereris, 1999), so that pupils can understand that cultures may be different at some points but at the same time they can be similar at other points. Robinson (1998) shares the same view by saying that people perceive different people more similarly when they focus on the similarities beneath the differences. They realise that they have some common principles which unite them without having to lose their cultural identity (Papas, 1998). As Perroti (1994) claimed it is possible for pupils to become experts on one or more cultures when they study them at school, but that does not guarantee that they will develop understanding and empathy towards culturally different people. This may be achieved only when they explore their similarities and differences. Kontogianni (2002) and Karhonen and Helenius (2005) add that a culture is better understood when one has been exposed to another culture.

This dynamic interaction between cultures (Fennes and Hapgood, 1997) has to be continuous so as to lead to cultural interchange and enrichment, as the Council of Europe addresses (Gosh and Tarrow, 1993; Damanakis, 1997), as well as to interdependence, which is positive towards successful cooperation (Vinsonneau, 1997). Besides, when a person is in contact with other cultures, he or she learns to appreciate them, creates friendly relationships with different people, and becomes a cooperative and creative member of the society (Katevas, 1998). As Fennes and Hapgood (1997) indicate, through intercultural learning people will achieve greater openness to and appreciation of other cultures. They will also develop intercultural/cross-

cultural communication skills by developing greater empathy and flexibility towards other persons (Brislin and Yoshida, 1994).

Every child and the recognition of her/his cultural identity are at the centre of intercultural education (Monasta, 1997). Intercultural education starts with the knowledge and the skills pupils already have (Batelaan and Van Hoof, 1996) and supports their cultural and linguistic incorporation (Cummins, 1989). More specifically, there are some researchers who demand the legal introduction of foreign people's language and culture in the host country (Damanakis, 1989) and in the school, as a consequence, within the framework of intercultural education, so as to ensure that all children will be empowered at school, as Cummins denotes (1986). When the differentiation (national, religious, linguistic) of pupils is accepted, recognised, utilised and not perceived as deficiency, then power and status relations between minority and majority groups will disappear and coercive relations between pupils will change to collaborative relations (Cummins, 1986).

There are various approaches with reference to intercultural education in Greece according to Damanakis (2001) as cited in Spiridakis (2002). In synopsis, the main approaches are four. The first one, the well-disposed-naïve approach, focuses on the defence of people belonging to other groups. This approach reminds us of the antiracist model and it may be dangerous as no one can raise the problems better than the people who experience them. The *a priori* and preservable difference constitutes the second approach according to which different types of education should be offered to different groups of people in order to preserve their differences. However, this kind of education may lead to ghettoisation. It also supports the maintenance of differences without emphasising the necessity of cultural exchange. This point of view reminds us of the multicultural model.

As for the third approach, the ego- and ethnocentric difference, its advocates analyse and understand peoples' differences without retreating from their personal and ethnocentric criteria. This way of thinking resembles the principles underpinning the integration model. Finally, the approach of relative difference claims that principles are relative and suggests that discussion should occur in order to explore the relativism of principles. I would say that this last approach relates more to intercultural pedagogy.

Further to that, in relation to school practices, multicultural education seems to have adopted a more tokenistic point of view compared to intercultural education. For example, in intercultural

schools labels written in the first languages of all pupils in the school directing to the exit, the toilets or the dining room of the school would have a practical function whereas in multicultural schools the same labels or a frame with photographs of all pupils in the school might not serve any practical purpose.

2.3.7 Bilingual education

Bilingual education is a separate type of education which refers to pupils that are educated with the use of two languages. Therefore, their education is also bicultural, since there is a symbiotic relationship between language and culture. On the one hand, language makes us see things from a cultural point of view as it reflects culture. On the other hand culture influences the language one uses (Kontogianni, 2002).

Baker (1993) suggests that there are ten types of bilingual education which are separated into two main categories according to the educational aim. The first category concerns the weak types of bilingual education which aim at helping pupils to develop the official language or their second language through the use of their first language, that is helping them to become monolinguals. More specifically, after foreign pupils have acquired the second language to a certain extent teaching of their first language stops. In this case the ultimate goal is the linguistic, cultural and social assimilation of the members of the minority¹⁶. On the contrary; the second category refers to the strong types of bilingual education, which aim at helping pupils to develop effective language skills in both languages. The ultimate goal is pupils' maintenance of their first language and the empowerment of their cultural identity with the parallel development of the second language. This section will deal with the strong types of bilingual education.¹⁷

16 According to Baker (1993) there are six different types of educational programmes which belong to the weak types of bilingual education.

- a) Submersion: Foreign pupils communicate and are taught in the school exclusively in the second language.
- b) Submersion with withdrawal classes: The pupils are withdrawn from the mainstram classes and attend classes in order to reinforce the second language.
- c) Segregationist education: Pupils are taught through their mother language and not through the official language of the country they live in.
- d) Transitional bilingual education : Pupils keep contact with their first language for some time of teaching which gradually decreases
- e) Mainstream education with foreign language teaching: Pupils of the majority attend their classes in their first language and attend classes in a second language for some hours per week.
- f) Separatist biligual education: It promotes monolingualism in the first language through education in this language.

17 According to Baker (1993) there are four different types of educational programmes which belong to the strong types of bilingual education.

- a) Immersion bilingual education: This educational programme is based on the intensive use of the first language in the school with the parallel use of the second language.

The implementation of bilingual education is based on the principle that pupils benefit academically when they are educated both in their *first language* (L1) and their *second language* (L2) (Corson, 1991). The use of their first language in the school implies that their cultural capital is accepted and respected. In turn, they feel that they are acceptable as cultural entities in the new society and they do not have experiences which are too negative from the host country (Boteram, 1989; Tingbjorn, 1988).

The learning level that they have acquired in their first language will help them to progress and it is going to be used, preserved and developed in their further education even in the host country. On the other hand the pupils who use the majority language will have as a model the pupils who will start using two languages and this will be an incentive for them in order to learn a second language (*additive bilingualism*) (Dean, 2000). Besides that, pupils feel more secure when they start school by using the language they know best (Scarcella, 1990). At this point it should be added that the use of the two languages is not enough to ensure success at school. The recognition and use of symbols and customs related to children's cultures will make them feel that they are not perceived as being different (Androussou, 1997).

According to the literature there are a number of advantages for balanced bilinguals. Balanced bilinguals have better performance in *cognitive functioning*, in *divergent thinking*, in *metalinguistic awareness* (Baker, 1993) and *communicative sensitivity*. They also have better *mental flexibility* (Kontogianni, 2002). Bilingual education has positive consequences for the host country, too. Foreign people can contribute to the society of the host country by bringing a large number of languages and cultural qualities with them (Tingbjorn, 1988).

Bilingual education often includes aspects of multicultural education in the curriculum and the infrastructure of the school (Baker and Jones, 1998). Nevertheless, there are some opposing views regarding the benefits of bilingual education. The opponents of it believe that bilingualism is harmful and that it leads to learning and psychological difficulties. It was also suggested that bilingualism causes mental confusion and sentimental instability, although

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- b) Maintenance and heritage language education: The main principle of this programme is the parallel teaching of the first language aiming at complete bilingualism.
 - c) Two-Way/Dual language education: In this programme both languages are used as a medium of instruction aiming at balanced bilingualism and at learning to read and write in both languages.
 - d) Mainstream bilingual education: In this programme the pupils are taught the dialect of the country in which they live in as well as the the official language/s of the country as in Luxemburg or in some regions in Asia or in Africa.

Hoffmann (1991) does not agree with this point of view. It also supported the view that bilingual pupils should only be taught and educated in their second language, the language of the majority, so that pupils can have equal chances in the society and that minority pupils will not be marginalised. Finally, it has been suggested in the extreme view that some cultural groups are biologically inferior to some others. Therefore, they should be adjusted to the linguistic code of a biologically superior cultural group (Cummins, 1996).

However, it has been proved that there is no problem of mental confusion when the two languages are developed at the same time and continuously. The view regarding the supposed deficiencies that bilingual pupils can develop constitutes a myth (Myth of Bilingual Handicap) according to Cummins (1999). In Cummins' (1981) view there is enough space in one's brain for learning more than two languages and that the space that each language occupies is not separate. Cummins (1981) supported the view that people have a common underlying proficiency, which is responsible for the function of two or more languages.

The educational aim of weak and strong types of bilingual education seem to have an indirect relevance with the 'Hypothesis of Deficiency' introduced by Bernstein (1971) and the 'Hypothesis of Difference' suggested by Labov (1969) respectively. According to Bernstein (1990) pupils coming from low socioeconomic layers develop a restricted linguistic code¹⁸, which is characterised as a deficit and which condemns them to social immobility and underdevelopment because this linguistic code restricts their educational perspectives. Whereas pupils coming from upper socioeconomic layers develop an elaborated linguistic code¹⁹ which favours their educational perspectives, thus, it contributes positively to their social mobility and development. However, Labov (1969) questioned the 'Hypothesis of Deficiency' by introducing the 'Hypothesis of Difference' according to which the restricted code of pupils coming from low socioeconomic layers is not subordinate to the elaborated code as Bernstein (1971, 1990) suggested in the so-called 'Hypothesis of deficiency'. It just expresses another, different relationship with the language. Labov supported the view that every linguistic code is equally effective, that is every code can express any idea and that it is just expressed in a different way (Pirgiotakis, 1996). He (1969) accepts that there is a linguistic differentiation between the two codes but that does not mean that the restricted code leads to linguistic

18 In the restricted code the syntactical structure is predictable, linguistic expression is accompanied by gestures and facial expressions, there is no great cohesion in meanings and the speakers find it difficult to develop abstract thinking (Pirgiotakis, 1996).

19 Abstract thinking, slow and stable rhythm of speech, clear meanings and great cohesion in meanings are some of the main characteristics of the elaborated code (Rosen, 1972).

deprivation. Therefore, later on Bernstein (1971) had to retreat from this position and accept that the restricted code is not necessarily linked to social class and that both codes are used by all members of a society at different times.

Assuming that in the weak types of bilingual education the foreign pupils' first language is perceived as a deficit, which does not help them to progress academically, then we could suggest that the theory underpinning this type of bilingual education is related to the 'Hypothesis of Deficiency' in some way. Similarly, if we assume that in the strong types of bilingual education foreign pupils' first language is of equal value to the language of the host country and that it does not hinder their progress in school, then we could say that the theory underpinning the strong types of bilingual education in some way is related to the 'Hypothesis of Difference' (Tsaliki, 2005). Nonetheless, there is not a direct relationship between the first and the second language and the restricted and the elaborated code since Bernstein and Labov talked about different codes of the same language/linguistic system, whereas bilingual education refers to different languages, which are not linked to social class. The relation is made on the level of how differently the first language of the pupils is perceived by each type of bilingual education, that is, as a deficit in the weak types and as a difference, but not necessarily of subordinate value and of no useful utilisation, in the strong types.

2.4 A critique of the above educational models

The assimilation model constitutes a monolingual and monocultural educational solution to the issue of immigrant pupils' education. It is absolutely ethnocentric and it does not leave any room for them to develop their own culture in the school or in the wider society. They are obliged to abandon their first culture (Papas, 1998; Georgogiannis, 1999).

The application of the assimilation model in education has also negative consequences for the pupils belonging to the dominant group. As suggested by Parekh (1997) and Massey (1991) they do not develop curiosity or respect for other cultures and they tend to judge the other cultural groups according to their own cultural norms. They do not bother knowing how and why other cultural groups think, behave or judge as they do and, as a consequence, they do not develop critical thinking. Being negative towards other cultures promotes racism.

As regards the integration model it constitutes a positive evolvement of the assimilation model. It is more tolerant, as it accepts and respects part of the cultural identity of immigrant pupils in the school. Moreover, the pupils of the host country have the chance to know more about other

cultures (Katsikas and Politou, 2005), which may raise their curiosity for more knowledge of these cultures.

As has already been mentioned, the negative points of the integration model are twofold. Firstly, the immigrants' cultural identity is accepted to the extent that it does not threaten the culture of the dominant group. That means that the main goal of the integration model is still the integration of immigrants in the society of the host country so that a culturally homogeneous society is created. The acceptance of the cultural elements constitutes simply the means of achieving this integration. They are not further utilised or celebrated. Secondly, the cultural elements of immigrants introduced in the schools are evaluated according to the cultural standards of the dominant groups (Georgogiannis, 1999; Nikolaou, 2000) which is subjective and unfair. This also implies that there is not equality of cultures (Papas, 1998), since true equality is applied only when each issue is judged according to its own standards.

The first educational model to be taken into account, recognising all pupils' cultural identity and pursuing educational equality, was the multicultural model. However, there are a number of negative points indicated by the researchers regarding its implementation. To begin with, in multicultural education cultural factors are overemphasised and little attention is drawn to the other types of factors (social, economic, psychological and structural) which may have led to intolerance, no respect and inequality towards people from other cultures (Hessari and Hill, 1989; Georgogiannis, 1999; Nilolaou, 2000). Zografou (2003) supports the view that this type of education is harmful for the educational system, because it makes it conform to the demands of ethnic minorities. Multicultural education also does not accept that cultural identity evolves and that it is not static (Govaris, 2001; Nilolaou, 2000). It may also lead to discrimination by the classification of people to different categories according to their cultural characteristics (Olneck, 1990; Nikolaou, 2000).

Some researchers have also expressed their doubts on the usefulness of the co-existence of different cultural groups, which constitutes one of the main aims of multicultural education. Taboada Leonetti (1992), Damanakis (1997) and Papas (1998) argue that the harmonious co-existence of different cultural groups is a wish. Nevertheless, co-existence does not imply anything about mutual acceptance, mutual understanding and interaction between the groups.

Katsikas and Politou (2005) indicate that multicultural education is opposed to the main aim of education which is to socialise all in a common culture. This may be true to a certain extent.

Pupils need to meet specific requirements for achieving academically that means knowing the 'school culture', which is common for all pupils. They also need to know the formal culture of the country in which they live in order to find a job or if they require specific state services. There is not enough space in this thesis to analyse whether or not the existence of a formal cultural position in a field should exist. However, I strongly believe that all pupils have the right to use their own cultural elements in school, to get acquainted with this 'school culture' or the formal culture of the country they live in and maintain and evolve their personal cultural identity at the same time.

The analysis of multicultural education above has shown that different researchers attribute different meanings to it (Sleeter and Grant, 1985, 1987). This may be due to the fact that the notion of multicultural education is formulated each time by the history of the different cultural groups living in a territory (Govaris, 2001). However, it is accepted that multicultural education is a field with major problems and ambiguity of meaning.

It seems that the term is broad and ambiguous and that there are also fundamental gaps between theory and practice (Hessari and Hill, 1989; Hoffman, 1999). In particular Sleeter and Grant (1987) note that there needs to be research on the impact of the implementation of multicultural education in the classroom. Readers need to be aware of these different meanings that researchers attribute to multicultural education which range from teaching the culturally different pupils and developing human relationships between pupils of different cultural backgrounds on the one hand, to challenging social structural inequality (Sleeter and Grant, 1987) on the other.

As far as the model of antiracist education is concerned, according to Verma (1997) it constitutes an educational model which provides equality of opportunity. It goes deeper compared with multicultural education because it challenges the institutions of the society which promote racism, such as mass media, the state and the police (Markou, 1997; Zografou, 2003). She supports the view that some multicultural education models may include racism as a topic, whereas antiracist programmes analyse and explain the issue of racism further and more deeply (Baker and Jones, 1998).

However, doubts have also been expressed regarding the application of this model. Gillborn and Gipps (1996) and Verma (1997) believe that antiracism has been applied loosely in education and that it has only affected teachers working in schools with minority populations.

Some researchers have expressed their fear regarding antiracist education. It is mentioned that antiracist education lends a political profile in education and therefore there is the danger that it will become a field of competition between political parties (Markou, 1997).

Finally, although in the beginning some researchers such as Grinter supported the attempts for the bridging of the gap between antiracist and multicultural education, in his later writing he argued that the gap is 'unbridgeable' and that 'the philosophies do not meet' (Grinter 1990 as cited by Grant and Ladson-Billings, 1997). However, as Tsakiropoulou (2008) denotes, the fulfilment of the aims of antiracist education, which is the abolition of distinctions and of racism, constitute the presuppositions of the aims of intercultural education.

May (1999) and Nieto (1999) made an attempt to go beyond multicultural education by introducing critical multicultural education. Critical multicultural education is understood as what follows multicultural education (McCarthy, 1994). It goes further than multicultural education as it suggests that getting to know the other cultures and celebrating differences is not sufficient (May, 2003). A deeper understanding of cultures demands the use of critical thinking by teachers and pupils so that they will be able to understand how cultural identities are constantly constructed and reconstructed under the influence of social, historical and political factors across time.

Critical multicultural education shares the principle of the dynamics of cultures with intercultural education. It also belongs to the category of educational models which are interested in introducing and exploring the notion of the evolvement of cultural identities to both foreign and native pupils. Moreover, it encourages teachers and students to explore subjugated knowledge in an attempt to understand that there are different ways of seeing the world. This type of multiculturalism also shares the principle of combating racism and discrimination in society with antiracist education. Its advocates believe that power relations have been established in the society which have to be explored in order to be eliminated (Kincheloe and Steinberg, 1997; May, 2003). Generally speaking, it seems that critical multiculturalists want to engage teachers and students in an analysis of what and why something is learned and exists as valid and official, so as not to become passive citizens.

As far as intercultural education is concerned, its meaning and aims vary from one author or one country to the other (Androussou, 1996). It lacks a universally accepted definition. Therefore, there are a number of different interpretations of it (Onestini, 1996; Surrian, 1998;

Katsikas and Politou, 2005). There are times that the terms ‘multicultural education’ and ‘intercultural education’ are used interchangeably due to the confusion between the terms ‘multiculturalism’ and ‘*interculturalism*’ (Kaldi, 1999). Some researchers recognise the dynamic process of intercultural education, while others do not. There are also some researchers who do not accept the term and others who use the term without accepting its basic principles (Palaiologou and Evaggelou, 2003). Some researchers use the term ‘*interculturalism*’ to describe the multicultural situation and to talk about the aims of intercultural education. Other researchers distinguish between the terms ‘multiculturalism’ and ‘*interculturalism*’. They use the first term to describe the existing situation and the latter term to denote what ‘it should be’ (Damanakis, 1989; Kaldi, 1999; McGee Banks, 2004).

Intercultural education approaches also vary from national directives established as part of national education programmes to approaches concerning communication and cooperation between authorities at a national, regional and school level (Onestini, 1996). Intercultural education approaches may also take a variety of forms in terms of their focus of study. Some forms pay more attention to the history and culture of the countries from which immigration has taken place, others to developing students’ awareness of their racial attitudes and some others to transmitting a sense of the relativity of all cultures (Council of Europe, 1991).

I believe that intercultural education constitutes the evolvement of multicultural education (Nilolaou, 2000). It was critical multiculturalism which pinpointed the negative points of multicultural education and triggered the notion of intercultural education. It is a more active process (Kaldi, 1999), as it provides pupils with the opportunities to discuss and exchange ideas and get to know other cultures more deeply (Hatzinikolaou and Marasli, 1999). Besides, the very same term ‘intercultural’ denotes this communication and interaction among different cultures (Androussou, 1996). According to Freedman Lustig (1997) the first component of the word ‘inter’ is preferable to ‘multi’ because it denotes an active process rather than a collection of separate cultures.

I fall in with the view that multicultural education just aims at the peaceful co-existence of different cultural groups, which is not enough. Co-existence of different cultural groups does not guarantee that people coming from different cultural groups appreciate, understand each other and communicate with each other effectively. This can be fulfilled through the implementation of intercultural education, which encourages dialogue (Taboada Leonetti,

1992; Nikolaou, 2000; Palaiologou and Evaggelou, 2005) and the exploration of similarities and differences between people of different cultural groups.

However, I believe that there are commonalities between multicultural education, critical multiculturalism and intercultural education. They all make an attempt to recognise and to accept the differences emerging between the different cultural identities. Their differences lie in the extent to which each belief tries to understand and resolve the differences. Table 2.4a cited below summarises the main characteristics of multicultural education and intercultural education.

Table 2.4a Characteristics of multicultural education and intercultural education

Multicultural education	Intercultural education
<ul style="list-style-type: none"> • Co-existence of different cultural groups • The dominant culture is unchallenged • Different cultures are presented • In some schools the implementation of multicultural education takes the form of celebrations and presentation of folklore elements 	<ul style="list-style-type: none"> • Interaction of different cultural groups It is a dynamic process • All cultures are explored and understood (similarities and differences) • All cultures are equal and in turn all cultural capitals are equal • Each cultural identity is not static, it constantly evolves • Hybridity is the norm (race, ethnicity, nationality, religion constitute different elements of each cultural identity) • It is based on pupils' cultural experiences; it is based on their own lives • Alternative languages are recognised as part of the curriculum in an intercultural school

The intercultural dimension in education is also different from the European dimension in education because it does not focus on European cultures, but it takes account of all cultures (Damanakis, 1998). It also stresses cultural understanding and communication between people of different groups more compared with the European dimension in education, whereas the European dimension in education aims also at preparing European citizens with enough qualifications in the market place. The promotion of equality of opportunities is a common point of both dimensions in education (Palaiologou and Evaggelou, 2005).

Nevertheless, intercultural education has been criticised because it has dominated more as a term and an attempt, and less as an effective educational action (Paparizos, 2000). Some researchers claim that it has mostly appeared as a field of academic analysis (Katsikas and

Politou, 1994, 2005) and not as an applied educational model. It has also been criticised because it does not take account that school constitutes a mechanism of the society and, therefore, intercultural education should not be implemented only in the school but in the wider society, too (Zografou, 1997; Katsikas and Politou, 2005). *Interculturalism* cannot be very effective, if it is not implemented in all aspects of life.

Furthermore, The Council of Europe (Education and Culture: Training Teachers in Intercultural Education, 1986), Damanakis (1997) and Gill (1997) note that intercultural education ignores all these social, political and economic factors which could contribute to the its implementation. Bliss (1990) stresses the importance of political will in this regard. However, I do believe that intercultural education could bring all these factors to light as well as the available material to teachers and pupils (Sandres, 1999), who might analyse them and take them into account in the design of intercultural programmes. Finally, intercultural education has been criticised for not attacking racism directly (Frangoudaki and Dragonas, 2000).

There are some more obstacles concerning the implementation of intercultural education. Alkan (1990) pointed out that intercultural education has failed to set clear, precise and definite aims and goals. Therefore, there is a confusion regarding its theoretical background and its practical dimension, in turn. In various countries intercultural education still relies on the efforts of individual educators (Perroti, 1994), who are not properly trained to this end (Sanders, 1999).

Research conducted in Greece showed that intercultural education met the resistance of both parents and teachers and this constitutes an obstacle towards its implementation (Damanakis, 2005). As has already been mentioned, the implementation of intercultural education needs to surpass the ethnocentric conception of culture, which may be the cause of some communities' resistance towards it (Frangoudaki and Dragonas, 2000). Further to that, when there is a gap between the culture of foreign pupils on the one hand and teachers and parents on the other hand, prejudice should be eliminated. More systematic, coordinated and consistent efforts would be more fruitful instead of making brief attempts like studying particular books, attending seminars or designing and implementing various intercultural programmes in schools, which only last for a certain period of time (Sanders, 1999).

Two more points deserve to be mentioned regarding how intercultural education can cope with reality. The first one relates to how intercultural education could achieve compatibility between the basic values of an existing cultural system and the existing legislation and the values and

practices of other cultural systems present in a country or a territory (Camilleri, 1992a). The second one concerns a new discourse which has to be proposed within the framework of intercultural education in order to manage an already hybrid identity, that is an identity that derives from already hybrid identities.

Despite the above criticism, I do believe that intercultural education takes theory forward (Damanakis, 1997). It is acceptable that there is no consensus in any democratic society as to how best to educate all children in a culturally diverse environment (Verma, 1997) and that the implementation of any educational policy regarding diversity depends on the extent of political interest and of interest on the part of higher education (Perroti, 1994; Katsikas and Politou, 2005) and a number of other obstacles, which have to be overcome.

However, what makes intercultural education important irrespective of its negative points is that the previous educational systems have failed to deal with issues of diversity. Intercultural education is the most recent and complete educational system suggested in this direction (Gundara, 2000). It is a model to which attention should be paid so it can be refined, it can become more specific in its meaning and goals and more specific suggestions should be made and more research should be undertaken regarding its implementation. The present thesis moves in this direction. Besides, as has already been obvious from the analysis above, all educational systems have both positive and negative aspects.

Bilingual education refers to bilingual persons aiming at preserving, developing and expanding their bicultural identity²⁰, whereas multicultural education and intercultural education refer to groups of people and aim at cultivating mutual tolerance, recognition and understanding between the various cultural groups. That is, bilingual education refers to a micro level, whereas multicultural education and intercultural education refer to a macro level (Damanakis, 1989).

Bilingual education shares the same principle with intercultural education which declares that foreign pupils' cultural identity should be taken into account and that it plays an important role in their further education. However, as Kontogianni (2002) claims, strong types of bilingual education do not seem to have an intercultural approach due to social and financial reasons.

²⁰ Nonetheless, that does not mean that a pupil's cultural identity is viewed as fixed, static and shaped by only two cultural systems. It is constantly reshaped and influenced by various cultural systems due to advanced technology and ease of movement between countries.

In my view bilingual education should also include multicultural elements because if not, there is the danger that pupils will be exposed to only two cultures and they will not develop tolerance, respect and recognition of other cultures. As Byram (2003) notes, "It is possible that biculturals are 'ethnocentric in two cultures' as monoculturals can be ethnocentric in one" (p. 65). Further to that, I believe that multicultural education and intercultural education should incorporate bilingual education for pupils who come from diverse cultures as research has shown that knowledge is better acquired and pupils can better progress academically when they are taught both in their first and second language (additive bilingualism).

Regarding the polemics of bilingual education, it principally emerges from the ideology of nationalism, which is based on the notion of the development of a language of a country as an integral part of one's national identity. Even nowadays, the negative views towards bilingual education are attributed to hostility towards foreigners, who are considered as putting in danger the unity and the homogeneity of the nation-state (Tsaliki, 2005). In any case, it seems that strong types of bilingual education are more beneficial compared to educational programmes which aim at developing monolingualism.

It seems that each one of the aforementioned educational models improves the preceding and adds other perspectives which have not been covered or thought of. Each one is used to describe and make an attempt to combat the complicated reality (Katsikas and Politou, 2005) of the time of its conception both in the domain of education and in the wider society. However, the aforementioned educational models were not supported by dominant social powers, which ensured their real application.

One more point that deserves to be mentioned is that the analysis and the critique of the educational models above were based on the explicit curricula presented in the relevant literature. It should not be forgotten that the hidden curriculum²¹ plays an important role and forms the type of education offered in each school. According to Apple (2004) the hidden curriculum refers to norms, behaviours and values which are implicitly taught in schools and are not included in the official curriculum. Dreeben (1969) argues that these norms, behaviours and values are learned by students unconsciously in classroom and school life and shape the

21 According to Martin (1976) as cited in Gordon (1982) the hidden curriculum includes all norms, behaviours and values which are intended or unintended on the teachers' or school's behalf but are not acknowledged to the pupils.

ongoing social, economic and political order. Jackson (1968) as cited in Gordon (1982) shares the same view by saying that the hidden curriculum is more effective than a school's official curriculum and that it contributes to the maintenance of the existing structure of the society.

The hidden curriculum seems to relate to the concept of symbolic power which was first introduced by Bourdieu (1989) and explained later on by Bourdieu and Passeron (1990). They suggested that symbolic power accounts for the unconscious modes which dominate in the cultural and social environment, including school life, and which determine and perpetuate the existing social, economic and political situation. Similarly, the hidden curriculum constitutes a way of exercising symbolic power by penetrating in different domains in the school, such as in the structure of the school (hierarchy, school council), in preparation for teaching, in the language that teachers use and the type of assessment they select, thus determining the type of education offered and contributing to the imposition of certain meanings and ideas as legitimate.

2.5 Educational policies for foreign pupils in European and overseas countries

In this section the educational policies followed by various European and overseas countries regarding the education of foreign pupils will be summarised. More information on the educational policies followed in each country is provided in appendix A.2 (p.9). The declarations of global and European organisations regarding the issue are also cited.

2.5.1 The declarations of global and European organisations regarding the issue of the education of foreign pupils

2.5.1.1 UNESCO (United Nations Educational, Scientific and Cultural Organisation)

UNESCO constituted the first organisation which paid attention to the issue of discrimination in education and its actions refer to the global level (Markou, 1997). According to the 'Convention against discrimination in education' (General Conference of UNESCO, 1960) all foreign pupils should have equal chances and treatment in the field of education irrespective of their race, colour, gender, language, religion, nationality and economic status. They should also have the right to retain their own schools and to be taught in their own language parallel to understanding the culture and the language of the community they live in. A more detailed presentation of this convention is made in the appendices (A.3, p.20).

Three decades later UNESCO became more specific and clear by declaring the rights of people belonging to national, religious and linguistic minorities both in the state and in the domain of education. According to its declaration host countries have the obligation to protect and promote the cultural identity of these people. It is emphasised that they should have the right to use their own language officially and in privacy, and also learn the history and traditions of the country they come from and that education should take measures in this direction (General Assembly of the United Nations, 1992). Individuals belonging to minorities should also have the right to participate in decision making concerning the state they live in. This declaration is presented in more detail in appendix A.4 (p. 22).

In 1986 UNESCO assessed its actions regarding immigrants and realised that the programmes that they had designed and implemented so far had to be continuous and systematic and to aim for the education for all compared to its first actions which moved from programmes for immigrants' children to programmes for 'special groups of pupils' (Markou, 1997). Before all the aforementioned actions UNESCO was the first organisation which listed human rights in a systematic way, in 1948. Since then a number of important documents on human rights have been published. The most important of those for teachers was the Recommendation of November 1974 concerning education for international understanding, cooperation, peace and education relating to human rights and fundamental freedoms (Selby, 1990). The aim of international understanding is to presage the particular interest shown later from the United Nations in the education of both people belonging to different cultural groups and of native people living in a multicultural society.

2.5.1.2 Organisation for Economic Co-operation and Development

This organisation includes countries from all over the world such as European countries, the USA, Japan, Korea, Canada, Mexico and Australia (OECD, 2008). It showed particular interest in immigrants' problems in the 1980s. The first step undertaken was a programme referring to educational, linguistic and cultural pluralism, which was approved by the Centre for Educational Research and Innovation (CERI) (Markou, 1997). It has also dealt with the education of immigrants in their host countries. Research studies undertaken in various countries (Australia, Denmark, Germany and Sweden) show that immigrants' education should be developed so that they can be better integrated into the society and make better use of the skills needed to participate in the labour market (OECD, 2008).

2.5.1.3 European Union

The Council of Europe was the second international organisation which dealt with human rights education. In 1950 it adopted the European Convention on Human Rights. The statement on human rights education of 1985 stresses the importance of human rights education so that tolerance, respect and equality of opportunity can be achieved for all (Selby, 1990). These aims constitute the core of some of the aims set later for the education of immigrants and the promotion of intercultural education within the framework of cultural diversity in Europe.

The European Union started dealing with the education of immigrants' children in the 1970s (Markou, 1997; Rocha-Trinidad and Sobral Mendes, 1997).

In the 1950s and 1960s in many European countries there was a significant influx of immigrants used as unskilled workers from southern Europe and northern Africa. In a number of European countries immigration took place after the decolonisation process. Further to that, the countries of Western Europe had received refugees coming from Eastern Europe and later from other parts of the world as well. During the 1980s there was a growth in immigration to the countries of southern Europe. Some of these countries had and still have large numbers of illegal immigrants among their populations.

Tensions developed in many of the European countries between the original population and the foreign communities. Most of these countries had expected the immigrants, especially the 'guest workers', to return to their home countries. Some went back, in particular those from southern Europe, when economic prospects were positive. However, a significant number of them decided to settle down with their families in the host country and to bring up their children there. So, it became unlikely that they would return to their countries of origin. As a result of immigration, cultural diversity has become a reality of European society. The population of most European countries is diverse. It consists of different ethnic groups whose needs and rights should be supported and promoted (Council of Europe, 1991). The European Union moved in this direction from 1968 when it initially dealt with the problems of immigrants and travellers. A year later, in 1969, it suggested that immigrants' children should be taught their mother tongue and that they should receive professional training in order to be able to re-integrate with their country of origin.

The 'experimental classes' programme introduced in 1972 was designed at integrating immigrants' children in the school system and the milieu of the host country and at boosting

their bonds with the language and the culture of the country of origin case of their repatriation (Council of Europe, 1991; Perroti, 1994). In 1974, the suggestion regarding the education of immigrants' children became more specific. A programme was organised in which those pupils' culture and language was included in the curriculum. The employment of teachers speaking the pupils' first language was suggested. It was underlined that teachers' training on teaching immigrants was of great importance. Three years later, in 1977, the European Union declared that reception countries were obliged to offer education to immigrants' children. Moreover, the reception country should cooperate with the country of origin for the teaching of the first language and culture. So far, the Council of Europe has focused on the education of immigrants' children and does not consider that native pupils also have to be educated in order to be accepted and be able to act in a multicultural society.

In 1980, it was declared that an intercultural approach should be introduced in school and in teachers' training. The necessity of the organisation of national and international seminars on intercultural education was recognised (Council of Europe, 1991). It was the first time that the European Union did not focus on the education of foreign pupils but talked about intercultural education, which refers to all pupils including the native ones (Perroti, 1994). In December 1989 the Council for Cultural Cooperation (CDCC) and the European Committee on Migration (CDMG), which constitute institutional members of the Council of Europe, jointly organised a conference on the educational and cultural aspects of community relations. In this conference it was emphasised that multicultural society constitutes a reality for Europe and that all pupils should be acquainted with the concept of the 'other' so that all cultural identities can be accepted. Therefore, education needs to become more intercultural (Council of Europe, 1991).

In 1990s the aim of the European Union was the provision of bilingual education in mainstream classes with the inclusion of mother tongue teaching. In the parliamentary meeting of the Council of Europe, which took place in 1993, particular interest was shown on the rights and the education of Gypsies in Europe. Specific suggestions regarding their residence, education and working opportunities were made. Some of the most important articles of the Convention 1203 for the Gypsies of Europe are included in appendix A.5 (p.24).

The Socrates programme, designed and implemented in 1997, aimed at promoting the intercultural dimension in students' and teachers' education. It mainly consisted of six domains of action. The first and the second actions referred to university education (Erasmus) and school education (Comenius) respectively. They dealt with programmes of exchanges between

students and pupils of various European countries (Onestini, 1996). The remaining four actions focused on learning of foreign languages (Lingua), open and distance learning education, adult education and exchange of information and experiences in relation to various educational systems (Palaiologou and Evaggelou, 2003).

Table 2.5.1.3a

Summary table of the main decisions made by the Council of Europe regarding intercultural education in Europe.

	Date	Boards/Type of text	Content
1.	19/10/1968	Regulation 1612/68	Entry of working immigrants' children in the educational institutions of the host country.
2.	1969	Decision 7 of the European Union	New working places, teaching of mother language.
3.	21/1/1974	Board of Ministers of the Community	Exchange of pupils, fraternisation of schools, design of teaching material.
4.	6/6/1974	Decision of the Ministers of Education	Priority for the education of workers coming from countries out of the European Union.
5.	25/7/1977	Directive 486/77	Enactment of the education of children belonging to minorities.
6.	1979	Decision 35	Provision of help to children belonging to minorities.
7.	1984	Recommendations 9, 18 by the Ministers of Education of the Board of Europe	Introduction of intercultural education, development and use of suitable teaching material.
8.	1992	Bilingual education	Provision of teaching of mother language in mainstream classes for foreign pupils.
9.	1995	Socrates programme (Comenius, action 2)	Promotion of intercultural dimension in education. Improvement of the education of immigrants, of transferring working population and of Gypsies. Combat of racism and xenophobia.
10.	1997	Committee of the countries of periphery	Definition of the content of intercultural education Opening of the school to the society. Avoidance of the ethnocentric approach in teaching and of developing stereotypes and prejudice.

(Palaiologou and Evaggelou, 2003)

Table 2.5.1.3a above, as suggested by Palaiologou and Evaggelou (2003), summarises the main decisions made by the Council of Europe regarding intercultural education in Europe.

Additionally, as the main decisions made by the Council of Europe regarding the European dimension in education revealed, the promotion of intercultural education constitutes a main aim of the Council of Europe. The summary table by Palaiologou and Evaggelou (2003) included in appendix A.6 (p. 25) shows that in 1995 the enactment of the Socrates programme not only aimed at the introduction of the European dimension in education but also to the promotion of intercultural education, which is broader and refers to a global level.

In general the European Union had supported financially 36 projects referring to teacher training, methods of language teaching and the design of teaching material for intercultural education between 1976 and 1994 (Onestini, 1996). The assessment of those programmes revealed that only some of them promoted the equality of chances and in only some of those the first language was integrated into the curriculum and the second language was taught in connection with the first language (Council of Europe, 1991).

2.6 A critique of the educational policies implemented at international and European level

The above analysis showed that international associations, such as UNESCO and OECD and European organisations, such as the European Union, have shown particular interest in the education of foreign pupils abroad. It has been recognised that most countries' populations had become diverse due to immigration and working mobility. Therefore, the necessity for supporting and protecting foreign peoples' rights, including their right to education, was imperative. In turn, a number of decisions and various initiatives, such as seminars and conferences have taken place, and publications have been issued regarding immigrants' rights in the state and their children's rights in education (Rocha-Trinidad and Sobral Mendes, 1997). The discussions on this issue became more focused and specific when these associations made suggestions for the education of both foreign and native populations for living in a multicultural society.

The educational policies that most countries, either European or overseas, adopted to confront the education of foreign pupils were similar. In the beginning they adopted assimilation, which evolved into integration, as in England, France, Scotland, Australia and the USA (Hill and Allan, 1998; McGee Banks, 2004). Therefore, host countries designed similar educational patterns, such as reception classes or classes of intensive teaching of the second language (Figuroa, 1998; Hill and Allan, 1998). In the case of Italy some cultural and language

maintenance was provided to immigrant pupils irrespective of their repatriation or not, in the first instance aiming, however, at their integration into mainstream classes, as well (Liddicoat and Diaz, 2008). The countries which adopted the assimilation and integration policy believed that foreign pupils' cultural identity was a handicap. Therefore, they had to be educated in the language and culture of the host country. It may also imply a country's denial to the opening to other cultures and its persistence in preserving its ethnocentric character.

Countries like Germany and France had supported the teaching of the first language in the case of immigrants' repatriation (Markou, 1997). This educational policy reveals those countries' intentional or unintentional thought that the continuation of the teaching of foreign pupils' first language and the teaching of a second language for native speakers does not constitute an unfair advantage for their further progress and development.

It is notable that in all the aforementioned countries with the exception of Sweden and Canada (Fowler, 1998), in the very beginning the educational actions organised were aimed at foreign pupils and developed either from European requirements or the sudden influx of immigrants in those countries. Sweden and Canada are the only two countries among those mentioned that established additive bilingualism from the very beginning, which refers to both native and foreign pupils (Markou, 1997; Fowler, 1998) and is viewed as positive for all pupils. As table 2.6a below shows, there is no uniform model for educating young people in a multicultural society across countries (Verma, 1997). Different stances and measures are taken by different countries. There is no consensus in any democratic society as to how best to confront diversity and if so it would be an exception (Verma, 1997).

In fact, it is obvious that there is not a concerted effort and a systematic approach in any country, as in the case of Spain (Sales Ciges and Garcia Lopez, 1998) or France or Portugal (Santos, 2004) with the exception of one or two countries as to how best to educate all children and young people in a culturally diverse environment (Campani and Gundara, 1994). As has already been mentioned, the programmes and projects designed are usually implemented for a certain period of time. The results of these programmes and projects were not evaluated to inform an organised educational policy regarding children's education in a multicultural society. The Council of Europe recommendations resulted in the situation that in various countries intercultural education still relies on the efforts of individual teachers who show particular interest in issues of diversity or on networks specifically created for this purpose (Perroti, 1994). It added that there is lack of support from the educational and political

authorities, insufficiency of financial resources and of personnel and lack of specific policies regarding the implementation of intercultural education (Council of Europe, 1991).

On the contrary, the educational policies followed should be systematic and continuous and they should be integrated into a wider/broader strategy of the country in resolving issues emerging from the multicultural nature of the society. Educational policies themselves cannot solve the social problems. But, they can make a vital contribution on the premise that there is a wider framework in the society for confronting the issue of diversity (Campani and Gundara, 1994).

Table 2.6a

Summary table of the educational policies followed by various countries regarding the issue of the co-education of foreign and native pupils

Countries	Educational policies
Australia (1975–1995)	Integration → multicultural education confined to additive classes.
Canada (1962–1995)	Multiculturalism and antiracism are developed. Bilingual education is established.
England (1960–1995)	Assimilation policy → integration policy → multicultural education antiracist education.
France (1975–1995)	Integration policy (reception classes) and some temporary short-term educational action, which focused on immigrant pupils' repatriation.
Germany (1975–1995)	Integration policy → mother language is recognised but it is not offered as a taught subject → intercultural education.
Holland (1980–1995)	Teaching of mother language was offered in case of repatriation. Great importance was attributed to teaching Dutch as a second language. In reality, the children of immigrants participated in two educational systems: the Dutch one and the system teaching their first language, which was organised by the embassy.
Italy (1982–1999)	The first educational policies focused on some language and cultural maintenance for students from European member states. Then they were broadened to students outside the European community. Later on the implementation of intercultural education was understood as an educational policy which had to be adopted for both immigrant and mainstream pupils as an answer to internationalisation and globalisation.
Portugal (1974–1994)	Research projects were designed and implemented. Various non-profit associations showed interest in intercultural education. Intercultural education is restricted by guidelines, recommendations and independent school practice.
Scotland (..... ²² –1983)	The focus was on the intensive teaching of the English language aiming at assimilation. Diverse cultural identities were considered as being a deficiency.
Spain (1990–... ²³)	The Law of 1990 regarding education in Spain demonstrated and promoted the concept of pluralism, equality and tolerance. Nonetheless, there is not consistency between theory and educational practice regarding intercultural education.
Sweden (1970–1995)	Multiculturalism was recognised. Active bilingualism was the aim for all pupils.
USA (1978–1995)	Assimilation policy → integration policy → antiracist education → multicultural education/bilingual education.

²² The blank space denotes that the date is not know.

²³ Similarly, the blank space denotes that the date is not know.

2.7 The characteristics of an intercultural school

Promoting intercultural education in the school is not a simple process. As the review of the relevant literature revealed, an intercultural ethos should impact on all levels of the school (Dufour, 1990; Hopkins and Harris, 1997; Banks et al., 2001) through a range of approaches, teaching methods, practices and activities that contribute to the establishment of an intercultural ethos.

2.7.1 School ethos

According to Bank (1995) and Blair, Bourne et al. (1998) the success of a school with a linguistically and culturally diverse population is the result of a clear and effective organisation in all of its levels ranging from the head, through the internal organisation of the school and the appropriate preparation of its staff to its liaison with the homes of pupils, that is their parents and the community in general (Education and Culture, 1986).

There are a number of characteristics that a school needs to have in order to be characterised as intercultural. Headship plays an important part in the organisation of the school (Education and Culture, 1986; Southwork, 1995) and in how foreign and repatriated pupils are accommodated. Markou (1999) suggests that headteachers should inform teachers about every foreign or repatriated/migrant pupil accommodated in the school, encourage them to write down the problems they may have, develop projects and apply teaching strategies which best promote intercultural education in the school. They should also gain the help and support of the Board of Parents ²⁴towards the implementation of intercultural education, confirm and check that all members of the school team are consistent with their work. Creemers and Reezigt (1999) stress the importance of continuity of policies and rules in the school; otherwise this may damage its effectiveness. Therefore, it would be better for headteachers to establish and ensure consistency within all members of the school team and ensure continuity of policies and rules as regards issues of intercultural education in the school.

A very important aspect of the intercultural ethos established in the school is parents' cooperation with the school and the teachers. In Sismanidou's (2005) research primary school teachers supported the view that frequent meetings with pupils' parents constitute an important characteristic of an intercultural school. I agree with Bastiani's (1991) and McGee Bank's

²⁴ This is the existing situation in Greece. Whereas in England there are Boards of Governors, sometimes called Governing body, which include authority representatives and teachers as well as parent representatives.

(2004) view that families exercise the greatest influence upon children and that they are the first and most important teachers in their lives. Therefore, schools should seriously take account of this strong relationship and use it positively to promote pupils' learning and progress (Education and Culture, 1986; McGee Banks, 2004). Cohen and Manion (1983), Kendall (1996), Huss-Keeler (1997) and Kypriotakis (2000) argue that cooperation between parents and teachers empowers parents so they feel more confident and capable of guiding their children's learning and this, in turn, empowers their children (Cummins, 1996). Children tend to learn better at school when they feel that they have the help and the interest of their parents at home (Dimitroff, 1972; Kypriotakis, 2000; Banks et al., 2001). Bermudez (1994) and Moler (1993), as cited in Crozier and Davies (2007), mention that the difficulties which parents face in communication, because they do not know the language of the host country, have work problems or lack of understanding of the school system, have often caused them not to participate as actively in the school, and thus, be perceived as not being interested in their children's progress at school.

A number of researchers have suggested ways in which communication between school and home could be improved. Arranging the usual meetings with parents, such as Open Days or Parents' Evenings, in order to be informed about school life, the intercultural policy implemented in the school as well as the philosophy behind teachers' and school's educational practice constitutes one approach. In the framework of those meetings parents must also be convinced that their participation in the educational process is essential and that they act as partners with teachers in the pupils' learning process (Education and Culture, 1986; McLean and Young 1988; Bastiani, 1996, Cummins, 1996; Michalis, 2003; Crozier and Davies, 2007). This approach will help parents to trust the school and be more willing to participate actively in school life, such as escorting pupils, designing books with pictures and words in their first language and generally volunteering to help teachers in the school. The participation of foreign and repatriated pupils' parents in the Board of Parents in the school could be another way of establishing cooperation between teachers and parents (Cummins, 1996; Markou, 1999). In some cases schools took the initiative to organise classes directed at minority ethnic parents aiming at their learning the language of the host country. After a certain period of time parents felt more confident to contribute to their children's learning (Edwards, 2000; Crozier and Davies, 2007). Home visiting constitutes one more alternative suggested for improving the home-school relationship (Bastiani, 1996). Headteachers and teachers may also visit pupils' homes. In this way on the one hand the former's perceptions may change, since they will understand more from the child's living conditions and environment. They will also be able to

see more clearly the parents' interest in their children's learning. On the other hand, parents will be convinced that the school staff really cares about their children's progress and they will be more positive about coming into the school. Sometimes the school may assign a home-school liaison teacher or worker to organise and process these visits (Joele-Lentz, 1983; Bastiani, 1996; Blair and Bourne, 1998; Harris, 2002). At this point it should be mentioned that the use of interpreters/bilingual speakers is suggested in parents' contacts with the school (Markou, 1999) and the use of pupils as interpreters for the foreign and repatriated pupils is suggested in the classroom (Nikolaou, 1999; Sismanidou, 2005). Zergiotis (2006) also supports the view that it is imperative that a school psychologist should work in an intercultural school so as to help foreign and repatriated pupils and their parents confront possible problems arising from their contact with a different culture and advise teachers how to assist this process. Crozier and Davies (2007) support the view that cooperation between school and home depends on the personality of headteachers and teachers. Whereas, according to Sismanidou (2005), Greek primary school teachers interviewed believe that this cooperation depends on parents' personality and the expectations they hold for their children's progress. I believe that efforts should be made from both sides for the establishment of effective cooperation (Shinn, 1972). In the case of foreign and repatriated pupils and their parents, it would be better for the school to make the first steps of communication taking into consideration the difficulties arising for immigrants and the repatriated settling into a new country.

As well as with parents, the school should also extend its relationship with the community, as it constitutes a part of the community (Stevens and Sanchez, 1999; UNESCO Guidelines on Intercultural Education; Savvidou, 2005), so that interconnectedness between these three vehicles is established. This interconnectedness is necessary, if intercultural understanding and communication are to be promoted not only in the school but also in the local community (Harris, 2002). The appreciation of diversity, the rejection of prejudice and discrimination achieved in the school would have no point, if not being extended in the community (McGee Banks, 2004). Linkages between the school and the community would also help headteachers and teachers to be aware of the negative forces of the dominant culture and the factors within the community that affect pupils' learning (Harris, 2002).

Intercultural education places many demands on the teacher (Hofmans-Okkes, 1983). Therefore, teachers' knowledge of intercultural education and related issues constitutes a decisive factor in the formation of an intercultural ethos in the school. They need to be equipped for teaching in culturally and linguistically diverse classrooms (Davis, 1995; Byrnes

et al., 1997; Clay and George, 2000; Merryfield, 2000; Banks et al., 2001; UNESCO Guidelines on Intercultural Education) and for dealing with xenophobia and racist behaviour in the classroom and the school in general (Gundara, 2000). Therefore, from early on student teachers have to be prepared with formal training to be knowledgeable on issues of intercultural education both in theory and in practice (Banks, 1995; Byrner, Kiger and Manning, 1997). This training also helps teachers to accept their own diversity (Gundara, 2000) as well as examine and overcome their own racial and ethnic attitudes (Banks, 1995). According to Niemi (2006), when student teachers start their studies they bring their own learning regarding different cultures. Research undertaken by Guttman and Bar-Tal (1982) confirms that teachers have stereotypic perceptions about different cultures which influence their expectations and their evaluation. In this sense, formal training in intercultural education is imperative for teachers in order to overcome their own stereotypical perceptions and in turn be prepared to recognise, appreciate and teach the contribution of all cultures in the sphere of knowledge (Perroti, 1994). It also helps them to accept that children come into the classroom bringing their own culture (Caisey et al., 2000; Heard, 1990) and they develop practices which reflect the cultural and linguistic diversity of the classroom (Rodriguez and Carrasquillo, 2002). At this point it should be mentioned that according to Giagounidis (2003) and Dee (2004) recruiting minority teachers in the school can generate important achievements among minority pupils, since a risk of stereotyping may arise when a minority pupil is taught by a teacher of the majority. As it will be discussed later, this study showed that when minority teachers taught in some of the schools in the research, pupils progressed due to the parallel teaching and use of their first language and their culture and not only because the possibilities of stereotyping were less.

Regarding the Greek educational setting, in a research study undertaken by Nikolaou (2000), the primary school teachers interviewed said that they needed moral, psychological and scientific support in terms of the implementation of intercultural education. They reported that when they were student teachers the University did not offer relevant subjects due to the homogeneity of the Greek society. A research project conducted by the Teachers' Union (2003) in Greece confirmed that no courses related to the education of repatriated or foreign pupils were offered in the pedagogical academies²⁵. Later on the departments of primary education in the Greek universities offered relevant courses either as core or optional modules at

²⁵ Prior to 1981 student pre-primary and primary teachers studied in the so-called Pedagogical Academies for two years. In 1981 the Pedagogical Academies became the department of primary education and pre-primary education, which were included in University departments and offered four-year courses. This change was due to the upgrading of teachers' studies and consequently teachers' better training in order to be able to meet the requirements of a more qualitative education.

undergraduate and postgraduate level²⁶. Moreover, they admitted that any knowledge on intercultural issues is gained through either their own efforts, or the support offered by the colleagues and the headteacher and that it is mainly based on their own self-education (Nikolaou, 1999). A research conducted two years later by Spyridakis (2002) in one of the intercultural primary school in northern Greece revealed similar results. The teachers of the school stressed their inadequacy regarding the implementation of intercultural education as well as the necessity of receiving more training. They suggested that this training should be organised with the cooperation of the University and be continuous and more practical instead of being offered in the form of fragmentary seminars. Similar views, which will be discussed in more detail in Chapters 5 and 6, are supported by the teachers in the present study. Perroti (1994) and Miligou (1997) have made suggestions about how a training programme should be organised and which subjects it could include. More specifically, they suggest that it should make teachers understand the current educational reality and promote their professional development by providing a historical approach to migration, in-depth knowledge on human rights, opportunities for practice in making their own teaching material as well as connecting theory with implementation. Markou (1999) and Kontogianni (2002) add that cooperation between teachers in the school, exchange of ideas and good practice on intercultural education is conducive to a better understanding of intercultural education in theory and in practice as well as to a better organisation of the school. According to Sismanidou's research (2005) only 32% of teachers answered positively to the question about knowing the basic principles of intercultural education and 47% of them stated that intercultural education cannot be implemented unless teachers are trained in that respect and there is a reorientation in the aims of education and people are more positive towards those issues.

Teachers' formal and continuous training on issues of intercultural education is necessary for providing an intercultural dimension in the school, as discussed above. However, there are more factors that contribute to this direction, such as the teacher-pupil relationship. Giagounidis (2003) stresses that the success or failure of pupils, especially of those with cultural differences, is affected by their relationship with their teachers and a firm and strong relationship is built only when there is two-way communication (Shinn, 1972). Therefore, as research has revealed, teachers should show that they support those pupils in a number of ways. Motivation is a key component of learning (Coelho, 1998), as such teachers need to encourage

26 The most common modules offered both at undergraduate and postgraduate level mostly focused on intercultural education and teaching, antiracist education, bilingual education, the education of Roma pupils, human rights education, the European dimension in education and teaching Greek as a second language (Teachers's Union in Greece, 2003).

pupils constantly by awards and appraisals (Nikolaou, 1999; Kosmidou, 2003; Sismanidou, 2005) and give them chances to excel in front of their classmates (Kuscer and Prosen, 2005). In Nikolaou's (1999) research a number of teachers said that they had developed an intimate interpersonal relationship with foreign and repatriated pupils which helped the latter to adjust themselves to the new school environment more smoothly. Teachers' high expectations of their pupils' performance (Rosenthal and Jacobson, 1969; Coelho, 1998; Creemers and Reezing, 1999; Rodriguez and Carrasquillo, 2002) make the latter feel more confident about themselves and empower them to achieve. Pupils' empowerment refers to their being enabled to make progress. This can be achieved only when they feel that their personal identities are affirmed through building collaborative teacher–pupil relationships as Cummins (1996, 2000) and Scheter and Cummins (2003) note. When the pupils feel that their identities are accepted in the classroom and the teacher shows trust in them, they will work hard for their own learning.

2.7.2 Teaching Methods – Instruction

As the review of the literature showed, there are a number of different teaching methods which can be used by teachers and contribute to the goals of intercultural education. According to Batelaan and Van Hoof (1996) and Batelaan and Gundara (2000), cooperation is a requirement for intercultural education. It is based on the principle that everyone is required to contribute in order to achieve a common goal (Council of Europe, 2007). Cooperative learning applied either in group work or paired work (Butt, 1989; Markou, 1999; Nikolaou, 1999; Verikaki, 2003; Belesi, 2009) ensures all pupils' equal access to learning opportunities and resources (Cowie et al., 1994; Shapon-Shevin and Schniedewind, 1999). Through face-to-face interaction pupils get to know each other better, shy children either foreign or native are motivated to contribute more (Batelaan and Van Hoof, 1996; Ovando et al, 2003; Gupta, 2003) and this, in turn enhances their self-esteem (Coelho, 1998) and improves their social skills (Markou, 1999; Nikolaou, 1999). Moreover, foreign and repatriated pupils are more motivated to learn the language because there is a real need to communicate with the other members of the group or their partner (Markou, 1999; Gardner, 2001; Ovando et al., 2003). Cooperation in group or paired work helps pupils to value cultural diversity and heterogeneity, to explore their feelings on race, to reduce prejudice, understand, accept and help each other (Houlton, 1986; Monasta, 1997; Kaldi, 1999; Nikolaou, 1999). Through group or paired cooperation pupils gain cross-ethnic friendships and thus intercultural communication is improved (Batelaan and Van Hoof, 1996; Kaldi, 1999; Ovando et al, 2003). However, as Lathouris (2008) underlines, the successful organisation of the class in a cooperative framework presupposes respect towards others' views and equal engagement of all pupils in discussions which contribute to the

development of interaction. Allport's (1954) research as cited in Slavin (1985) and Hallinan and Teixeira (1987) showed that when cooperative interracial interactions were established, the children became friends and they did not hold prejudice against one another. More importantly, pupils can use this model of learning as future citizens. It can be applied in broader multicultural and multilingual societal contexts because it is based on positive interdependence and mutual help, elements which are necessary to achieve a common goal (McLean and Young, 1982; Selby, 1990; Shapon-Shevin and Schniedewind, 1999; Ovando et al, 2003). Besalu Costa (1997), Fennes and Hapgood (1997) and Coelho (1998) add that pupils should investigate, explore and experiment if they want to achieve an intercultural dimension in learning. This is true if similarities and differences between pupils' cultural background are going to be explored, as one of the main principles of intercultural education. Cohen (1994, 1995, 1999) adds that cooperative learning is more effective when multiple-ability tasks are allocated to pupils. Pupils have multiple abilities/intelligences (Gardner, 1999) and they have more possibilities to progress when academic content is presented in different ways. Except for the aforementioned teaching approaches, whole-class teaching and whole-class activities are suggested to be used in multicultural classrooms in order to provide an intercultural ethos (Kaldi, 1999; Corbett, 2003).

In Nikolaou's (1999) and Sismanidou's (2005) research teachers reported that they used discussions as a practice in multicultural classrooms. Discussions are based on dialogue through which communication and social interaction is developed (Kosmidou-Hardy, 1997; Council of Europe, 2007; Nikolaou, 2008; Belesi, 2009). They can be established either in group work or pair work or in the whole class. When dialogue is used in the classroom pupils have the chance to interact, to negotiate and understand meanings and finally discover the similarities and differences of the different cultural backgrounds existing in the classroom (Hoffman, 1996; Holquist, 1981; Corbett, 2003; Ranson, 2000 as cited in Donnelly, 2004), that is through one's saying and another's reflecting on what was said new knowledge is constructed (Swain, 2000: 113 as cited in Block, 2003). Everyday natural dialogue is also appropriate for teaching a language as a second language (Mortimore et al., 1994; Papparizos, 2000) and has a role to play in children's cognitive development according to Piaget (Tudge and Rogoff, 1989)²⁷. Discussions and comprehension can be facilitated by key visuals, especially when non-native speakers have recently arrived in the classroom (Coelho, 1998; Michalis, 2003). The use of key visuals may range from pictures, drawings and illustrations to

²⁷ A necessary prerequisite for dialogue is that both sides must be eager to discuss (Freire, 1972). As Corbett (2003) writes, speakers and listeners have to be engaged in the dialogue actively.

facial expressions, gestures and movement of the whole body (Kaur and Mills, 1993; Cummins, 1996; Breen et al., 2001) and facilitates optical learners. Teachers have to be familiar with pupils' different learning styles (Coelho, 1998; Rodriguez and Carrasquillo, 2002), as culture has a significant effect in formulating a person's learning style (Joy and Kolb, 2009). Students learn and demonstrate their skills in different ways. Therefore, a variety of presentation styles and assessment procedures should be used by teachers (Education and Culture, 1986; Banks et al., 2001). Teachers' use of non-verbal communication is equally important in a classroom, whether there are recent migrants or not, to convey positive or negative feelings, approval or disapproval and to highlight the nuances and shadings that ideas and meanings have in different cultures (Simpson and Erickson, 1983; Houlton, 1986; Corbett, 2003).

An interdisciplinary approach in learning constitutes one more method which can be used by teachers in linguistically and culturally diverse classrooms. According to this approach, a topic is selected which is approached from different aspects which draw on several areas of the curriculum (Morrison, 1994). This method provides a unity of experiences for all pupils. Additionally it is appropriate to be used, especially with foreign and repatriated pupils, because it offers them the chance to use their potential in at least one of the domains of research and to connect their knowledge across different cultural dimensions (Nikolaou, 1999; Ovando et al. 2003). In Athanasiadou's research (2005) Greek primary school teachers were positive towards the use of this method. Fifty-five per cent of them said that it promotes pupils' personal development and social integration and 44.9% of them believed that it motivates all pupils' interest and participation²⁸. Kontogianni's research in the Schools of Repatriated Pupils²⁹ revealed that teachers designed projects to approach health or environmental issues, which had an intercultural dimension, by using this method.

It is important to incorporate an intercultural dimension in learning across all subject areas of the curriculum whether they are taught separately or within the framework of the interdisciplinary method. It is also beneficial to be implemented for pupils of both the majority and the minority in order to meet the requirements of all cultural groups in the classroom (Coelho, 1998; Katsikas and Politou, 1999; Prokou, 2003). A number of scholars have suggested how various subjects could be taught with an intercultural insight. Literature of all cultures should be presented, so pupils could understand cultural pluralism (Zografou, 1997). In

28 According to Athanasiadou (2005) the research was undertaken with primary school teachers working in a specific town on the island of Crete, southern Greece. Therefore, the results cannot be generalised (p. 83).

29 The Schools of Repatriated Pupils were renamed Intercultural Schools when the Law number 2413 was published in 1996 defining intercultural education in Greece and arranging relevant issues.

history all aspects of all civilisations should be covered and the historical events should be taught without generalisations and idealisation (Hofmans-Okkes, 1983; Perrotti, 1994; Zografou, 1997). Even when national or local history is taught, this should not be done ethnocentrically (Kanakidou and Papagianni, 1998; Banks et al., 2001). Pupils should receive practice in seeking evidence, which they will use to examine the traditional interpretations of various historical events (Harris, 2002). In this way, they will discover and appreciate the contribution of all cultures to the progress of humanity and they will develop their critical thinking. Teachers could also link history with geography as there is a shared history and common problems to be solved across different countries, such as the protection of the environment (Kanakidou and Papagianni, 1998). Through the study of history and geography pupils could understand not only the roots which differentiate us but also the characteristics that unite the various peoples (Perrotti, 1994; Zografou, 1997). Religious studies could be taught in a broader sense deprived of stereotypes, the uniqueness of specific religions or proselytisation (Hofmans-Okkes, 1983; Zografou, 1997; Kanakidou and Papagianni, 1998). Teachers and pupils could use this subject matter to develop discussions on ethical issues arising from pupils' religious experiences and discover the similarities and differences behind the philosophy of various religions. Furthermore, the various religious narratives could be utilised to develop pupils' imagination (Markou, 1999). Regarding mathematics, opportunities can be provided to pupils to get to know the different ways of calculation in different countries (Batelaan, 1983) and discover which people thought out the measurement units of various sizes, some of which have survived from ancient cultures (Hofmans-Okkes, 1983). Similarly, in science pupils could understand that the inventions and discoveries that contribute to the progress of world science were made by persons of different cultures; that is, different cultures have contributed to the progress of humanity (Baker, 1983; Grugeon and Woods, 1993; Ovando et al., 2003). Finally, ICT promotes bilingual literacy and intercultural communication by giving pupils the opportunity to communicate and develop bonds with pupils from other countries (Perrotti, 1994; Ovando et al., 2003). At this point it is worth mentioning that the phrase 'intercultural dimension' in the subjects taught was used above to denote that the aim of teaching the aforementioned subjects in this way enabled pupils to realise similarities and differences between different cultures through discussion. If this is not the case, then it could be argued that the taught subjects have a multicultural dimension, aiming only at pupils' introduction and at getting to know the other cultures better. Unfortunately, Greek primary school teachers stated that they follow the National Curriculum when teaching foreign and repatriated pupils and that there is no other special curriculum they could follow in order to implement intercultural education (Sismanidou, 2005). Even, in the intercultural primary schools, no special curriculum

is followed by teachers (Spyridakis, 2002). Therefore, as Bereris (1999) and Sismanidou's (2005) research showed, teachers develop their own teaching materials in order to be able to teach those pupils efficiently.

Teachers' connecting their teaching with migrant pupils' first language and experiences (Mathews, 2001) is one more important point which has to be taken into consideration in an intercultural school. The incorporation of those pupils' experiences into teaching makes them feel emotionally balanced and this is the most important factor for learning (Dimitroff, 1972). Moreover, when pupils share their experiences with the class, their confidence is increased, their value is enhanced and they feel that they belong to the group (Mallick, 1997; Tsaliki, 2002). The use of those pupils' first language and experiences also constitutes a helpful tool for the activation of prior knowledge (Shapon-Shevin and Schniedewing, 1991; Ovando et al., 2003). Pupils' comparison of the existing knowledge with new knowledge facilitates understanding and motivates them to participate in discussions taking place (Belesi, 2009). When teachers use the pupils' first language it can help the latter acquire the second language more easily, quickly and effectively. They can then transfer the concepts acquired in the first language into the second language and their academic achievement makes improvements in general (Scarcella, 1990; Cummins, 1996; Tsaliki, 2002; UNESCO Guidelines on Intercultural Education, no date). When pupils can use their first language in the classroom their cognitive development is also facilitated (Mallick, 1997; Tsaliki, 2002). The use of bilingual dictionaries or bilingual reading books is also encouraged (Chow and Cummins, 2003). In the case of one of the intercultural primary school in northern Greece, teachers had worked on the design of a Russian–Greek dictionary, as the largest number of pupils came from Russia (Spyridakis, 2002). However, controversial opinions have been expressed about the use of bilingual material due to the cultural differences in the content of it (Scarcella, 1990). As regards the Greek educational setting in Nikolaou's (1999) research the majority of teachers agreed with the teaching of pupils' first language, as it is in accordance with the principles of intercultural education and human rights declaration as well as helping them be integrated into the classroom and the school more smoothly. Similarly, Sismanidou's research (2005) revealed that 73.7% of teachers were positive towards the teaching of the pupils' mother tongue. In Bereri's (1999) research only 19.1% of teachers believe that children should use their first language in the school and 67.8% of them believe that children must use only Greek. The results of the two research studies regarding the use of pupils' first language seem to be controversial and the issue needs to be further explored.

Teaching advice has been provided by various scholars for teaching linguistically and culturally diverse pupils. However, this advice could be equally applied to native pupils. Dimitroff (1972) suggests that teachers should provide a situation in which a child can succeed by providing one difficulty at a time. This situation has to be clearly presented and explained (Creemers and Reezingt, 1999). Teachers need to guide the pupils (Skattebol, 2003) by providing several examples, handouts and guide sheets. The questions for them have to be simple and have to be repeated and rephrased in case of difficulty in understanding. Teachers should also provide pupils with sufficient time to answer (Coelho, 1998; Rodriguez and Carrasquillo, 2002; Verikaki, 2003). Great importance is attributed to the role of comprehensible input for the organisation of teaching strategies for foreign and repatriated pupils. Scarcella and Crookall (1990), Doughty and Williams (1998) support the view that input is comprehensible when it is near a learner's current language proficiency³⁰. In view of the provision that should be made for comprehensible input, it is suggested that the input offered to these pupils must be simplified in order to be understandable (Krashen, 1980a, 1980b, 1981, 1982 as cited by Ellis, 1990; Scarcella, 1990). This means that firstly the input has to be as simple as possible gradually becoming more complex (Cameron, 1996), because if bilingual pupils cannot understand the language, they cannot get involved in learning. It also has to be repetitive (Ellis, 1990; Kaur and Mills, 1993; Lightbown, 2000; Breen et al., 2001), as repetition in teachers' speech increases retention and transference of knowledge to long-term memory (Shaw and Hawes, 1998). Finally, classroom observations of teachers in an English primary school revealed that they offered corrective feedback to foreign pupils when dealing with a speaking or a writing task. None of the teachers openly told the pupils what the latter had said was wrong, but they always tried to understand pupils' answers and offer a reply to them back in the correct form (Tsaliki, 2002).

2.7.3 Activities

According to Ball (2000) and Rogoff (1995:142) as cited in Block (2003) "through personal engagement in an activity, individuals change and can handle a later situation in ways prepared by their own participation in the previous situation" (p.104) (activity theory). Therefore, the review of literature showed that there are a variety of activities which can be used in order to promote intercultural education and prepare individuals to live in a multicultural society. To

³⁰ This is a view relating to Vygotsky's theory about the 'Zone of Proximal Development' (ZPD). His theory suggests that teachers should teach a little bit above what bilingual pupils already know (Galton, 1996; Lile, 2002), because the guidance offered by the former to the latter facilitates the acquisition of the unknown structures and patterns. Moreover, as Gass and Selinker (1994) indicate, motivation for the completion of a task increases when the task seems to be challenging, but not beyond what pupils can manage.

begin with, games of acquaintance and trust (Karantana, 1996; Karayorgi, 1996; Schniedewind and Davidson, 1998) can be used by teachers, especially when there are foreign and repatriated pupils in the classroom (see appendix A.7, p.27). This kind of game helps pupils to break the ice by getting to know each other, to communicate, to realise and accept individual similarities and differences between people and build a positive sense of their identity (Applebaum, 1995; Karayorgi, 1996; Markou, 1999; Ovando et al., 2003). Later on, when pupils know each other better, teachers could engage them in activities which focus on concepts which strongly relate to intercultural education, such as understanding difference and discrimination as well as combating xenophobia, intolerance and racism (Brander et. al., 2004).

Another broad area which teachers can focus on is art. All cultural groups make art (Sleeter, 1989), therefore, through artistic activities based on children's experiences, cultural elements are shared and examined in the classroom (Education and Culture, 1986; Doorman, 1997). Similarities and differences can be explored through dialogue and in turn, equality and respect of the other is developed (Karantana, 2003). Moreover, art facilitates personal expression and it may have a liberating effect on pupils, especially foreign pupils who do not know the language of the host country and seek to express themselves in another way (Vafea, 1996)³¹. After an intervention with artistic activities which was made in a Greek primary school, teachers noticed that foreign pupils' absenteeism was reduced, they were enthusiastic, they tended to participate more actively and they made efforts to improve their oral speech because they needed to communicate (Vafea, 1996).

Artistic activities may include painting, artefacts, dance, singing and generally music separately or in combination (Kwabena Nketia, 1988; Kanakidou and Papagianni, 1998; Dimitriou et al., 2003). In terms of music Papparizos (2000) suggests that singing is appropriate for teaching a language as a second language. It is suggested that school celebrations can be organised with dance and music from pupils' countries of origins (Zografou, 1997). They can contribute to intercultural education as long as discussion follows on exploring the similarities and differences between different cultures, otherwise they are mostly celebratory. Pieridou (2002) notes that music, as well as developing contact and communication, has an intercultural dimension because its interpretation depends on each person. Kwabena Nketia (1988) and

31 In Sismanidou's research 58% of Greek primary school teachers believe that the main problem which foreign and repatriated pupils face is communication, since they do not know the Greek language. According to them they also face discipline problems and difficulties in school performance. In Bereris's research (1999) the problems of immigrant pupils as expressed by Greek primary school teachers are their smooth integration in the social environment as well as their adaptation in Greek society.

Kendall (1996) talk about intercultural music which recognises the integrity of all musical traditions. Furthermore, through the study of ethnic music the contribution of all cultures to the history of music is recognised. The study of folk music and folk art in general helps pupils to explore common cultural roots as well as differences (Baker, 1983; Ovando et al, 2003). Thus, racism and prejudice is reduced and people are prepared to live in a multicultural society (Murphy, 1991; Perrotti, 1994). According to Spyridakis's research (2002) a characteristic example of the promotion of intercultural education constitutes the Music Department founded in one of the intercultural primary schools in Greece, in which pupils learned to play traditional musical instruments from their country of origin (Armenia, Turkey and Russia). In addition, the teaching staff in the Music Department consists of both native and repatriated teachers. The latter have a very good knowledge of the language and the culture of repatriated pupils' countries of origin. They also have gained a bachelor degree in their country of origin, which is recognised by the Greek Government. The intercultural aspect of this activity consists in both native and repatriated pupils having the chance to sing songs and learn music from different countries, thus experiencing different cultural elements and in turn exploring the similarities and differences between them. Painting, dancing, singing and playing music with an intercultural orientation can be incorporated into games (Michail, no date; Dimitriou et. al., 2003; Games we play, 2004), since when playing, learning takes place at the same time (Sharp and Green, 1975)³². In Nilolaou's research (1999) primary school teachers supported the view that playing encouraged foreign and repatriated pupils to communicate with their classmates and their teachers.

There is also a range of other activities suggested for the promotion of intercultural education. The narration of fairy tales and stories which include elements of other cultures is believed to be important by 56.8% of primary school teachers (Bezirtzoglou, 2003). Papadopoulos (2003) extends this view by adding that they lead to producing positive attitudes towards persons belonging to different social groups by exploring similarities and differences of different cultures. In addition, the organisation of traditional cooking helps foreign and repatriated pupils on the one hand emotionally, since it is a shared classroom experience and on the other hand socially, as pupils have to work together (Kendall, 1996). Kontogianni's reseach (2002) in intercultural primary schools and high schools revealed that celebrations with traditional dances, food and songs of different cultural groups were organised. Zografou (1997) also suggests this activity towards intercultural education. Needless to say that the organisation of

³² Kendall (1996) offers the example of playing with blocks. It is a game which reinforces intercultural education, because it applies to pupils' different learning styles.

this kind of activities is useful when it is followed by discussion and dialogue in order to explore the similarities and differences between different traditions³³. Luchtenber (1988), Magos (1996) and Corbett (2003) encourage teachers to organise visits to places outside school, such as the post office, the hospital, the station, to allow foreign and repatriate pupils to gain practical experiences, as well as visits to those pupils' houses in order to talk with the residents, see their way of life and make comparisons with their own way of living. Neighbourhood activities could also be encouraged by the headteacher and the teaching staff of the school (Stevens and Sanchez, 1999). Greek primary school teachers interviewed reported that they organised visits to museums and various working places and this helped foreign pupils to communicate with their classmates and themselves (Nikolaou, 1999). Other useful resources for the application of intercultural learning activities are comics, cartoons, advertising, jokes, humour, toys, rhymes, sports, photographs, handicrafts, the organisation of a theatre play or a film and the publication of a newspaper (Fennes and Hapwood, 1997) as well as the creation of an antiracist lexicon (Vourtsaki et al., 2003). Spyridakis (2002), after the conduct of a case study in one of the Greek intercultural primary schools, reported that a school newspaper had been published and all pupils including repatriated had the chance to participate as they wrote articles on how they had experienced repatriation. Thus, all pupils had the chance of equal expression and communication by writing an article for the newspaper of the school. As it is obvious from the above most of the learning activities performed in the school can have an intercultural dimension if they focus on the contribution of the individuals within the group and the contribution of various groups in certain areas (Sanders, 1999).

Finally, the contribution of drama including *role-playing*, *simulations* and theatre is significant for the implementation of intercultural education (Luchtenberg, 1988; Markou, 1996, 1999; Vourtsaki et al., 2003; Nikolaou, 2008). In role-play characters are given to children and they interact according to their interpretation of the given role (Cowie et al., 1994; Fennes and Hapgood, 1997). It mostly relies on the spontaneous performance of pupils' participation when they are placed in a hypothetical situation (Taylor and Walford, 1978), whereas, simulations are closer to reality because pupils take on the situation of a real-life group and their roles are representative of roles in real life (Taylor and Walford, 1978; Cowie et al., 1994; Fennes and

33 An intercultural activity suggested by Schniedewind and Davidson (1998) is as follows:

Who are we

Have pupils to learn more about their own family, ethnic backgrounds and cultures. Have pupils to find commonalities and differences in the experiences of their families and those of others. Interview your family and present the information in the classroom. Discuss what commonalities and differences you find with other pupils from similar ethnic backgrounds.

This activity aims at having pupils to see what they have in common with other people as well as positively appreciate differences (p. 115).

Hapgood, 1997; Council of Europe, 2007). In both cases asking people to imagine that they are another person in a particular situation, helps them to accept different cultural attitudes, understand the others, develop empathy or at least positive perceptions of others (Joele-Lentz, 1983; Tiedt and Tiedt, 1979; Vafea, 1996; Bolton and Heathcote, 1999; Van Ments, 1999; Vourtsilaki et al., 2003) and understand the interconnectedness of people or situations, which are goals of intercultural education. The same applies to dramatic play. It helps children to be able to try on many roles and behaviours, and thus come into contact with differences, and see how they fit (Kendall, 1996; Dimitriou et al., 2003). Personal evidence and experiences may constitute material for dramatisation (Kanakidou and Papagianni, 1998). In Sismanidou's research (2005) teachers reported that they used to organise theatre play to promote intercultural education. Similarly, according to teachers the theatre group organised in one of the intercultural primary schools in Greece facilitated cooperation and the development of relationships among all pupils. Therefore, prejudice was reduced. In addition, foreign and repatriated pupils' language and vocabulary was enriched through the activity and they had the chance to participate equally even though they did not know the language used (Spyrithakis, 2002). Equal participation of all pupils in the various activities organised in the school should be a priority if an intercultural ethos is to be established in the school.

2.8 Summary

The process of literature review was that of a conventional narrative review. It was systematic, but not a formal systematic literature review. It covered both academic and policy documents in intercultural education, and related issues.

The literature review helped me to clarify some key terms which are often used and tend to be confusing when the issue of intercultural education is discussed. Cross-cultural understanding and cross-cultural competence refer to one's ability to understand, behave and think by using criteria which are beyond one's cultural background. 'Culture' and 'cultural identity' are two of the most complex concepts. In general, the terms include all the material and intellectual goods of one's everyday life, and they are constantly liable to change. The terms 'cultural diversity' and 'cultural pluralism' denote the co-existence and the recognition of various cultural groups. 'Cultural relativism' demonstrates that there are no universal objective standards by which the various cultural groups can be judged.

Nationality is a political concept, which has been formed to unite people living in a specific space or territory, whereas 'ethnicity' unites people who have a common history or culture.

This last point is relevant; since everyone's cultural identity is a hybrid. The use of the aforementioned terms will be explored in more depth during the analysis of the data. They are shifting terms, and they do fit easily into neat definitions.

This chapter has shown that there are issues and tensions in the field of intercultural education. Intercultural education lacks a universally accepted theoretical background. Therefore, it has been perceived differently by various researchers both in terms of theory and in practice. Furthermore, there are writers who use the term 'multicultural education' and 'intercultural education' interchangeably.

The study of various educational models designed to cope with the education of both native and foreign pupils and the principles underpinning them has helped to clarify the theoretical framework of intercultural education in comparison with multicultural education, antiracist education, bilingual education and critical multiculturalism.

The approaches and teaching methods used to implement intercultural education were another issue that the literature review process helped me to explore. There were many suggestions by researchers on how intercultural education could be promoted when teaching in the classroom and in the whole organisation of the school in general, given that the theoretical background of intercultural education is loose and not well defined. However, I had to evaluate and study these teaching methods and activities which seemed to be consistent with the basic principles of intercultural education, such as the equality of all cultures. The dynamic interaction between cultures was offered to promote respect, mutual understanding, cultural exchange, intercultural communication and learning, and exploration of similarities and differences between cultures or individuals as well as dialogue.

In summary, the literature review process has helped me to clarify the meaning of intercultural education, to understand the necessity of its implementation and to know how an intercultural dimension could be incorporated in classroom teaching and in school life in general. Thus, it provides a basis for the design of the questionnaire in relation to the research questions of the study (see details in p.138). Before moving on to discuss the methodology adopted in the present study and relevant issues, it is necessary first to provide a contextual chapter on the particular circumstances of intercultural education in Greece.

Chapter 3 Context

The historical, educational and legislative background in Greece

3.1 The case of Greece

In the previous chapter a review of the literature in the wider field of intercultural education was made. In this chapter the review of the literature is continued by limiting the presentation and discussion of intercultural education in relation to the Greek historical, educational and legislative context.

3.1.1 Historical review

It would be disingenuous to claim that the region of today's Greece has never been exposed to plurality and diversity in the past. In ancient years multiculturalism was a core concept in the philosophical ideas of Socrates and Diogenes (Mulalic, 2009). Moreover, the political separation of the country and region in the classical city-states (πόλι-κράτος > poli-kratos) (Broome 1996), in which different Greek ethnic groups lived that spoke one among the major Greek dialects (Bintliff, no date; Antonaccio, 2003) spoken at that time in the region, denotes that there has been a kind of diversity in Greece ever since³⁴. Later on, the conquest of many parts of the east by Alexander the Great, which became parts of his empire, had as a consequence a cultural exchange between the Greek and the eastern culture (Broome, 1996; Mulalic, 2009)³⁵.

In subsequent years plurality was sustained in the region. Greece belongs to the Balkans, which is a region that has been controlled by empires, such as the Roman, the Byzantine, the Ottoman Empire, Frankish occupation and the Soviet Union. Hence, there had been plurality in the region due to the ethnic and religious diversity of long existing groups (Broome, 1996; Unutulmaz, 2008). More specifically, when the Greek land was conquered by the Romans, they influenced Greek culture and they were influenced by it, as well. Then, in the Byzantine era many diverse ethnic groups lived in the empire, which implies the diversity existing within the

³⁴ However, Broome (1996) says that during ancient Greek time the city-states were important political entities united by a common language and culture.

³⁵ Alexandria in Egypt was one of the cities founded by Alexander the Great and belonged to his empire. This city constitutes an example of cultural diversity. It was a cosmopolitan city since it attracted a lot of different people regardless of their culture, ethnicity or religion (Mulalic, 2009).

empire³⁶ (Unutulmaz, 2008). Later on, cultural exchange and influence is evident in the Greek folklore, vernacular speech, music, cuisine, dress, attitudes – even in some social customs due to the four hundred years of Ottoman rule over Greek land (Broome, 1996). However, Greece, among other European countries, considers itself monocultural, mainly for historical and social reasons (Frangoudaki and Dragonas, 2000). Greeks tend to focus on how they have influenced others by ‘drawing on the ancient “glorious past”’, as Traianou (2009) denotes, instead of examining at the same time to what extent they have been influenced and by whom (Broome, 1996). The need of Greeks to develop and maintain a national identity stems from the fact that it was not until 1831 that the Modern Greek state was established after the Turkish occupation from 1453 AC and for four centuries. According to Traianou (2009) more recent events, such as the large-scale immigration to Greece from countries of the former Communist Block, the conflict of Turkey over the occupation of Northern Cyprus in which people of Greek origin live and the constitutional name of FYROM (Former Yugoslavia Republic of Macedonia) strengthened Greeks’ need to build a national identity in which the Christian Orthodox religion has a distinguishing position. It seems that Greeks feel threatened by their Balkan and Turkish neighbours. Therefore, they feel the need to differentiate themselves and reinforce their presence in Europe by developing a strong national identity (Persianis, 1978 as cited in Traianou, 2009).

After the formation of the Modern Greek state in 1830 Greece became a migrant sender country due to economic reasons (Damanakis, 2000). More specifically, two periods of significant Greek emigration took place³⁷. The first period of emigration started when the Greek state was formed and ended when the Second World War started. During that period about one sixth of the population emigrated to overseas countries, such as the USA, Canada and Australia as well as Egypt, mainly because of the sharp fall in the price of currants, a product on which a major part of the Greek population was dependent. Greek authorities had encouraged emigration as they saw it as a mean of the improvement of the state economy through remittances. The second period of emigration started after the end of the Second World War. Some countries, such as Germany, Australia and Canada, had to meet the requirements of their sudden industrial development and Greeks emigrated to those countries to become

³⁶ However, the historian Glikatzi-Arveler (2010) having studied the Byzantine culture supports the view that although the Byzantine was multiethnic, it was monocultural.

³⁷ Before the formation of the Modern Greek state in 1830 another emigration of Greeks had taken place between the 14th century and before the Greek state was formed. A lot of Greeks had moved from Istanbul, Minor Asia and the islands of the Aegean Sea to Italy, south Russia, west Europe and the USA because of the persecutions of Turks against Greeks (Markou, 1996, 1997).

workers (Markou, 1996, 1997; Charalambous, 2005). Judging from this brief reference to Greek emigration one easily concludes that Greece had been a migrant sender country until 1980 (Damanakis, 2000).

3.1.2 The composition of the pupil population in Greece in relation to history

I will now turn to presenting how Greece from being a migrant sender country became a host country after 1980 because of political reasons (the collapse of the communist system) and economic globalisation (Damanakis, 2000). Through this presentation one can understand the diversity of the population in Greece and in turn the diverse composition of the pupil population in Greece, as well as the problems that these pupils face.

3.1.2.1 Foreigners in Greece

In 1989, 62,000 foreign workers coming from member-states of the European Union, such as Bulgaria or from other countries of Europe, such as Albania and Romania, lived in Greece because they had better working chances. There are also some other smaller communities of immigrants living in Greece, such as Indians and Pakistanis, Egyptians, Filipinos, Iraqis, Armenians, Kurds, Japanese and Vietnamese (Markou, 1996, 1997; Charalambous, 2005). Among this population the large number of illegal immigrants, as in other southern European countries, has to be taken into account (Council of Europe, 1991). In this part of the population around 3,000 refugees have to be added who have been recognised by the Greek government and have the right of legal residency in Greece. The majority of these refugees in Greece mainly came from Turkey, Romania, Albania, Iran, Iraq, Poland, Syria and Palestine (Markou, 1996). During the school year 2002–3 almost 56% of the pupil population in Greek primary schools and 23% of pupils in Greek high schools consisted of foreigners (Gotovos and Markou, 2003). Later on, during the school year 2007–8 foreign and repatriate pupils in Greek primary schools reduced to 12% and in Greek high schools to 7.5% (Gotovos and Markou, 2008).

3.1.2.2 Roma

It is believed that the Roma's ancestral homeland is India (Posavec and Hrvatic, 2000; Etxeberria, 2002). It constitutes a group with heterogeneity, as it has a number of subgroups, which are differentiated according to their origin, the geographical region, the religious beliefs and the language of the host country that they speak (Georghe, 1996 as cited in Ksinogala, 2002; Terzopoulou and Georgiou, 1996; Kruczek-Steiger, 2001). Therefore, the Romani language has 17 main dialects, each of which has been influenced by the language of the country in which Roma live (van der Voort, 1994 as cited in Kruczek-Steiger and Simmons,

2001). However, Roma tend to be bilingual as they usually speak their own dialect and the language of their host country (Kyuchukov, 2000).

There are specific characteristics in Roma culture which deserve to be mentioned because they help us understand Roma's present situation in Greece and in other countries, as well. First of all, Roma education is a community-based education and focuses on practical and experiential learning. Traditions are transmitted orally from the eldest of the family to the youngest. They live in extended families, in which their life and sentimental relationships are very important for them (Kyuchukov, 2000; Etxeberria, 2002; Ksinogala, 2002).

According to a general estimation around 80,000–150,000 Roma lived in Greece in the 1990s. It is estimated that around 230,000 Roma live in Greece nowadays (Kostoula-Makraki and Makrakis, 2006). The first groups could be seen in southern Greece; that is in Peloponnisos and Crete in 1350 and 1323 respectively as well as in Cyprus (Terzopoulou and Georgiou, 1996; Markou, 1996, 1997)³⁸. In Greece Roma are divided into two groups; those who live permanently in a place and take temporary seasonal trips elsewhere and nomads (Markou, 1996; Kostoula-Makraki and Makrakis, 2006).

According to recent research Roma constitutes a cultural group in Greece which has experienced social exclusion and marginalisation, which relate to the educational process (Liegeois, 1999; Kostoula-Makraki and Makrakis, 2006). Roma children usually break off attendance because they have to look after their younger brothers and sisters when parents leave the house to earn money or due to poor study conditions (Bafekr, 2003; Savvidou, 2005; Gofa, 2011), but in addition there are a number of other reasons that lead to low levels of school attendance. The national curriculum and school books do not take account their cultural traditions (Michalopoulou-Veikou, 1997; Savvidou, 2005); nothing is written about Roma history and their influence on world culture, music or literature. There are cases that Roma pupils have insufficient knowledge of the Greek language, as well. However, they are expected to assimilate the cultural characteristics of the majority group in school education. At this point it is worth mentioning that the school books which pupils use in schools in Greece are in fact pupils' individual work books which are provided by the National Ministry of Education for each class and for each level of education (primary school and high school). They are written in

³⁸ After Turkish domination Roma resided in the southern Balkans and as Turkish domination continued they resided to central and western Europe, as well (Terzopoulou and Geogiou, 1996).

Greek and that makes it difficult for children who are not yet fluent in Greek to work independently, as mentioned above. Additionally, these school books are the same for all pupils across the country, thus no freedom is provided to teachers to select for their pupils books according to their educational needs, their learning level, their experiences and their interests. As a result, school may not be attractive enough for certain groups of pupils because it does not meet their needs and there is no reference made of their culture.

Furthermore, there is insufficient parental interest in the success of Roma children at school (Gofa, 2011) and insufficient preparation of Roma children from the parents before entering school which results in lack of cooperation between the school and the family, as well as a lack of Roma school teachers, since teachers belonging to the majority do not have sufficient knowledge to teach Roma children (Kyuchukov, 2000; Posavec and Hrvatic, 2000; Bhopal, 2004; Katsikas and Politou, 2005; Levinson and Sparkes, 2005; Kostoula-Makraki and Makrakis, 2006)³⁹. Marselos (1993) emphasises that Roma education in Greece cannot become effective, if the present climate of political indecision does not change.

3.1.2.3 Repatriates

Around 500,000 Greeks returned to Greece due to political, economic, social and national reasons. More specifically, in January 1998 the right to free movement and living in the member states of the European Union was established. As a consequence, a number of Greek workers from West Europe, especially Germany, as well as from the USA, Canada and Australia moved back to Greece. Greek-Cypriots due to Turkish invasions in the north part of the island Cyprus⁴⁰, Greeks living in Turkey due to catastrophes made by the Turks, Greeks from Egypt, central and south Africa and a lot of Greeks living in the north of Epirus due to the sudden collapse of the old Albanian regime decided to move back to Greece (Markou, 1996, 1997).

³⁹ However, the Council of Europe recognised the value of Roma culture for the education of Roma pupils and encouraged the organisation of meetings for the exchange of ideas and experiences (Resolution of the Council of Europe and the Ministers of Education, 1989; Parliamentary meeting of the Council of Europe, 1993). Therefore, the Romani language and culture were introduced in the curriculum of a number of schools in various countries of the European Union in order to make the educational process more interesting and attractive for Roma pupils (Kyuchukov, 2000). Moreover, the European Commission has funded projects for the education of Roma pupils which have included mobile preschool provision, trained staff to visit home and try to involve parents' in their children's learning, special teams of peripatetic advisory school teachers as well as open and distance learning approaches (Kiddle, 2000; Jordan, 2001).

⁴⁰ Around 80,000 Greek-Cypriots lived in Greece and nowadays about half of them have returned to Cyprus (Markou, 1997).

Greeks from Pontos or else Pontic Greeks living in the ex-Soviet Union are included in this category of repatriates and they decided to return to Greece for a number of reasons⁴¹. First of all, for many years their dream was to live where they considered their national homeland, that is, Greece. Secondly, they hoped for a better material future or for a better life due to the economic crisis of the Soviet reform. Further to that, in the Republic of the Soviet Union, where they were concentrated, they were harassed or persecuted by the emerging Muslim nationalism (Kokkinos, 1991; Palaiologou, 2000).

The identity of Pontic Greeks seems to be complex and it can be better understood if their course in history is presented. Pontics are Greeks from mainland Greece who emigrated thousands of years ago to the Ionian Coast and then to the Black Sea (Εύξεινος Πόντος > Euxinos Pontos), after which they are named (Kokkinos, 1991). They arrived in the south-eastern shores of the Black Sea between the eighth and the sixth century BC and they contributed to the Hellenisation of western and central Asia Minor. In the eleventh to fourteenth century AD after the Ottoman invasions they became confined to the Pontos. After the end of the Crimean War the Russians tried to strengthen their position by attracting Orthodox Christian settlers, among whom were Pontic Greeks from the Ottoman Empire and the Persian Empire to Southern Russia and particularly the Caucasus, where they developed flourishing communities (Xanthopoulou-Kyriakou, 1991). At the same time a large number of them preferred to proceed as refugees to Greece (from 1917 to 1921).

There are three historical periods in the life of Pontic Greeks in the Soviet Union, which deserve to be mentioned briefly as they sign-post their return in Greece. In the first period, from 1917 to 1937, the Leninist ideology permitted ethnic groups living in the Soviet Union to use their mother tongue and follow their own way of life. Consequently, as was mentioned above, the Pontic Greek community developed both economically and culturally. In the second period, which began in 1937 when Stalin fully implemented the collectivisation plan, a large part of the Pontic population was persecuted and exiled. Stalin, being Georgian himself, disliked the Pontics and by his order the Pontic dialect stopped being taught in the Pontic Greek schools. Worse than that, hundreds of thousands of Pontics were displaced to Kazakhstan, Uzbekistan and Turkmenistan. This caused great waves of migration to all parts of Greece in 1937. From 1960 to 1970 few families came to Greece as exit from the Soviet Union was virtually

⁴¹ Athens and Macedonia, a large geographical area in northern Greece, absorbed 68% of repatriates from the ex-Soviet Union (Tsakiridis, 1973-1974:339 as cited in Vergeti, 1991; Petropoulos, 1990:91 as cited in Kontogianni, 2002).

forbidden. Finally, the third period started in 1985, when perestroika was established. Since then a lot of Pontic families decided to return to Greece and immigration continues until the present day (Kokkinos, 1991; Vergeti, 1991; Palaiologou, 2000). Pontic Greeks' descendants, who still live in the Soviet Union, are concentrated in widely separated areas, such as the Republic of Georgia, Armenia and Azerbaijan, the Ukraine, Russia, Kazakhstan, Uzbekistan, Kyrgyzstan and even in Siberia (Vergeti, 1991).

As the presentation of the history of Pontic Greeks reveals, they have various different geographical origins. Therefore, they speak various dialects. Some of them blend an ancient Greek dialect with Russian and Turkish. A large number of them have completely lost their knowledge of the Pontic dialect over generations (Mackridge, 1991). Hatzidakis (1892), the linguist, as cited in Mackridge (1991) demonstrated that only a couple of Ionic words could be found in the Pontic dialect. However, many Pontic Greeks and scholars believe that the Pontic dialect is the development of the Ionic dialect (Mackridge, 1991; Vergeti, 1991). It also supported the view that people and pupils who speak the Pontic dialect cannot learn Modern Greek quickly due to its unusual pronunciation and vocabulary (Vergeti, 1991).

The Greek state names Pontic Greeks officially 'repatriates' according to the Law 1893/90 due to political intentions. The Greek state would have the advantage of being granted funds from the European Union if it had named them 'refugees'. However, it preferred to characterise them 'repatriates' as an indication of good will to the ex-Soviet Union which had made serious efforts to improve the living and educational conditions of Pontic Greeks during the period of perestroika. However, this term is problematic, as it can be attributed only to the first generation of Pontic Greeks from Pontos, who had moved to the Soviet Union because of their persecution from Turks during the period 1914–24. The next generations of Pontic Greeks were not born in Greece. Therefore, they belong to the Greek diaspora. However, they are not repatriates but immigrants. Some Greeks use to characterise them as 'Russians' or 'Russian Pontics' in order to indicate their origin, but this characterisation causes unpleasant feelings to them, although they may have Russian citizenship. This characterisation might be due to the fact that there were a few who came from the ex-Soviet Union to live in Greece and they were foreigners. According to research conducted by the Dimokriteio University of Thrace, Greece, there are also some other terms used to characterise this group of people, such as 'refugees'.

'immigrants from the ex-Soviet Union' or 'homogeneis' (ομογενείς)⁴² (Palaiologou, 2000; Charalambous, 2005).

The aforementioned information is useful for teachers in order to be able to understand that repatriate pupils have different biographies, thus different cultural backgrounds in relation to their geographical origin as well as the linguistic and cultural identity of their families, which has to be taken into account in their teaching (Palaiologou, 2000). Besides, the very same term 'Pontic Greek' (Ελληνοπόντιος > Ellinopontios) implies a combined identity (Kotsionis, 1997). During the school year 2002–3 almost 40% of the pupil population in Greek primary schools and almost 34% of them in Greek high schools consisted of repatriates (Gotovos and Markou, 2003). Repatriate pupils face problems in relation to their adjustment in Greek school, as they do not know the Greek language. Therefore, a large number of them attend reception classes or intensive classes, as will be discussed in more detail below. Natives tend to remove their children from the schools which accommodate repatriates, because the former believe that the attendance of the latter lowers the level of education in the school. Not only repatriate pupils but also their families experience economic exclusion. They only know the Pontic dialect and this constitutes a factor which inhibits them from finding a job. They also experience social exclusion, as the Greek society does not accept them (Vergeti, 1991; Palaiologou, 2000).

At this point it should be added that repatriates from Albania are included in this category. These are people of Greek origin who used to live in Epirus, the part of Greece adjacent to Albania, which was later assigned to Albania according to international agreements (Protocol of Florence 17/2/1913) (Kontogianni, 2002). Therefore, pupils in Greek schools coming from Albania and having an Albanian origin are characterised 'foreigners', whereas those pupils coming from Albania and having a Greek origin are characterised 'repatriates from Albania', although, as in the case of Pontic Greeks, this term may be problematic because it refers to the first generation of Greeks who lived in the Greek territory later assigned to Albania.

3.1.2.4 The population in West Thrace

Thrace is a large geographical region in northern Greece. It borders southern Bulgaria and the European part of Turkey. The population in Thrace is distinctively multicultural. It consists of the native group and the Muslim group. The Muslim group includes three different categories of people: those with a Turkish origin, those with a Pomak origin (Πομάκοι > Pomaki) and

⁴² The term 'homogeneis' (ομογενείς) means people coming from the same descent.

Roma, so the existence of the minority group in Thrace is defined institutionally by the criterion of religion (Markou, 1997; Spyridakis, 2002; Magos, 2004; Askouni, 2006). More specifically, Thrace is divided administratively into three smaller geographical regions: Ksanthi (Ξάνθη) in which almost 44% of its population is Muslim, Rodopi (Ροδόπη), which has almost 66% of Muslims and Evros (Εβρος) with only 6% of Muslims among its population (Spyridakis, 2002). The large concentration of Muslims in Ksanthi and Rodopi is because of the number of Pomak villages in these regions.

The Treaty of Lausanne was signed in 1923 between Greece and Turkey. It foresaw the exchange of population with the exception of Turks living in Thrace (87,000) and the Greeks living in Constantinople (Istanbul) and the islands Imvros and Tenedos (270,000)⁴³. As a consequence, there is a Turkish-speaking population living in Thrace who became Greek citizens (Kelepouri, 2003; Sgatzos, 2005). However, the Turkish government is responsible for their education (Broome, 1996; Markou, 1997; Troubeta, 2001; Cummins, 2002; Demetriou, 2004; Askouni, 2006). The situation becomes far more complicated since among the Turkish group there are small groups of Roma communities as well as Pomak communities.

Pomaks have the oldest history in Thrace. They are natives residing in the villages just by the Bulgarian border, they speak a Slavic dialect related to Bulgarian and until the 17th century they were Christian. Since then, their Islamisation started. Some of them were crypto Christian, but then they were in danger from the Muslims. Although their language is not Turkish, their education is viewed by the Turkish minority and the Turkish government as being decided by the Treaty of Lausanne, as a result of their Muslim religion. This interpretation of the Treaty was also encouraged by the Greek government, who did not wish to recognise the existence of Pomaks in Greece in the name of the national protection against the 'northern communist danger'. As a result, geographical isolation and military control of their transferences were imposed on them, but these were abolished in 1995 and then Pomaks were able to visit or reside in southern Thrace, near big city centres, abandoning the mountainous villages in which they used to live for better working conditions. By including Pomaks in a common minority educational system with Turkish as the official language, and by isolating and marginalising them, the Greek state encouraged the various groups of the Muslim minority, that is, Pomaks and Roma, to develop a Turkish identity and accept the Muslim religion. The Turkish side, in

⁴³ Greeks finally abandoned their land and now only 35,000 of them have been left in Istanbul, Imvros and Tenedos (Markou, 1997).

an effort to strengthen its presence in Thrace, took advantage of the Pomaks' unfavourable social situation by aiming at their development of a Turkish identity by helping them to prosper. They argued that Pomaks are Turks, because they are Muslims. One more basic argument used was official recognition, through the Treaty of Lausanne, of the Turkish language as the mother language of all pupils attending minority schools. Although those arguments were indefensible, they had great success in convincing Pomaks that they were of Turkish origin. It was too late in 1980 when the Greek state realised that they should develop a political view that would keep Pomaks away from the Turkish ideological influence. However, the Muslim religion constitutes the only connection between Pomaks and Turks, as their songs, their customs, their houses, the Pomak language and their whole culture reveals (Magriotis, 1994; Broome, 1996; Markou, 1997; Troubeta, 2001; Cummins, 2002; Demetriou, 2004; Magos, 2004; Askouni, 2006).

A part of the Roma population speaks the Romani language, whereas the largest proportion of them have Turkish as their mother language. The Turkish state has taken care of this by providing them with satellites to be able to watch Turkish television channels. Most Roma people are Muslim, but there are also some of them who confess their Christian beliefs as a medium of approaching and of being accepted by the Greek society, in comparison with Pomaks, who hide their Christian beliefs, as mentioned above (Troubeta, 2001; Askouni, 2006). The same pattern was followed from the Turkish side regarding the formation of a common national identity based on religious terms. These tactics which are encouraged on the Greek side too, marginalised the Roma population as they did not offer any provision for improvements in their living conditions. Whereas the Turks seemed to offer them a dynamic identity as they connect them with a modern national community (Troubeta, 2001).

Consequently, these groups attend the minority primary schools (the operation of those schools is presented in detail in 3.1.3 p.101 below), where the medium of instruction is both Turkish and Greek, neither of which are their mother tongue. The language of Pomaks as well as the Romani language, which Pomaks and Roma speak in the families respectively, are totally ignored in minority primary schools⁴⁴. The worst issue is that it seems impossible for pupils belonging to the Muslim group, either Turkish speaking or Pomaks or Roma to further their education. No provision has been made for the operation of minority high schools, with the exception of two. So, they have to attend Greek high schools, where the official language is

⁴⁴ In 1998–9 some Greek nationalists promoted the publication of a Pomak–Greek dictionary in an effort to revive the Pomak language (Demetriou, 2004).

Greek, and this results in their linguistic confusion and illiteracy⁴⁵ (Markou, 1997; Cummins, 2002; Katsikas, 2005; Askouni, 2006). However, the present research conducted showed that the intercultural primary schools situated in Thrace accommodated Muslim pupils, either of Turkish origin or Roma as well as Pomaks.

3.1.3 A description of the Greek educational system

Education in Greece is divided into three levels (Aiginitou-Panagiotidou, 1983). The first level includes primary school with a six-year attendance. Children enter primary school when they are six years old⁴⁶. Thirteen of these primary schools, which are spread all over Greece, are designated as intercultural primary schools because more than 40 per cent of the pupil population consists of foreign pupils. Some of the primary schools, either mainstream or intercultural primary schools, work as 'All day schools' (Ολοήμερα σχολεία > Oloimera sxoleia) and have an extended timetable and enriched curriculum⁴⁷.

Among these primary schools there are 221 primary schools situated in West Thrace in Greece designated as 'minority primary schools', which accommodate pupils of the Muslim minority as it was described and discussed above. Minority primary schools operate as bilingual schools since the curriculum is divided into two languages; the Greek language and the Turkish language. Greek Language, History, We and the World (study of the environment), Geography, Social and Political Education are taught in the Greek language by Greek teachers. The study of the Turkish language, Mathematics, Physics, Art and PE are taught in Turkish by Turkish teachers⁴⁸. The school principal comes from the minority group and the vice-principal from the majority. Unfortunately, pupils who attend minority primary schools do not have the chance to continue their attendance in a high school of the same pattern and this constitutes a reason for their abandoning school or for their poor performance in mainstream high schools because all subjects are taught in Greek. There are only two minority high schools founded in West Thrace, which obviously cannot accommodate all pupils of the minority (Cummins, 2002; Spyridakis, 2002; Magos, 2004; Katsikas, 2005; Askouni, 2006).

⁴⁵ Some Turkish parents who live in Greece and have the appropriate financial background, decide to send their children to attend school in Turkey because they know that the education offered in Thrace for them will not help them further their studies (Katsikas, 2005).

⁴⁶ However, pupils' school life in Greece may start when they are two and a half years old (pre-school education) in infant schools, either state or private, and continues in kindergarden, either state or private, when they are five years old.

⁴⁷ Pupils stay in the school until 4.15 in the afternoon, where they eat their lunch and attend extra lessons, such as ICT, English foreign language, PE, Art.

⁴⁸ The school books for the subjects which belong to the Greek or the Turkish curriculum are produced with the responsibility of the Greek or the Turkish educational authorities respectively (Askouni, 2006).

The second level is divided into the lower level which includes high school and the upper level which includes Likeio (Λύκειο > Likeio). High school demands a three-year attendance which is obligatory including attendance in primary school; that is education in Greece is obligatory for all children from 6 to 15 years old. Nine of these high schools are designated as intercultural high schools and they are situated all over Greece. The upper second level of education includes two types of schools; the unified Likeio (Ενιαίο Λύκειο > Eniaio Likeio) and the Technical Professional Schools (Τεχνικά επαγγελματικά εκπαιδευτήρια > Technika epaggelmatika ekpaideutiria) with a two-year or a three-year attendance. There are four intercultural Likeio all over Greece⁴⁹ (www.ypepth.gr).

In relation to intercultural education at this point it should be mentioned that except from the intercultural primary schools and intercultural high schools in Greece there are foreign schools with a foreign curriculum, such as the Polish school, foreign schools with a Greek curriculum and schools with both a Greek and a foreign curriculum, such as the Armenian school (Nikolaou, 2000; Charalambous, 2005) (see appendices A.8, A.9, A.10 for those categories of schools as well as the levels they include).

The third level of education is divided into University and Technological Professional Institutions. Pupils' entrance in these institutions depends on their performance in national exams which take place on the second and third year of Lyceum (www.ypepth.gr). A general schematic presentation of the three levels of the Greek educational system is provided in A.11, p.32.

3.1.4 Legislation regarding the education of foreign and immigrant/repatriate pupils

The legislation regarding the education of foreign and immigrant/repatriate pupils in Greece can roughly be divided into three periods (Nikolaou, 2000) (see A.12, A.13). In this part the most important laws and decrees relevant to the present study will be presented and discussed. The first provision regarding the education of immigrant and repatriate pupils in Greece appeared towards the end of 1960. The Presidential Decree 155/78 in 1978 (ΦΕΚ 33/Α'/21-2-

⁴⁹ Parallel to mainstream schools in the first and the second level kindergarten, primary schools, high schools and lyceum of special education operate for pupils with special educational needs (SEN). Furthermore, there are both state and private kindergarten, primary schools, high schools and lyceum in the Greek educational system.

78) summarises regulations regarding this issue which were legislated during the decade and it is still in force. The study of the articles of this presidential decree shows that the enacted educational measures refer to typical issues, such as immigrant and repatriate pupils' enrolment, assessment and recognition of their school certificates in the Greek school system. These educational measures seem to face pupils with a sense of 'philanthropy' or 'sympathy'. No mention is made regarding the type of education that should be offered to those pupils. Pupils are accommodated in mainstream classes and Greek is the only means of instruction in the school. It seems that the rapid increase of foreigners and repatriates into the country startled the Greek state and as a consequence there was no educational planning for this group of pupils (Nikolaou, 2000, Kontogianni, 2002).

The second period of legislation starts in 1980. The Ministerial Decision Φ818-2/Z/4139/20-10-80 in 1980 allows schools to found reception classes (Τμήματα υποδοχής > Tmimata ipodoxis). In 1983 both reception classes and intensive classes (Φροντιστηριακά τμήματα > frontistiriaka tmimata) were legislated for and the Ministerial Decision Φ2/378/Γ1/1124/1994 published in 1994 includes all the necessary information regarding the foundation and operation of reception classes and intensive classes. More specifically, the operation of reception classes demands a minimum of nine and a maximum of seventeen pupils. They operate as parallel classes which help pupils to adjust themselves to the mainstream class. Each student attends it for two hours at the most daily, mainly in language subjects. Reception classes are divided into those for newcomers and those for advanced learners. In reception classes for newcomers, Greek is taught intensively for one year. In reception classes for advanced learners a mixed programme of internal and external support in the Greek language is offered in the mainstream classes for two years. The ministerial decision makes also provision for the employment of teachers for teaching the language and the culture of the pupils' country of origin in reception classes. Intensive classes are additional classes, they operate after the end of the school for a maximum of eight hours weekly with minimum of three and maximum of eight pupils and they are attended by pupils who have previously attended the reception classes and still face difficulties with the Greek language. Parental consent for pupils' attendance of reception classes or intensive classes is necessary. Although in the beginning both types of classes were founded for repatriate pupils according to the ministerial decree in 1994 these classes can be attended by foreign pupils, as well. (Markou, 1997; Nikolaou, 2000; Kontogianni, 2002; Goupos, 2005; Palaiologou and Evaggelou, 2005; Sfakakis, 2007).

Reception classes and intensive classes operate as compensatory measures for the education of foreign and repatriate pupils. They constitute an assimilation educational policy as they focus on the intensive instruction of the Greek language. Research conducted with teachers working in reception classes showed that they try to incorporate new aspects of the school knowledge in their teaching and that they also try to make the lesson seem easier and less than usual (Miligou, 1997). However, according to other research, teachers working in reception classes stated that there are some major problems they face, such as the lack of cooperation between themselves and the teachers of the mainstream classes, the lack of appropriate bilingual books as well as the lack of permanent and specialised teaching staff for those classes. Pupils attending reception classes stated that it would be better for all pupils to be taught together instead of being taught separately for a number of hours on a daily basis (Gleni, 1997; Michalopoulou-Veikou, 1997; Kallimani and Triandafillou, 2003). It is true that pupils' cultural capital is not taken into account in those classes and that this type of education is not enough for implementing intercultural education (Papantoniou, 1985; Spyridakis, 2002; Goudoura, 2003). Although the instruction of the language and the culture of pupils' country of origin in those classes should be provided institutionally, as far as it is known this regulation has not been activated (Damanakis, 1997). Even in the case of the activation of this regulation, provided that bilingual teachers teach, instruction would not be effective, since pupils' stay in these classes range from a few months to two years only and within this period of time a child cannot become proficient in Greek to a level where he can fully participate in a Greek-speaking environment in school (Kontogianni, 2002). It is obvious that reception classes and intensive classes do not constitute the best solution for the education of the aforementioned groups of pupils. It could be said that they constitute a superficial educational measure that seemed to be the best solution at that moment. However, both types of classes cannot operate unless there is a sufficient number of pupils in the school. This type of education could be effective under certain conditions, such as the design of appropriate teaching materials, the use of appropriate methods for teaching Greek as a second language and the extension of pupils' attendance in those classes (Markou, 2000; Nilolaou, 2000; Kontogianni, 2002).

According to the Presidential decree 435/84 of 1984 (ΦΕΚ 154, τ. Α' 10-10-84) schools of Greek immigrants (Σχολεία Αποδήμων Ελλήνων > *sxoleia apodimon Ellinon*) are found and operate in Athens for the children of Greek immigrants from English-speaking countries. According to the Presidential decree 369/85 (ΦΕΚ 131/Α/27-7-85) of 1985 the same type of

school is found and operates in Thessaloniki⁵⁰ northern Greece for the children of Greek repatriates from German-speaking countries. The basic language of instruction is Greek and some subjects are taught in the pupils' first language. The books used for the subjects taught in Greek are the same books that are used in state schools. For the subjects taught in the pupils' mother tongue, books are used which are selected by the teaching staff of the school. Reception classes and intensive classes can be found in those schools for the smooth integration of pupils into the Greek educational system. Later on these schools accepted pupils coming from Russia and Albania (Nikolaou, 2000; Kontogianni, 2002).

Those schools did not fulfil their mission successfully due to a number of problems. First of all, the presidential decree is not clear and adequate as the aim of the foundation and operation of these schools is not stated clearly. Moreover, there is no mention of the curriculum that has to be followed and no clarifications are provided for organisational and administrative issues, such as assessment, pupils' enrolment in classes and national celebrations. Further to that, the schools in Athens developed an elitest view due to the use of the English language, whereas the schools in Thessaloniki were looked down upon when they started accommodating Russian-speaking and Albanian-speaking pupils. Even the very same characterisation of those schools is not the appropriate one. They were named 'Schools of Greek immigrants', which means schools which refer to Greeks of the diaspora, that is, Greeks who live abroad, and in this sense these schools should be situated abroad. Later on these schools were renamed into 'Schools of repatriates (Σχολεία παλιννοστούντων > Sxoleia palinnostounton). However, the term was still problematic because it did not reflect the composition of the pupil population of those schools. It would be more appropriate if those schools were titled 'Schools for children of repatriates and foreigners' (Σχολεία παιδιών παλιννοστούντων και αλλοδαπών > Sxoleia paidion palinnostounton kai allodapon) (Kontogianni, 2002). During the third period of legislation those schools were renamed into 'Schools of intercultural education'. This is the most recent title of those school, which also proves inappropriate as intercultural education refers to all pupils including native pupils, although native pupils do not exist in the primary schools, as the present study confirmed, too.

The aforementioned factors contributed to the failure of pupils in those schools to be integrated into the Greek educational system and to enter University. These schools started operating as bilingual schools and in the course of time accommodated foreign pupils from other countries

⁵⁰ Thessaloniki is the second largest city in population in Greece and it is situated in the north of Greece.

without having reorientated the curriculum they followed. All pupils had to attend classes in both Greek and English in the case of the schools in Athens and in Greek and German in the case of schools in Thessaloniki; although English and German were not the pupils' first language respectively. Kontogianni (2002) supports the view that the foundation and operation of those schools served political and not educational reasons. Those schools constituted a motive for the repatriation of Greeks, which the Greek state thought that would have positive consequences for the country (Kontogianni, 2000; Nilolaou, 2002). Essentially, the operation of these schools constituted a specialised type of education, which did not take into account the needs of foreign pupils who were later accommodated in those schools and certainly it does not meet the needs of intercultural education.

Law 2413/1996 of 1996 titled 'Greek education abroad, intercultural education and other regulations' (Η ελληνική παιδεία στο εξωτερικό, η διαπολιτισμική εκπαίδευση και άλλες διατάξεις) laid the foundations for intercultural education in Greece and signposts the third period of legislation. More specifically four articles of the law (articles 34, 35, 36, 37) (see A.14, A.15) refer to the aim of intercultural education as well as the foundation, operation and administration of schools of intercultural education. Article 34 states that 'the aim of intercultural education is the organisation and the operation of primary schools and high schools for the provision of education to young people with special social, educational and cultural needs. Further to that, according to this law, schools of intercultural education can be founded either with the consent of the Minister of Education or the initiative of local administrative authorities, religious institutions and charities. Additionally, the chance is provided to other state schools including 'Schools of Repatriates' to change into intercultural schools. In intercultural schools the curriculum of state schools is applied and it can be adjusted to the needs of pupils. Special curricula can also be applied with the addition of supplementary or alternative subjects validated by the National Ministry of Education. Moreover, the number of pupils in each class can be reduced. As regards the teaching staff they need to have the appropriate qualifications in order to work in intercultural schools and they are allowed to have reduced working hours due to the special circumstances existing in those schools. However, this is not the case for all teachers working in intercultural schools. As it will be further analysed in Chapters 5 there are teachers who have qualifications relevant to intercultural education and who wished to work in those schools. Nonetheless, other teachers have been allocated to these schools by the National Ministry of Education according to their contractual status and their length of service. These factors affect teachers' ability to state preferences or to remain in or leave a school and this is the process followed for teachers' allocation in schools

in Greece in general. Finally, it is stated that intercultural education in Greece and related issues will be supervised by the Institute of Education of Greeks Abroad and of Intercultural Education which is found under the auspices of the National Ministry of Education. Two years after the enactment of the law according to the Ministerial decision Φ10/35/Γ1/1058/1998 of 1998 six state primary schools transformed into intercultural schools (Law 2413/1996; Spyridakis, 2002; Sfakakis, 2007).

Law 1234/1996 constitutes a very important step towards the institutional recognition of the need of the implementation of intercultural education in Greece. The regulations regarding teachers' reduced working hours and their qualifications as well as the readjustment of the curriculum are moves in the right direction. However, some other points of the law regarding intercultural education seem to be vague and unclear (Spyridakis, 2002; Emmanuil, 2006). First of all, the law presents pupils attending intercultural schools as having a deficit. It does not define the educational, social and cultural needs of pupils, the presuppositions for the change of state schools into intercultural schools and the qualifications of the teachers working in the schools. Secondly, no mention is made regarding the teaching material used and the specific role of the Institute of the Education of Greeks Abroad and of Intercultural Education is not clarified (Kontogianni, 2002; Spyridakis, 2002; Sfakakis, 2007). It would be wiser if the regulations of this law regarding intercultural education constituted a common educational policy for all schools and for both native and foreign pupils. The establishment of separate intercultural schools constitutes a segregationist educational policy with the potential danger of the existence of separate minority schools, which in turn may reproduce/perpetuate the social exclusion of those pupils (Spyridakis, 2002; Emmanuil, 2006; Sfakakis, 2007). The Greek Government has designated certain schools as 'intercultural schools'. However, the key issue involves the implementation of intercultural education in multicultural schools, as the term 'intercultural education' is used to describe interactions between different and diverse groups in multicultural schools or societies; and policies and practices in public bodies, social institutions and schools. Such measures have the express purpose of enhancing intercultural understanding and to obviate intercultural conflicts which can occur in unequal multicultural societies.

In 1999, the Ministerial decision Φ10/20/Γ1/708/1999 which is based on the previous ministerial decision modifies and enriches the operation of reception classes and intensive classes in order to be in keeping with the spirit of intercultural education. However, these alterations contradict the basic principles of intercultural education. They still aim to integrate pupils into the Greek educational system. Pupils are supported in order to learn the Greek

language, whereas no provision was made for the preservation and teaching of their first language and culture (Kontogianni, 2002; Sfakakis, 2007).

3.1.5 Further actions of the Greek state in relation to intercultural education

Within the framework of the promotion of the principles of intercultural education in the Greek state, the government, with the co-funding from the European Social Fund, has organised projects which refer to foreign and repatriate pupils, Roma pupils, Muslim pupils as well as Greek pupils abroad. These projects were organised in three phases. Each one of the phases includes projects that refer to the education of all categories of the aforementioned pupils.

First phase: 1997–2000

- Education of repatriate and foreign pupils 1997–2000
- Integration of Roma children in school
- Education of Muslim children 1997–2000
- Education of Greek pupils abroad 1 (Education of homogeneis)

Second phase: 2002–4

- Education or repatriate and foreign pupils 2002–4
- Integration of Roma children in school
- Education of Muslim children 2002–4
- Education of Greek pupils abroad 2 (Education of homogeneis)

Third phase: 2006–2008

- Integration of repatriate and foreign children in primary schools 2006–8
- Integration of repatriate and foreign children in high school 2006–8
- Integration of Roma children in school 2006–8
- Education of Greek pupils abroad 3

As regards the project for the education of repatriate and foreign pupils, throughout all three phases it aimed at evaluating the existing institutional framework in Greece for the education of those pupils, offering intensive learning of the Greek language by implementing specific teaching practices and using specific supporting teaching material for pupils' linguistic support after detecting their linguistic level. It also aimed at informing and sensitising all relevant groups of people (pupils, parents, teachers) on issues of xenophobia and intercultural education and at offering social and psychological support to pupils and their families so the connection

between school and the family would be stronger. A project with similar aims was organised for the integration of repatriate and foreign pupils in high school during the third phase (2006–8). The project referring to the integration of Roma children included the design of enriched material for teacher training and the organisation of seminars for teachers and parents as regards the social and psychological balance of the pupils. Emphasis was given to the sensitisation of teachers, parents and the local community through the organisation of public celebrations. Classes of intensive teaching were organised as well as classes of creative activities to attract Roma pupils into the school.

Similarly, within the framework of the project for the education of Muslim pupils, educational materials and teacher training were designed and the sensitisation of the local community towards those pupils was attempted. Advisory meetings with parents and teachers as well as celebrations with the participation of Muslim pupils and their parents took place. Finally, the focus of the project of the education of Greek pupils abroad was on the production of teaching materials and bilingual educational programmes, the training of the Greek coordinators and Greek teachers abroad, the creation of databases which included catalogues of books for teaching Greek and catalogues of institutions engaging with the education of Greeks in the diaspora as well as the establishment of networks for improving the level of communication among the coordinators (http://isocrates.minedu.gov.gr/content_files/tsigganopaides/EpimorfOdigosTsigganopaides-Kefalaio5.pdf, <http://www.keda.uoa.gr>). The design and the implementation of the aforementioned projects had positive results and constituted positive actions towards the implementation of intercultural education in Greece. However, according to research projects that were conducted, Greek teachers suggested that the training seminars offered on issues of intercultural education should not be fragmentary and within the framework of specific projects but that this training should be continuous so as they can be ready to teach the aforementioned groups of pupils (Nikolaou, 2000; Spyridakis, 2002; Teachers' Union in Greece, 2003; Sismanidou, 2005). In recent years the University Departments of Primary Education in Greece have begun to offer modules to student teachers which relate to these issues (Miliou, 2011).

The actions of several organisations in Greece which contribute to the education of foreign and repatriate pupils deserve to be mentioned. The Centre of the Greek Language which is supervised and financed by the National Ministry of Education offers linguistic support to repatriates (<http://www.greeklanguage.gr>). The Greek Institute of Culture has founded branches abroad and it aims at the promotion of the Greek culture abroad. To achieve this it offers

classes in the Greek language among other activities (<http://www.hfc.gr>). The General Secretariat of Life-long Learning, a branch of the National Ministry of Education, has designed projects for the education of immigrants in the Greek language, history and culture. In authorised centres of professional training, classes for the learning of Greek are offered for repatriates, immigrants and refugees towards the equality of chances (<http://www.gsae.edu.gr>; <http://www.dynamiki.gr>). The net of social support of refugees and immigrants is run by a non-government organisation and its aim is to inform society on issues relevant to immigrants and refugees as well as to protect their rights (<http://www.anthropos.gr>). The International Organisation of Immigration, which has a branch in Athens, Greece, deals with the promotion of international cooperation on migration issues, the suggestion of practical solutions to migration problems as well as the provision of assistance to immigrants in need (<http://www.iom.int/jahia/jsp/index.jsp>). Finally, the mission of the Institute of Immigrant Policy, which is supervised by the National Ministry of Internal Affairs, is to advise the government regarding issues of immigration policy. More specifically, it aims at conducting research on the phenomenon of immigration and the undertaking of studies for the design and the implementation of viable and realistic immigration policy in Greece within the framework of the European Union (<http://www.imepo.gr>).

3.2 Information about the schools in the sample

As has already been mentioned briefly in the previous chapters, the present research was conducted in all 13 intercultural primary schools in Greece. There is no official reference to explain why these particular 13 schools were designated as intercultural schools. They were designated as intercultural primary schools after the enactment of Law 2413/1996 on intercultural education and after each headteacher's application to the local educational authority, as more than 40% of the pupil population in each of these school consisted of foreign pupils. However, during that period of time there were primary schools which accommodated a large number of foreign pupils, but the headteachers did not wish the schools to be renamed as intercultural schools. Table 3.2a below provides the geographical position of the 13 intercultural primary schools in which the present research study has been undertaken as well as the geographical position of the 13 intercultural high schools and likeia⁵¹ across Greece. In this part of the chapter some important information regarding the composition of the pupil population and the history of the regions in which some of the schools are situated are going to

⁵¹ Likeia (Likia > Λύκεια) is the plural number of Likeio (Likio > Λύκειο).

be discussed, so that readers can have a more complete picture of the diversity of the pupil population in the schools which may help them understand better the results of the study.

More specifically, in Komotini⁵², northern Greece, the research was conducted in the two intercultural primary schools existing in the area. Except from native pupils, the schools accommodated a number of repatriate pupils, mainly from the ex-Soviet Union, and foreign pupils with a Turkish origin because the region adjoins Turkey. There were also a significant number of Roma and Pomaki pupils (see p.93, 99 for more information on this issue) who are Muslim. Analytical tables of the pupil populations of these schools are provided in the appendices (A.18, A.19)

Also in the north of Greece, in Thessaloniki, the research, which was undertaken in the five intercultural primary schools situated in the wider region, showed that the schools, except from native pupils, accommodated repatriate pupils from the ex-Soviet Union and foreign pupils mainly from Albania, Yugoslavia, Bulgaria, Romania, Syria and Armenia. It is notable that in four of the five primary schools there are Roma pupils. In two of those, which share the same play yard, the largest number of pupils is Roma and this has turned those schools into ghettos (see tables of the pupil populations in appendices A.20, A.21, A.22, A.23, A.24.). In one of the intercultural primary schools situated in the centre of Thessaloniki, named previously 'School of children of Greek repatriates and foreigners', the second language spoken is German, although the composition of the pupil population has changed since when foreign pupils coming from Balkan countries were accommodated in the school (Kontogianni, 2002; Nikolaou, 2002).

As regards the three intercultural primary schools situated in Athens, they constitute two separate cases. As the tables of pupil population (see A.25., A.26) show, two of the schools consist mostly of foreign pupils coming from a lot of different countries (Egypt, Ethiopia, France, England, USA, Ghana, Canada, India, Jordan, Nigeria, Burundi, China, Thailand, Philippines etc) and repatriates from the ex-Soviet Union. There are a very small number of native pupils in the schools, which leads to the question of how intercultural education can be implemented if there are almost no native pupils in the schools. It could also be said that these schools have evolved into disproportion between foreign and native pupils. As it has also been discussed above these two intercultural primary schools were previously named 'Schools of

⁵² The city of Komotini belongs to the wider region named Rodopi (Ροδόπη).

repatriates'. Due the composition of the pupil population at that time the second language taught was English and this has not changed since then, although the name of the school has changed (Kontogianni, 2002; Nikolaou, 2002). In the last of the three intercultural primary schools in Athens there are a very small number of foreign pupils coming from Albania, Romania and Poland as well as a small number of Christian orthodox natives. The vast majority of the pupil population is Muslim with a Turkish origin. About 10,000 Muslims of Turkish origin live in the region, where the school is situated. They moved from west Thrace, where they used to live, in the centre of Athens after the Government's suggestions in order to find better jobs (Lytra, 2007) (see tables of pupil populations in A.26, A.27, A.28).

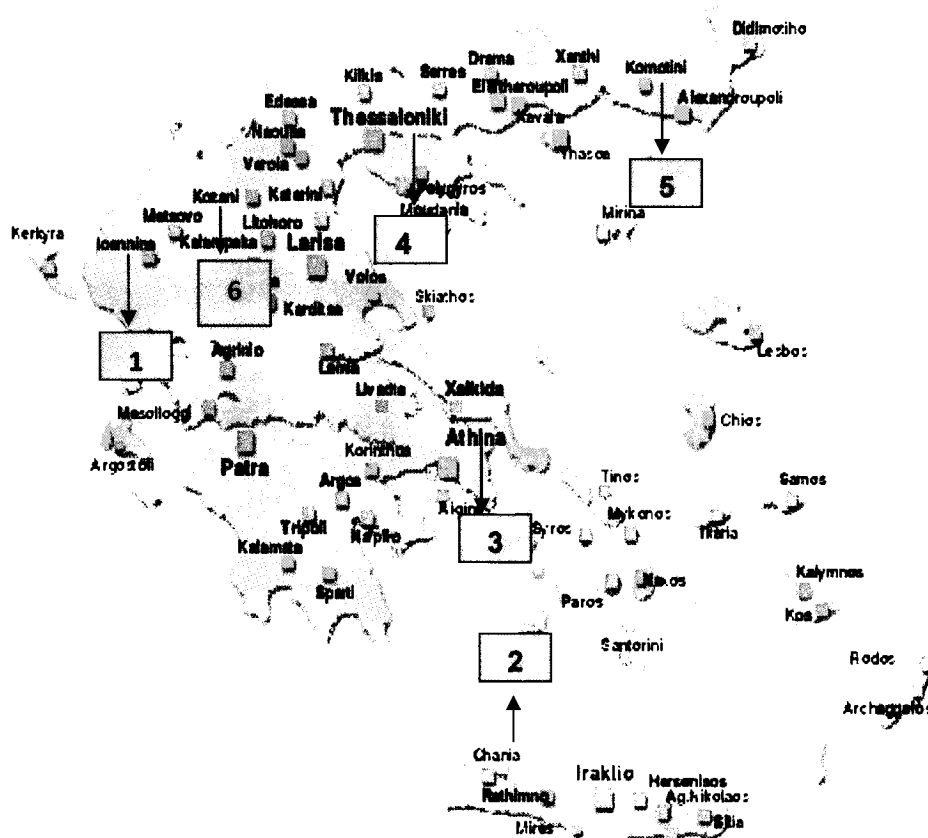
In western Greece, in the centre of the city of Ioannina, there is the one and only intercultural primary school in the region in which the research was conducted. There are a number of native pupils in the school. However, the largest part of the pupil population consists of foreign pupils from Albania, because the city is adjacent to Albania. In our discussion the headteacher of the school stated that Greek parents are negative about enrolling their children in the school due to the Albanian pupils attending the school, therefore, the school is tending to evolve into a disproportionate number of foreign and native pupils (see table of pupil population A.29). Finally, in southern Greece, in the city of Chania (Crete), in the intercultural primary school there seems to be a balance in the pupil population, since it consists of native, foreign and repatriate pupils (see table of pupil population A.30, p.57).

A summary table showing the different cultural groups of pupils; that is the diversity of the pupil population, accommodated in each one of the 13 intercultural primary schools is shown below. As the table reveals, the repatriate pupils attending the schools come from the ex-Soviet Union (Georgia, Kazakstan, Moldavia, Russia, Armenia, Ukraine). Their ancestors were of Greek origin and when the Soviet Union collapsed they decided to return to their country of origin (Kokkinos, 1991; Palaiologou, 2000). The largest number of repatriate pupils from the ex-Soviet Union are gathered in the schools in northern Greece, in Komotini and Thessaloniki, because they were guided into those regions when they arrived in Greece⁵³. The foreign pupils of the schools mainly come from countries which are adjacent to northern Greece and their parents decided to emigrate to Greece due to war as in the case of Yugoslavia or due to the political situation as in the case of Albania, Bulgaria and Romania (Markou, 1996, 1997;

⁵³ It is supported the view that Greek state intentionally guided repatriates into the northern part of Greece, because they wanted to reinforce the Greek population, especially in the region of Thrace. More specifically, 44% of the population in Ksanthi and 66% of the population in Rodopi are Muslims (Spyridakis, 2002).

Charalambous, 2005). The exceptions are the two primary schools in Athens, which accommodate pupils from more countries, and where they were previously named ‘Schools of children of Greek repatriates and foreigners’, as mentioned above. Five of the schools accommodate Roma pupils and the schools in Komotini, in northern Greece, have the particular characteristic of accommodating Muslim pupils of Turkish origin and Pomak pupils who are also Muslim (Markou, 1997; Cummins, 2002; Askouni, 2004, Magos, 2004). One of the intercultural primary schools in Athens also accommodates mainly Muslim pupils of Turkish origin (Lytra, 2007).

Table 3.2a Geographical position of the intercultural schools in Greece



Source : <http://www.greekhotel.gr/weather.htm>

1. Ioannina

- a. 9th intercultural primary school in Ioannina (x)⁵⁴
- b. High school of intercultural education in Ioannina⁵⁵

2. Chania

- c. 16th intercultural primary school in Chania (x)

3. Athens

- d. 87th intercultural primary school in Athens (x)
- e. Intercultural primary school in Paleo Faliro (x)
- f. Intercultural primary school in Alsoupoli (x)
- g. 2nd intercultural high school in Axarne
- h. High school of intercultural education in Elliniko
- i. High school of intercultural education in Varibobi
- j. 2nd intercultural high school in Athens
- k. Likeio of intercultural education in Varibobi
- l. Likeio of intercultural education in Elliniko

4. Thessaloniki

- m. 6th intercultural primary school in Evosmos (x)
- n. 6th intercultural school in Eleftherio-Kordelio (x)
- o. Intercultural primary school of Neoi Epivates (x)
- p. 3rd intercultural primary school in Menemeni (x)
- q. 5th intercultural primary school in Menemeni (x)
- r. Intercultural primary school in Thessaloniki (x)
- s. High school of intercultural education in Thessaloniki
- t. High school of intercultural education in Evosmos
- u. Likeio of intercultural education in Thessaloniki

⁵⁴ The sign (x) indicated the schools in which I was accepted to conduct the research.

⁵⁵ According to the Greek educational system schools are divided into three levels. The first level included kindergarden and primary school. The second level consists of high school with a three-year attendance and Likeio with a three-year attendance, as well. The third level of education included the technological professional institutions and universities.

5. Komotini

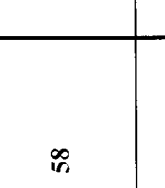
- v. Intercultural primary school in Iasmos (x)
- w. Intercultural primary school in Sapes (x)
- x. High school of intercultural education in Sapes
- y. Likeio of intercultural education in Sapes

6. Kozani

- z. Intercultural high school in Pedalofos

Source: National Ministry of Education and Religious Affairs, Intercultural Education (<http://www.ypepth.gr>) (5/11/2005)

Table 3.2b Summary table of the cultural groups of pupils per school⁵⁶

	Intercultural primary school in Ioannina	Intercultural primary school in Chania	Intercultural primary school in Evosmos	Intercultural primary school in Eleftherio-kordelio	3 rd Intercultural primary school in Menemeni	Intercultural primary school in Thessaloniki	Intercultural primary school in Neoi Epivates	Intercultural primary school in Iasmos
Natives	✓ 57	✓	✓	✓	✓	✓	✓	✓
Foreign	Albania, Romania, China	Albania, Georgia, Armenia, Syria, Romania	Albania, Bulgaria, Romania, Armenia, Syria, Ukraine	Albania, Armenia, Georgia, Moldavia	Albania, Bulgaria, Italy, Georgia	Yugoslavia, Albania	Albania	✓
Repatriates			Ex-Soviet Union, Georgia, Germany, Albania, Bulgaria	Georgia, Germany, Kazakhstan, Russia, Sweden	Georgia	Georgia		✓
Roma			✓ 58	✓	✓			
Turkish origin								✓
Pomaki								✓

⁵⁶ This table shows only the cultural groups of pupils accommodated in each one of the schools where the research was conducted. The percentage of each cultural group's representation in each school was omitted, because the aim of this table is to provide the readers with an overview of the multicultural environment of the schools irrespective of the number of pupils of each cultural group.

⁵⁷ The majority of native pupils in all intercultural primary schools are Christian Orthodox with an exception of the intercultural primary school in Sapes, in which a considerable number of the native pupils are Muslim. Most Greeks believe that Greek conscience is indissolubly connected with Orthodox Christianity and that Christian Orthodox religion constitutes an integral component of their Greek and cultural identity.

⁵⁸ The Gypsy pupils accommodated in the intercultural primary schools in Evosmos, in Eleftherio-Kordelio and in Menemeni are Christian Orthodox.

	Intercultural primary school in Alsoupoli	Intercultural primary school in Paleo Faliro	Intercultural primary school in Athens	Intercultural primary school in Sapes	5 th intercultural primary school in Menemeni
Natives	✓	✓	✓	✓	✓
Foreign	Egypt, Ethiopia, Bulgaria, France, Ghana, Eritrea, Zambia, India, Jordan, Canada, Kenya, China, Lebanon, Bangladesh, Burundi, Nigeria, South Africa, Ukraine, Pakistan, Poland, Romania, Syria, Thailand, Tanzania, Philippines	England, Egypt, Ethiopia, Albania, Australia, Bosnia, Bulgaria, France, Georgia, USA, China, Kazakhstan, Latvia, Lebanon, Moldavia, Holland, Uzbekistan, Ukraine, Pakistan, Poland, Romania, Russia, Tanzania, Thailand, Turkey, Tunisia	Albania, Romania, Poland	✓	Albania
Repatriates	✓			Armenia, Bulgaria, Uzbekistan, Russia	
Roma					✓
Turkish origin			✓ 59		
Pomaki					

3.3 Summary

Greece has been exposed to plurality and diversity in the past. Since ancient times different Greek ethnic groups lived in the classical city-states speaking different Greek dialects and all these denote a kind of diversity. Later on in the years of Alexander the Great there was cultural exchange between the Greek and the eastern culture. In subsequent years plurality was sustained as Greece had been controlled by the Roman empire, the Byzantine empire, the Ottoman empire, the Frankish occupation and the Soviet Union. After the formation of the Modern Greek state in 1830 Greece became a migrant sender country due to economic reasons until 1980 (Damanakis, 2000).

The pupil population in Greece is diverse, since it consists of a number of different cultural groups, the existence of some of which relates to historical events and situations. These cultural groups of pupils were accommodated in the schools included in the research in relation to the geographical position of the school. Foreign pupils mainly come from countries which are adjacent to northern Greece and their parents decided to emigrate to Greece either due to war, as in the case of Yugoslavia, or due to the political situation, as in the case of Albania, Bulgaria and Romania (Markou, 1996, 1997; Charalambous, 2005). Repatriate pupils come from the ex-Soviet Union (Georgia, Kazakstan, Moldavia, Russia, Armenia, Ukraine) and they decided to return to their national homeland, because their ancestors were of Greek origin (Kokkinos, 1991; Palaiologou, 2000). In northern Greece, Thrace, the pupil population is multicultural. It consists of the native group of pupils and the Muslim group of pupils. The Muslim group includes three different categories of people; those with a Turkish origin, those with a Pomak origin (Πομάκοι > Pomaki) and Roma, that is the existence of the minority group in Thrace is defined institutionally by the criterion of religion. Some Roma pupils are Christian Orthodox (Markou, 1997; Spyridakis, 2002; Magos, 2004; Askouni, 2006).

The first measures for the education of repatriate pupils were taken in 1980 with the foundation of reception classes and intensive classes. In subsequent years in those classes, foreign pupils were also accepted due to the massive influx of foreign workers into the country. From 1980 to 1994 amendments were made in the regulations referring to reception classes and intensive classes to teach Greek as a second language to enable their better organisation and operation. However, both types of classes aimed at pupils' assimilation, they had not sufficient respect for pupils' cultural identity and it was difficult for teachers to

co-educate repatriate and foreign pupils because they constituted two different groups of pupils that had different educational needs (Sfakakis, 2007). In 1984 and 1985 small schools for Greek immigrants (Σχολεία Αποδήμων Ελλήνων > *scholeia apodimon Ellinon*) were founded and operated for the children of Greek immigrants from English-speaking and German-speaking countries. Later on these schools were renamed into 'Schools for repatriates (Σχολεία παλιννοστούντων > *Scholeia palinnostounton*). However, the term was still problematic because it did not reflect the composition of the pupil population of these schools. Essentially, the operation of these schools constituted a specialised type of education, which did not take into account the needs of foreign pupils who were later accommodated in those schools and certainly it did not meet the needs of intercultural education (Kontogianni, 2002). Law 1234/1996 constitutes a very important step towards the institutional recognition of the aims of the implementation of intercultural education in Greece. However, it seems that the regulations of the law which are relevant to intercultural education refer to the foundation of intercultural schools which accommodate foreign pupils, with no mention of the accommodation of native pupils as well, so that an essential intercultural dimension can be established not only in those schools but in all schools of the country (Emmanuil, 2006; Sfakakis, 2007).

Finally, the 13 intercultural primary schools in which the research was undertaken are spread all over Greece and they accommodate different cultural groups of pupils. Repatriate pupils come from the ex-Soviet Union (Georgia, Kazakstan, Moldavia, Russia, Armenia, Ukraine). Foreign pupils have come from countries which are adjacent to northern Greece (Albania, Yugoslavia, Romania, Bulgaria) (Kokkinos, 1991; Palaiologou, 2000). There are also a sufficient number of Roma pupils in some of those schools and the intercultural primary schools in Komotini in northern Greece, have the particular characteristic of accommodating Muslim pupils of Turkish origin and Pomak pupils who are also Muslim (Markou, 1997; Cummins, 2002; Askouni, 2004, Magos, 2004).

In synopsis, the focus of this chapter was on the historical, educational and legislative framework of Greece. The historical review revealed that Greece has been exposed to plurality and diversity since ancient times. The description of the composition of the pupil population also revealed the diversity existing within the Greek educational system nowadays. In turn, the presentation of the educational and legislative background in Greece in relation to intercultural education and the information provided regarding the schools of

the sample will help the readers to form a more complete idea of intercultural education in Greece and also this information provides them with information which will help them understand better the results of the questionnaire data and interview data which are presented and discussed in the second part of the thesis. The next chapter focuses on key issues related to the methodology adopted for undertaking this piece of research.

Chapter 4 Methodology

After the presentation and the discussion of the historical, educational and legislative background of Greece in relation to the education of foreign pupils, I will now turn to a more detailed and thorough presentation and discussion on key issues of methodology ranging from the methods used for the data collection, the design of the research instruments used, the analysis and the interpretation of questionnaire and interview data collected, sampling procedures to ensure the reliability and validity of the research as well as the importance of the ethics of the research.

4.1 The rationale of the study

As it has already been mentioned in Chapter 1 (p.23) the rationale of the study was based on the fact that the theoretical background of intercultural education is, at present, not clear enough for research, policy and practical implementation (Androussou, 1996; Onestini, 1996; Zografou, 1997; Papas, 1998; Surrian, 1998; Katsikas, 2005) and that there is lack of relevant in-depth research studies on the specific teaching approaches and methods used for the implementation of intercultural education (Paparizos, 2000). Lack of a clear definition and of relevant in-depth research studies in combination with personal academic and professional interest stimulated engagement with this topic.

As regards the Greek educational settings a number of studies have been undertaken regarding the education of foreign and immigrant pupils in Greece and some research has also been undertaken in the field of intercultural education. The study is taking place within the context of certain assumptions. My aim is to try to identify ways in which these assumptions link with teachers' and headteachers' perceptions of implementing intercultural education.

I have assumed that there are four reasons why intercultural education should be implemented in schools. First of all, most countries are now demographically plural in nature (Mallick, 1997) due to invasion, wars, treaties, post-decolonisation (Rocha-Trinidad et al., 1997) and work mobility (Fennes et al., 1997). Consequently, there is cultural diversity in the population of each country. Pupils and future citizens need to be equipped with the appropriate skills for establishing cross-cultural communication and understanding (Camilleri, 1992a; Besalu, 1997) and for developing cooperation with people from diverse cultures (Markou, 1997).

Secondly, according to hybridity theory each cultural identity is a cultural mixture because it consists of religion, language, class, gender, race and nationality (May, 1999; Barker, 2000). Each cultural identity is unique and dynamic, as it is constantly reshaped (Spinthourakis and Sifakis, 2005; Cummins, 1996; Burtonwood, 1996). In this sense intercultural education promotes openness and respect towards each cultural identity (Georgogiannis, 1999). The notion also implies equity of cultures (Kotsionis, 1995).

Moreover, the implementation of intercultural education will reinforce pupils' positive attitudes towards 'difference' (Papas, 1998) and pupils from diverse cultural backgrounds will experience educational equality (Banks, 1995), which is, in principle, an inalienable human right of democratic societies (Perroti, 1994). They will be able to use their own cultural experiences to develop skills (Gollnick et al., 1994). In addition, all pupils will benefit from the exchange of cultural elements (Damanakis, 1998; Pesketzi, 1997). Their cultural similarities will unite them while at the same time they will be able to preserve their own cultural identity (Govaris, 2001). The maintainance of one's culture constitutes the fourth reason towards the implementation of intercultural education (Camilleri, 1992a). According to Katevas (1998) the rejection of a child's cultural identity has negative consequences to his/her self-esteem, emotional and intellectual development. In turn, mutual acceptance and understanding of differences will lead to peaceful co-existence of diverse cultural groups (Kotsionis, 1995; Damanakis, 1998). Finally, Helmut Essinger, as cited in Georgogiannis (1999), indicates that intercultural education may constitute a useful tool in fields like business and mass media.

The literature review has revealed that previous research work on intercultural schools (Spyridakis, 2002; Sismanidou, 2005) has taken a qualitative methodological approach. I have decided to take a more mixed methods approach, though the analysis remains principally qualitative, since the majority of data derive from teachers' and head teachers' interviews. The fact that there are 13 designated intercultural primary schools in Greece also had an influence on the design of my research. I decided to design the research project with a more national dimension; that is undertaking the research in all the 13 intercultural primary school in Greece, because there has been neither previous research conducted in all of them nor previous research suggesting actual teaching methods and approaches for the promotion of intercultural education in schools (Sarantakos, 1998).

On the one hand, the questionnaire survey provides an overview of teachers' and head teachers' opinions on the research question of the study regarding intercultural education. On the other hand, interviews explore in more depth the research question of the study. Furthermore, taking into consideration that each one of the schools is situated in a specific territory with a specific historical and societal context, interviews reveal how these particular characteristics of each region influence the implementation of intercultural education. Hence, questionnaire and interview data provide a fuller picture of the nature of intercultural education and of its implementation in Greece.

4.2 A discussion of the research questions and how they are to be addressed

To reiterate, the twofold main research question that the present study seeks to explore is: what are teachers' and headteachers' perceptions of the nature of intercultural education and what are their perceptions of its implementation within the intercultural primary schools in Greece.

More specifically, the four subsidiary research questions seek to explore: a) the meaning that primary school teachers and headteachers attribute to the term 'intercultural education'; b) their perceptions with regard to whether it is necessary for intercultural education to be implemented in schools and why; c) their views on the teaching methods adopted in the classroom and the school to promote intercultural education and why, and d) their views on the events and activities adopted in the classroom and the school to promote intercultural education and why.

The above issues are investigated from the teachers and headteachers points of view. Data collection was undertaken using two research instruments: questionnaires and interviews with the principal amount of data coming from the interviews⁶⁰, since basically, the methodology of the present study is investigative, and concerns issues of perception. Therefore, I am trying to identify patterns and key issues in the field of intercultural education via the collection of data that will largely be analysed qualitatively.

60 Undertaking classroom observations and the collection of artefacts, such as lesson plans and pupil work (except occasionally) to complement the data was impossible due to my short stay in each one of the schools. Therefore, a comparative dual case study between primary schools could not be undertaken. Besides, it was the first time I had practised mixing methods in research of such a size. Therefore, as Darlington and Scott (2002) suggest I had to keep the analytical methods as simple as possible.

However, I am aware of the weaknesses which arise from the use of interviews, such as that the interviewees' answers may be affected by the identity of the researcher. Additionally, consistency and objectivity may be difficult to achieve sometimes, as the data collected are to a certain extent unique, given that each one of the intercultural primary schools of the research has some particular characteristics (Bryman, 1988; Denscombe, 1998; Milles and Huberman, 1994; Cohen et. al., 2000), as has already been discussed in Chapter 3. Therefore, the interview data were complemented by questionnaire data, as questionnaires provide a wide coverage of the issues investigated, thus encouraging generalisability, and reducing the effect of personal interaction with the researcher (Bryman, 1998; Denscombe, 1998; Cohen et. al., 2000; Simmons, 2001). Therefore, taking into consideration the fact that the use of each research instrument has its strengths and weaknesses, the combination of different methods within a study enables them to complement each other and as such, as Denzin (1978) indicates, cited by Mathison (1988), researchers can '...achieve the best of each' (p. 302). Moreover, the use of different research methods led to a more integrated understanding of the issue examined.

The main research instrument used was interviews, which aimed at exploring in depth the main research question of the study. However, the research study was divided into two stages. In the first stage a questionnaire was distributed to all subjects included in the study. The questionnaire had two main functions. The first one was the substantial one, which aimed at exploring in breadth the main research question of the study and at raising issues which could be further explored by the use of interviews. The second function of the questionnaires was the procedural one, which helped me to move on to the second stage of the study satisfactorily by selecting the appropriate interviewees (Makrakis, 1998). In the event, the questionnaire survey was not used to select possible teachers to interview, because during my visit to each one of the schools I had to conduct both stages of the research; that is the administration of the questionnaire and the conducting of the interviews. However, it is a mixed method approach because I used two sets of data to answer the main research question of the study with the emphasis on the interviews

The questionnaire data contributed to an overview of teachers' perceptions of the term 'intercultural education' and on the necessity of its implementation in schools and why. Moreover, it provided an overview of the teaching methods that teachers adopt to promote

intercultural education as well as the supplementary events and activities which are organised in the classroom and the school.

The interviews with teachers and headteachers from each of the participating schools were used to provide a more in-depth exploration of the four subsidiary research questions of the study. As such the interviews investigated further and in greater detail teachers' views on the term 'intercultural education' and whether it should be implemented in schools and why. In the interviews, I also sought to explore their opinions on the teaching methods adopted, the events and activities organised in the classroom and the school to promote intercultural education and why. The views of the headteachers of the schools were not included in the primary research project, thus, they were not undertaken during the pilot study. However, after the pilot study, it was deemed necessary to include their views on the matter, as their role and beliefs determine the ethos of the school.

4.3 Gaining access to the institutions where the research was conducted

The actual research in the primary schools was conducted within two school years (2005–6 and 2006–7) (see appendix A.31 for the exact dates of research for each school). The MPhil/PhD study was done parallel to my full-time paid employment, therefore, it would have been difficult for the research to be carried out within one school year.

Permission had to be gained for the research to be conducted in schools. I assumed that the negotiation would be a difficult process due to teachers' busy schedules and the number of visits by researchers and trainees to the schools every year.

Firstly, I looked for the telephone numbers of the intercultural primary schools in Greece through the relevant web pages of the National Ministry of Education and Religious Affairs (www.ypepth.gr). The web pages included other useful contact information regarding the schools such as the school addresses, the surnames of headteachers and deputy headteachers of the schools.

Secondly, I contacted the headteacher of each school by telephone. During our telephone discussion, I introduced myself and explained to them the purpose of my phone call. I briefly mentioned the nature of the research project and I asked their permission to access

staff at the school. Moreover, I underlined that teachers' schedules would not be disturbed. The issue then had to be discussed between the headteacher and the teachers of the schools.

I also sent by fax detailed documents relevant to the research study. The documents included a letter written in Greek (see appendices A.32, A.33) by my Greek co-supervisor at that time, which stressed the importance of my access to the school and briefly outlined the nature of the research. This letter was followed by a letter of acceptance written by the researcher in which the research project was explained in length and permission for the research to be conducted was asked (see appendices A.34, A.35).

A few days later I contacted by telephone the headteacher of each school to be informed whether or not access had been granted. Eight of the 13 primary schools answered positively. The other five schools suggested that I should have an official permission from the National Ministry of Education and Religious Affairs in order to gain access to the school.

Parallel to my conducting the research, during the first school year I applied to the Department of Research Studies under the National Ministry of Education and Religious Affairs for approval of my access to the remaining five schools. My application was approved (see appendices A.36, A.37) and the conduct of the research was continued the next school year.

Arrangements were made with the headteacher of each school regarding the date of my visit that would be convenient for all teachers. Just before my visit at the school I made a last telephone contact with the headteacher to confirm the arrangements for my visit.

I assumed that although permission for access to the school was gained, gaining teachers' approval for their participation in the research would be a difficult process due to the reasons I explain in the section on bias below (p.164). Therefore, the first step undertaken when going to each school was to have an initial meeting with the headteacher during which I explained in more detail what I would like to deal with within the context of the research and for how long. I also asked their help for encouraging the teachers to participate in the research. Some of them were positive to this suggestion while others suggested that I should take the lead.

The second step was to introduce myself to the teachers of each school, to present the research project and convince them about my intentions regarding the conduct of the research study and my true interest in intercultural education.

4.4 The sample of the study

As it has already been mentioned previously the research instruments used were questionnaires and interviews. Firstly, the questionnaire was administered to all teachers in all primary schools selected for the study. Table 4.4a below shows the number of teachers working in each one of the schools and the number of respondents. A total number of 133 teachers completed the questionnaire.

Interviews were also conducted with some of the teachers from each school and the headteachers of each one of the schools. Table 4.5b (p.129) shows the number of teachers and headteachers interviewed. The selection of the interviewees was a combination of recommendations by the headteachers in the cases they were asked and my personal judgement regarding their knowledge of intercultural issues.

More specifically, the choice of interviewees was based upon the criteria of their teaching for many years in intercultural primary schools in mainstream classes, or in reception classes or in primary schools with mixed populations. Some of them had experience in teaching in minority schools in West Thrace, Greece. Some others had been teaching in Greek primary schools abroad such as Germany, where there were a large percentage of Greek immigrants. Some of the interviewees had degrees relevant to the topic of the study or they were really interested in intercultural education. Others had organised events in the classroom or in the school towards implementing intercultural education. The selected interviewees were information-rich with regard to intercultural education. Therefore, their views were thought to be interesting in relation to the social phenomenon under research (Teddlie and Tashakkori, 2009).

Table 4.4a Number of questionnaires collected from each school

	Total number of teachers	Total number of respondents	Response rate	Male	Female
IPS1⁶¹	10	10	100%	3	7
IPS2	12	12	100%	4	8
IPS3	23	20	87%	9	11
IPS4	18	16	89%	7	9
IPS5	21	18	86%	9	9
IPS6	6	6	100%	3	3
IPS7	15	5	33%	2	3
IPS8	7	6	86%	0	6
IPS9	16	9	56%	1	8
IPS10	10	3	30%		3
IPS11	9	6	67%	3	3
IPS12	16	14	88%		14
IPS13	14	8	57%	5	3
Total Number	177	133		46	87

There were also times that the prospective interviewees did not meet any of the above criteria. However, they were chosen for interview because after introducing myself they would approach me, they would show interest in the study and we would develop an interesting discussion on the issue. Thus, they did not mind me recording the conversations. Thirty-nine primary school teachers and 13 headteachers were interviewed in total, as table 4.4b below shows.

⁶¹ The abbreviation IPS stands for 'Intercultural Primary School'.

Table 4.4b The interviewees of each primary school of the research (main study)

	Number of interviewees (teachers)		Number of interviewees (headteachers)	
	Male	Female	Male	Female
IPS1		4	1	
IPS2	2	1	1	
IPS3	1	4	1	
IPS4	2	4	1	
IPS5	2	2	1	
IPS6	2		1	
IPS7	2	1	1	
IPS8		3		1
IPS9	1	1		1
IPS10		2	1	
IPS11		1	1	
IPS12		2	1	
IPS13	1	1	1	
Total	13	26 ⁶²	11 ⁶³	2

It is a non-probability sample because the research was conducted only in the intercultural primary schools of Greece. Therefore, teachers working only in this type of primary school participated. A cluster sampling approach (Cohen, Manion and Morrison, 2007) was used to attain a degree of generalisability within the population. Then, because my sampling procedures became more purposive I focused on those teachers with experience and sensitivities towards intercultural education. It became in effect a purposive sample, but unusually it is reasonably representative of the population of the intercultural primary schools because I decided to conduct the research in each one of the 13 intercultural schools in Greece instead of selecting a specific number of them and testing all the teachers in those selected schools (Arber, 2001). Thus, my population and sampling frame are identical.

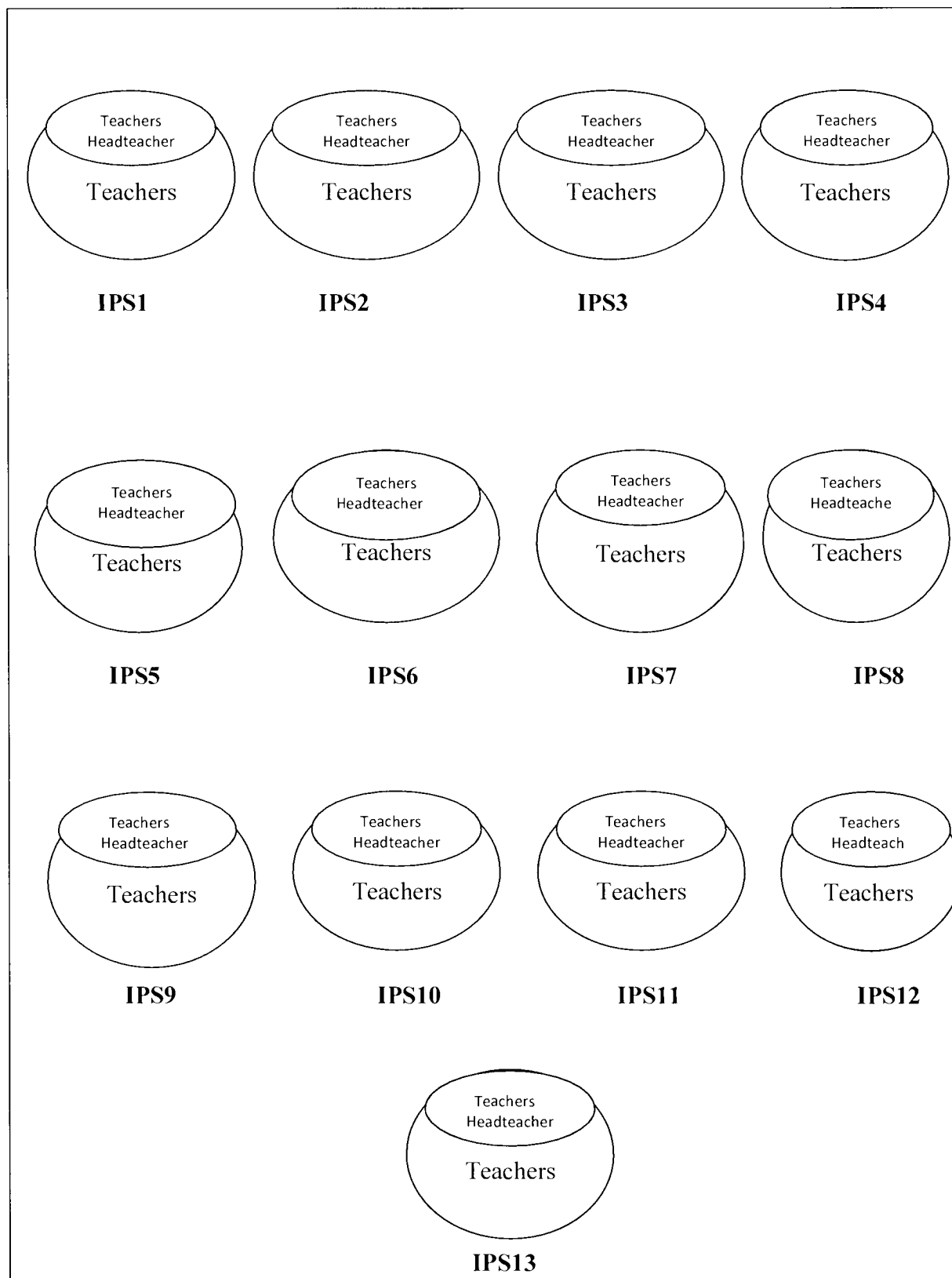
Therefore, the interviewees are from a purposive sample and are representative of intercultural policy and implementation up to a point. Table 4.4c constitutes a schematic description of the sample of the research. Each one of the cycles represents each one of the 13 intercultural primary schools of the research and the teachers who completed the questionnaire. The small cycle within each cycle represents the teachers selected among the

62 One of the teachers interviewed refused to be tape recorded. Therefore, she preferred to hand in the answers to the questions written by herself.

63 Four of the headteachers of the schools interviewed refused to be tape recorded. Therefore, three of them preferred to hand in the answers to the questions written by themselves. The fourth one agreed to be interviewed orally and his answer to be written down by me, the interviewer.

respondents to be interviewed as well as the headteacher interviewed in each school of the research.

Table 4.4c The sample of the research



4.5 A description and discussion of the methods used for the data collection

I will comment on the research method followed, the design of the research instruments, the actual process of the collection of data and the possible problems emerging from the above issues by referring to each research instrument separately.

As has been mentioned earlier in this chapter, questionnaires and interviews were used for the data collection with the principal amount of data coming from the interviews. The questionnaire survey provided the research with an overview of teachers' and headteachers' views on the research questions of the study. Their views were not affected by possible changes in the wording of questions as the latter were fixed. However, the questionnaire did not offer any opportunity to the researcher for further exploration of their answers to either the closed questions or the open-ended questions included in it (Denscombe, 1998).

Most of the questions in the questionnaire were closed and therefore their coding was easier compared to open-ended questions. Great care had to be taken as the answers provided for each one of the closed questions had to fit into a range of options for the respondents. Therefore, in some closed questions the option 'undecided' or 'neutral' was given (Balnaves and Caputi, 2001). Nonetheless, problems might have emerged for the respondents when they had to answer questions for which interval variables were offered as options, such as question 8, 11, 13, 15, 16, 19 and 20. A question that asked people whether they 'strongly agree' or 'agree'⁶⁴ can be misleading, since the distance between 'strongly agree' and 'agree' is not defined. Therefore, the intervals could be perceived differently by each respondent. One person's 'strongly agree' could be another person's 'agree' (Balnaves and Caputi, 2001; Cohen, Manion and Morrison, 2001).

The interviews undertaken in the present study constituted a more interpersonal and interactional research tool compared to questionnaires which encouraged a more personal contact between the interviewer and the interviewee. Each interview lasted approximately 40 minutes. More specifically, the interviewees had the opportunity to expand their ideas and to explain their views. In turn, I had been given the chance to explore in depth and in detail how the participants regard issues relevant to intercultural education from their own point of view (Kvale, 1996). In case of misunderstandings, inaccuracy or no relevance with the topic discussed I had the chance through repeated reformulations of questions to

⁶⁴ Similar options were 'strongly like' or 'like', or whether they think that something is 'very necessary' or 'necessary'.

understand what the interviewees meant/wanted to say (Mishler, 1986). Interviews were arranged for a specific day and time and that ensured a relatively high response rate (Denscombe, 1998).

Taking into account the relatively large number of interviews (39 interviews), transcription and data analysis would be time-consuming. Therefore, it was decided that the interviews would not be transcribed. Only four teacher interviews and two headteacher interviews were transcribed both in Greek and English, which were randomly selected, so that readers can have an idea of how interviews were conducted in the main study (see appendices A.38, A.39, A.40, A.41). Alternatively, a matrix analysis was established through which the data was distilled, analysed and presented systematically (Howe and Eisenhart, 1990) (see further discussion in p.149). It could be assumed that the interviewees provided answers that the researcher expected from them, thus undermining the validity of the research. This might be true to some extent as the researcher's identity may influence the nature of the data (Denscombe, 1998; Cohen, Manion and Morrison, 2001). However, as it will be seen in the presentation of the data chapter, there was a variety of opinions which showed that there was no strong bias.

4.5.1 The use of the mixed method approach

As it is obvious from the above sections of the chapter the emphasis of the study was on the interpretation of qualitative data, but I have also included quantitative data based on a questionnaire survey which shed light on to the problem. That is, the research study was based on the combination of quantitative and qualitative data.

Undoubtedly the combination of quantitative and qualitative research methods is used by a number of researchers so they can validate the results of their research (Smith and Lous Heshusious, 1986; Neuman, 1987, Hitchcock and Hughes, 1989; Bloor, 1997; Sarantakos, 1998; Scott and Morrison, 2005). Every method has its own strengths and weaknesses. Therefore, their combination in a single study would help them to complement each other, so as to maximise validity (Mathison, 1998; Erzberger and Kelle, 2003).

However, Erzberger and Kelle (2003) and Gorard and Taylor (2004a) stress that the mere convergence of the results from two different sets of data cannot be interpreted as a sign of validity. They argue that in this case the results, which converge, can be both either right or

wrong (Hammersley and Atkinson, 1983; Fielding and Fielding, 1986) and add that often the development of research methods derive from differing research traditions, each with its own epistemological and theoretical assumptions. Therefore, the combination of methods may add breadth and depth to the analysis, but may not lead to more valid results.

The conflict between the qualitative and the quantitative paradigms can be seen as a category mistake. Makrakis (1998) supports the view that the researchers who are in favour of one paradigm over another do so because they view the world and research in a particular way; they believe that there is a set of values underpinning each method and/or some epistemological determination of method. According to Howe (1992), and Sale, Lohfel and Brazil (2002) quantitative research is based on positivism which claims that there is one and only one objective reality; whereas qualitative research is based on interpretivism which declares that there are multiple truths and realities.

However, such a picture is not a complete one. Words are abstractions which represent concepts. Numbers are also signs which represent concepts. Therefore, it seems that there is no great ideological division between quantitative and qualitative research methods because there are times that quantitative researchers interpret the numbers to form meanings and concepts and qualitative researchers quantify their qualitative data (Fielding, 2001). Consequently, the researchers tend not to use the word 'paradigm', as it denotes this false dualism between the quantitative and qualitative field of research. Instead of that, they use the term 'approach' to imply the philosophy and the methods of their research (Gorard and Taylor, 2004b). The combination of different research methods in a single study is named the 'mixed method approach'. 'Integrated research' is also used instead of the term 'mixed method approach' (Gresswell, 2003 as cited in Gorard and Taylor, 2004).

According to Makrakis (1998), Haywood Metz (2000) and Gorard and Taylor (2004b), the mixed method approach in educational research is stronger, more powerful and more effective compared to methodological singularity because it provides a coherent and more integrated understanding of the issue examined, other than validating the data collected. It sheds light onto different aspects of the issues under research.

The mixed method approach can be used at different levels of the research project, such as the level of enquiry, the level of the collection of the data as well as the level of the analysis

of the data (Scott and Morrison, 2005). According to Johnson and Turner (2003) the mixing of two or more methods is called intermethod mixing, whereas the use of mixing within a single method, such as the use of close-ended and open-ended questions in a questionnaire is called intramethod mixing. The results from the relation between quantitative and qualitative research can be either convergent, divergent or complementary (Erzberger and Kelle, 2003).

However, Newman et al. (2003) and Gorard and Taylor (2004b) suggest that the decision to use a mixed method approach should be made in relation to the research questions of the study. Hammersley (1992) adds that the decision of combination of methods is also subject to time and financial restrictions. Finally, Gray and Densten (1998) advise that the comparisons between the different sets of data must be made at the same level.

4.5.2 The use of the mixed method approach in the present study

In the present study the combination of quantitative and qualitative methods was not used in order to maximise the validity of the results. It was mainly employed in order to add breadth and depth to the analysis (Hammersley and Atkinson, 1983; Fielding and Fielding, 1986) and to achieve a better and more complete understanding of the social phenomenon examined (Tashakkori and Teddlie, 1988; Johnson and Turner, 2003; Scott and Morrison, 2005).

From my point of view as a researcher, I believe that the combination of different research methods is unlikely to lead to more valid results, because each one is developed within a different epistemological framework, which is underpinned by different principles and assumptions (Rossman and Wilson, 1985; Flick, 1992). For example, quantitative research is based on the notion that knowledge is objective and it cannot change, whereas, qualitative research is based on the notion of the understanding and the multiple interpretations of the social phenomena. Hence, in this sense it is difficult to compare results acquired by different methods so as to check validity. Rather, these results increase the scope and the depth of the research, either they are convergent, divergent or complementary. It is in this second sense, that the mixed method approach is employed in this study.

The field of intercultural education is vague and complex and open to different interpretations. It is a multi-faceted and multi-dimensional social phenomenon (Makrakis, 1998, Gorard and Taylor, 2004a), therefore, the use of a mixed method approach helped me

to investigate it from different perspectives, that is the perspective of teachers and headteachers so as to be able to understand it and have a general and more complete picture of it both in breadth and in depth (Bryman, 1988; Virtsilaki and Soroniati, 1998; Bryman, 1992; Hammersley, 1992; Darlington and Scott, 2002; Gorard and Taylor, 2004b; Scott and Morrison, 2005).

The decision to use a mixed method approach was made in relation to the research question of the study. The research purpose is to make clear and understand the theoretical background of intercultural education and of its implementation by investigating that in each of the 13 intercultural primary schools in Greece.

Therefore, a mixed method approach was employed at two levels: at the level of the collection of the data and at the level of the analysis of the data. At the level of the collection of the data two research instruments were used; questionnaires and semi-structured interviews. The quantitative and qualitative research was conducted simultaneously (Tashakkori and Teddlie, 1988; Onwuegbuzie, 2003; Teddlie and Tashakkori, 2009).

On the one hand the collection of quantitative data led to a generalisation of the findings presented within the 13 intercultural primary schools. It generated a large number of responses which produced information across a broad range of the issues that the research sought to explore. On the other hand the qualitative data provided a deeper insight of the problem studied for each one of the schools under examination. Therefore, the employment of both quantitative and qualitative data facilitated the understanding of the topic both in breadth and in depth (Bryman, 1992).

In terms of the analysis of the data, quantitative data helped to investigate how many teachers and what meanings can be attributed to intercultural education. It was also used to investigate how many teachers and what kind of teaching methods they adopt for the implementation of intercultural education as well as what events and activities are organised for implementing intercultural education. The analysis was made by the use of descriptive statistics.

Qualitative data helped to explore in depth the meaning of intercultural education, why the implementation of intercultural education is necessary and why teachers adopt specific

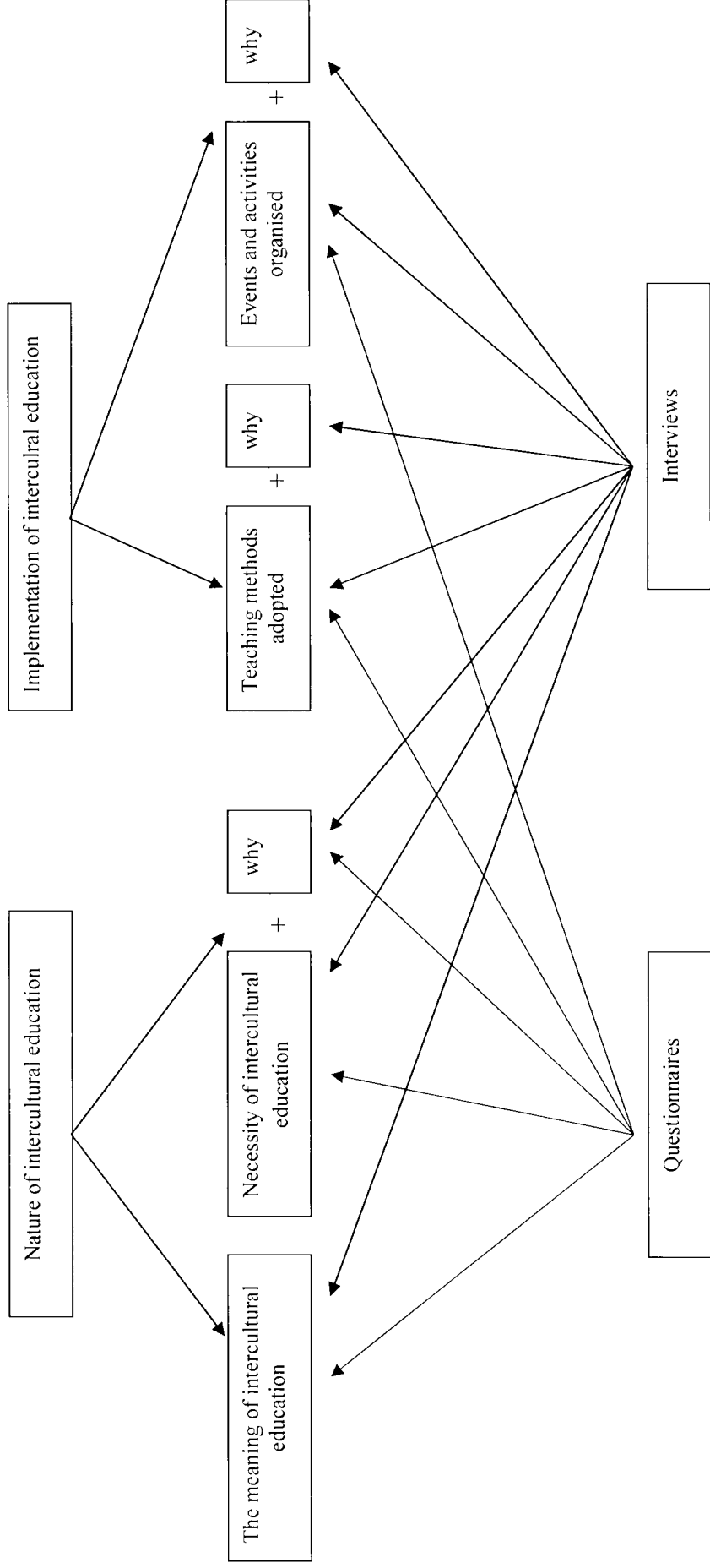
teaching methods and organise specific events and activities for implementing intercultural education. Then, some of the qualitative results, such as how many teachers use one teaching method or the other or how many teachers attribute a specific meaning to intercultural education over another, were quantified and were presented in tables (Gorard and Taylor, 2004b). The qualitative data was supported by the analysis of documentary material, wherever available.

The different sets of data were analysed individually, that is, a parallel mixed data analysis was followed, and after the analysis I looked for instances of agreement and disagreement between the two different sets of data regarding the meaning and the implementation of intercultural education, on which I commented when presenting the results (Tashakkori and Teddlie, 1988; Teddlie and Tashakkori, 2009). Table 4.5.2a below indicates how the mixed-method approach was employed in each one of the phases of the research. Furthermore, a picture of the relationship between the different sets of data and the research questions is provided in the diagram below.

Table 4.5.2a The use of the mixed method approach in the phases of the research

Phases of the research	Mixed-method approach
Level of inquiry	The meaning and the implementation of intercultural education in breadth and depth
Level of collection of the data	Questionnaire (quantitative research) + Interviews (qualitative research)
Level of analysis of the data (parallel mixed data analysis)	Descriptive statistics – analysis of open-ended questions (questionnaires) + content analysis – quantification of some of the qualitative results (interviews) + analysis of documentary material (a subsidiary, supplementary role)

Diagram 4.5.2b The net of both research instruments in connection with the research questions of the study



→ Which research questions or which parts of them are answered by the questionnaire in breadth

→ Which research questions are answered by the interviews in depth

4.5.3 Questionnaires administered to teachers

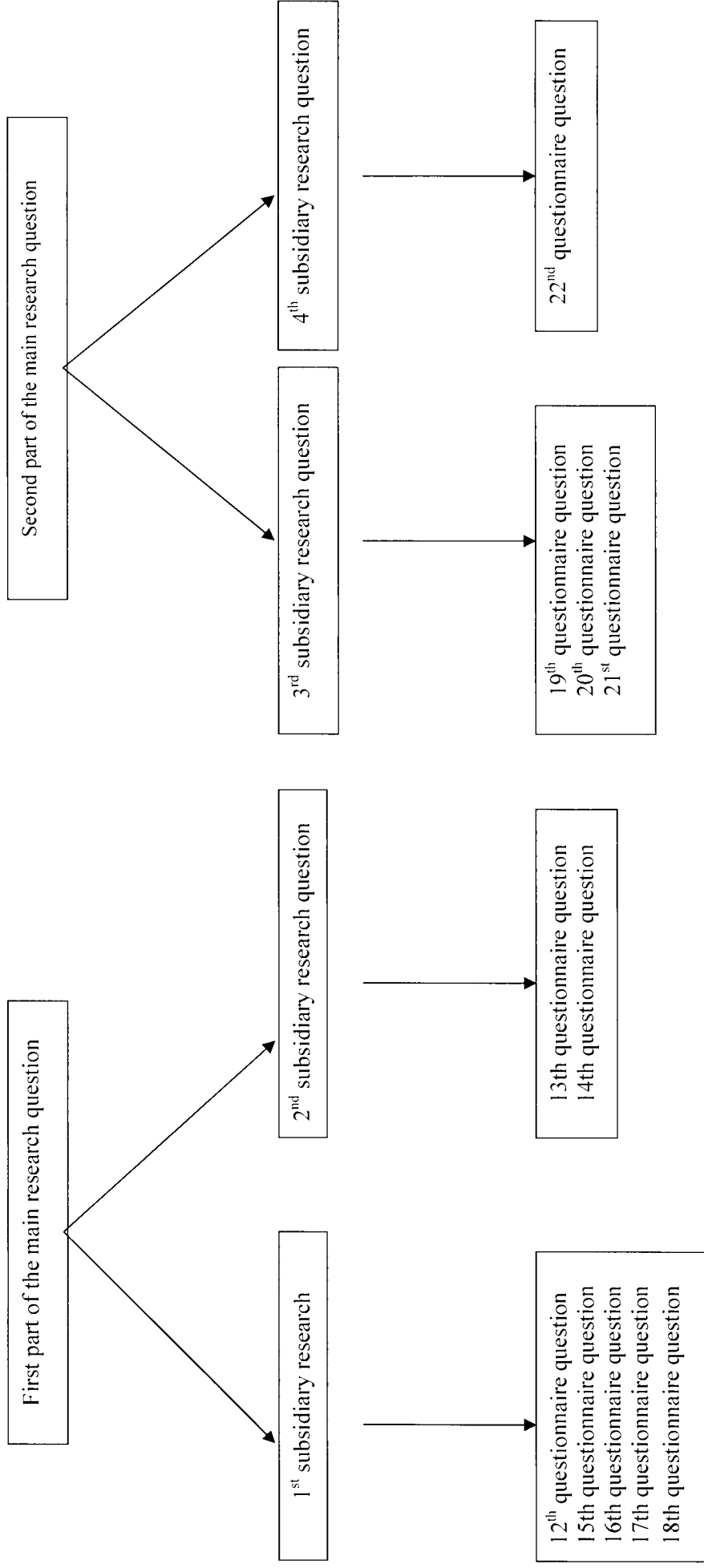
Questionnaires were administered to all teachers of each school. One hundred and thirty-three teachers from the total number of 177 completed the questionnaire. Some teachers' unwillingness to participate in the research was respected.

The questionnaire sought to explore how often teachers use specific teaching approaches and methods towards the implementation of intercultural education and as well as the implementation of intercultural education in specific school subjects. Their opinions were also asked regarding the necessity of the implementation of intercultural education. They were also asked how they perceived the meaning of intercultural education both in theory and in practice by answering specific statements (see appendices A.42, A.43).

Demographic data such as teachers' first degrees (basic qualifications), experience of teaching foreign pupils, and their desire to work in intercultural schools was also obtained. This information may seem irrelevant to the topic of study. However, it seems that it relates interestingly to the research questions of the study and leads to a better understanding of the issue. More specifically, the demographic data provided an overall picture of teachers' qualifications and their experience of teaching in classrooms with mixed populations, which may relate to their views on the necessity of the implementation of intercultural education, as well as to their actual teaching practices for the promotion of intercultural education.

The questionnaire is designed in accordance with the subsidiary research questions of the study as diagram 4.5.3a below shows. There is a cover letter in which I refer to the main aims of the study and its contribution to education. I also ensure the anonymity and the confidentiality of the data collected (Sarantakos, 1998).

Diagram 4.5.3a Questionnaire administered to teachers in relation to the research questions



The questionnaire is divided into three sections, that is the questions were grouped into themes. A title is provided in each section (Simmons, 2001). The first section elicits information about the respondents' teaching profile; their basic and further qualifications. Nevertheless, there is no question in this part or any other part of the questionnaire regarding short courses, seminars and other forms of non-accredited professional development Greek primary school teachers have participated in. The second section refers to teachers' views on intercultural education and aims at answering the first two subsidiary research questions. Finally the third section relates to teachers' pedagogic practices and aims at collecting data answering the third and fourth subsidiary research question. Instructions are given regarding the completion of the questionnaire. At this point it has to be mentioned that the literature review process guided the design of the questionnaire in terms of which are the main principles of intercultural education that should be included in questions 15 and 16 and which are the pedagogic practices that should be included in questions 20 and 21.

The format of the questionnaire is mixed, so the questions appear according to the logical sequence of the study (Sarantakos, 1998). It mainly contains closed questions and three open-ended ones. Contingency questions precede filter questions. Some questions are direct while others are indirect.

The answers to some closed questions are offered via a Likert scale (Procter, 2001). The open-ended questions were designed to offer more details into specific issues asked in some closed questions (Foddy, 1993) such as the reasons for the necessity of the implementation of intercultural education, the problems teachers face and the activities organised towards the implementation of intercultural education, although they produced a large amount of information, which had to be controlled and analysed.

Footnotes were inserted in the questionnaire wherever necessary. They explained in detail terms like 'role-play' and 'simulation' that teachers found difficult to understand as the pilot study revealed. In question 20 and 21 an 'other' category was inserted at the end of each question so as to give teachers the chance to write about any other teaching approaches or methods they adopt in case they could not find an appropriate pre-coded answer (Simmons, 2001).

Attention has to be drawn to the fifteenth and sixteenth question of the questionnaire. Question 15 may be thought to be a leading question (Denscombe, 1998; Cohen et al., 2000). Therefore, question 16 was designed so that respondents would be able to express their opinions regarding the practical dimension of intercultural education.

My presence in the schools during the conduct of the study gave me the chance to have a look at the completed questionnaires when returned to me so as to control partial response (Sarantakos, 1998). More specifically, when the questionnaires were returned I had a quick look at them to check whether or not all questions were completed. If not, I would give teachers back the questionnaire asking them to answer the uncompleted question in case it was made by absent-mindedness. I respected the teachers' right not to complete some questions because they did not wish to.

4.5.4 Interviews with the teachers of the schools

Interviews were also undertaken with primary school teachers who were thought to be interested and more knowledgeable on issues of intercultural education by both informal discussions having been made between them and me, both as a primary school teacher and as a researcher, and headteachers' suggestions in case they had been asked by me. More details on the criteria by which the interviewees were chosen are offered in the sample section above.

A semi-structured formal interview (see A.44, A.45) was conducted with 39 teachers. The design of the interview was based on the subsidiary research questions of the study as diagram 4.5.4.1 below indicates.

The interview began with a short introduction stating the purpose of the interview (Simmons, 2001) and it contained nine questions. Each question was phrased simply so as to be understandable by the interviewee. The order of the questions moved from the general ones to the more complex ones, so as to form a natural sequence (Burroughs, 1997). Moreover, asking the general questions in the beginning was so that the interviewees would not feel threatened by the questions. It might help them feel comfortable with me, and to understand that they are not being tested but that they are being asked to be engaged in a true discussion. The last question of the interview schedule

gave the chance to the teachers to comment on any other issues related to the topic of study.

One of the primary school teachers provided her answers in a written form due to her reluctance at being tape recorded. She stated that she wanted to think carefully about her responses. Her decision was respected and accepted, although written answers do not offer chances for the development of discussion between the interviewer and the interviewee and for further exploration of the issues. Chances are also not offered to correct misunderstandings made and non-verbal behaviour cannot be observed (Sarantakos, 1998). Tape-recording offers the researchers the advantage that they can go back to the original discussion for further clarifications of meaning (Silverman, 2001).

The interview sought to explore teachers' perceptions and experiences regarding the meaning of intercultural education, whether or not it is necessary to be implemented in primary schools in Greece and why. More specifically, teachers' opinions were asked about the kinds of teaching methods and approaches they employ in relation to intercultural education and why they use these specific teaching methods and approaches as well as the subjects in which they more often incorporate intercultural education and why. Teachers were also asked about other events organised in their classroom or in the school to enhance the implementation of intercultural education. The data thus obtained supplied the study with in-depth information of the issue (Sarantakos, 1998). Some of this qualitative data was combined with the questionnaire data and led to a better understanding of the topic.

As regards the matter of response bias, when conducting interviews with both teachers and headteachers, an attempt was made to avoid leading questions that might have encouraged the interviewees to agree with the interviewer's opinion. For example teachers were asked if they thought whether or not it is necessary for intercultural education to be implemented in schools instead of being asked why intercultural education should be implemented in schools, which constitutes a leading question.

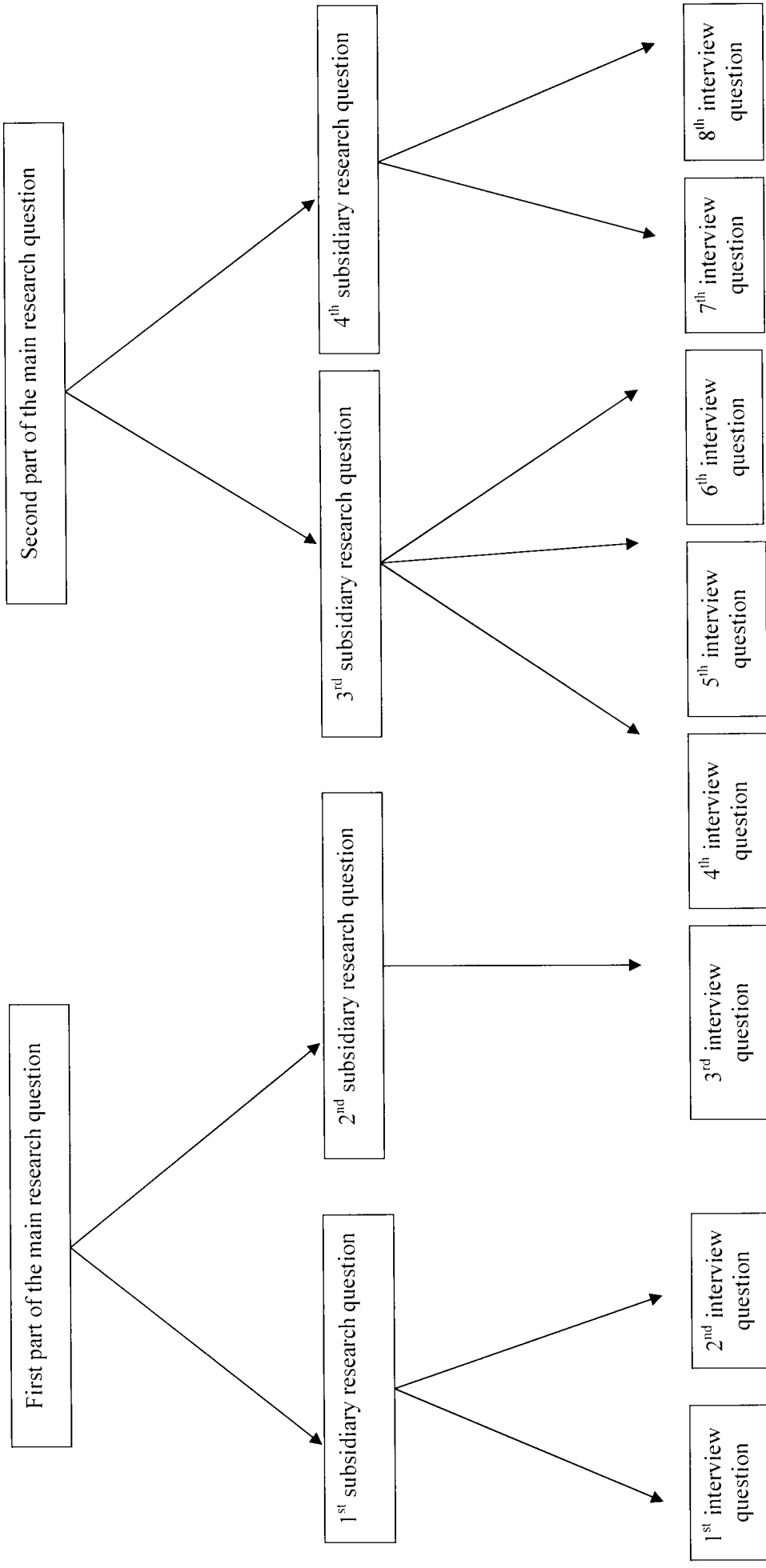
During the conducting of the interviews prompts and probes were used to explore a topic more deeply (Fielding and Hilary, 2001). For example I repeated some questions or I offered some examples of teaching practices to prompt the interviewees to speak.

Regarding probing I asked for examples so as they could substantiate their opinions. I also asked for clarifications and more details in the topics I wanted to explore more deeply (Denscombe, 2000). In some cases I presented a summary of what the interviewee had said to ensure that I had understood accurately (Denscombe, 1998), though I assume that sometimes interviewees may agree with summaries just to be polite.

Moreover, general informal discussions with teachers in the classrooms and in the staff room were revealing, providing information which otherwise would not have been obtained and which helped me to have a better understanding of the topic. Issues such as the problems of specific cultural groups of pupils were discussed. Their living conditions, their history of immigration were also reported. Some teachers' commented on the state and government's jurisdiction regarding the implementation of intercultural education.

I had not informed the teachers that I would write down summaries of our informal discussions, so it would not be ethical to include their precise words in the main text of the thesis. Nevertheless, I will refer to some issues raised by them as they will elucidate for the readers issues regarding the social and historical context of the place in which each school is located. Thus, in turn, within this framework the implementation of intercultural education will be more completely understood.

Diagram 4.5.4a Interview schedule of teachers in relation to the research questions



4.5.5 Interviews with the headteachers of the schools

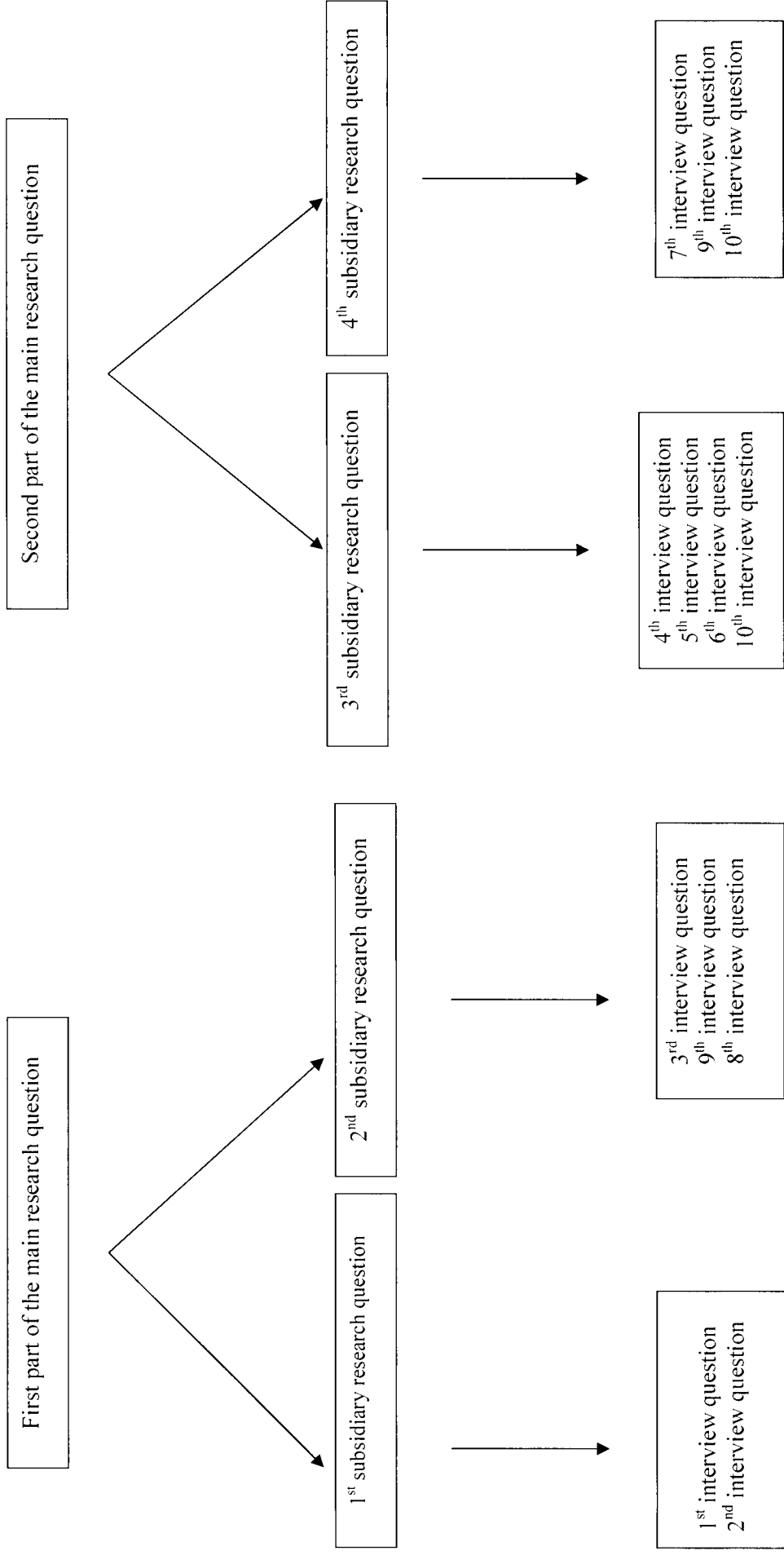
The opinions of the headteachers on issues of intercultural education were included in the research. Headteachers' views helped me to examine the issue from another perspective, as they are the embodiment of the school and they could provide their views on how the school as a whole implements the intercultural dimension in education.

Formal semi-structured interviews (see A.46, A.47) were conducted with 13 headteachers, that is, all headteachers in the research schools were willing to be interviewed. Three of them preferred to offer their answers in a written form. Consequently, there was not the chance for their answers to be further explored (Sarantakos, 1998). The fourth one agreed to be interviewed orally and for his answers to be written down by me, the interviewer. Taking down notes is slow and may raise doubts about the validity and reliability of the data produced (Fielding and Hilary, 2001). However, headteachers' decisions regarding the interview process had to be respected according to the informed consent form which had been signed.

Interviews were designed according to the subsidiary research questions as diagram 4.5.5a below reveals. The questions asked of teachers were also addressed to headteachers. Two questions were added to the interview schedule regarding headteachers' interpretations of government policy in relation to intercultural education and their views on the whole-school approaches adopted towards the implementation of intercultural education. These last two questions were designed to shed light the one into the second subsidiary research question and the other one to the third and fourth subsidiary research questions.

Similarly with teachers' interview schedule, leading questions were avoided. Prompts and probes were used to explore further the issues raised by the interviewees.

Diagram 4.5.5a Interview schedule of headteachers in relation to the research questions



4.5.6 Documentary material

No problem was encountered regarding access to school documentary material relevant to the implementation of intercultural education. The headteachers of the schools were willing to provide me with any material that they thought would fit the requirements of the research on the condition it was not sensitive. In some cases they would suggest some material they thought appropriate for the purposes of the research, such as published newspapers written by the pupils or projects organised and carried out by the pupils throughout a school year (Nikolaou, 2008).

Headteachers also provided me with any documents referring to the composition of the pupil population that is the number of native, foreign and repatriated pupils in the school and their countries of origin. However, two of them refused to provide me with the original documents because of their confidential nature. They preferred to inform me orally on the pupil population of the schools. The table in the appendix shows in detail the documentary material collected from each school (see appendix A.48). The analysis of documentary material provided for the present research study is presented and further discussed in section 4.6.3 of this chapter.

4.6 A description of the procedures used to proceed from the data collected to the findings presented

4.6.1 Analysis of questionnaire data⁶⁵

After inserting the necessary information related to the variables of the questionnaire in the Variable View window, I moved on to the next step which was to enter carefully the questionnaire data in the Data View window. The analysis of the data was made through the use of frequencies, which provided the research with demographic data in relation to the subsidiary research questions of the study (Pallant, 2005). The use of frequencies also helped me to check whether some values corresponded with the answers to a specific question or whether any mistakes had been made when entering the data in the file (Makrakis, 2005).

The analysis of the open-ended questionnaire questions was a form of content analysis. Respondents' answers were transcribed on separate sheets of paper for each one of the questions to facilitate the analysis. Then, their answers for each question were carefully read and grouped to form new categories according to their content. The formed categories of each question partly answered the subsidiary research questions according to which the open-ended questions were designed. At this point it should be mentioned that although the 17th and the 18th open-ended questions of the questionnaire were analysed separately, their results are going to be presented as a whole, because the analysis revealed the repetition of the same categories in the answers of both questions, which mainly refer to the

⁶⁵ The data from the closed questionnaire questions in the main study was analysed using SPSS 14. It constitutes the most commonly used software package for research analysis in the social sciences. The analysis undertaken involved only the use of descriptive statistics, principally frequencies, as the emphasis of the study was on the interpretation of qualitative data. Although I practised in the use of inferential statistics, I decided not to include them in the analysis of questionnaire data of the study, because the relation between variables was not the focus of the study. Moreover, the nature of the sample does not lend itself to inferential statistical analysis. A case number was assigned to each questionnaire so that I could refer back to it in case of clarifications. The first step undertaken was the definition of the variables in the Variable View window. The name, label, values and missing columns were completed (Pallant, 2005) for each one of them. As regards the coding of answers the value for each category was unique and it was applied consistently (Fielding, 2001). The case numbers of the questionnaires were also inserted. The definition of the variables provided more information for each one of those. Much attention had to be paid to missing values. The value assigned to indicate missing values for the data should be different from the values assigned to the options of each variable (Makrakis, 2005). If not, a value should be assigned to indicate missing value for each variable, which is a time-consuming and confusing process. Thus, value 9 was assigned for all missing values in the present coding of data and this value was not assigned to any of the other variables.

problems existing towards the implementation of intercultural education. Therefore, the problems teachers referred to were clustered together if appropriate in order to clarify the conceptual categories.

4.6.2 Analysis of interview data

Regarding the analysis of the interview data all interviews with the teachers and the headteachers had not been transcribed as it had been done in the pilot study because it would be laborious and time-consuming (Fielding and Hilary, 2001). However, all teachers' and headteachers' interviews have been tape recorded and presented in a DVD in the second volume of the thesis (see A.72).

The analysis was conducted using a hand-written matrix and it was divided in two stages. I am aware that there are qualitative software packages for the analysis of qualitative data such as Atlas/ti 5, Nvivo and MaxQda 2 (Weitzman and Miles, 1995) but in this case they were not as appropriate as the matrix analysis approach. These software packages usually look for a word e.g. 'culture' and then they try to find it anywhere in the text. However, I was looking for issues arising from each category (that is, question) and by following the software package approach I would have become more confused. Moreover, as Fisher (1997) and Bazeley (2007) suggest, the use of qualitative software packages do not allow the researchers to have a personal contact with the raw data.

The matrix analysis approach was a process of working systematically and carefully as I distilled, analysed and presented the data according to the subsidiary research questions of the study (Howe and Eisenhart, 1990; Wellington and Szczerbinski, 2007; Creswell, 2008). It is also appropriate, because it is a systematic way of finding patterns in the data. Matrix analysis constitutes an efficient and clear way of managing the data. Data is removed from the original context and is rearranged so as to provide a whole picture of the research, which can facilitate analysis and comparisons (Ryan and Russell Bernard, 2000; Ritchie and Spencer, 2002). My sample was not particularly large, so it was manageable to do it by hand. More importantly, the focus of the research was on the quality of the data. The emphasis was not on quantifying the results.

The diagrams 4.6.2a and 4.6.2b below provide examples of a distillation of summary analysis, for teachers' and headteachers' interviews, which constitutes the first stage of the analysis. Each one of the interview questions was named a 'category', so an interview question equals a category. Each category was inserted in a line and categories were grouped according to the subsidiary research questions they were designed for. Each column contained the answers of each interviewee to each one of the categories. I completed each box with a summary or a note or a briefer statement which rephrased the main sense of what was said or a quotation from each interviewee's answer to each category (Kvale and Brinkman, 2009). Two extra rows were added in the end of the analysis grid for emerging issues which had not been anticipated. In cases where an answer seemed to fit another category, I have assigned it to the right category because I wanted to provide a clear picture of patterns of responses that were emerging and follow a process of a systematic and consistent analysis. There were times that I had to listen to the answer to a question two or more times so as to be sure what the interviewee meant and in turn insert a summary of her/his ideas and views in the appropriate category.

Diagram 4.6.2a
Sample of an analysis grid for teachers' interviews in each one of the schools
(Stage 1)

Intercultural Primary School I (IPS1)				
Categories	T1	T2	T3	T4
1st subsidiary research question	1			
	2			
2 nd subsidiary research question	3			
	4			
3rd subsidiary research question	5			
	6			
	7			
4 th subsidiary research question	8			
	9			

The abbreviation T stands for
The word 'Teacher'

Diagram 4.6.2b
Sample of an analysis grid for headteachers' interviews in each one of the schools (Stage 1)

	Categories	HT1 ⁶⁶	HT2	HT3	HT4	HT5
1 st subsidiary research question	1					
	2					
2 nd subsidiary research question	3					
	4					
3 rd subsidiary research question	5					
	6					
4 th subsidiary research question	10					
	7					
	8					
	9					
	11					

Due to the number of teacher interviewees big sized papers were used to make an analysis grid to distil and analyse the answers of the teachers working in each of the schools. Thus, an analysis grid was designed for each one of the schools, so that I could write down the teachers' answers to each one of the questions. That would help me to make comparisons on three levels: check how similar or different the answers of the interviewees across a question are, check how consistent or contradictory an interviewee's statements about different issues are and make comparisons between the answers of the interviewees from each school in case of great divergence in their views on an issue (Flick, 2007). After I wrote up the answers in the analysis grid, I highlighted the words which answered the questions. Five different colours of highlighting were used. The first four corresponded to each one of the four subsidiary research questions and the fifth one corresponded to other important issues emerging from the analysis. The different colours of highlighting would help me to detect quickly

⁶⁶ The abbreviation HT stands for the word 'Headteacher'.

in each analysis grid the answers in order to summarise them in the second stage of the analysis. Then, categories and interrelated themes (Gay, 1996) for each category would emerge from each question, which I would write down on other sheets of paper, which presented in summary tables the answers of teachers to each interview question. Four summary tables were designed, each one of which corresponded to each one of the four subsidiary research questions of the study (see diagram 4.6.2.3 below) (Creswell, 1998). Answers of both teachers and headteachers were written down in these summary tables. Some pieces of data could not be classified in the pre-existing categories because the data reflected issues which had not been anticipated. Therefore, these non-anticipated issues were written down on a separate sheet titled 'Other important issues emerging from the interviews' (see diagram 4.6.2c below, as well). The difficulty lay in thinking carefully and interpreting the interview data collected, so that it could be inserted in the appropriate category. Headteachers' interviews were distilled and analysed in the same way.

The framework for the analysis of the interview data was informed by the literature review. The main research question and the subsidiary research questions of the study which derive from my reading in the literature review inform and shape the categories I have created in the matrix analysis of the interviews. That is, there is a direct relationship between the literature review and the subsidiary research questions and the analysis of the interview data, as the first informs the second and, in turn, the third.

More specifically, the data included in the categories for each one of the subsidiary research questions agrees with the results of previous pieces of research and adds more information on each one of the created categories. Some categories, such as teachers' views on the obstacles met towards the implementation of intercultural education, headteachers' interpretations of the government policy in relation to intercultural education, the implementation of intercultural education in various school subjects, the events and activities organized as well as the whole-school approaches towards the implementation of intercultural education answered by the first, the second, the third and the fourth subsidiary research question respectively were deemed necessary to be analysed as separate categories, because they constitute important issues under discussion

in the field of intercultural education, as the review of the relevant literature showed. Thus, separate questions on those issues were designed in the interview schedule.

Diagram 4.6.2c

Summary tables of teachers' and headteachers' answers in the interviews for each one of the four subsidiary research questions (Stage 2)

Teachers' and headteachers' perceptions of the nature of intercultural education (First part of the main research question)	
What are the perceptions of primary school teachers with regard to whether intercultural education is necessary to be implemented in schools and why? (Second subsidiary research question)	
3rd interview question	9th interview question

Teachers' and headteachers's perceptions of the implementation of intercultural education (Second part of the main research question)	
What are their views on the teaching methods adopted in the classroom and in the school to promote intercultural education and why? (Third subsidiary research question)	
4th interview question	5th interview question

Teachers' and headteachers' perceptions of the implementation of intercultural education (Second part of the main research question)	
What are their views on the teaching methods adopted in the classroom and in the school to promote intercultural education and why? (Third subsidiary research question)	
6th interview question	10th interview question

Teachers' and headteachers' perceptions of the implementation of intercultural education (Second part of the main research question)	
What are their views on the events and the activities organised in the classroom and the school to promote intercultural education and why? (Fourth subsidiary research question)	
7th interview question	10th interview question

Other important issues emerging from the interviews			

4.6.3 Analysis of documentary material

Regarding the analysis of documentary material, the documents were carefully examined. Relevant information which seemed to reveal the multicultural aspects of each school, to celebrate and to promote difference in the school as well as to transform intercultural education into practice was sought and highlighted.

More specifically, the tables of pupil population collected from each one of the schools showing pupils' country of origin helped me to understand the diversity of the pupil population in some schools or the disproportion of pupils' country of origin in other schools. Further to that, the material collected from some of the schools, which had been produced within the framework of designed school activities was also examined. For example, some issues of school newspapers provided by two schools were carefully read so as to realize whether or not foreign and repatriate pupils had contributed to this activity and whether or not aspects of their cultural identity, such as language, traditions, life in their country of origin etc. had been included. Similarly further documentary material provided by some schools, such as books or CDs with projects delivered by the pupils throughout the whole school year ('A world that changes; Professions and technicians that were lost or are lost in Sapes', 'A story for peace; Building a bridge with Greek children over the world', 'Colours of our place') were carefully studied so as to see if all pupils had participated in those activities and if multicultural aspects of the local community had been included in those projects.

Afterwards, the information was written onto sheets and an attempt was made to identify and understand how this information could support the questionnaire and interview data. Nevertheless, as has already been mentioned in the introduction, this material is supplementary and it was collected in order to inform my own understandings and the interpretation of the data. I do have this material but I do not consider it to be part of the main empirical data because it has not been collected systematically.

4.6.4 Interpretation of the data collected

Parallel to the classification and categorisation of data, its interpretation was implemented (Cohen, 2000). Particular attention was paid to the meanings

attributed to the words, to how the meanings connected to each other and to how and to what extent the questionnaire and interview data could answer the research questions.

Appropriately interpreting this mass of information, distinguishing the most important issues between the categories emerging from the different sets of data and identifying the connections was not straightforward.

I managed to overcome these difficulties by carefully listening to all these interviews – interview data were examined more than once – and choosing the sections which I thought they answered and related to the research questions. Moreover, I carefully read the results derived from the analysis of the questionnaire data and chose the information which seemed to shed light on the research questions.

Subsequently, the analysis of the most important information continued and new categories were created, which incorporated data obtained both from questionnaires and interviews and which answered the research questions. Particularly, I paid attention to the emerging themes such as the problems teachers encounter to implement intercultural education and their personal philosophy when teaching different cultural groups of pupils. I made comparisons between questionnaire and interview data, between the interviewee's answers to specific questions (Miles and Huberman, 1994; Sarantakos, 1998) and I identified the presence and the frequency of the issues raised by teachers (Sarantakos, 1998).

The use of the subsidiary research questions guided the structure of the presentation of the findings which will be discussed in the following chapters of the study.

4.7 The contribution of the pilot study to the main study

The research study was conducted in IPS2⁶⁷ due to its proximity to my working place during the second year of the study (January–December 2005). The school was designated as an ‘intercultural primary school’ in 1998. During the school year in which the pilot study was conducted, the school accommodated 242 native pupils, 65 foreign pupils and 15 repatriated pupils. Details of pupils’ countries of origin are shown in table 4.7a below.

The pilot study was conducted in two stages. During the first stage, which lasted two days, the questionnaire (see appendices A.49, A.50) was distributed to the teachers of the school. First they were informed about the research aims of the study and the main aim of the pilot study. It was also made clear that the questionnaire and interview data would be treated confidentially and that their names would not be made publicly available. Table 4.7b below indicates that twelve of the fifteen teachers approached at the school completed the questionnaire.

⁶⁷ The term IPS stands for Intercultural Primary School. A number is assigned to each one of the primary schools according to the order I visited them in.

Table 4.7a**IPS 2 Pupil population of repatriate and foreign pupils (school year 2003–4)⁶⁸**

Classes of the school		Albania	Ex-Soviet Union	Other countries	Asia	Total	Foreign	Repatriate	Native ⁶⁹
Y1	Foreign	3		3		6	6		
	Repatriated	3				3		3	
	Total	6		3		9			
Y2	Foreign	5	1	1		7	7		
	Repatriated								
	Total	5	1	1		7			
Y3	Foreign	11	2			13	13		
	Repatriates								
	Total	11	2			13			
Y4	Foreign	4	5	2	1	12	12		
	Repatriates	1	1			2		2	
	Total	5	7	2		14			
Y5	Foreign	7	4			11	11		
	Repatriates		4	1		5		5	
	Total	7	8	1		16			
Y6	Foreign	5	6	4	1	16	16		
	Repatriates		3	1	1	5		5	
	Total	5	9	5	2	21			
Total						80	65	15	242

Source: IPS2

Table 4.7b Number of questionnaires collected from the school of the pilot study

	Male	Female	Total
IPS1	3	9	12
Total Number	3	9	12

The interviews (see appendices A.51, A.52) undertaken with four teachers from the school (Table 4.3c) constituted the second stage of the pilot study, which also lasted two days. The selection of the appropriate interviewees was made

⁶⁸ The headteacher of this school provided me only with the number of the repatriated and foreign pupils of the school out of the total pupil population.

According to his estimations the number of the repatriate and foreign pupils (80 pupils) constituted 33% of the total pupil population. So, there were about 242 native pupils (67%) according to my subsequent calculations.

⁶⁹ Within Greece the term used to describe the majority of the pupil population is ‘γγγενείς’ (gigenis), which is translated into English, as ‘natives’. In this sense it is used in this table, although, as it has already been mentioned earlier in this thesis (p.), I believe that there is cultural variation within this ‘native’ group.

according to the answers they had completed in the questionnaires. Teachers, who seemed to have awareness of and experience of intercultural education, were selected. The headteacher of the school also recommended that these teachers should be interviewed, as they had experience of teaching in intercultural schools and they were really interested in the implementation of intercultural education in their current school.

Table 4.7c The number of interviewees of the pilot study

	Male	Female	Total
IPS2	1	3	4
Total	1	3	4

Throughout the two visits in the school, each one of which lasted two consecutive days, I had the chance to discuss with the headteacher and the teachers about issues related to intercultural education. These informal discussions provided the research with more data and highlighted further issues I could raise. Furthermore, my presence in the school helped me to understand how the school operated and the extent to which the intercultural ethos was promoted.

The contribution of the pilot study to the main study was essential on a number of levels. First of all, it helped me to know how I should proceed in gaining access to the schools where the main research was going to be conducted. It also helped to decide that due to time restraints I should administer the questionnaires and conduct the interviews in parallel. Thus, although the pilot study followed a sequential mixed method approach in the collection of the data, the collection of the data in the main study changed into a parallel/simultaneous mixed method approach (Onwuegbuzie, 2003; Teddlie and Tashakkori, 2009).

Secondly, the pilot study indicated that teachers were more positive about completing the questionnaire, when the researcher was present. According to them it was an indication that I was really interested in the research. Furthermore, they felt more acquainted with me and felt able to discuss the research with me and make questions regarding the completion of the

questionnaire when something was not clear enough. Finally, as has already been mentioned, my presence in the school throughout the conduct of the pilot study helped me to understand how the school operated and the extent to which the intercultural ethos was promoted.

Therefore, I decided that it would be better to visit each of the schools in which the main research study was going to be conducted and to be present in the first and the second stages of the research in each, no matter what the financial and time costs might be. In turn, the e-mail interviews, which were planned under the initial research design, were replaced by face-to-face interviews. Besides, undertaking e-mail interviews would not have been feasible, as the pilot study indicated that most primary school teachers would not possess the requisite ICT skills. Moreover, when asked directly about e-mail interviews, some teachers felt reluctant to do it. I personally believe that face-to-face interviews are more direct and they motivate further interaction. The piloting of the face-to-face interviews gave me the opportunity to practise interaction with the interviewees and to check their reactions to each one of the questions and revise the questions accordingly (Powney and Watts, 1987).

In addition, changes were made to some questions in both the questionnaire and the interview schedules (Balnaves and Caputi, 2001). The changes to the questionnaire were made after teachers' suggestion to rephrase some existing questions and to add new questions (Borg and Gall, 1983). One of the major changes was in the question exploring teachers' representations of intercultural education. The initial question regarding the meaning of intercultural education was rephrased to denote clearly that it refers to how the theoretical framework of intercultural education is perceived by the respondents. The design of the two questions might fulfil one more aim. It could be useful for making a comparison between how teachers perceive intercultural education in theory and why these statements may be applicable to a certain extent or may be not applicable at all.

Regarding the interview schedule, some questions were rephrased, in order to be simpler and more understandable to the interviewees (Balnaves and Caputi, 2001). More information on the changes made both in the questionnaire and the interview schedule is provided in the appendix (see A.53, A.54).

The pilot study also showed that headteachers' views on the implementation of intercultural education would be quite useful, as they are the embodiment of the school and they could provide an insight on how they see the potential for the school as a whole to implement intercultural education. Therefore, an interview schedule was designed for headteachers as well. The interview schedule contained the same questions as the teachers' interview schedule with two additional questions regarding the headteacher's interpretations of government policy regarding intercultural education and their views on the whole-school approaches adopted in relation to the implementation of intercultural education.

Following the pilot study an informed consent protocol (see appendices A.55, A.56) was also designed for signature between the researcher and the headteacher of the school on behalf of the teaching staff. The design of the informed consent form was deemed necessary, as it summarised the main points of the research project. Further by signing the document participants would have the right to withdraw from the research at any time and I would be obliged to inform the teachers about the results of the research project (Kvale, 1996). The issue of feedback had been raised by one of the participating teachers. More specifically, they stated that they often participate as subjects in various research projects, but the results are never announced to them. By signing the informed consent form the teachers would be less suspicious of me, the clarity of the research project would be obvious and in turn would facilitate the progress of the main study. It would also reduce response bias.

The pilot study also contributed to how I could manage to analyse the data (Borg and Gall, 1983) and how I could combine the questionnaire data with the interview data. It also provided feedback on how I would present the findings by practising in writing up and discussing the results of the pilot study (see appendix A.57, p.183).

The analysis of the questionnaire data was conducted using with the use of SPSS. Descriptive statistics were used to practise how I would analyse and interpret the questionnaire data of the main study.

Teachers' interviews were firstly transcribed in Greek and then they were translated into English (see A.58, A.59). A content analysis followed. The written presentation of the findings was also practised within the framework of the pilot study.

4.8 Reliability and validity of the research process

Reliability and validity constituted two very important parameters of the research process and I had to ensure that they penetrated every stage of the research, such as the conceptualisation of the issue of research and consequently the design of the research questions of the study, the design of the research instruments, the administration of the questionnaires and the undertaking of the interviews, the transcription of the interviews, the analysis of both sets of data as well as the reporting of the results.

The decision upon the specific topic of study was made after a detailed review of literature relevant to intercultural education had been made and gaps were detected. As a consequence, the appropriate research questions were designed in order to cover these gaps in the literature and to lead the further design of the research (Kvale, 1996; Kvale and Brinkman, 2009).

4.8.1 Reliability and validity of the research instruments

Both questionnaires and interviews were carefully piloted and their design emerged from the review of the relevant literature. The design of the research instruments is also in accordance with the main aim and the research questions of the study (Howe and Eisenhart, 1990). Some questions in both questionnaire and interview were rephrased after teachers' suggestions in the pilot study, because they were not explicit enough. As a result respondents would be more likely to provide valid answers, as they would have a clear idea of what they were being asked. All the aforementioned points strengthened the validity of the research instruments.

The translation of the research tools from English to Greek was checked with another bilingual person having Greek as her first language to ensure reliability (Kvale, 1996; Kvale and Brinkman, 2009). The intra-reliability of the questionnaire has also been checked using Cronbach's alpha in question 14 and

15 through SPSS. I explored the internal consistency of two of the scales of the questionnaire. This was named Vmeaning, because it is made up of 6 items/statements, which compress the main principles underpinning intercultural education in theory and in practice according to the bibliography. The Cronbach's alpha value was 0.385 in the meaning of intercultural education in theory, which is low. Whereas, the Cronbach's alpha value was 0.89 in the meaning of intercultural education in practice, which is quite high (see appendices A.60, A.61). The closest to 1 Cronbach's alpha is, the more reliable the variables are. That means that the items which make up the scale are all measuring the same attribute (Pallant, 2005), which is the meaning of intercultural education. So the scale in the 15th question itself can be considered reliable. Cronbach's alpha low value regarding the meaning of intercultural education in theory can be attributed to an aberrant 32% of undecided responses – almost a quarter of undecided – on the principle that all languages are part of the curriculum, and to the more evenly spread views in practice and which skew the measure.

4.8.2 Reliability and validity of the data collected

As regards the validity of the data collected the participants of the study were informed that questionnaire and interview data would be treated confidentially and relationships of trust were built with them during the conduct of the research. It was stressed that although they were asked to complete their name and the years they had taught in the questionnaire that was for practical reasons. It would be easier for me to find them in case of further clarification needed regarding the completion of the questionnaire. That constituted a step towards ensuring the validity of data collected.

In relation to the concept of validity it has also to be mentioned that some of the interviewees asked my views on the questions asked, either because they did not feel confident enough about the answers they would give or because they were confused on the specific issues discussed. I tried making them feel comfortable by denoting that there were no right and wrong answers and that I was greatly interested in their views and the arguments they used to support them. I also made clear to them that it would not be epistemologically right to express my opinions, as that might undermine the validity of their answers (Borg, and Gall,

1983). However, I confirmed that we could discuss the issue after the end of the interview.

The fact I am a teacher and I have worked in primary schools with different cultural groups of pupils such as Roma pupils might make teachers trust me. They might feel that they and I shared similar experiences. In turn they would feel more comfortable to express their views on the issues discussed, as they would think that I would sympathise with their thoughts and anxieties (Kvale, 1996; Kvale and Brinkman, 2009).

Furthermore, the results are valid because the research study does not serve any political purposes or intentions of any political party in the Greek context. I am aware of the political nature of the topic. However, I steered a steady course between the extremes of political ideology so as to ensure that there was no political bias (Hammersley, 1995; Hammersley and Traianou, 2012). I tried to ensure that by presenting all views no matter how controversial regarding intercultural education both in the level of literature review and in the level of the presentation of the findings. Besides, as it has already been mentioned in the introduction of the study, my decision to deal with the specific topic arose from purely personal, academic and professional interest. It was not incited either from personal political beliefs, from which I tried to remain detached during the conduct of the study or incited from conflicting political parties or from Government departments, which sought to ensure that the research findings could support their applied educational practices (Gomm, 2000).

The overall validity of the study is also enhanced as I am a practitioner in the school system and I have taken my PhD study over a period of eight years. That gave me time to immerse myself in the context.

Regarding the reliability of the data collected, it is reliable because I followed the same approach when administering the questionnaires in each of the 13 primary schools of the research (Miles and Huberman, 1994; Silverman, 2001; Simmons, 2001). Following Oppenheim's (1992) advice, during the conduct of the interviews, great effort was made to avoid changes in wording and context, which might undermine reliability (Silverman, 2001). However there was some

flexibility to ensure that meaning was clear for individual respondents (Dingwall, 1997). The specialist teachers (PE teachers, music teachers, foreign language teachers, drama teachers) were excluded from the study due to their different training and responsibilities compared to the mainstream teachers. This also constitutes a parameter which helps to maintain the reliability of the data collected as Simmons (2001) suggests.

One could argue that questionnaire and interview data are to some extent unique and no generalisations can be made, because the context and the people participating in the research in each one of the intercultural primary schools, in which the research was conducted, are specific. This may be true to a certain extent, as definitions of intercultural education need to be conceptualised in relation to the social/historical contexts in which they operate. For example, teachers working in the intercultural primary schools in West Thrace, Greece have a different point of view regarding the meaning attributed to intercultural education and its implementation compared to teachers working in other intercultural primary schools around Greece. These differences and contradictions are going to be discussed later in the thesis.

However, I believe that the data collected is reliable, because the research was undertaken in intercultural primary schools which have similar features in terms of the available facilities, the age of the children, the subjects taught and the curriculum. Moreover, the other primary schools spread all over the country may not be designated as intercultural but the composition of the pupil population is similar to the composition of pupil population of the intercultural primary schools with minor differences. Most of the schools accommodate foreign and repatriated pupils coming from various countries. Therefore, the results could be useful and might have implications for the teachers of all primary schools regarding the implementation of intercultural education.

4.8.3 Reliability and validity of the research analysis

A number of steps were undertaken to ensure the reliability and the validity of the research analysis

First of all, the analysis of the interview data was made in accordance with the subsidiary research questions of the study. Following a handwritten matrix analysis the issues raised in each category were distilled, analysed and presented in relation to the subsidiary research questions of the study, as has already been mentioned in the section of the analysis of the interview data (see p. 149). The same process was followed with the analysis of the questionnaire data. The questions of the questionnaire were designed in accordance with the research questions of the study. Therefore, the findings of each one of the questionnaire questions were related to a specific research question (Howe and Eisenhart, 1990). There was also an effort made by the researcher to analyse and comprehend both sets of data from the participants' perspectives (Maxwell, 1992; Kvale, 1996).

The reliability of the interview data was also strengthened by checking the translation of some Greek teachers' and headteachers' interviews with a bilingual person both in English and Greek. The process of the inter-rater reliability was undertaken in the analysis of the interview data (Silverman, 2001). I used another person to double check my interview data analysis in the first three interviews with the teachers to check that the categories of the analysis were valid.

4.8.4 Bias

In this section the issue of bias will be discussed in terms of conducting the research, selecting the sample of the interviewees and of analysing the interview data.

It is known well that it is impossible for researchers, even those using statistical checks and balances, to eliminate bias completely. Hammersley and Gomm (1997) and Mehra (2002) indicate that researchers, especially those using qualitative data, cannot separate themselves from the topic they are studying. This is because they make interpretations and analyse the data according to their reality which is subjective. Gomm (2000) adds that bias may be a positive

characteristic in a research project because it may reveal important aspects of the phenomenon studied. In this case Mehra (2002) suggests that the researcher must be honest about the bias and inform the readers about it in the research design chapter. However, during the conduct of this study some steps were undertaken towards minimising bias.

According to Threadgold (1985) teachers are not positive towards researchers. The former support the view that the latter are not involved in researching practical issues of pupils' education, which is the primary concern of educators. This view was also supported by some teachers in some of the research schools. Some of them also seemed to be suspicious of my intentions. They said that they were annoyed by the frequent presence of researchers in their school and their acting as participants in various studies related to issues of intercultural education. They also condemned some researchers because they were only interested in gaining access to the school and collecting the data needed without announcing the results to them in some way. They felt as if they were exploited by the researchers, who wanted to achieve their goal of gaining a degree or completing a research for personal reasons.

As such I had to make clear to them my intentions. I had to introduce myself, share with them my thoughts and anxieties regarding intercultural education, say to them what I was studying, refer to the aims and the purposes of the research, how I would collect the information needed and what I would do with it. I was also bound to present the written-up findings to them upon completion of the study. In this way, they will be able to reflect on their work and improve their practices (Mitchell, 1985). Therefore, they might be more open and positive towards the research. That would constitute one of the steps to minimising bias (Miles and Huberman, 1994; Gregory, 2003). However, it might be the case that the explicitness of my personal interest in the research and of methodological approach could increase bias in the respondents. As we will explore later there were a variety of opinions which suggests that there was no strong bias on the part of the research both conceptually and methodologically.

It could be argued that the sample of interviewees constitutes a purposive sample (Arber, 2001) and, thus, the results are biased. This is not the case in the present

study. What is essential to research is that its ultimate goal is the production of knowledge (Gomm, 2000) which has human relevance (Hammersley and Traianou, 2012). In this sense, the specific sample is thought to be more knowledgeable of the issues related to the implementation of intercultural education, and, thus, the interviewees were more knowledgeable in providing the study with information which answers the subsidiary research questions of the study.

Furthermore, the interviewees were given the chance to discuss the difficulties they faced towards the implementation of intercultural education through the questionnaire and the interview, thus, counterbalancing the fact that their answers may be biased. In the process of interviewing with both teachers and headteachers I remained open-minded, trying to have a detached position from their views. Therefore, I would be able to go further in exploring their views, although I might be opposed to those as a researcher (Maxwell, 1992).

Moreover, questionnaires were distributed to all teachers in each one of the schools participating in the research. Questions about the problems they encountered and the gap between theory and practice regarding the implementation of intercultural education were asked. In this way, I could get an initial view of the problems/issues which would be further explored in the interviews. That also constituted a step to minimising bias. Besides, according to Silverman (2001) the combination of qualitative research with quantitative research instruments helps to obtain greater validity. Furthermore, the avoidance of leading questions in both research instruments reduced the response bias (Denscombe, 1998; Cohen, Manion and Morrison, 2000).

Finally, I would like to draw the attention to the process of analysing the interview data in relation to bias. One could argue that some sort of bias may lie on my behalf in the way I selected particular extracts of the answers of the interviewees to insert in the interview analysis grid. It is true that there is an element of subjectivity in any human analysis of data. But by using matrix analysis and by being systematic and transparent I have attempted to minimise bias.

4.8.5 Ethics

It is clear that ethical issues constitute an integral part of a research design and considerations for ethics should run throughout the research process from the identification of the research problem, the design of the research instruments, the engagement in the enquiry and the dissemination of the results. It seems that there are three different kinds of ethical issues related to the specific research study. First of all, a discussion of the technical issues I had to deal with will be developed. The negotiation of the access to the institutions where the research was conducted was a major issue. I needed to gain permission either from the headteacher of the school or from the National Ministry of Education to have access to the schools as was mentioned in a previous section of this chapter. Thus, the teachers of the schools might not be threatened by my presence, might not be suspicious of my intentions for conducting the research and they might not feel that their work place would be violated by an external invader. The permission gained might also ensure that teachers' timetables would not be disturbed (Gregory, 2003; Halai, 2006).

Further to that an informed consent form (see appendices A.55, A.56) was signed between the researcher and the headteacher of each one of the schools. In this case the headteacher acted as a representative of the teachers. However, the headteacher's consent did not represent all teachers' consent. Each one of the participants was treated individually and their personal consent for their participation in the research was asked. The informed consent form provided full information concerning the nature and the purpose of the research study. It clearly stated the nature of the research, its aims, and the methods by which it would be conducted. It also protected participating teachers' right to the confidentiality of data collected, anonymity and their right to refuse being tape-recorded (Bulmer, 2001; Halai, 2006; British Educational Research Association, 2011).

There are some more issues related to the ethics of the present study. As already mentioned in section 4.8.2 the research is not political and it does not serve any political intentions of any political parties in Greece. Its goal is the production of knowledge which has human relevance and which arose from personal, academic and professional interest. Therefore, I tried to remain detached from any political

beliefs during undertaking the study (Hammersley, 1985; Gomm, 2000; Hammersley and Traianou, 2012).

Furthermore, as already discussed in section 4.8.4 the sample of interviewees constitutes a purposive sample (Arber, 2001) and, thus, the results may be considered of being biased. However, this is not the case in the present study. Taking into consideration that the ultimate goal of research is the production of justified true belief, as Trainou and Hammesley (forthcoming) indicate, the specific sample was thought to be more knowledgeable of issues of intercultural education. Besides, as literature suggests, researchers need to have the independence to carry out research in the way they judge to be best according to the goal and the rationale of the research (Howe and Eisenhart, 1990; Makrakis, 1998; Cohen et al., 2007; Hammersley and Traianou, 2012).

There were also some personal issues involved in the study. It may be argued that my personal interest and motivation for the study brought bias and ideological influence. However, I tried to remain independent and disinterested while conducting the research and analysing the data irrespective of my personal views both as a teacher and person, as has been explained above.

Besides, biased or prejudiced behaviour would be inappropriate as the topic itself has philosophical and ethical underpinnings. Caring about and thinking of others, accepting and celebrating difference are fundamental principles to the notion of intercultural education. Therefore, I had to be sensitive to the issues and present all views irrespective of my personal views, as has already been mentioned, because of my research role. Intercultural education also relates to basic human values and social rights. It aims at establishing harmony between people. As the topic has a moral dimension on the one hand I had the obligation not to compel teachers to take part in the research if they did not want to. Otherwise I would undermine the moral basis of the research involving human persons (Gregory, 2003). On the other hand I had to respect their desires regarding the way of my recording their answers and of whether or not they would consent to my releasing the information they provided me with, even knowing that its anonymity was ensured. Besides, we live in a democratic society (Scott and

Usher, 1999) and I had the obligation both as a human and as a researcher to respect their rights.

4.9 Summary

In a synopsis, the research study was conducted in the 13 primary schools in Greece designated as intercultural schools. The issue was the examination of meaning of intercultural education as well as the necessity of its implementation. The exploration of the teaching methods and approaches used towards the implementation of intercultural education was another aim of the study.

A mixed method approach was used for this study. Quantitative and qualitative analysis of data were combined in order to shed light into different aspects of the issue examined. It mainly involved the distribution of questionnaires to all teachers of the schools. Interviews with some of the teachers of each school and with each one of the headteachers of each school were also employed. School documentary material relevant to the issue was examined. Reliable and valid data was collected.

The key difficulties associated with this project related to access to the schools due to teachers' somewhat negative predispositions towards researchers; to the spread of intercultural schools all over Greece; and to attempts to collect questionnaire data from as many teachers as possible. The former problem was partly overcome as permission of the National Ministry of Education and Religious Affairs was gained for my access to the schools which initially refused to accept me. Further to that, suitable dates were fixed for my visits to the schools. The latter problem was overcome by my efforts to be friendly with the teachers and convince them about my true interest in intercultural education. The fact I gained access, in the end, to all 13 intercultural primary schools in Greece, lends some weight to my research and provides the basis for the first comprehensive account in this field.

I will now turn to the second part of the thesis which deals with the presentation and the discussion of the main findings of the questionnaire and interview data collected from all 13 intercultural primary schools.

Chapter 5 Presentation and discussion of the main findings of the questionnaire data of the main study

5.1 Introduction to the chapter

Following the literature review, the presentation of the historical, educational and legislative context in Greece and the discussion of methodology, we now turn to the presentation and discussion of the questionnaire data. The data presented and discussed in this chapter derives from the analysis of the questionnaires. To reiterate the main research question of the present research study is ‘what are teachers’ and headteachers’ perceptions of intercultural education and what are their perceptions of its implementation within the intercultural primary schools in Greece’.

Two different sets of data: questionnaire data and interview data, were collected to answer the main research question. Questionnaire and interview data are supported by documentary material and informal field notes, which helped to inform my own understandings and the interpretation of my data and which constitute supplementary material. In any case I do not consider it to be part of the main empirical data as it had not been collected systematically.

5.2 Demographic data obtained from questionnaires

In this section information will be provided regarding the gender, the age, the working status of the teachers working in the primary schools, the number of years teaching experience as well as their qualifications. At first glance, this kind of information may seem irrelevant to the research topic. However, it partially answers the subsidiary research questions which in turn shed light on to the main research question of the study. Furthermore, , demographic data is valuable because there has not been any research undertaken so far in all 13 intercultural primary schools in Greece to provide an overall picture in terms of the aforementioned criteria.

More specifically, the collection and analysis of demographic data, such as teacher’ basic qualifications and their further qualifications on intercultural education partially explain why teachers find it difficult to define the nature of

intercultural education as well as why they feel insecure, as they have stated in the interviews, to implement it in various school subjects. Thus, the first and third subsidiary research questions of the study are partially answered. This kind of data also explains why both teachers' and head teachers' underline the necessity of their training in intercultural education. Further to that, the demographic data on teachers' further qualifications contribute to explaining why there is a gap between the government policy and the relevant legislation in relation to the implementation of intercultural education. The data on teachers' working status shows that 97% of them are permanent teachers, confirming head teachers' views on the importance of teachers' permanent working status as a positive factor contributing to the establishment of an intercultural ethos in the school. Moreover, demographic data may also provide a foundation for a more in-depth analysis by other researchers.

Table 5.2a below shows that 46 respondents are men and the number of women respondents is almost double (86 women). This is expected, as more women compared to men become primary school teachers. Therefore, the number of female teachers always exceeds male teachers in each primary school. Furthermore, most of the respondents are between 29 to 48 years old and have from one to 25 years of teaching experience. Finally, all teachers who answered the questionnaire, except from four, are permanent teachers.

Working as a permanent teacher in an intercultural primary school is positive asset for the school. Temporary teachers are placed in a different school every school year. So, they do not have enough time at their disposal to realise how an intercultural school operates and to know their pupils' cultural background more closely (Miliou, 2011). When they finally manage to understand the philosophy of the operation of an intercultural school, it is time to leave the school, as the school year ends. Whereas, permanent teachers have the right to ask to work in the school for more than one school year. Thus, there is enough time for teachers to understand the principles and special circumstances under which an intercultural primary school operates and get to know their pupils and their families to a greater extent in order to develop a better cooperation with them.

Table 5.2a Gender of teachers

		Frequency	Per cent	Valid per cent
Valid	Male	46	34.6	34.8
	Female	86	64.7	65.2
	Total	132	99.2	100.0
Missing	9.00	1	0.8	
Total		133	100.0	

n=133

Table 5.2b Age of teachers

		Frequency	Per cent	Valid per cent
Valid	21–24 years	1	0.8	0.8
	25–28 years	6	4.5	4.5
	29–32 years	13	9.8	9.8
	33–36 years	17	12.8	12.8
	37–40 years	51	38.3	38.3
	41–44 years	27	20.3	20.3
	45–48 years	12	9.0	9.0
	49–52 years	1	0.8	0.8
	53–56 years	5	3.8	3.8
	Total	133	100.0	100.0

n=133

Table 5.2c Working status of teachers

		Frequency	Per cent	Valid per cent
Valid	Temporary teacher	4	3.0	3.0
	Permanent teacher	129	97.0	97.0
	Total	133	100.0	100.0

n=133

Table 5.2d Years of teachers' teaching experience

		Frequency	Per cent	Valid Per cent
Valid	1–5 years	35	26.3	26.3
	6–10 years	46	34.6	34.6
	11–15 years	14	10.5	10.5
	16–20 years	22	16.5	16.5
	21–25 years	12	9.0	9.0
	26–30 years	1	0.8	0.8
	31–35 years	1	0.8	0.8
	Missing	2	1.5	1.5
	Total	133	100.0	100.0

n=133

5.2.1 Basic qualifications of teachers

Table 5.2.1a below shows that 61 of the respondents are graduates of the department of primary education and 72 of them are graduates of the pedagogical academy. Only 29 of the 72 graduates of the pedagogical academy have attended the 'programme of equation'⁷⁰, as table 5.2.1b reveals. Teachers who have not attended the programme of equation, may have a greater difficulty with coping with issues of intercultural education. Intercultural education is a module which was not taught in the pedagogical academy, because at that time there was only a small number of foreign pupils in Greece. However, during the 1990s there was large scale immigration of foreigners into the country, therefore, the Greek educational system had to face the challenge of educating foreign and repatriate

⁷⁰ The state has given the right to the graduates of the pedagogical academy to attend the programme of equation, in order to equate their diploma with the degree of the department of pre-primary and primary education. Pre-primary and primary school teachers graduated from the pedagogical academy, which was of a two-year attendance until 1980. In 1981 the pedagogical academy changed into the department of pre-primary education and department of primary education. Both departments were included in the University and courses were of a four-year attendance. This change was made due to the upgrading of teachers' studies and in turn, teachers' better training in order to be able to meet the requirements of a more qualitative education. The Greek state has given the right to the graduates of the pedagogical academy to attend the programme of equation in order to equate their diploma with the degree of the department of pre-primary education and the department of primary education.

pupils. As a consequence, the departments of pre-primary and primary education started researching the field of intercultural education and training the students in this field by introducing courses of intercultural education and relevant issues either as core or optional modules at undergraduate or postgraduate level (Teachers' Union, 2003; Miliou, 2011).

The percentage of those teachers working in the intercultural primary schools in Greece, who have no further studies/qualifications is quite high (69.2%). It is therefore not surprising that there is a gap between policies and practice/ or the meaning of intercultural education in theory and in practice as it will be presented and discussed in 5.3 section below and some of it might be a result of this lack of further qualifications. As table 5.2.1c below shows there are few teachers who are either graduates of another department or have postgraduate studies, that is a master's degree or a PhD degree, or they have attended a teacher training college in Greece for gaining post-qualification training⁷¹. The results of teachers' further qualifications are quite disappointing. According to the ministerial decision Φ.361.23/159/Δ1/5271 of 1997 teachers asking to transfer to intercultural schools need to have sufficient knowledge of the mother language of the majority of foreign pupils accommodated in the school. Moreover, they need to have further qualifications in education such as training in issues of teaching Greek as a second language, postgraduate studies in education in general or in intercultural education, attendance at conferences or seminars relating to intercultural education and teaching experience in reception classes or intensive classes. This finding regarding teachers' further studies raises two questions. The first question deals with whether and to what extent teachers already working in intercultural schools are prepared to meet the requirements of teaching in those schools, since they have not received any formal training on issues of intercultural education. The second question refers to why teachers having further qualifications on issues of intercultural education do not opt for teaching in intercultural schools, but this constitutes an issue for further research.

⁷¹ Primary school teachers in Greece who have completed two years of working as permanent teachers have the right to take exams and enter a teacher training college (Διδασκαλείο.> Didaskaleio), which is of a two-year attendance. Teacher training colleges belong to the Universities and aim at offering teachers post-qualification training in the field of general or special education.

This result suggests that teachers need to receive ‘intercultural education and training’ so that they will have knowledge, understanding and skills to teach in multicultural classrooms and multicultural schools. In turn, this poses a major challenge for teacher education and teacher training because teacher trainers are themselves not well informed about these issues. However, at this point it should be noted that there was no question in the questionnaire regarding short courses, seminars and other forms of non-accredited professional development in which primary school teachers may have participated. In-service continuing professional development of Greek primary school teachers may constitute an issue of research from other researchers in future.

Table 5.2.1a Basic qualifications of teachers

		Frequency	Per cent	Valid Per cent
Valid	Graduate of the pedagogical academy	72	54.1	54.1
	Graduate of the department of primary education	61	45.9	45.9
	Total	133	100.0	100.0

n=133

Table 5.2.1b Teachers’ attendance on ‘programme of equation’

		Frequency	Per cent	Valid Per cent
Valid	Yes	43	32.3	32.6
	No	25	18.8	18.9
	Not applicable	63	47.4	47.7
	5.00	1	0.8	0.8
	Total	132	99.2	100.0
Missing	9.00	1	.8	
Total		133	100.0	

n=133

Table 5.2.1c Further qualifications of teachers

		Frequency	Per cent	Valid Per cent
Valid	Graduate of another department	19	14.3	14.4
	Graduate of the teacher-training college	4	3.0	3.0
	Master's degree	7	5.3	5.3
	PhD degree	1	0.8	0.8
	None of the above	92	69.2	69.7
	Teacher training college and graduate of another department	4	3.0	3.0
	Teacher training college and master's degree and PhD degree	1	0.8	0.8
	Graduate of another department and master's degree	3	2.3	2.3
	10.00	1	0.8	0.8
	Total	132	99.2	100.0
Missing	9.00	1	.8	
Total		133	100.0	

n=133

5.2.2 Teachers' experience of co-teaching native and foreign pupils

Table 5.2.2a below shows that most of the teachers (106 of 133 teachers) have experience of co-teaching native and foreign pupils before working in intercultural schools regardless of the frequency of their teaching. Only 27 of them had no experience of teaching both native and foreign pupils before working in intercultural schools. It may be supposed that this group of teachers was not acquainted with the idea of teaching both groups of pupils. Therefore, it might take them longer to adjust themselves to the new reality of co-teaching them when they first worked in intercultural primary schools.

Table 5.2.2a
Teachers' previous experience of co-teaching native and foreign pupils

		Frequency	Per cent	Valid Per cent
Valid	Never	27	20.3	20.3
	Rarely	20	15.0	15.0
	Sometimes	26	19.5	19.5
	Often	28	21.1	21.1
	Very often	21	15.8	15.8
	Always	11	8.3	8.3
	Total	133	100.0	100.0

n=133

As table 5.2.2b below shows, it is noteworthy that only 22 teachers have from seven to 12 years teaching experience in intercultural primary schools. That is, few teachers opt for working in intercultural primary schools for a long period of time taking into account that when the main research was conducted ten years had passed since the change of mainstream schools into intercultural schools had been legislated. This finding constitutes an issue for further research. Moreover, the table below reveals that 103 teachers (77.5%) have from one to six years of teaching experience in intercultural schools, but that does not mean that they will continue working in the intercultural primary schools they have been placed over the next years. Most of the interviewees working in the intercultural primary schools at the time the research was conducted have experience of teaching foreign or repatriate pupils, as they have either worked in reception classes or intensive classes teaching Greek as a second language or in minority schools or in classes which accommodate a great number of foreign pupils.

Table 5.2.2b
Teachers' years of teaching experience in intercultural primary schools

		Frequency	Per cent	Valid Per cent
Valid	1–3 years	67	50.4	51.9
	4–6 years	36	27.1	27.9
	7–9 years	13	9.8	10.1
	10–12 year	9	6.8	7.0
	13–15 years	2	1.5	1.6
	15+ years	2	1.5	1.6
	Total	129	97.0	100.0
Missing	9.00	4	3.0	
Total		133	100.0	

n=133

Table 5.2.2c
Teachers' desire to work in intercultural primary schools

		Frequency	Per cent	Valid Per cent
Valid	Yes	114	85.8	88.4
	No	15	11.2	11.6
	Total	129	97	100.0
Missing	9.00	4	3.0	
Total		133	100.0	

n=133

Table 5.2.2c reveals that 114 of the respondents were willing to work in intercultural schools. Their willingness indicates that they knew in advance that they would work with both native and foreign pupils. They were aware of the challenges of co-teaching different cultural groups of pupils and they were eager to offer their knowledge and practice in the field of intercultural education. Therefore, they did not hesitate to opt for these schools.

Most teachers avoid choosing to work in intercultural schools or schools, in which the majority of their pupil population is foreigners or repatriates, although they are not titled 'intercultural'. This may be because they do not want or they do not know how to cope with issues emerging from the education of native, foreign and repatriate pupils together. Similarly, almost 85% of the respondents state that they like working in intercultural primary schools, which is positive as the more one likes one's job, the more she/he can offer. The fourteen teachers who did not want to work in intercultural schools but still work in the intercultural schools may have done it for a number of reasons. Their points may not be enough for being placed in the school of their preference or there may be no vacancies in other schools in the region. Furthermore, they may not have managed to get a transfer to the region of their preference. Thus, they have to keep on working in the same school, where they were first placed. Finally, those teachers who cannot get a transfer to the region of their preference have the right to apply for working in an intercultural primary school, if there are any in the region. Thus, they will have more possibilities to get a transfer although they may not be keen to work in an intercultural school. A couple of teachers participating in the research decided to work in intercultural primary schools, because that was the only way to get a transfer to the region of their preference, as they admit themselves. According to table 5.1.2d most of the respondents (113 teachers) like working in the intercultural primary schools compared to 20 of them who stated that either they do not like working in those schools or that they do not have an opinion on the issue.

It could be argued that the fourteenth question of the questionnaire referring to teachers' desire to work in the intercultural primary schools is a leading question (Denscombe, 1998; Cohen et al., 2007). It could be claimed that the respondents' answers were influenced by my presence as a researcher and my evident interest in intercultural education and its implementation in the intercultural primary schools of the country. Nevertheless, the validity of the data obtained for the specific question was ensured by question number 13, which refers to teachers' initial desire to work in intercultural schools. Additionally, validity was ensured by my effort on the one hand to present them with the outline of the research study and on the other hand to discuss with them the issues I encountered at that

time working as a teacher in a mainstream primary school, the pupil population of which consisted only of Roma pupils. The main aim was to make the respondents feel at ease, express their opinions on intercultural education and the operation of the intercultural primary schools in informal discussions beforehand and consequently answer the questions of the questionnaire and the interview with sincerity.

Table 5.2.2d Whether teachers like working in intercultural schools

		Frequency	Per cent	Valid Per cent
Valid	Dislike	8	6.0	6.0
	Neutral	12	9.0	9.0
	Like ⁷²	113	84.9	84.9
	Total	133	100.0	100.0

n=133

5.3 Teachers' perceptions of the meaning of intercultural education

Each one of the statements shown in Table 5.3a below constitutes a principle of intercultural education and respondents were asked to express their opinions on each one of them. All six compose the main theoretical framework on which the implementation of intercultural education should be based. Therefore, as Table 5.3b reveals, teachers were asked to answer to what extent they think that each one of the aforementioned principles are implemented so that a comparison can be made between teachers' perceptions regarding the theoretical framework of intercultural education and its implementation. Tables showing analytically the percentages of each category for each one of the statements both in theory and in practice are provided in the appendix (see A.62, A.63).

⁷² In my original question I had four categories; two positive, one neutral, one negative. So, I had to conflate the 'like' and 'strongly like' categories. In turn, it is possible that there is a degree of bias in the framing of the question. Therefore, this particular result must be taken with a degree of caution.

To begin with, as Table 5.3c reveals, it is significant that the largest number of teachers (94%) have realised that intercultural education refers both to native and foreign pupils, that it is beneficial for both groups of pupils (Batelaan, 1983; Markou, 1997) and that it is not a segregationist type of education. In the same sense, the respondents have understood that the six statements of Table 5.3a below, which compose the theoretical background of intercultural education, refer to both native and foreign pupils. More specifically, according to Table 5.3a the largest number of teachers generally agrees or strongly agrees that each one of the statements of the table constitute the theoretical underpinnings of intercultural education. This percentage is higher with reference to cultural experiences of all pupils (91.7%) (Batelaan and VanHoof, 1996), the exploration of similarities and differences between cultures – a principle that teachers interviewed refer to a lot – (88.7%) (Luchtenberg, 1988; Monasta, 1997) and the dynamic interaction of all pupils (92.4%) (Camilleri, 1992b) within the framework of intercultural education. There are a small percentage of teachers who disagree with the idea that the intercultural dimension in education is based on all pupils' cultural experiences, the exploration of similarities and differences among different cultures, the dynamic interaction of all pupils as well as the acceptance and use of all pupils' languages in the curriculum. It is also noteworthy that there are a number of respondents who are undecided as to whether the cultural experience of all pupils are taken into account (3.8%), the similarities and differences of cultures are explored (5.3%), all pupils' mother language is incorporated into the curriculum (24.1%), the equality of all pupils' cultural capital is accepted (4.5%) within the framework of intercultural education. The number of teachers who disagree or are undecided regarding the theoretical framework of intercultural education may be small. However, it shows that a number of teachers working in the intercultural primary schools either do not know or they are doubtful about the exact meaning of intercultural education. As a consequence, they cannot implement intercultural education fully, although they work in primary schools which are designated to promote it. This may be due to their lack of formal and continuous training on issues of intercultural education (Bank, 1995; Davis, 1995; Byrner, Kiger and Manning, 1997; Clay and George, 2000; Banks et al., 2001; UNESCO Guidelines on

Intercultural Education). In Sismanidou's research only 32% of primary school teachers had answered positively on knowing the basic principles of intercultural education.

At a practical level, as Table 5.3b shows, a large number of teachers agree or strongly agree that each one of the principles stated in the table is implemented for the promotion of intercultural education in the primary schools of the research. However, the cumulative percentage of the 'agree' and 'strongly agree' categories for each one of the principles is not so high in practice compared to the theory, especially as regards the principle that all pupils' mother language should be taken into account in the curriculum (see A.63.5). This is proved by the increased percentage of teachers who have stated that actually they do not implement the principles of intercultural education in the primary schools. Teachers may be aware of the theoretical background of intercultural education, but they may not feel capable of implementing it because enough practical training has not been offered to them (Papap, 1998; Bereris, 1999; Nikolaou, 1999; Nikolaou, 2000; Spyridakis, 2002; Sismanidou, 2005). The percentage of the 'undecided' category in each one of the principles is higher in practice compared to in theory. This is worrying since it makes us think that if teachers are undecided as to whether a principle of intercultural education is implemented or not it may be due to that whatever teachers plan in order to promote intercultural education is based on their own responsibility and will, or self-training/self-education or instinct. Therefore, they may be confused and they may think hard as to whether they are implementing intercultural education or not.⁷³

⁷³ Cronbach's alpha measure was used to check the reliability/consistency of each one of the variables consisting of the meaning of intercultural education in theory and in practice respectively. Cronbach's alpha was 0.385 in the meaning of intercultural education in theory and 0.89 in the meaning of intercultural education in practice (see appendix p.). The closest to 1 Cronbach's alpha is, the more reliable the variables are.

It seems surprising that there is such a difference in the meaning of intercultural education in theory and the meaning of intercultural education in practice with regard to Cronbach's alpha, although I double checked it. Possibly the strong tendency to agree on the theory dimension with the exception of an aberrant 32% of undecided – almost a quarter of undecided – on the principle that all languages are part of the curriculum, and the more evenly spread views in practice skew the measure. More specifically, according to the tables 5.3.1 and 5.3.2 cited above there is less variation in responses from individuals. The results suggest that there is a greater homogeneity in the 'agree' and 'strongly agree' category and this in turn could suggest that respondents believe that things are simple in theory. Whereas, the percentages are more evenly spread in practice and they, in turn, show that people have more different opinions and that things are more complex in practice.

Table 5.3a Meaning of intercultural education (theory)

	Strongly disagree	Disagree	Undecided	Agree	Strongly agree	Missing values
1.Cultural experiences of all pupils	(0%)	3 (2.3%)	5 (3.8%)	70 (52.6%)	52 (39.1)	3 (2.3)
2. Similarities and differences of cultures	1 (0.8%)	5 (3.8%)	7 (5.3%)	68 (51.1%)	50 (37.6)	2 (1.5)
3. Dynamic interaction of all pupils	1 (0.8%)	7 (5.3%)	(0%)	72 (54.1)	51 (38.3%)	2 (1.5)
4. All pupils' cultural capitals are equal	1 (0.8%)	2 (1.5%)	6 (4.5%)	53 (39.8%)	68 (51.1%)	3 (2.3%)
5. All languages are part of the curriculum	4 (3%)	8 (6%)	32 (24.1%)	50 (37.6%)	35 (26.3%)	4 (3%)
6. All pupils' cultural identity evolves	(0%)	4 (3%)	7 (5.3%)	63 (47.4%)	56 (42.1%)	2 (1.5%)

n=133

Table 5.3b Meaning of intercultural education (in practice)

	Strongly disagree	Disagree	Undecided	Agree	Strongly agree	Missing values
1.Cultural experiences of all pupils	7 (5.3%)	21 (15.8%)	8 (6%)	59 (44.4%)	33 (24.8%)	5 (3.8%)
2.Similarities and differences of cultures	4 (3%)	24 (18%)	13 (9.8%)	58 (43.6%)	30 (22.6%)	4 (3%)
3. Dynamic interaction of all pupils	(0%)	13 (9.8%)	14 (10.5%)	69 (51.9%)	33 (24.8%)	4 (3%)
4. All pupils' cultural capitals are equal	1 (0.8%)	22 (16.5%)	17 (12.8%)	50 (37.7%)	38 (28.6%)	5 (3.8%)
5. All languages are part of the curriculum	15 (11.3%)	42 (31.6%)	25 (18.8%)	30 (22.6%)	11 (8.3%)	10 (7.5%)
6.All pupils' cultural identity evolves	2 (1.5%)	23 (17.3%)	14 (10.5%)	58 (43.6%)	27 (20.3%)	9 (6.8%)

n=133

Table 5.3c Intercultural education refers to all pupils

		Frequency	Per cent	Valid Per cent
Valid	Foreign pupils	8	6	6
	Native and foreign pupils	125	94.0	94.0
	Total	133	100.0	100.0

n=133

Through the 17th and the 18th open-ended questions of the questionnaire, a first explanation of the existing gap between theory and practice in intercultural education is attempted from the primary school teachers' side. First and foremost 46 teachers have detected problems in the curriculum, both the official and the hidden one (Dreeben, 1969; Jackson as cited in Gordon, 1982; Apple, 2004). They state that it is appropriate only for Greek students and not flexible enough to meet the requirements of a diverse population of pupils in the classroom,-that is the curriculum is Eurocentric and ethnocentric. This is also stated by the interviewees. It is noteworthy that this problem has been referred to by Greek primary school teachers in previous research studies regarding the relevant issue (Spyridakis, 2002; Sismanidou, 2005). Furthermore, the material required to be taught is extensive and the available teaching time is not enough (8 teachers). In the same way the school books are inappropriate for a multicultural classroom, especially for Roma pupils, as teachers state, and the Greek language used in them cannot be understood by foreign pupils (44 teachers). In this it should be added that neither Greek as a second language is taught systematically in the intercultural primary schools (15 teachers), nor is the foreign pupils' first language included in the curriculum and taught by teachers of the mother tongue (41 teachers). Sismanidou's (2005) research also revealed that 75.7% of primary school teachers were positive towards foreign pupils being taught their mother tongue in the school. According to Bereris' (1999) and Sismanidou's (2005) research teachers admitted that they developed their own teaching material in order to be able to teach foreign and repatriate pupils efficiently. The large number of pupils per classroom hinders the implementation of intercultural

education. In Miliou's research (2011) the same problem is reported by primary school teachers working in mainstream primary schools regarding foreign and repatriate pupils' education (2011). Twenty- two teachers state that the case of each pupil is special and that each pupil has a different learning level. Therefore, it should be examined separately, especially when pupils are foreigners. However, this is not feasible due to the large number of pupils in each classroom. According to 23 teachers there is an insufficiency of infrastructure and audiovisual material as well as a problem with small classrooms in some of the schools (six teachers) which cannot facilitate the implementation of intercultural education.

Teachers focus on some more obstacles which make the implementation of intercultural education difficult. Teachers believe that they usually cannot cooperate effectively with the families of foreign pupils both because they work long hours and they cannot dedicate time to their children's education, also because they have financial difficulties and cannot support fully the education of their children (16 teachers). It may be the case that foreign parents may not feel confident enough to cooperate with the school because they do not speak the language of the host country well (Moler, 1993 and Bermudez, 1994 as cited in Crozier and Davies, 2007). As the literature review showed, cooperation between school and home constitutes a very important characteristic for the establishment of an intercultural ethos in the school and the empowerment of pupils towards learning (Cohen and Manion, 1983; Cummins, 1996; Kendall, 1996; Huss-Keeler, 1997; Kypriotakis, 2000; Antonopoulou, 2011; Miliou, 2011). Moreover, 16 teachers detected that foreign pupils' negative behaviour constitutes one more problem as regards intercultural education. Some of them do not care about the school at all, they rarely attend school, especially Roma pupils (Bafekr, 1999), they are aggressive and create conflicts either in the classroom or during break time. This negative behaviour may be due to either the school not being welcoming enough for them or because it is difficult for them to adjust themselves to Greek society. The contribution of psychologists working in the school would be valuable in those cases, as two teachers reported (Zergiotis, 2006). Nevertheless, no provision has been made for the employment of this kind of specialist in the intercultural primary schools in Greece. There are four

teachers who believe that foreigners tend not to keep connections with their mother tongue and their customs because they do not want to be stigmatised. They try to be assimilated into the Greek society, otherwise they do not feel confident enough. In this sense, it is difficult for teachers to implement intercultural education. However, if this is the case, this means that Greek people have stereotypes and prejudices towards foreign pupils (Frangoudaki and Dragona, 2000). This view is supported by nine teachers participating in the research. They believe that Greek pupils are cautious towards foreigners because this perception has been transmitted by their families or by the teachers to them (Guttmann and Bar-Tal, 1982). Besides, it is not unusual that some of the intercultural primary schools are disproportionate in terms of pupils' country of origin⁷⁴, as some of the interviewees have stated. Parents of native pupils decide to enrol their children in another school due to the high number of foreign pupils in the intercultural school. According to Broome (1996) as well as Frangoudaki and Dragonas (2000), Greeks still consider themselves monocultural due to social and historical reasons and they do not focus on by whom and to what extent they have been influenced by other cultures. Research conducted by Damanakis (2005) in Greece also showed that intercultural education met the resistance of both parents and teachers. The difficulty of the implementation of intercultural education increases when teachers are attached to traditional methods of teaching or they do not agree in establishing an intercultural ethos in the school. This constitutes a potential reason for disagreements and conflicts between teachers working in the same school. Four teachers believe that the aim of Greek education is still the assimilation of foreigners, which is reflected in the school through the establishment of hegemonic relationships (Cummins, 1996, 2000).

Thirty-seven teachers pinpoint that they do not have sufficient teaching experience or formal training on issues of intercultural education. They believe that although love for what they do is very important, it is not enough for teaching in an intercultural school. They need to be equipped with the appropriate knowledge on ways of promoting intercultural education (Davis, 1995; Clay and George, 2000; Gundara, 2000; Banks et al., 2001; UNESCO

⁷⁴ This is a contentious term and sensitivities are fully acknowledged.

Guidelines on Intercultural Education). Some of them add that teachers being placed by accident in intercultural primary schools should not work in them, because they do not really want it. They suggest that theory of intercultural education should be implemented in practice in order to be able to see whether and to what extent it is effective or not. In turn, these practices and various pieces of research should be published, so that teachers could learn more regarding the implementation of intercultural education (24 teachers) (Bank, 1995; Byrner, Kiger and Manning, 1997)⁷⁵. Therefore, teachers' efforts to implement intercultural education are mainly based on their personal will. In Nikolaou's (2000, 2003), Spyridakis's (2002) and Sismanidou's (2005) research, Greek primary school teachers also stated that they need to be trained in issues of intercultural education before implementing it in the classroom. Nikolaou's (1999) and Miliou's (2011) research also showed that the implementation of intercultural education in schools is mainly based on teachers' self-education. Further to that, 27 teachers believe that the state does not appear to support intercultural education in the country. There is no financial support and no definite and clear legal framework regarding intercultural education (Spyridakis, 2002; Emmanuil, 2006). They think that the aims of intercultural education and the teaching framework have not been defined clearly (five teachers). According to them the provision of intercultural education has been designed and organised very roughly. It is true that the aims of intercultural education vary from one author or one country to the other (Androussou, 1996) and that different interpretations have been provided (Onestini, 1996; Surrian, 1998; Katsikas and Politou, 2005). Three more teachers believe that the school advisers do not support their work towards the implementation of intercultural education. There are two other teachers who believe that intercultural education would be more feasible if the school extended its relationship with the wider society and cooperated with other institutions (Stevens and Sanchez, 1999; UNESCO Guidelines on Intercultural Education). At this point it should be mentioned that the adjustment of the official curriculum to the needs of pupils accommodated in intercultural schools or the application of special curricula with the addition of

⁷⁵ As the researcher, by signing the informed consent I was bound to announce the results of the present study to the teaching staff of each one of the intercultural primary schools by sending them a summary of the research both in English and in Greek.

supplementary or alternative subjects as well as the reduction of the number of pupils in each class and the reduction of teachers' working hours due to the special circumstances existing in those schools constitute issues which are laid down by law 2413/1996 regarding intercultural education. Law 2413/1996 gives the rights to intercultural schools to proceed with the aforementioned changes or alterations when the circumstances of the school demand it, after gaining approval from the National Ministry of Education. However, ten years after the enactment of the law, when actually the present research was undertaken, teachers keep on referring to these unresolved issues and these problems continue to be an issue that needs to be further explored. The aforementioned problems hindering the implementation of intercultural education are also discussed by teachers and headteachers interviewed.

There are two teachers who believe that it takes time for teachers to adjust to the idea of intercultural education and that there is an expected fear towards this new educational reality. That is why they find it difficult to implement intercultural education at the moment. However, since the enactment of the first law regarding intercultural education in 1996 until the actual conduct of the present research in 2006, ten years had passed, which I believe constitutes a reasonable period of time for teachers' adjustment to intercultural education. Twelve teachers admit that there is a gap between theory and practice in intercultural education without stating any reasons and four others state that there is not a gap between theory and in practice without justifying it, as well. A summary table of the main problems that teachers think hinder the implementation of intercultural education with the sequence presented above is cited below.

Table 5.3d Problems towards the implementation of intercultural education

Problems		Number of teachers
1.	Inflexibility of the curriculum (formal and hidden)	46
2.	Inadequacy of time to teach the large amount of material	8
3.	Inappropriate school books	44
4.	Greek as a second language is not taught systematically	15
5.	Foreign pupils' mother tongue is not included in the curriculum	37
6.	Large number of pupils per classroom	22
7.	Insufficiency of infrastructure and audiovisual material	23
8.	Small classrooms	6
9.	Ineffective cooperation of the school with foreign pupils' parents	16
10.	Foreign pupils' negative behaviour and absenteeism	16
11.	There are no psychologists employed in the schools	2
12.	Foreign pupils tend not to keep connections with their mother tongue and their customs	4
13.	Some Greek pupils, their families and some Greek teachers are prejudiced towards foreigners – Traditional teachers	9
14.	The aim of intercultural education in Greece is still assimilation	4
15.	Insufficiency of teachers' formal training on issues of intercultural education – Insufficiency of teaching experience in intercultural schools	37
16.	Theory of intercultural education should be applied for its effectiveness to be checked.	24
17.	The state does not support intercultural education	27
18.	School advisers do not support the implementation of intercultural education	
19.	School should extend its relationship with the society and keep cooperating with other institutions	3
20.	Teachers need time to adjust themselves to the new educational reality	2

5.4 The necessity of the implementation of intercultural education

Table 5.4a The necessity of intercultural education

	Frequency	Per cent	Valid Per cent
Valid Not at all necessary	3	2.3	2.3
Less necessary	6	4.5	4.5
Undecided	2	1.5	1.5
Necessary	64	48.1	48.1
Very necessary	58	43.6	43.6
Total	133	100.0	100.0

n=133

As table 5.4a reveals, the highest percentage of teachers (almost 92%) agree that it is either necessary or very necessary to implement intercultural education in schools. Almost all of the interviewees also believe in the necessity of the implementation of intercultural education. The fact that 92% of the teachers see the necessity for intercultural education shows/reveals the need for interculturally educated teachers. Table 5.4b below shows the reasons that teachers provide for the necessity of the implementation of intercultural education in the open-ended question of the questionnaire (question 14) referring to the relevant issue⁷⁶. Fifty-six teachers state that it is necessary to implement intercultural education since there is no school in Greece accommodating only native pupils any more due to the mass influx of immigrants in the country (Markou, 1996, 1997; Charalambous, 2005). Twenty-seven teachers believe that Greece constitutes a multicultural society within which it is necessary for natives to understand the foreigners (Verma, 1997) and the latter need to be supported in being integrated in the country. Since school constitutes a micrography of the society, pupils can be prepared in school for living in the Greek multicultural society. Two other teachers emphasise that intercultural education has to refer to both native and foreign pupils (Miliou, 2011) and ten others believe that it has to be implemented in all schools even if they only accommodate native pupils, as they also have different experiences and cultural capital, which have to be explored and utilised. For five teachers the implementation of intercultural education is imperative due to the population change over the years and the opening of the country to wider

⁷⁶ A table presenting the number of teachers answering the each one of the open-ended questions of the questionnaire is provided in the appendix A.64 (p.248).

communities, such as Europe and changes due to globalisation (Zufiarre, 2006). Therefore, pupils need to be educated in living in a global context, that is, being global citizens. The view that European education leads to eurocentrism is supported because it is constructed by criteria belonging to the European tradition. Therefore, a more intercultural approach to the curriculum needs to be adopted (Kotsionis, 1995; Katsikas and Politou, 1999; Frangoudaki and Dragonas, 2000; Norberg, 2000) so as the knowledge all children bring to the classroom and the school be taken into account. There are some more important reasons which teachers provide for supporting the necessity of the implementation of intercultural education, such as the respect towards difference and human rights as well as the equal participation of foreigners in the society (14 teachers). The view that intercultural education is creative and it can renew the educational setting is supported by 13 teachers. More specifically, they believe that through intercultural education all pupils' experiences are utilised. In turn, pupils can compare these experiences and realise the similarities and differences between their cultures which may lead to the interaction of cultures. The exploration of similarities and differences among cultures (Perroti, 1994; Monasta, 1997; Luchtenberg, 1998; Robinson, 1998) as well as the interaction of cultures (Freedman Lustig, 1997; Papas, 1998; Kaldi, 1999; Markou, 1997; Miligou, 1997; Xatzinikolaou-Marasli, 1999; Nikolaou, 2000; Gotovos, 2002; Gupta, 2003; Karhonen and Helenius, 2005) constitute two main principles of intercultural education. Finally, one teacher supports the view that intercultural education can ensure peaceful, mutual and fundamental co-existence of people. However, I wonder if this is enough or something deeper and more interactive, such as the cultivation of understanding, empathy and the establishment of communication is needed. The same reasons for the necessity of the implementation of intercultural education are also provided by the interviewees in the research.

Table 5.4b
Reasons for the necessity of the implementation of intercultural education

Reasons	Number of teachers
1. All schools in Greece accommodate foreign pupils	56
2. We have to learn living in the Greek multicultural society	17
3. It is appropriate for both native and foreign pupils	2
4. Opening of Greece to Europe and the globe	5
5. Equal participation in the society, respect of difference and human rights	14
6. Interaction of cultures, exploration of similarities and differences	13
7. Peaceful, mutual and fundamental co-existence	1

n=133

However, there were five teachers who supported the view that the implementation of intercultural education is not necessary when there are no foreign pupils in the school, that is, they have a wrong perception of the meaning of intercultural education. One of them believes that intercultural education should not be implemented since there is not a specific educational design. There is no need for something off-hand to be implemented. Another is opposed to multiculturalism and globalisation (financial and cultural) because he believes that humans lose their individuality and their personality and they can be controlled more easily. I would argue that this is not true at all. Within the framework of intercultural education people realise that we all have some common characteristics which unite us but that does not mean that we have to lose our identity (Papas, 1998). On the contrary, intercultural education helps identities to be enriched and evolve (Camilleri, 1992b). That teacher's perception of intercultural education seems to be more in line with the assimilation and integration educational model, within which pupils adjust their identities to the requirements of the society they live in (Papas, 1998; Georgogiannis, 1999; Nikolaou, 2000). Finally, another teacher wrote in the questionnaire that

'in a national country where political has to be identical to cultural, only one cultural identity should exist which the school has the obligation to impose on its pupils'

'Στο εθνικό κράτος, όπου τα όρια του πολιτικού οφείλουν να συμπίπτουν με τα όρια του πολιτισμού, μια μόνο πολιτισμική ταυτότητα μπορεί να υπάρξει, κατά την οποία το σχολείο οφείλει να επιβάλει στους πελάτες του.'

As Damanakis (1989) states, it is true that the implementation of intercultural education presupposes the overcoming of 'nation-state'.

However, it seems that there is a gap between what teachers believe about intercultural education at a theoretical level and if, how and to what extent they implement it in the classroom. Although, they believe in the necessity of its implementation, the data collected revealed that they do not always incorporate intercultural education in all school subjects, especially in science studies and that they do not feel confident enough to use some of the teaching methods, such as role playing or simulation, for promoting the intercultural dimension in education. The reasons will be extensively presented in the section on the results of the interview data on this issue in the next chapter.

5.5 The use of various teaching methods in the implementation of intercultural education

Respondents were asked to denote how frequently they use each one of the teaching methods showed in Table 5.5a below for the implementation of intercultural education. Tables presenting analytically the percentages of each category for each one of the teaching methods are provided in the appendix A.65. There are a small number of teachers who have never used or have rarely used any one of the teaching methods below. This may be due to the fact that they have never worked before in an intercultural primary school, in combination with the lack of formal training which has made them hesitant to use them for incorporating an intercultural dimension in their teaching (Bank, 1995; Davis, 1995; Byrner, Kiger and Manning, 1997; Clay and George, 2000; Banks et al., 2001; UNESCO Guidelines on Intercultural Education). It is positive that a significant number of teachers have used all of the teaching methods. The highest percentage of teachers who have used every one of the teaching methods below is concentrated in the 'often' category, especially in cooperative learning, whole-class discussion, interdisciplinary approach, exploratory method and small group discussion. In Nikolaou's (1999), Sismanidou's (2005) and Miliou's (2011) research teachers working in mainstream primary schools reported that they used whole-class discussions as a practice in multicultural classrooms. The use of

whole-class activities are also suggested by Kaldi (1999) and Corbett (2003) in order to promote an intercultural ethos in the class. Regarding the use of an interdisciplinary approach in Athanasiadou's (2005) research, 55% of primary school teachers were positive towards using it because according to them it promotes all pupils' personal development and social integration. Further to that it motivates all pupils' interest and participation in the task asked, since it offers pupils the chance to use their potential in at least one subject, as nine of the interviewees stated. With a thorough look at the table below, one can realise that the numbers are almost evenly spread among the various categories for each teaching method. There are no extreme numbers in any one of the teaching methods, excluding the 'never' and the 'rarely' category in role-playing and simulation. In previous research there is no mention made by Greek primary school teachers regarding the use of role-playing and simulation in the classroom. However, in Sismanidou's (2005) research teachers reported that they used to organise theatre plays to promote intercultural education.

The 20th and 21st closed questions of the questionnaire referring to teaching approaches and teaching methods respectively gave respondents the chance to write down any further teaching approaches or methods they use in order to implement intercultural education⁷⁷. Twelve teachers answered that part of the 20th question and 14 teachers answered that part of the 21st question (see appendix for the number of teachers having answered the open-ended questions of the questionnaire). More specifically, two teachers state that they organise visits with the pupils to the neighbourhoods where foreign pupils live (Joele-Lentz, 1983; Bastiani, 1996; Blair and Bourne, 1998; Harris, 2002) and that they invite foreign pupils' parents to participate in group work in order to cover the art part of the task. Three other teachers wrote down that they organise games in the classroom and multi-sensory activities. Karayorgi (1996) and Schniedewind and Davidson (1998) suggest that games of acquaintance and trust can be used by

⁷⁷ In the original design of the 21st question of the questionnaire only role-playing and simulation were included as possible teaching approaches among others used by the primary school teachers according to the review of the international literature and the pilot study having been conducted. However, as the analysis of questionnaire data showed, Greek primary school teachers often use theatre plays to implement intercultural education. This was also supported by the review of the relevant Greek literature which had been studied after the design and the administration of the questionnaires. Therefore, theatre play had to be included in the 21st question as a possible choice for teachers.

teachers, especially when there are foreign and repatriated pupils in the classroom, because this kind of game helps pupils to break the ice by getting to know each other, to communicate, to realise and accept individual similarities and differences between people and build a positive sense of their identity (Applebaum, 1995; Karayorgi, 1996; Markou, 1999; Ovando et al., 2003). Three others refer to the importance of experiential learning for pupils. According to one other teacher the allocation of tasks for taking care of the class and the school constitutes one more approach for implementing intercultural education in the school and one other teacher stressed the importance of group work towards the same aim (Markou, 1999; Nikolaou, 1999; Verikaki, 2003; Belesi, 2009). Finally, one other teacher states that in any case teaching should always be pupil based.

Table 5.5a
Teaching methods used for the implementation of intercultural education

	Never	Rarely	Sometimes	Often	Very often	Missing values
Cooperative learning	1 (0.8%)	12 (9%)	27 (20.3%)	51 (38.3%)	38 (28.6%)	4 (3%)
Peer interaction	2 (1.5)	14 (10.5%)	28 (21.1%)	44 (33.1%)	34 (25.6%)	11 (8.3%)
Whole-class discussion	4 (3%)	6 (4.5%)	26 (19.5%)	52 (39.1%)	36 (27.1%)	9 (6.8%)
Interdisciplinary approach	3 (2.3%)	11 (8.3%)	30 (22.6%)	51 (38.3%)	34 (25.6%)	4 (3%)
Exploratory method	3 (2.3%)	21 (15.8%)	35 (26.3%)	51 (38.3%)	14 (10.5%)	9 (6.8%)
Small group discussion	4 (3%)	16 (12%)	32 (24.1%)	49 (36.8%)	25 (18.8%)	7 (5.3%)
Role playing	8 (6%)	23 (17.3%)	42 (31.6%)	30 (22.6%)	24 (18%)	6 (4.5%)
Simulation	10 (7.5%)	28 (21.1%)	33 (24.8%)	35 (26.3%)	18 (13.5%)	9 (6.8%)

n=133

5.5.1 The implementation of intercultural education in various school subjects

Table 5.5.1a
The implementation of intercultural education in school subjects

	Never	Rarely	Sometimes	Often	Very often	Missing values
Language studies	8 (6%)	15 (11.3%)	31 (23.3%)	40 (30.1%)	23 (17.3%)	9 (6.8%)
Science studies	20 (15%)	34 (25.6%)	28 (21.1%)	28 (21.1%)	16 (12%)	7 (5.3%)
Social studies	5 (3.8%)	12 (9%)	26 (19.5%)	53 (39.8%)	31 (23.3%)	6 (4.5%)
Art studies	4 (3%)	13 (9.8%)	23 (17.3%)	51 (38.3%)	36 (27.1%)	6 (4.5%)

n=133

According to Table 5.5.1a the percentage of teachers who have never implemented intercultural education is highest (15%) in science studies and this may imply their lack of scientific knowledge or formal training to implement intercultural education (Nikolaou, 2000; Spyridakis 2002; Sismanidou, 2005). Similarly, the percentage in the ‘rarely’ category is increased in science studies. Nevertheless, a number of scholars have suggested how an intercultural dimension could be incorporated in science studies (Baker, 1983; Batelan, 1983; Grugeon and Woods, 1993; Ovando et al., 2003). Teachers often incorporate an intercultural dimension in language studies, social studies as well as art studies (Hofmans-Okkes, 1883; Sleeter, 1989; Perrotti, 1994; Zografou, 1997; Kanakidou and Papagianni, 1998; Banks et al., 2001; Harris, 2002). The percentage of teachers who have opted for the ‘sometimes’ category is also increased in language, social and art studies. Generally speaking, it is encouraging that most of the teachers make attempts to implement intercultural education in all school subjects no matter how frequently. Tables showing analytically the percentages of each category for each one of the school subjects are provided in appendix A.66 (p.252).

5.6 Events and activities organised towards the implementation of intercultural education

The answers of the teachers to the 22nd open-ended question of the questionnaire revealed that they organise a variety of events and activities in order to implement intercultural education in the classroom or the school. Firstly, 26 teachers state that they organise educational visits to churches, libraries, museums and ancient theatres, which give all pupils the chance to discuss what they see. These visits also give the chance to foreign pupils to talk to their classmates about relevant places in their home country so that a discussion can be developed among pupils regarding the similarities and differences of those same places in different countries and regarding diversity in general. The exploration of similarities and differences constitutes one of the main principles of intercultural education (Perroti, 1994; Monasta, 1997; Luchtenberg, 1998; Robinson, 1998) and the teachers in the research schools seem to be aware of this. Additionally, Luchtenberg (1988), Magos (1996, Nikolaou (1999) and Corbett (2003) suggest that visits outside school should be organised to allow native and foreign pupils to have practical experiences. Similarly in Nikolaou's research (1999) teachers reported that they organised visits to museums and various working places and that helped foreign pupils to communicate with their native classmates. In two of the schools in the research project four teachers reported that they organised visits to schools situated in the country adjacent to Greece, since most of the foreign pupils used to attend those schools. A characteristic example constitutes the organisation of a visit of the pupils accommodated in the intercultural primary school in western Greece to a primary school in the Argirocastro (Αργυρόκαστρο)⁷⁸ in Albania. Another example is the visit of pupils accommodated in one of the intercultural schools in northern Greece in Silivria (Σηλύβρια)⁷⁹ in Turkey. These visits aim at the fraternisation

⁷⁸ Argirocastro is a city of 30.000 people and it is situated in southern Albania. It previously belonged to the Greek state. However, after official treaties it was adjudicated to be in Albania. Therefore, there is a Greek minority living in this area.

⁷⁹ Silivria is a city situated in the west of Istanbul (Constantinople). During the Byzantine era and afterwards it belonged administratively to the prefecture of Constantinople and it was part of the territory which belonged to the Greek state. From 1885 until 1912 270 Greek-speaking families lived there, and Greek schools, Christian Orthodox churches and Christian Orthodox societies founded (<http://database.emthrace.org/entities/view.cfm?areaid=1&Artid=4d2def6b-e0c3-c767-fb0b-508cbe39b290&NSPid=3>).

of the schools and the development of letter-writing between pupils, so that friendships can develop (four teachers).

According to 45 teachers' answers various celebrations are organised in the schools with the participation of native and foreign pupils and their parents. These celebrations aim at getting to know each other better and at exchanging experiences so that they can accept each other more easily. These celebrations may include the presentation of music, songs, dance, customs or the making and tasting of food from Greece and from pupils' home countries, as well (Zografou, 1997; Kanakidou and Papagianni, 1998; Pieridou, 2002; Dimitriou et al., 2003). Kontogianni's (2002) research revealed that, in the intercultural primary schools and high schools situated in Athens, celebrations with traditional dances, songs and food were organised. The organisation of the same kind of celebration is also reported by most of the teachers interviewed. Two of the teachers state that the Music Department of the school they work in organises celebrations presenting traditional music from native, foreign and repatriate pupils' home countries. The same results regarding the Music Department have been referred to by Spyridakis when he conducted a case study in the same school in 2002. It is true that pupils' learning to play traditional musical instruments and study folk music in general helps them to explore common cultural roots as well as differences (Baker, 1983; Ovando et al., 2003). One of the teachers referred to a celebration with books which had been organised in one of the schools of the research. According to teachers, it is also noteworthy that an annual celebration is organised by all intercultural schools situated in Thessaloniki, northern Greece. This celebration constitutes a very good chance on the one hand for teachers to exchange ideas and experiences regarding intercultural education, on the other hand for both native and foreign pupils and their parents to get to know each other better and communicate. However, as Damanakis (1998) has stated this kind of celebration should not be folklorist, but they should give the chance for a deeper exploration of similarities and differences between cultures. One teacher referred to the organisation of athletic/sport events, four others to the organisation of exhibitions of painting and of artefacts made of clay and five others to the preparation and performance of theatre plays with the participation of both native and foreign pupils. As Vafea (1996) notes, art based on children's

experiences (Education and Culture, 1986; Doorman, 1997) facilitates personal expression and it may have a liberating effect on pupils, especially those ones who do not speak Greek. Regarding theatre plays, in Sismanidou's (2005), research teachers reported that they used to organise theatre plays in order to facilitate cooperation and the development of friendly relationships among all pupils, which constitute core elements towards the implementation of intercultural education. According to another teacher a celebration to welcome Y1 pupils into the school is organised by the older pupils of the school and this is a very important contribution to making native and foreign pupils feel at ease their first days in the school.

In some of the schools of the research pupils, with the help of their teachers, write and publish books and newspapers (24 teachers). More specifically, they either write fairy tales including elements from fairy tales of foreign pupils' home countries (Bezirtzoglou, 2003) or write books, such as the book which had been written regarding the life of a Bulgarian pupil and the difficulties he had to meet both inside and outside school in Greece. In addition, in another school an intercultural school newspaper had been published titled 'The world through children's eyes' (Fennes and Hapwood, 1997). This newspaper contained articles written by the pupils in Albanian, Russian, Greek and the Romani language⁸⁰. According to the case study of one of the intercultural primary schools situated in northern Greece conducted by Spyridakis (2002) a school newspaper had been written by all pupils. Thus, all pupils had the chance of equal participation. Two of the teachers report that some assignments and compositions of pupils are translated in other languages, too. A number of the interviewees also refer to the advantages of pupils' engagement with the activity of the writing up of a school newspaper, such as interaction and development of interpersonal relationships between pupils. Three teachers state that they aim at developing discussions on foreign pupils' home countries in the classroom. One of them, as he states, used to invite the parents of foreign or repatriate pupils into the classroom in order to narrate their life experiences themselves to the pupils. One other teacher moved

⁸⁰ The Romani language is not a written language. However, according to the teacher who answered the question, the articles included in the newspaper were written in the Romani language by using Latin characters.

beyond that point by encouraging pupils to invite a relative of a foreign pupil into the classroom in order to give the pupils a chance to interview him regarding the conditions of his life in both his home country and the host country. The aforementioned activities help both native and foreign pupils to come to direct contact with the life of a foreigner or repatriate in both his home and host country, to develop empathy and to explore the similarities and differences in humans' lives by making comparisons.

Furthermore, according to eight teachers, some of the schools participate in programmes, such as Comenius, Socrates, Leonardo da Vinci, e-twinning and the Associated School Programs of UNESCO (ASP) within which pupils exchange visits with other European schools and keep in contact with the pupils of those schools in an effort to get to know other cultures (Onestini, 1996; Palaiologou and Evaggelou, 2003). Pupils' and teachers' participation in European-funded programmes including exchanges with other European schools are suggested as a whole-school approach towards implementing intercultural education by headteachers interviewed. According to 10 teachers projects are organised within the schools and carried out by a class or by the cooperation of several classes. These projects usually deal with environmental issues, health issues and issues of 'public etiquette' (κυκλοφοριακή αγωγή > kikloforiaki agogi)⁸¹ and provide the chance to foreign pupils to enrich the projects with their own experiences from their home countries regarding the issue they are dealing with. One teacher states that he designs interdisciplinary projects in order to implement intercultural education. Another teacher refers to the importance of the establishment of effective communication between the school and the parents of foreign pupils (Cohen and Manion, 1983; Cummins, 1996; Kendall, 1996; Huss-Keeler, 1997; Kypriotakis, 2000). Finally, one other teacher underlines that events and activities for the implementation of intercultural education are organised when *'the immobility of bureaucracy allows it'* (*'Όταν το επιτρέπει η 'ακίνησία' της γραφειοκρατίας'*). It is true that some of the aforementioned activities and events,

⁸¹ Kikloforiaki agogi is a topic that it is included in the taught subject 'Study of the Environment' (Μελέτη Περιβάλλοντος > Meleti Perivalontos) of primary schools and it concerns with how pupils should walk on the road, the signs they have to look at and what they have to be careful of while walking. There are cases that primary school teachers usually choose to deal with this topic within the framework of a small-scale or a larger-scale project throughout the school year.

such as the visits of schools to schools in neighbouring countries, the participation of schools in European programmes or the annual celebration of the intercultural schools in Thessaloniki need to be firstly approved by the Local Educational Authority and this is a time-consuming process.

Finally, five teachers answer that there are events and activities organised in their school without specifying of which kind and 18 teachers reported that no further events and activities towards the implementation of intercultural education are organised in the schools they work in. In two of the intercultural primary schools; one situated in northern Greece and the other situated in Athens, teachers either answered that no events or activities are organised or they did not answer this question at all. The common characteristic of these two schools is that they accommodate pupils of Turkish origin. More particularly, the intercultural primary school situated in northern Greece belongs to the greater geographical region of Rodopi which has almost 66% of people having a Turkish origin (Spyridakis, 2002). It seems that there is a latent tension between Greeks and Turks⁸² which goes back to the Turkish occupation of the Byzantine empire from 1452 AD and for four centuries, just before the Modern Greek State was established (Traianou, 2009). Nevertheless, it could be a coincidence that these two particular schools accommodate pupils of Turkish origin. This tension needs to be further explored. The table below provides a summary of the main activities and events organised for the implementation of intercultural education, as they have been written down by teachers in the 22nd question of the questionnaire and according to the sequence they have been presented in this chapter.

⁸² This is not my view. I do not necessarily agree with this tension. However, I have to report it as it has emerged from the analysis of questionnaire data.

Table 5.6a
Events and activities organised towards the implementation of intercultural education

Events and activities		Number of teachers
1.	Educational visits to churches, libraries, museums and ancient theatres	26
2.	Visits to schools situated in countries where foreign pupils come from and which are adjacent to Greece (Albania, Turkey)	4
3.	Celebrations with music, songs, dance, customs, food from other countries	45
4.	Athletic events	1
5.	Exhibition of painting or artefacts made of clay	4
6.	Performance of theatre plays	5
7.	A celebration welcoming Y1 pupils into the school	1
8.	Publication of books or school newspaper, writing up of fairy tales	24
9.	Developing discussion on foreign pupils' home countries in the classroom	3
10.	Inviting parents or relatives of foreign pupils in the classroom	2
11.	Participation in programmes of exchange of pupils	8
12.	Projects with a particular topic and usually implemented with an interdisciplinary approach	11
13.	Establishment of effective communication between home and school	1

5.7 Summary

This chapter contains data which answer the subsidiary research questions of the study in a general sense.

To begin with a first foundation of the demographics was provided in order to undertake a survey of the situation regarding teachers' perceptions of the nature of intercultural education and of its implementation within the 13 intercultural primary schools in Greece. In turn, these data may lay the foundation for a more in-depth analysis by other researchers.

As regards the first subsidiary research question of the study, most of the teachers are aware of the theoretical underpinnings of intercultural education with particular reference to cultural experiences of all pupils (91.7%) (Batelaan and VanHoof, 1996), the exploration of similarities and differences between

cultures (88.7%) (Luchtenberg, 1988; Monasta, 1997), the dynamic interaction of all pupils (92.4%) (Camilleri, 1992b) and the principle that intercultural education refers both to native and foreign pupils (94%). However, although teachers may be aware of the main principles of the theoretical background of intercultural education, as their answers to the relative questions of the questionnaire showed, most of them agree that they are not implemented in the classroom, especially as regards the principle that foreign pupils' mother tongue should be taken into account in the curriculum. Teachers provided a number of important reasons in order to explain the existing gap between theory and practice in intercultural education, such as the inflexibility of the curriculum (Spyridakis, 2002; Sismanidou, 2005), the absence of foreign pupils' first language in the curriculum (Sismanidou, 2005, Fotopoulos, 2010), the lack of systematic teaching of Greek as a second language as well as the insufficiency of infrastructure and the lack of cooperation between home and school. Teachers also attribute great importance to their lack of formal training on intercultural education and related issues (Spyridakis, 2002; Sismanidou, 2005), the lack of financial support and a clear and definite legal framework on intercultural education (Spyridakis, 2002; Emmanuil, 2006). In addition, they refer to the large amount of material which is required to be taught and the insufficiency of teaching time as further problems. Moreover, according to them the large number of pupils in the classroom and the prejudice of natives towards foreigners (Frangoudaki and Dragonas, 2000; Damanakis, 2005) hinders the implementation of intercultural education.

Regarding the second subsidiary research question of the study, regardless of the problems preventing the implementation of intercultural education, 92% of teachers believe that intercultural education is necessary to be implemented due to the multicultural nature of Greek society (Markou, 1996, 1997; Charalambous, 2007), the uniqueness of native pupils' cultural identity and the opening of Greek society to Europe and the globe. Some of them also believe that intercultural education supports the equal participation of all in society and the respect of human rights and that its implementation constitutes a very important opportunity for the exploration of similarities and differences among cultures (Perroti, 1994; Monasta, 1997; Luchtenberg, 1998; Robinson, 1998) as well as

the interaction of cultures (Freedman Lustig, 1997; Papas, 1998; Kaldi, 1999; Markou, 1997; Miligou, 1997; Xatzinikolaou-Marasli, 1999; Nikolaou, 2000; Gotovos, 2002; Gupta, 2003; Karhonen and Helenius, 2005).

With reference to the third subsidiary research question of the study, teachers often use cooperative learning, whole-class discussion (Butt, 1989; Kaldi, 1999; Sismanidou, 2005), the interdisciplinary approach (Athanasidou, 2005), the exploratory method and small group discussion to implement intercultural education, although as questionnaire data showed 69.2% of them do not have the appropriate qualifications on intercultural education in order to be employed in intercultural schools according to the ministerial decision $\Phi.361.23/159/\Delta 1/5271$. As Nikolaou's (1999) research showed, teachers' efforts to implement intercultural education are based on their own determination and their self-training. This may be the case in the present study, as well. Additionally, as questionnaire data of the present study revealed their efforts may also be attributed to their experience of co-teaching foreign and native pupils (79.8%) and their willingness to work in an intercultural primary school (85%). Questionnaire data also revealed that teachers either never or rarely use role-playing and simulations to implement intercultural education. They also seem more confident to implement intercultural education in language studies, social studies as well as in art studies but rarely in science studies.

Finally, answering the fourth and last subsidiary research question of the study, teachers take the initiative of organising a variety of activities and events which they think promote intercultural education in the classroom and in the school in general. However, according to the analysis of questionnaire data most of them (69.2%) do not have any further studies and training on issues of intercultural education, as the ministerial decision $\Phi.361.23/159/\Delta 1/5271$ defines regarding the employment of teachers in intercultural schools in Greece. In this case it can also be argued that teachers' efforts to implement intercultural education are based on their self-training, willingness and personal interest (Nikolaou, 1999). The most important of their efforts is the organisation of educational visits to places outside school, which give the opportunity for foreign pupils to talk to their classmates about relevant places in their home country (Magos, 1996;

Corbett, 2003). Teachers also organised visits to schools situated in countries where foreign pupils come from and which are adjacent to Greece, such as Albania and Turkey. The organisation of celebrations with music, songs, dance, customs and food from foreign pupils' home countries with the participation of their parents (Kontogianni, 2002) as well as the performance of theatre plays (Sismanidou, 2005) were usual events towards the implementation of intercultural education. The final aim of these activities is the deeper exploration of similarities and differences between people and cultures and of diversity in general (Perrotti, 1994; Monasta, 1997; Luchtenberg, 1998; Robinson, 1998). Otherwise, as Damanakis (1998) has stated these events only have a folklorist character. The publication of books and school newspapers with the participation of foreign pupils, the writing up of fairy tales containing elements from fairy tales from foreign pupils' countries of origin (Fennes and Hapwood, 1997; Bezirtzoglou, 2003) as well as exhibitions of painting and artefacts (Vafea, 1996) could be added to those.

Thus, through my questionnaire survey I gauged some general points about teachers' basic and further qualifications on intercultural education and related issues, their experience of co-teaching foreign and native pupils, their perceptions on whether it is necessary to implement intercultural education in primary schools and why, the problems they face towards the implementation of intercultural education, what teaching methods and approaches they use as well as the events and the activities organised in the classroom and the school for the implementation of intercultural education.

Looking forward to the next chapter I turn my attention to a more in-depth analysis of qualitative data by presenting and discussing the main findings drawn from the analysis of interviews undertaken with the teachers and headteachers working in the 13 intercultural primary schools in Greece.

Chapter 6 Presentation and discussion of the main findings of the interview data of the main study

6.1 Introduction to the chapter

In the previous chapter, I discussed the questionnaire data and now I will turn to presenting and discussing the interview data elicited from teachers' and headteachers' interviews. In this chapter references to questionnaire data will also be made wherever it is necessary, so readers can have a more complete understanding of the issues discussed. The interview data sought to answer the four subsidiary research questions of the study referring to teachers' and headteachers' perceptions of the term 'intercultural education', their perceptions with regard to whether is necessary to implement intercultural education in intercultural schools and why, their views on the teaching methods adopted in the classroom and the school to promote intercultural education and why and their views on the events and activities adopted in the classroom and the school to promote intercultural education and why. These four subsidiary research questions contribute to the answering of the main research question of the study.

The headteacher of each of the schools was interviewed, that is 13 headteachers were interviewed overall. Forty-one teachers were also interviewed who were spread across the 13 intercultural primary school situated all over Greece. The sub-sample of the interviewees is primarily purposive because my purpose was to explore further teachers' views on intercultural education. The selection of the interviewees was a combination of recommendations by the headteachers and my personal judgment regarding their level of knowledge or the interest they showed during the conduct of the research on intercultural issues.

However, there was some variation in terms of access and time, which meant that I was not able to reach the same proportion of teachers in each school. Nevertheless, the subsample of 41 teachers and 13 headteachers represents a cross-section of the sample as a whole with a proportionate representation in terms of gender, age, working status, years of teaching experience and professional qualifications.

6.2 The nature of intercultural education

Teachers' and headteachers' answers to the question of what comes into their mind when they hear the term 'intercultural education' show that on the basis of their teaching experience they relate this type of education to pupils coming from other countries who have different experiences and different cultures (20 interviewees). Thirteen of the interviewees added that intercultural education is based on the notion of equality of all cultures – one of the main principles of this type of education (Education and culture: Training teachers in intercultural education, 1986; Luchtenberg, 1988; Damanakis, 1989; Camilleri, 1992a; Kotsionis, 1995; Monasta, 1997; Kanakidou and Papagianni, 1998) – and that it aims at cultivating the acceptance of difference, the respect of other cultures, the peaceful co-existence of people and the efforts made to integrate foreign and repatriate pupils in the society of the host country while maintaining their cultural characteristics in parallel (Olneck, 1990; Cordeiro, 1997; Zografou, 1997; Pantazi, 1998; Batelaan and Gundara, 2000). It is important that some of the interviewees have extended their thoughts on the nature of intercultural education by stating that all groups of pupils, including native pupils, can benefit from this type of education (Batellan, 1983; Markou, 1997; Pesketzi, 1997; Coelho, 1998; Katsikas and Politou, 1999; Prokou, 2003; Tsakiropoulou, 2008) through the interaction of cultures, the exchange of different cultural elements and the discovery of similarities and differences between cultures. As it has already been mentioned in the literature review the very same term 'intercultural' implies interaction and exchange (Freedman Lustig, 1997; Papas, 1998; Kaldi, 1999; Markou, 1997; Miligou, 1997; Xatzinikolaou-Marasli, 1999; Nilolaou, 2000; Gotovos, 2002; Gupta, 2003; Karhonen and Helenius, 2005) and as I have suggested in the literature review I believe that this point differentiates intercultural education from multicultural education.

Two of the interviewees mentioned that intercultural education includes antiracist education, as it relates to the education of native pupils against xenophobia and racism and the managing of multiculturalism, in general. This perception of intercultural education reminds us more of the multicultural antiracist education which had been suggested as it had been thought that multicultural education or antiracist education alone was inadequate to achieve

satisfactory educational results (Grinter, 1985 as cited in Palaiologou and Evaggelou, 2003; Hessari and Hill, 1989; Massey, 1991; Grant and Ladson-Billings, 1997). Tsakiropoulou (2008) would add that the abolition of racism constitutes presupposition for moving towards intercultural education. This perception of intercultural education also brings to mind one of the four existing approaches with reference to intercultural education in Greece – the well-disposed-naïve approach – which relates to the antiracist educational model (Damanakis, 2001 as cited in Spyridakis, 2002). At a practical level two of the teachers suggested that teachers should work with foreign and repatriate pupils in the classroom, so that equal chances of learning can be provided to all pupils (Batelaan and VanHoof, 1996; Mallick, 1997; Markou, 1997; Baker and Jones, 1998; Belesi, 2009). On this point the view of one teacher and of one headteacher who believe that intercultural education has both a social and learning dimension should be mentioned. According to Perroti (1994), Batelaan and Van Hoof (1996), Besalu (1997), Grant (1997), Monasta (1997), Georgogiannis (1999), Kaldi (1999) and Kontogianni (2002) intercultural education should be implemented in all aspects of school life and in the wider society, so that an intercultural continuum be established in the whole society.

It was thought at first that the interviewees have moved towards this direction of the meaning of intercultural education, as this meaning has been defined in the present study. This is also confirmed by the analysis of questionnaire data. Most of the respondents are aware of the main principles and aims of intercultural education at a theoretical level. However, when interviewees were asked to make a comparison of intercultural education with multicultural education and bilingual education in an attempt to define more precisely intercultural education, there was a variety of answers which shows the confusion at an ideological level. Four of the interviewees could not define those three terms. Another eight interviewees believe that the three aforementioned educational terms are relevant and another 11 of them support the view that both multicultural and intercultural education refer to the comparison of cultures and the cultural exchange, that is they believe that there are no distinct boundaries between these two types of

education⁸³. It is true that there are some researchers who also use the terms ‘multicultural education’ and ‘intercultural education’ interchangeably (Kalidi, 1999). Another 14 of the teachers answered that bilingual education refers to the children being educated with the use of two languages – their first language and the formal language of the host country (Baker, 1993)⁸⁴. Therefore, it constitutes a restricted term as it refers to a homogenous pupil population. Nevertheless, they could not compare bilingual education with multicultural and intercultural education except seven other teachers who believe that bilingual education is part of intercultural education, since pupils should be taught their first language within the framework of an intercultural educational programme. I also believe that intercultural education should incorporate bilingual education for pupils who come from diverse cultures for two main reasons. First of all, as research has revealed, knowledge is better acquired and pupils can better progress academically when they are taught both in their first and second language (additive bilingualism) (Dean, 2000). Secondly and equally important is that pupils feel more secure to start school using their first language (Scarcella, 1990) and this leads them to empowerment, since they feel that their language which constitutes part of their cultural identity is accepted (Cummins, 1989).

However, there are 17 interviewees who support the view that there is a difference between multicultural education and intercultural education. According to them multicultural education is a wider term compared to intercultural education. It simply aims at knowing other cultures and peaceful co-existence of cultures (Olneck, 1990; Kedall, 1996; Papas, 1998; Georgogiannis, 1999; Nikolaou, 2000; Quetgles-Pons, 2001; Palaiologou and Evaggelou, 2003). Whereas according to other interviewees’ views intercultural education is based on interaction between cultures, the exchange of cultural elements as well as the

83 Two of the interviewees characteristically mentioned:

‘I do not know how to define intercultural education in relation to multicultural education’ (‘Δεν ξέρω πώς να προσδιορίσω τη διαπολιτισμική σε σχέση με την πολυπολιτισμική εκπαίδευση’)

‘I have attended seminars organised by the programme of the education of Repatriate pupils – University of Athens – but we had been told the difference between multicultural and intercultural education’ (‘Έχω παρακολουθήσει σεμινάρια από το πρόγραμμα Εκπαίδευσης παλιννοστούντων – Πανεπιστήμιο Αθηνών – αλλά δε μας έχουν πει τη διαφορά μεταξύ πολυπολιτισμικής και διαπολιτισμικής εκπαίδευσης’).

84 One of the teachers added that a person knowing how to speak the formal language of her/his country and a dialect of this country, such as the Pontic dialect, may also be perceived as being bilingual.

ideological conflict between cultures, so that all groups of pupils are benefited by discovering the similarities and differences between cultures (Luchtenberg, 1988; Monasta, 1997). Another teacher prefers to use the term ‘managing cultural diversity in the school’ instead of the term ‘intercultural education’ due to the theoretical confusion which exists as regards this term. One of the teachers interviewed stressed that:

‘...at a theoretical level each researcher analyses multicultural and intercultural education according to her/his own theoretical perspectives and on this basis interprets each case and designs relative practices’ (...σε θεωρητικό επίπεδο κάθε ερευνητής αναλύει την πολυπολιτισμική και διαπολιτισμική εκπαίδευση σύμφωνα με τις δικές του θεωρητικές προοπτικές με βάση τις οποίες ερμηνεύει την κάθε περίπτωση και σχεδιάζει ανάλογες πρακτικές’).

Two other teachers support the view that intercultural education should only refer to foreign pupils and that an intercultural school resembles a school with pupils with special educational needs. Those extreme positions confirm the existing ideological disorientation of teachers regarding the nature of intercultural education. In general, the variety of the answers provided by teachers and headteachers regarding the nature of intercultural education confirms that they are confused regarding the nature of it. It also suggests that there are a number of different interpretations of it (Onestini, 1996; Surrian, 1998; Katsikas and Politou, 2005) according to teachers’ teaching experiences and personal representations. These experiences and representations, in turn, lead and define their everyday teaching practices, which they do not feel confident when implementing because they do not know whether or not these practices reflect intercultural education (Onestini, 1996; Surrian, 1998; Katsikas and Politou, 2005).

6.2.1 Obstacles towards the implementation of intercultural education

Most of the interviewees recognise that the full implementation of intercultural education is not feasible, unless certain (educational) problems are resolved. First and foremost, almost half of the interviewees (21 interviewees) stress the importance of their being offered training on intercultural education at a practical level. They state that they may be able to define intercultural education but either

they do not know or they do not feel confident enough to implement it in the classroom. The analysis of questionnaire data also reveals that most of the teachers have experience of co-teaching native and foreign pupils before working in intercultural schools but they have not had any formal training in intercultural education, in teaching Greek as a second language or any postgraduate studies in education in general or in intercultural education as the Ministerial decision Φ.361.23/159/Δ1/5271 of 1997 has required.

Therefore, according to the teachers' answers provided in the questionnaire, they suggest that various practices and pieces of research related to intercultural education should be published, so that teachers could learn more. Another interviewee made the suggestion that teachers should also be taught the first languages of foreign pupils accommodated in the school in order to be able to communicate with them in the beginning and make them feel more comfortable in the school. In Nikolaou's (2000, 2003), Spyridakis', (2002), Sismanidou's (2005) and Miliou's (2011) research Greek primary school teachers also stress that it is imperative to be trained in intercultural education before implementing it in the classroom. Therefore, 15 of the interviewees state that at the moment the implementation of intercultural education is mainly based on teachers' personality, their sensitivity, their broadmindedness and their self-education (Nikolaou, 1999; Miliou, 2011). Questionnaire data also revealed that teachers' efforts to implement intercultural education are based on their own individual will. Two of the headteachers interviewed believe that the implementation of intercultural education is also hindered by the continuous replacement of teachers with other teachers in the school. One of them stated:

'When a large percentage of the teaching staff of the school is replaced with new teachers annually, one cannot set long-term aims ('Όταν ένα μεγάλο ποσοστό του εκπαιδευτικού προσωπικού του σχολείου αντικαθίσταται από νέους εκπαιδευτικούς ετησίως, δεν μπορείς να έχεις μακροπρόθεσμη στόχευση')

It is true that temporary teachers working in the intercultural schools move from one school and one region to another school and another region each school year. Thus, they have only one school year at their disposal, which is not enough to

understand how one intercultural school works and once they have understood it, it is time for them to teach in another school (Miliou, 2011). As a consequence, the aims they set cannot be long-term ones and they cannot be fulfilled within one school year.

Furthermore, 15 interviewees refer to the inflexibility of the curriculum (Spyridakis, 2002; Sismanidou, 2005) and the large number of pupils per classroom (Miliou, 2011), which does not allow teachers to dedicate the appropriate time to each pupil. The inelasticity of the curriculum is shown by the thoughts of one teacher: *'Quite often I have been put in the dilemma to keep on teaching the subject matter suggested by the curriculum or fall behind and teach pupils things they need to cope with their everyday life. And then I de facto decide to fall behind the subject matter suggested by the curriculum'* (*'Αρκετά συχνά έχω βρεθεί στο δίλημμα να προχωρήσω στην ύλη ή να μείνω πίσω και να κάνω πράγματα που χρειάζονται τα παιδιά στην καθημερινότητά τους. Εκ των πραγμάτων αποφασίζω να μείνω πίσω στην ύλη'*). The issue of the inadequacy of time is further mentioned by two more teachers interviewed. They argue that the curriculum and the everyday timetable are quite rigid and strict and that they do not allow teachers to spend the time according to the needs of the pupils. At this point it should be mentioned, that in law 2413/1996 regarding intercultural education, issues such as the adjustment of the official curriculum to the needs of the pupils accommodated in intercultural schools or the application of special curricula with the addition of supplementary or alternative subjects as well as the reduction of the number of pupils in each class are discussed. However, it seems that ten years after the enactment of the law the aforementioned issues remain unresolved. Thirteen more teachers suggest that the school books are inappropriate to meet the requirements of a diverse pupil population (Roma, Muslims, Turkish-speaking pupils). As a consequence, they tend to develop their own teaching material in order to be able to teach foreign and repatriate pupils efficiently (Bereris, 1999; Sismanidou, 2005). The insufficiency of infrastructure and audiovisual material due to inadequate funding by the state, also hinder the implementation of intercultural education (17 teachers). The same problems are also mentioned by the teachers in the questionnaire.

The interviewees focus on some more problems which make the implementation of intercultural education difficult. According to Cohen and Manion, 1983; Cummins, 1996; Kendall, 1996; Huss-Keeler, 1997; Kypriotakis, 2000; Miliou, 2011, cooperation between school and home constitutes a very important factor for the establishment of an intercultural ethos in the school. Three of the teachers interviewed share this belief and they suggest that cooperation between teachers and parents' of foreign or repatriate pupils, which is missing at the moment in the school they work, is imperative for the full implementation of intercultural education. The same view is supported by the respondents of the questionnaire, too. However, as Moler, 1993 and Bermudez, 1994 as cited in Crozier and Davies, 2007 denote, we should keep in mind that foreign parents may not feel confident enough to co-operate with the school because they do not know the language of the host country. The same may apply to foreign and repatriate pupils accommodated in the school. According to three interviewees, one of the the difficulties of implementing intercultural education is due to native pupils' prejudice and stereotypes towards foreign pupils, which they believe has been transmitted by their families (Guttman and Bar-Tal, 1982). Besides, as both questionnaire and interview data revealed, teachers mentioned that some intercultural primary schools are disproportionate in terms of pupils' country of origin and this shows that native pupils' parents are negative to enrolling their children in schools which accommodate a large number of foreign or repatriate pupil population (Spatharaki, 2009). One of the teachers working in one of these schools is sceptical on the title 'intercultural primary schools' attached to these schools. He supports the view that

...this title defines these schools in a way that the community in which they belong to may not accept them. For example this school accommodates Muslim pupils from Thrace. They are Greek citizens. However, the local society has not accepted them. As a result, Greek parents enrolled their children in another school, because this school is intercultural. If it had not been intercultural, they would not have any problem ('...αυτός ο τίτλος τα προσδιορίζει με κάποιο τρόπο που ίσως οι κοινωνίες, στις οποίες εντάσσονται δεν τα αποδέχονται. Παραδείγματος χάρη σε τούτο εδώ το σχολείο επειδή υπάρχουν πολλοί Μουσουλμάνοι παρά το γεγονός ότι είναι Έλληνες πολίτες, η τοπική κοινωνία δεν το δέχθηκε με αποτέλεσμα οι Έλληνες γονείς να πάρουν τα παιδιά και να φύγουν και να τα πάνε σε άλλα

σχολεύα, επειδή είναι διαπολιτισμικό. Αν δεν ήταν, δε θα είχαν πρόβλημα').⁸⁵

It seems as if in this case Greeks find it difficult to accept that the Greek nation can be composed of different ethnic groups (Miller, 1995; Block, 1997, 1997) with different cultural identities (Hall, 1992a), that is Greek nationality can be constituted by more than one ethnicity. Besides, as Cashmore (1984) denotes as ethnicity passes from one generation to the other may lose its homogeneity, if the notion of a primordial element of ethnicity ever exists (Mason, 2000). Moreover, taking into consideration the concept of hybridity, which demonstrates that cultural identity is a hybrid by itself and that it is formed at the intersection of age, class, gender, race, nation, religion and so many other groups in which one may belong (Bhabha, 1994 as cited in Barker, 2000; Block, 2006, 2007), then in this sense 'ethnicity' may constitute an anachronistic term.

Damanakis (2005) also suggests that the law 2413/96 on intercultural education by referring to the operation of intercultural schools is full of danger regarding the foundation of minority schools under the cloak of intercultural education. It is true that the term 'intercultural school' may be a misnomer for these schools. If those schools are seen as segregationist schools or as schools based on a deficit model in relation to the dominant Greek schools, then the implementation of intercultural education may not be feasible. The same point of view was supported by the Supreme Court of the United States in 1954. More specifically, in the case of *Oliver Brown, et al. v. Board of Education of Topeka, et al.* the USA Court declared state laws establishing separate public schools for black and white students unconstitutional by stating in this way that 'separate is not necessarily equal'. This is also confirmed by some of the interviewees who state that in some of the intercultural primary schools there is a disproportion of pupil

⁸⁵ Another teacher working in the same school reports that the problem is not so simple. The village in which the school is situated was a village in which Christians used to live. With the passage of time Christians moved to biggest cities and Muslims who used to live in the mountainous villages settled in this village. As a consequence, three-quarters of the population of the village consists of Muslims, and this is something that Christians living in the village cannot accept.

It may be that Greeks in their mind have connected Greek nationality with Greek origin and Christian Orthodox religion as well as Turkish nationality with Turkish origin and Muslim religion. However, this constitutes a narrow perspective of nationality. As Miller (1995) denotes, nowadays it would be better to talk about multiethnic nations, since nations are composed of different cultural groups.

population in relation to their country of origin. One of the interviewees extends his thoughts on this issue by denoting that it is difficult for pupils attending an intercultural primary school to be able to integrate into a mainstream High school. Therefore, they prefer to attend an intercultural High school⁸⁶, perpetuating, in this way segregationist education. To this it should be added, that Broome's (1996) as well as Frangoudaki and Dragona's (2000) research revealed that Greeks still consider themselves monocultural and they are not aware of how they have been influenced by other cultures.

Another important issue which teachers interviewed discussed in relation to the implementation of intercultural education is the ethos of the school. They believe that the ethos of the school constitutes a decisive factor for establishing an intercultural milieu in the school ranging from headship, internal organisation of the school and the appropriate preparation of its staff, as it has already been mentioned above, to its liaison with the home of pupils, that is their parents and the community, in general (Education and Culture, 1986). More specifically, two teachers support the view that the headteacher in each school is responsible for promoting *interculturalism* and keeping balance in the school. Therefore, according to them the headteacher selected each time should be the appropriate one so that she/he allows teachers space and time to implement intercultural education and the organisation of the school should be based on universal and humanistic principles (Education and Culture, 1986; Southwork, 1995). Of course, the work of the headteacher towards the implementation of intercultural education is also facilitated by the will of the teachers working in the school to co-operate with the headteacher and between them for exchanging ideas and having consistency in implementing intercultural education, as two teachers stated. At this point it should be noted that nine of the interviewees pinpointed the fact that teachers' acceptance of diversity and the sensitisation of all persons related to intercultural education constitute prerequisites before they make efforts to establish an intercultural ethos in the school (Hearnton Cook, 1972; Taba 1945 as cited by Sanders, 1999; Heard, 1990; Perroti, 1994; Bank, 1995; Gundara, 2000; Miliou, 2011). Two of these teachers believe that teachers need to realise

⁸⁶ There were nine intercultural High schools and four intercultural Lyceum all over Greece at the time when the research of the present study was conducted.

and accept their own diversity, overcome their own stereotypes and prejudices before helping pupils to accept diversity. In addition, one of the teachers interviewed reports the lack of a psychologist working in the intercultural school (Zergiotis, 2006) in order to combat possible racism and xenophobia. He also considers the presence and the help of psychologists working in intercultural schools equally important, especially in cases in which the school accommodates pupils who rarely attend school, as in the case of Roma pupils (Bafekr, 2003; Savvidou, 2005; Gofa, 2011), and at times they tend to be aggressive. Other teachers, having completed the questionnaire and having been interviewed, said that intercultural education often relates to conflicts between native and foreign pupils. They say that these conflicts may arise from foreign pupils' aggressive behaviour due to their bad living conditions or psychological problems arising from their living in another country. Another teacher reports that in the very beginning there were tensions and objections from native pupils' parents (Damanakis, 2005) because they did not want their children to be in the same school with foreign pupils and this tension was transferred to the children, as well. Therefore, the contribution of a psychologist working in the school would also play an important role towards reducing those conflicts. However, four of the teachers state that with the passage of time, tension has been smoothed out and it has been replaced with acceptance and help of native pupils towards foreign pupils even without the help of a psychologist working in the schools. One of the teachers states characteristically that acceptance can be achieved via conflicts.

Three other interviewees underlined that the organisation of intercultural schools towards the implementation of intercultural education is neither well supported by the Greek relative legislative framework (Spyridakis, 2002; Emmanuil, 2006) – which will be discussed in more details in 6.3.1 below – nor by the school advisers appointed to be responsible for the primary schools of a specific region, who usually do not allow flexibility regarding the operation of the intercultural primary schools. This view regarding the inadequacy of support offered by school advisers is also supported by three respondents having completed the questionnaire. One of those two teachers when interviewed added that the basic guidelines for the implementation of intercultural education should first be

provided by the National Ministry of Education and the Local Educational Authorities and then be applied in the schools, so that unanimity of educational aims and principles would be established throughout the educational system.⁸⁷

It is surprising that six out of the 41 interviewees answered that it is easy for them to implement intercultural education. Three of them supported the view that nowadays it is easier for teachers to implement intercultural education compared with ten years ago, when intercultural education was first introduced in primary schools, because they are more experienced in teaching a diverse pupil population. As regards the other three they explained that managing diversity constitutes their life philosophy which they experience and implement in their everyday life. Therefore, it is easy for them to apply it in the classroom, too. The positive attitude of those teachers towards the implementation of intercultural education seems encouraging for the future of intercultural education in Greece. It also makes us think how much more those teachers could contribute to the promotion of intercultural education if all organisations related to education in Greece (State, National Ministry of Education, Pedagogical Institute, local authorities and societies, legislation) agreed on a common line of theory in accordance with practice in intercultural education.

6.3 The necessity of the implementation of intercultural education

Teachers and headteachers interviewed provide a number of reasons in relation to the necessity of the implementation of intercultural education in schools. First of all, they claim that it is imperative to implement intercultural education in all schools because almost every classroom consists of a diverse pupil population (nine interviewees). Especially after 1990 the massive influx of economic immigrants in combination with the return of Greek repatriates made the population of the country more diverse and this is reflected in the pupil population, as well (13 interviewees) (Markou, 1996, 1997; Gotovos and Markou, 2003; Charalambous, 2005). One of the headteachers pinpoints that:

'there were always cities within the city according to Aristotle, subgroups within various groups, which affected to a lesser or a greater extent our cultural discourse. In

⁸⁷ He characteristically says that he had experience in teaching in Germany, where the National Ministry of Education used to provide guidelines to teachers regarding how to teach.

this sense, we had never been a monocultural state'
(*'Πάντοτε υπήρχαν πόλεις μέσα στην πόλη, υποομάδες μέσα στις ομάδες που επηρέασαν σε μικρό ή μεγάλο βαθμό την πολιτισμική μας πορεία. Με αυτή την έννοια δεν ήμασταν ποτέ μονοεθνικό κράτος'*).

It is true that if we look back in history we realise that Greece has been exposed to diversity and plurality from ancient years to nowadays (Broome, 1996; Unutulmaz, 2008; Mulalic, 2009). Therefore, both native and foreign pupils living as future citizens need to be educated on how to live peacefully (Miliou, 2011) (four interviewees) and in cohesion in a multicultural society, developing empathy and flexibility towards other persons, mutual respect and appreciation of other cultural groups and of the cultural identity of each person separately (five interviewees) (Olneck, 1990; Brislin and Yoshida, 1994; Cordeiro, 1997; Fennes and Hapgood, 1997; Zografou, 1997; Pantazi, 1998; Katevas, 1998; Batelaan and Gundara, 2000). Besides, as one teacher notes *'We live in a democratic society which promotes respect towards others'* (*'Ζούμε σε μια δημοκρατική κοινωνία που προωθεί το σεβασμό προς τους άλλους'*) (Verma, 1997). Another interviewee's answer completes the aforementioned view: *'I get to know and I respect the other person without losing what I have got'* (*'Γνωρίζω και σέβομαι τον άλλον χωρίς να χάσω αυτό που έχω'*). This view is in accordance with intercultural education. Recognition of each person's cultural identity is at the centre of intercultural education (Monasta, 1997) and when persons are exposed to another culture it does not mean that they have to lose their own identity (Papas, 1998).

According to the answers of the interviewees, there are many benefits from the implementation of intercultural education. Through it native pupils may overcome their racism, xenophobia and prejudice towards foreign pupils (two interviewees). At this point it should be commented that those interviewees' statement regarding racism remind us that they are still people who classify people in certain races according to specific biological characteristics (Good and Merkel, 1959). Moreover, teachers believe that by the implementation of intercultural education foreign and repatriate pupils are helped to be smoothly integrated into the society of the host country. Otherwise, the danger of their marginalisation lurks (nine interviewees). In addition, two of the interviewees

mention that getting to know other cultures is positive for pupils as they can realise how and to what extent these cultures have contributed to the evolution of the society in general.

It is important that five teachers realise that intercultural education not only applies to schools which accommodate both native and foreign pupils. It can equally be implemented in schools accommodating only native pupils, as well (Batellan, 1983; Markou, 1997). They argue that every person has her/his own cultural characteristics, a unique cultural identity which is formed by each one's different experiences, where she/he has been born and how she/he has been raised. Therefore, every person's cultural characteristics deserve to be appreciated and valued (Kosmidou-Hardy, 1997). In this sense, intercultural education not only refers to the similarities and differences between cultural groups, but also to the special cultural characteristics of each person and how similar or different these characteristics may be between them⁸⁸. However, there is one teacher who suggests that

'It is necessary for these children to attend special schools and be taught by teachers who have experience' ('Είναι απαραίτητο να υπάρχουν ειδικά σχολεία για αυτά τα παιδιά και να διδάσκονται από δασκάλους που έχουν εμπειρία').

He is right that intercultural education has to be taught by teachers who have knowledge of these issues as well as special training, as the analysis of questionnaire and interview data revealed. Nevertheless, he refers to special schools being established for the education of foreign and repatriate pupils. His view confirms once more the existing confusion among teachers regarding the nature of intercultural education and suggests that it is essential for teachers, at

⁸⁸ One of the headteachers argues that *'Of course, intercultural education should be implemented in all schools because even Greeks do not have to forget their Greek dialects. The various cultural groups should not be alienated. They have the right to know their roots, their origin, their customs. If we teachers do not refer to all these, we do not help the children to be incorporated and be accepted by the remaining groups'* (Φυσικά, η διαπολιτισμική εκπαίδευση πρέπει να εφαρμόζεται σε όλα τα σχολεία επειδή ακόμα και οι Έλληνες δεν πρέπει να ξεχνούν τις διαλέκτους τους. Οι ομάδες δεν πρέπει να αποξενώνονται, έχουν δικαίωμα να γνωρίζουν τις ρίζες τους, τα ήθη και τα έθιμά τους. Αν δεν τα αναφέρουμε, δεν τα βοηθάμε να ενταχθούν και να τα αποδεχθούν οι υπόλοιποι').

least for those working in intercultural schools, to be trained on intercultural education and related issues.

The position of one teacher and of two headteachers interviewed regarding the implementation of intercultural education deserves to be mentioned. They agree on the necessity of the implementation of intercultural education for the aforementioned reasons. However, they wonder whether it is worth implementing intercultural education in a school which is ethnocentric, since the national celebrations organised and the school books imply an ethnocentric education. One of the headteachers supports the view that the Greek school history books do not have an intercultural direction. They keep on dividing peoples by writing historical inaccuracies which perpetuate conflicts. It is true that the implementation of intercultural education assumes the overcoming of the nation-state (Damanakis, 1989; Androussou, 1996; Pantazi, 1998; Papas, 1998; Georgogiannis 1999; Nikolaou, 2000), not only in the field of education but also in all aspects of life, otherwise it cannot be effective. Another headteacher interviewed believes that the implementation of intercultural education depends on the case of the school. He states that:

'It depends on the case. Here in ...foreign and repatriate pupils have attended kindergarten, they speak the Greek language and they have been integrated into the society. In turn, the existing differences during the previous years have been smoothed out'. (Έξαρτάται την περίπτωση. Εδώ στις ... τα παιδιά έχουν πάει στο νηπιαγωγείο, γνωρίζουν την ελληνική γλώσσα και έχουν ενσωματωθεί στην κοινωνία. Έτσι έχουν εξομαλυνθεί οι διαφορές που υπήρχαν τα προηγούμενα χρόνια')

His view constitutes a very narrow perspective of the nature and of the aims of intercultural education. He considers intercultural education as having short-term aims, such as smoothing out possible conflicts between different cultural groups of pupils, whereas, it can be argued that intercultural education has long-term aims. If we take into account that one's cultural identity is a hybrid which evolves across time (Camilleri, 1992b; UNESCO Guidelines on Intercultural

Education), intercultural education facilitates pupils to discover, appreciate and benefit from these dynamics of culture on a continuous basis.

6.3.1 The government policy in relation to the implementation of intercultural education

Headteachers when interviewed were asked to interpret the government policy⁸⁹ in relation to the implementation of intercultural education. Their views on this issue are important because headteachers may have a more complete picture on how intercultural education is implemented in all aspects of the school in relation to the existing legal framework. It seems that headteachers' views converge with the respondents' views as they were written down in the questionnaire. It is commonly accepted by all 13 headteachers that there is a huge gap between what government expects regarding intercultural education and how intercultural education is implemented. One of the headteachers supports the view that although Greece has established a law for intercultural education this law is not implemented. More specifically, according to the Law 2413/1996 of 1996 titled 'Greek education abroad, intercultural education and other regulations', the national curriculum can be adjusted to the needs of the pupils of intercultural schools and alternative subjects can be added validated by the National Ministry of Education. This does not happen, as one headteacher suggests. He continues by saying that the curriculum should be more flexible from one intercultural school to another intercultural school because the pupil population of each school has its own needs (Butt, 1989), such as in the case of the intercultural schools that accommodate Roma pupils. He is sceptical on how this group of pupils can attend the classes, when they lack basic living conditions. One other headteacher adds that the state needs to provide more medical care to these pupils and ensure their continuous attendance in the school. The singularity of this cultural group of pupils is also stressed by four teachers interviewed, as well. It is true that each one of the 13 intercultural primary schools in Greece has its own special characteristics and needs depending on the composition of the pupil population

⁸⁹ At this point it should be noted that the use of the term 'government policy' does not refer to a specific political party in force. It refers to all political parties in force and the educational policies they have established since 1980 when the first immigrants came to Greece.

(Roma, repatriates, Pomaks, Turkish-speaking pupils). Therefore, the curriculum has to be flexible enough in order to be adjusted to the case of each intercultural primary school. Of course, as one of the teachers interviewed adds, the case of each intercultural primary school is not so simple and independent of the social problems of the local community. Therefore, the persons who will suggest solutions need to acknowledge the problems of the community⁹⁰. Four other headteachers add that the law 2413/1996 is written in rough and that it has many inadequacies (Spyridakis, 2002; Emmanuil, 2006). Therefore, according to them the government policy in relation to intercultural education is tame, non-existent and untimely.

On the contrary, another of the headteachers interviewed believes that steps of progress have been made by the National Ministry of Education regarding the implementation of intercultural education with the passage of time. This is true taking into account the legislative regulations that have been established since 1980; when the first immigrants and repatriates came to Greece up to nowadays. In 1980 the operation of reception classes and intensive classes for repatriate and foreign pupils was decided (Markou, 1997; Nikolaou, 2000; Kontogianni, 2002; Goupos, 2005; Palaiologou and Evaggelou, 2005; Sfakakis, 2007). Later on, in 1984 (Presidential decree 435/84 of 1984 [ΦΕΚ 154, τ. Α' 10-10-84]), schools for Greek immigrants (Σχολεία Αποδήμων Ελλήνων > *scholeia apodimon Ellinon*) are founded and operate, which were later renamed 'Schools for repatriates' (Σχολεία παλιννοστούντων > *Scholeia palinnostounton*) (Kontogianni, 2002). Finally, in 1996 Law 2413/1996 regarding Greek education abroad and intercultural education was passed. However, he believes that a lot more things remain unresolved and have to be done for intercultural education to be

⁹⁰ The thoughts of a teacher teaching in one of the intercultural primary schools in northern Greece constitutes a characteristic example of the existing situation of the local community. He states that *'the region is sensitive. Native parents will react negatively, if we implement educational actions for valuing Turks. This might not happen in other regions, but this region is special. For example, Greeks accepted a Muslim pupil coming from Germany more easily than Muslim Turks who were born in the region, because they feel more like Turks, although they are Greek citizens and they have the same rights as those of a Greek origin.'* ('...η περιοχή είναι ευαίσθητη. Οι γηγενείς γονείς θα αντιδράσουν αρνητικά, αν εφαρμόσουμε εκπαιδευτικές δράσεις για να αναδείξουμε τους Τούρκους. Ίσως αυτό να μη συνέβαινε σε άλλες περιοχές, αλλά αυτή η περιοχή είναι ευαίσθητη. Για παράδειγμα, οι μαθητές αποδέχθηκαν πιο εύκολα μουσουλμάνο μαθητή από τη Γερμανία απ'ότι μουσουλμάνους Τούρκους που γεννήθηκαν στην περιοχή, γιατί αισθάνονται Τούρκοι παρόλο που είναι Έλληνες υπήκοοι και έχουν τα δικαιώματα των Ελλήνων').

implemented. Two of the headteachers stress that the implementation of intercultural education is feasible, if there is cooperation between the National Ministry of Education and the schools with the Institute of the Education of Greeks Abroad and the Intercultural Education and the Pedagogical Institute, which actually does not help at all towards the implementation of intercultural education. Another headteacher says characteristically:

'There is a general inaction/inactivity and extensive delay. I participated in two meetings organised by the Institute of the Education of Greeks Abroad and of Intercultural Education in Athens in 2000 and 2005. We were asked to help for the formation of a legislative framework regarding the operation of the intercultural schools referring to the problems and this change has not been made yet.' ('Υπάρχει μια γενική αδράνεια και εντυπωσιακή καθυστέρηση. Συμμετείχα σε δύο ημερίδες που οργανώθηκαν από το Ινστιτούτο Παιδείας Ομογενών και Διαπολιτισμικής Εκπαίδευσης στην Αθήνα το 2000 και το 2005. Κληθήκαμε να βοηθήσουμε στη διαμόρφωση θεσμικού πλαισίου λειτουργίας των διαπολιτισμικών σχολείων με την αναφορά προβλημάτων και αυτή η αλλαγή δεν έχει γίνει ακόμα.')

It is true that Law 2413/1996 regarding intercultural education does not clarify the role of the Institute of the Education of Greeks Abroad and of Intercultural Education (Kontogianni, 2002; Spyridakis, 2002; Sfikakis, 2007). According to three headteachers the existing bureaucracy and the lack of support which is offered by the school advisers should also be added as two more obstacles towards the implementation of intercultural education. One of them stresses that teachers working in the intercultural schools usually inform the school advisers on how the intercultural school works. Three of the headteachers agree with teachers interviewed and with the respondents of the questionnaire that the implementation of intercultural education is mainly based on teachers' efforts, experience and willingness and less on the existing legal framework (Nikolaou, 1999). They believe that intercultural education is an excellent idea but there are practical difficulties which hinder its implementation. They argue that some schools were designated as intercultural schools, but although some teaching material had been produced nothing more has been offered to the intercultural schools.

Therefore, two of the headteachers suggest that the interest in intercultural education and its implementation should be continuous and systematic. It is true that schools need to have proper school policies based on a sound legal framework, proper allocation of resources including financial ones and a stable staff. Hence, there is a need for long term strategy. According to teachers' and headteachers' answers, in some of the intercultural primary schools some educational initiatives towards intercultural education have been implemented. More specifically, these initiatives relate to the operation of intensive classes in which foreign pupils were taught their first language or the Greek language by teachers who also spoke the pupils' first language as their first language; and teachers' seminars on intercultural education or advisory seminars in which foreign pupils' parents participated. These initiatives were either European funded or University funded or funded by the municipality of the region the school is located in. They lasted for two or three years and suddenly stopped without being repeated ever since. In one case, as the headteacher himself states, he organised classes for Russian pupils of the school with teachers who knew how to speak Russian as their first language. Those classes aimed to teach pupils how to communicate in their everyday life. This initiative has been organised as his initiative and no approval had been gained by the Local Educational Authority. A similar educational action which had not been approved had been organised by a headteacher of a mainstream primary school in Athens due to the great number of foreign pupils accommodated (Boubouka, 2010). Those headteachers' initiatives reveal that they have realised it is imperative for foreign and repatriate pupils to retain their first language and culture for a number of reasons, which constitute parts of their cultural capital, their own personal identity. Headteachers continue by suggesting that a stable policy having a pre-defined start and a pre-defined end is needed aiming at an intercultural dimension in education which does not have an intercalary and transient character. Evaluation of this effort overall is also suggested by the headteachers, which I believe is very important if improvements and alterations are to be made at a legal and practical level in relation to intercultural education. I hope that the findings of this piece of research will stimulate an occasion for further research and evaluation of the implementation of intercultural education at all levels of Greek education.

The views of three of the headteachers who believe that the implementation of intercultural education in Greece is confined to compensatory education deserve to be mentioned and further discussed (Miligou, 1997). The operation of reception classes and intensive classes mainly focuses on the intensive instruction of the Greek language although provision had been made for the use of bilingual books, the employment of teachers for teaching the language and the culture of pupils' country of origin according to the Ministerial Decision Φ2/378/Γ1/1124/1994 published in 1994, that is taking into account and aiming at preserving those pupils' cultural identity. It is true that the pupils' cultural capital is not taken into account in those classes, as intercultural education demonstrates, and that this type of education is not enough to implement intercultural education (Papantoniou, 1985; Spyridakis, 2002; Goudoura, 2003). This view is also supported by two of the headteachers interviewed. In addition, these types of classes constitute a segregationist type of education, since it isolates foreign and repatriate pupils from their classmates and it does not allow them to interact with the other pupils (Gleni, 1997; Michalopoulou-Veikou, 1997; Kallimani and Triandafillou, 2003). The findings are similar regarding the operation of intercultural primary schools. As has already been mentioned, the curriculum is not adjusted to the needs of the pupils accommodated in these schools, there is no provision made for bilingual teaching material and the teachers employed are not trained in issues of intercultural education. One of the interviewees adds that in Greece minority children are perceived as a problem of society. Therefore, intercultural education moves more towards assimilation than integration in Greece (Damanakis, 1997).

Finally, one of the headteachers believes that intercultural primary schools should be abolished. There are some arguments provided by teachers and headteachers which support this view. First of all six of the interviewees clearly state that intercultural primary schools in Greece operate as a typical Greek primary school with no alteration in the school books, the curriculum or in any other aspect of school life. This view is also supported by primary school teachers interviewed in Spyridakis' (2002) and Sismanidou's (2005) research. Furthermore, in one of the intercultural primary schools no reception classes

operated for the school year during which the research had been undertaken. The case of one of the intercultural primary schools which first operated as a school of repatriate pupils also deserves to be discussed. One of the teachers working in this school when interviewed states that he has a great objection to the existence of this school. When the school first operated in 1984, it used to receive Greek repatriate pupils who knew Greek and English. Therefore, the pupils were taught via these two languages and there were the appropriate presuppositions for the development of bilingualism, because these two languages were also spoken at home and in the neighbourhood. However, after 1990 only one fifth of the pupil population had a Greek origin and the rest of the pupils are foreigners. In turn, the pupils of the school are taught two languages for which there are not the appropriate presuppositions for being developed. The headteacher of the school adds that a lot of times the specific school operates for foreigners as a bridge between their home country and the country they want to emigrate to in which the English language is spoken. Therefore, they think it is positive for their children to learn English before going to the host country⁹¹. In this sense, taking into account the aforementioned information regarding the organisation of the specific school, one concludes that it does not operate as an intercultural school no matter what its title is.

The opinion of one of the teachers is worth being added here. He believes that education is directly connected with the policy of every country. Greece does not have an organised and long-term immigration policy. Therefore, intercultural education has not been formulated and implemented in our country yet. This is a view which is also supported by Drettakis (2009).

6.4 The use of various teaching methods and approaches in the implementation of intercultural education

There are a variety of teaching methods and approaches the interviewees use to cope with diversity in the classroom. Before moving on to discuss these methods and approaches it is interesting to comment on the principles that teachers believe in and use when teaching. First and foremost, they argue that the

⁹¹ Teaching the English language operates as a pole of attraction for a lot of families, who usually learn about the school through their embassy or the National Ministry of Education.

appropriate psychological climate and ethos should be cultivated in the classroom and in the school, in general. According to them this is imperative if we want foreign and repatriate pupils to feel comfortable and happy to come to the school. They add that great importance needs to be attributed to the development of interpersonal relationships which take place within the framework of the hidden curriculum, which must not be underestimated and overlooked (six teachers) (Dreeben, 1969; Jackson as cited in Gordon, 1982; Apple, 2004). Therefore, one of the teachers underlines that the socialisation of those children needs to constitute a priority. Besides, speaking in pedagogical terms it is commonly accepted that a child needs to feel comfortable enough in the school before any formal learning starts taking place. Teachers also stress the importance of their behaving equally to all pupils irrespective of their origin and their special personal characteristics as well as the importance of their establishing trust between themselves and their pupils. As Shinn (1972) indicates the establishment of a strong positive teacher–pupil relationship influences the performance of pupils, especially those with cultural differences.

Three of the interviewees make reference to the importance of having effective cooperation with pupils' parents (Antonopoulou, 2011) as well as with their colleagues and the headteacher of the school in order to be able to implement intercultural education. It has been proved that the strong parent–child relationship influences the latter. Therefore, teachers could use this strong relationship positively towards pupils' learning (Education and Culture, 1986; McGee Banks, 2004). The relationship of the teachers between them and with the headteacher of the school is necessary to be established, if a continuity of policies in relation to intercultural education in all aspects of the school is decided (one teacher) (Dufour, 1990; Hopkins and Harris, 1997; Creemers and Reezigt, 1999; Banks et al., 2001; Savvidou, 2005).

According to teachers the empowerment of all pupils' and especially of foreign and repatriate pupils' cultural identity is at the centre of intercultural education. If pupils feel that their cultural identities are accepted and collaborative teacher–pupil and pupil to pupil relationship is developed, then they will work harder in order to progress (Cummins, 2000; Scheter and Cummins, 2003). As teachers

state they use a number of teaching approaches in order to empower their pupils. They encourage pupils to use their first language in the classroom (Fotopoulos, 2010). They also encourage the parents to speak with their children in their first language at home and in the neighbourhood for psychological reasons (two teachers). They believe that pupils' first language constitutes a part of their personality and by not allowing them to use it feels like rejecting the children themselves (Dimitroff, 1972). Teachers also urge pupils to bring their school books, fairy tales, and myths from their home country, read them in front of all their classmates in their first language and then translate them in the language which is spoken in the school for further discussion (five teachers) (Bezirtzoglou, 2003). One of the teachers says that he had invited foreign pupils' parents into the classroom and the latter had told fairy tales to the pupils in their first language; in Albanian, in Russian and in German. Besides, when pupils use their first language, they are helped to acquire the second language more easily, since the concepts acquired in the first language can be transferred into the second language and pupils' cognitive development is also facilitated (Scarcella, 1990; Cummins, 1996).

Two of the interviewees suggest that teachers who speak foreign pupils' first language should be recruited in the schools, so that the former can help the latter with their adjustment to the new school environment as well as their learning. Research studies have shown that when pupils are taught their first language parallel to their being educated via the formal language of the host country, they progress (Giagounidis, 2003; Dee, 2004). As it will be further discussed below in 6.4.1 fourteen teachers state that they refer to foreign and repatriate pupils' culture and they ask them about their home country and their culture whenever the chance is provided within the framework of the subject taught. Two of the teachers make efforts to know some words or phrases of the foreign pupils' first language because, as they say, in this way pupils feel more comfortable with the teacher. There are times that teachers allocate to foreign pupils who know the Greek language better to help foreign classmates of the same nationality who have recently come to Greece by speaking to them in their first language (Nikolaou, 1999; Sismanidou, 2005).

Seventeen teachers also underline that the comparison of pupils' cultures, aiming at raising awareness of similarities and differences between different cultures or different cultural identities, is sought with every chance provided during teaching (Hoffman, 1996; Holquist, 1981; Corbett, 2003; Ranson, 2000 as cited in Donnelly, 2004). It is very encouraging to hear teachers seeking to incorporate in their teaching the comparison of cultures, which constitutes one of the main principles of intercultural education (Perroti, 1994; Monasta, 1997; Luchtenberg, 1998; Robinson, 1998).

In the very beginning, when foreign or repatriate pupils do not know the Greek language, teachers suggest that they use pictures and objects in order to communicate with the pupils and teach them (Kaur and Mills, 1993; Cummins, 1996; Breen et al., 2001, Tsaliki, 2002). At first the study material provided to them – which is produced by teachers – contains pictures and words and later on dialogues and passages are included. That means that the input offered to pupils by teachers in the beginning is simplified in order to be understandable to them (Krashen, 1980a, 1980b, 1981, 1982 as cited by Ellis, 1990; Scarcella, 1990; Scarcella and Crookall, 1990; Doughty and Williams, 1998) and it gradually becomes more complex (Cameron, 1996). According to one teacher interviewed, ICT facilitates learning of the second language because it offers pictures in combination with words (Kostoula-Makraki and Makrakis, 2006; Miliou, 2011). Painting is also suggested by teachers to be used in the beginning. In general, teachers believe that via art studies (music, dance, theatre) all pupils especially foreign pupils – who do not know the language of the host country – show their sensitivities, share their culture (Sleeter, 1989; Education and Culture, 1996; Doorman, 1997; Karantana, 2003) approach each other more easily and it is easier for foreign pupils to learn the second language (15 teachers) (Vafea, 1996). In addition, art studies provide opportunities to pupils, especially pupils who do not know the language of the host country, to excel in front of their classmates and this, in turn, will boost their self-confidence (Mallick, 1997; Tsaliki, 2002; Kuscer and Prosen, 2005). One other interviewee believes that playing and socialising during break time on the one hand, helps foreign and repatriate pupils to feel more comfortable in the school. On the other hand, it facilitates communication (Nikolaou, 1999) and their learning of the second

language because pupils act in a natural setting (Mortimore et al., 1994; Paparizos, 2000) by playing which children quite like. Therefore, two of the teachers suggest that learning of the second language would be better to be taught through play for all pupils. Nevertheless it is not guaranteed that all informal play is intercultural and facilitates communication. It can be racist and sexist. Hence, supervised play and games with rules which all children accept are important to enhance intercultural relations, understandings as well as an understanding of the spirit of playing sports. The help of teaching assistants to this regard would be highly valuable.

According to 12 teachers, foreign pupils' engagement with activities organised in the classroom and the school should constitute a priority. More specifically, they argue that when foreign pupils participate in some way in the activities assigned by the teacher, they feel that they are important and that they have contributed to the result presented. More specifically, teachers suggest that arranging pupils working in groups is beneficial for all pupils (Leung and Franson, 1989; Markou, 1999; Nikolaou, 1999; Verikaki, 2003; Belesi, 2009; Miliou, 2011). Cooperation is developed between the members of the group and children acquire autonomy at the same time by the assignment of a specific task in their group (Allport, 1954 as cited in Slavin, 1985; Hallinan and Teixeira, 1987). Furthermore, foreign and repatriate pupils may feel more comfortable to expose their weaknesses within the group instead of in front of the whole class. Working in groups constitutes a great chance for pupils to get to know each other better. It is also an opportunity for native pupils to reduce their possible prejudice towards pupils coming from other countries (Houlton, 1996; Monasta, 1997; Kaldi, 1999; Nikolaou, 1999), especially if the members of each group change from time to time, as one of the teachers notes. According to teachers completing the questionnaire, cooperative learning is often (38.3%) or very often (28.6%) used by teachers as a teaching method for the implementation of intercultural education. However, no reference has been made by the interviewees to the importance of including multiple-ability tasks in cooperative learning so that pupils can approach knowledge by using their multiple abilities/intelligences (Cohen, 1994, 1995, 1999; Gardner, 2001).

Nine of the teachers believe that the use of the interdisciplinary approach constitutes one more method which can be used in linguistically and culturally diverse classrooms; because it offers pupils the chance to use their potential in at least one subject, providing that the topic selected has different cultural dimensions (Morrison, 1994; Nikolaou, 1999; Ovando et al., 2003; Kontogianni, 2002; Athanasiadou, 2005; Miliou, 2011). An interdisciplinary approach is often (38.3%) or very often (25.6%) used by teachers towards the implementation of intercultural education, as questionnaire data revealed. It is true that when the interdisciplinary approach is used by the teacher, it is more likely for foreign and repatriate pupils and in general for all pupils to be able to contribute to the topic discussed or the task allocated according to their skills and knowledge, because it draws on several areas of the curriculum. Therefore, more chances are provided to pupils to be interested in one or more of these aspects and to enjoy one or more of these areas, as well. As one of them stresses:

'The interdisciplinary approach in learning deals with a topic from different aspects which draw on several areas of the curriculum. Therefore, intercultural education can be implemented through these areas very easily because pupils' experiences are discussed. Thus, no child is excluded from the group and in this way teacher makes every child feel that his identity/personality is important' ('Η διαθεματική προσέγγιση στη μάθηση ασχολείται με ένα θέμα από διαφορετικές πλευρές, οι οποίες σχετίζονται με κάποια γνωστικά αντικείμενα του αναλυτικού προγράμματος. Για αυτό, η διαπολιτισμική εκπαίδευση μπορεί να εφαρμοστεί μέσα από αυτά τα αντικείμενα πολύ εύκολα επειδή συζητούνται οι εμπειρίες των μαθητών. Έτσι, κανένα παιδί δεν αποκλείεται από την ομάδα και με αυτόν τον τρόπο ο δάσκαλος κάνει κάθε παιδί να αισθάνεται ότι η ταυτότητά του/η προσωπικότητά του είναι σημαντική'.)

One of the teachers says that she offers individualised teaching to foreign and repatriate pupils in the classroom, but I wonder to what extent and how frequently this is feasible, taking into account that there are a large number of pupils in the classes of the intercultural primary schools and that there are no teaching assistants in the classroom, as teachers themselves state. Three teachers reported that they used discussion as a practice in multicultural classrooms. They believe that it is very important because it provides pupils with the chance to interact, to socialise and to negotiate meanings. They continued by saying that

discussions can easily be established either in pair work or group work or in the whole-class (Kosmidou-Hardy, 1997; Council of Europe, 2007; Nikolaou, 1999; Sismanidou, 2005). According to questionnaire data, respondents also often and very often use discussion either at a whole-class level (66.2%) or in a small group (55.6%) as a teaching method for the implementation of intercultural dimension.

Two of the teachers suggest that teachers should help foreign and repatriate pupils to get to know the school during the first week of their attendance in order to feel intimately connected with the environment. Then, when the actual teaching and learning starts taking place teachers should start teaching pupils the everyday language so they can use it in their daily interactions in the school, the neighbourhood and in the shops. One other teacher believes that it would be wise for teachers to check on which domains emphasis had been laid in the educational system from which foreign pupils had come and offer them chances to get engaged with these domains in the classroom (Savvidou, 2005). For example stress is laid on art studies in the Russian educational system. In this way, chances are provided to those pupils to show their skills and knowledge by excelling in front of their classmates (Kuscer and Prosen, 2005) as well as dealing with areas of the curriculum in which they are more interested and they are more knowledgeable.

Finally, one of the teachers interviewed states that it is important for pupils to develop empathy, so as to be able to understand how hard and difficult it is for foreign and repatriate pupils to adjust themselves to a new school environment and have to learn a second language. Therefore, she urges native pupils to try learning words from another language. She also sends them to attend other classes and then they write how they felt, so that they can understand how foreign pupils feel when they come into a new class for the first time⁹² (Olneck,

⁹² Two of the pupils wrote:

'I feel pressure and I do not know what to do. I am afraid that I will ask the teachers and the children will laugh at me, because I am not in my class. The children in my class would not laugh. I feel very strange and I am in an unknown class with unknown persons. I do not know how to solve the three mathematical problems that the teachers of Y6 assigned to us. I have never felt like this before. Around the class there are flowers, whereas there are no flowers around our classroom. But I do not care. I want to stay in my class.' ('Νιώθω τόσο αγχωμένη που δεν ξέρω τι

1990; Cordeiro, 1997; Zografou, 1997; Pantazi, 1998; Batelaan and Gundara, 2000). Another teacher in another school who teaches in the reception class tells a fairy tale she has made up to her pupils in order to introduce them to the existing diversity in society⁹³.

6.4.1 The implementation of intercultural education in various school subjects

The analysis of the interview data reveals that to greater or lesser extent teachers make efforts to incorporate an intercultural dimension in all subjects. The findings of the questionnaire data also show that teachers make attempts to implement intercultural education in all school subjects no matter the frequency and this is quite encouraging. Fourteen of the interviewees support that intercultural education may be implemented in all school subjects, because they contain pictures through which foreign and repatriate pupils can communicate in the beginning. Only almost one fourth (16 teachers) of the teachers interviewed state that they incorporate intercultural education in science studies. They also state that mathematics and physics are the first subjects through which foreign and repatriate pupils can communicate with the teachers and the classmates because the communicative code is common in all languages and cultures; that is it is familiar to them. They feel that they can understand and communicate, which encourages them (Dimitroff, 1972) and enhances their value in front of their classmates (Mallick, 1997; Tsaliki, 2002). In this sense, teachers support the

να κάνω. Φοβάμαι μη ρωτήσω την κυρία και γελάσουν τα παιδιά, γιατί δεν είμαι στην τάξη μου. Γιατί τα παιδιά στην τάξη μου δε θα γέλαγαν. Νιώθω πάρα πολύ περίεργα, λες και είμαι σε ξένη τάξη με ξένα πρόσωπα. Δεν ξέρω με τι να λύσω τα τρία προβλήματα που μας έβαλε η κυρία της έκτης τάξης. Δεν έχω ξαναγιώσει έτσι. Η τάξη έχει και λουλούδια γύρω γύρω, ενώ η τάξη μας δεν έχει λουλούδια. Αλλά δε με νοιάζει, εγώ θέλω να μείνω στην τάξη μου.)

'In the beginning I did not feel so different. Then afterwards when I watched the place and I attended the class more carefully, it seemed to be very strange. The way they wrote was strange. It was not so bad that I visited this school (school in which blind pupils are educated and it is built next to the intercultural primary school).' ('Στην αρχή δεν ένιωσα πολύ διαφορετικά. Όμως μετά που παρακολούθησα πιο προσεκτικά το μέρος μου φάνηκε πολύ παράξενο. Ο τρόπος που έγραφαν ήταν παράξενος. Τελικά δεν ήταν και τόσο άσχημα που πήγα στο σχολείο αυτό[σχολείο τυφλών μαθητών, το οποίο είναι χτισμένο δίπλα στο διαπολιτισμικό δημοτικό σχολείο]).

⁹³ *'God created the world and put trees in it with green, red and yellow leaves. Just as a red rose is next to a yellow rose, in this way God created people having different colours.'* ('Ο Θεός έφτιαξε τον κόσμο και έβαλε δέντρα με πράσινα, κόκκινα και κίτρινα φύλλα. Όπως ένα κόκκινο τριαντάφυλλο υπάρχει δίπλα σε ένα κίτρινο και ο Θεός έφτιαξε ανθρώπους με διαφορετικά χρώματα').

view that they do not usually have to implement intercultural education through these subjects. Questionnaire data also reveal that 25.6% of teachers rarely implement intercultural education in science studies. However, the answers of those interviewees who deal with intercultural education in relation to science studies deserve to be presented for providing ideas to other teachers who would like to incorporate an intercultural dimension in science studies. More specifically, one teacher reports that in physics he draws pupils' attention to the discoveries and inventions which were made by persons of different cultures, thus, making them understand that people of different nations have contributed to the progress of humanity (Baker, 1983; Grugeon and Woods, 1993; Ovando et al., 2003). Another teacher believes that when pupils make an experiment in physics it is a good chance for them to share their cultural experiences and communicate. One other teacher states that when he teaches the different types/kinds of energy, he discusses with foreign pupils which kinds of energy are produced in their home country. Regarding mathematics, teachers offer a number of ways through which reference and comparison of cultures can be made. For example, mathematical problems may include names of persons, mountains, rivers of pupils' country of origin and elements of pupils' life in their home country in general; that is the mathematical problems offered to the pupils are adjusted to pupils' everyday life and their cultural existence. One teacher allows pupils to tell the numbers in their first language in order to make pupils feel more comfortable and show them that their language and culture is valued (Kosmidou-Hardy, 1997; Bauer et al., 2003; Nikolaou, 1999; Sismanidou, 2005). Comparison can also be made between the different ways numbers are written in pupils' country of origin, such as in the Arabian countries. Similarly, the ways of calculation and the measurement units of various sizes, such as the inch and the yard, differ from one country to another (Batelaan, 1983; Hofmans-Okkes, 1983) and these differences are presented by teachers in the classroom.

Almost half of the teachers interviewed (22 teachers) state that they connect foreign and repatriate pupils' language and culture with language studies. In this domain teachers use literary texts, fairy tales and myths which may be used so as these pupils can talk about themselves, their life, the customs and the social events taking place in their country of origin (Miliou, 2011). For example, one of

the teachers interviewed states that once he used one literary text titled 'We Gypsy people' (Εμείς οι Τσιγγάνοι) written in Greek which is included in the language school book of Y6. In this way she motivated Roma pupils of the class to speak about aspects of their life and their culture. She also helped native pupils to get to know these aspects of their Roma classmates' life so that a comparison could be made later on between their lives. As has already been mentioned above, teachers recognise the importance of pupils keeping in touch with their first language. Therefore, they not only use texts relevant to pupils' culture written in Greek but they also encourage foreign and repatriate pupils to bring and read literary texts written in their first language to the class (Bezirtzoglou, 2003). One of the teachers interviewed works in a reception class which accommodates Greek repatriate pupils from the ex-Soviet union. She says that she has collected literary books written in Russian which she uses in her teaching. She herself is a second generation immigrant from the ex-Soviet Union. She knows how to speak Russian and she uses the language in her teaching because she believes that it is very helpful and beneficial for the pupils. She also underlines that she has produced her own teaching material for the pupils because the official school books are not the appropriate ones for those pupils. Bereris' (1999) and Sismanidou's (2005) research also reveals that primary school teachers tend to produce their own teaching material in order to be able to teach foreign and repatriate pupils efficiently. The percentage of teachers who make efforts to incorporate often (30.1%) or very often (17.3%) an intercultural dimension in language studies is quite high as the analysis of questionnaire data reveals.

Regarding social studies, teachers interviewed provide a number of ways they have used in order to implement intercultural education in the various school subjects of social studies. To begin with geography, according to 12 teachers foreign and repatriate pupils can talk to their native classmates about their country of origin and then discover what differentiates and what unites these different countries (Perotti, 1994; Zografou, 1997). In history teachers suggest that a comparison of pupils' different cultures can be made and the relationship of two or more people in which the pupils of the classroom belong to can be examined more critically and in a more friendly way (Kanakidou and Papagianni,

1998; Banks et al., 2001). One of the teachers who taught in Y5 during the conduct of the research reports that she discussed with her Greek and Turkish-speaking pupils about Byzantine art and the art of Islam and made comparisons between them within the framework of the study of Byzantine history. Another teacher suggests that through history the patterns of power and their influence on the other people and cultures can also be examined. Two of the teachers working in schools which accommodate Roma pupils state that it is difficult to talk about Roma history because there are no written historical sources. However, the subject of history may constitute a very good chance for all pupils to start seeking and examining Roma's historical past (Harris, 2002). According to six teachers' view the subject of citizenship education offers chances to teachers to discuss with their pupils about ecumenism, human rights the equality of cultures as well as universal problems such as the pollution of the environment, poverty, violation of humans' and children's rights in different countries. Ten of the teachers believe that an intercultural dimension could also be incorporated in the school subject of 'Study of the Environment' ('Μελέτη Περιβάλλοντος') because the topics pupils deal with cover a wider spectrum which relates to pupils' life and experiences. They add that the school books for this subject also contain a lot of pictures. Thus, even pupils who cannot speak the Greek language well will be able to understand the topic discussed. Similarly, in religious studies, 10 teachers suggest that a comparison between pupils' religions can be made so that pupils discover the similarities and differences behind the philosophy of those religions (Hofmans-Okkes, 1983; Zografou, 1997; Kanakidou and Papagianni, 1998). Four of the teachers support the view that it is difficult for foreign and repatriate pupils to participate in history and in the subject of religious studies because they contain more written speech compared to pictures. However, as teachers themselves have stated in the interviews they can adjust the material of these subjects to foreign and repatriate pupils' level. Questionnaire data also revealed that the percentage of those teachers who often (39.8%) or very often (23.3%) tend to implement intercultural education in social studies is quite high and almost equally high with the respective percentages in art studies (often: 38.3%; very often: 27.1%). One more interviewee refers to the use of internet as a mean for providing pupils with chances to communicate with pupils from other countries and come in contact with other countries, and to get to know something

of people's way of living there so as to be able to make comparisons with their own way of living (Perotti, 1994; Ovando et al., 2003).

Within the framework of art studies, the interviewees (24 teachers) talked about different aspects of art in which intercultural education can be implemented in the classroom. They believe that dancing, singing, painting, music and drama, which constitute artistic activities (Kanakidou and Papagianni, 1998; Dimitriou et al., 2003), help all pupils to express themselves and share their personal and cultural experiences with their classmates (Education and Culture, 1986; Doorman, 1997); whereas other school subjects may not facilitate their personal expression. Especially for painting, teachers support the view that children enjoy it and possible differences between pupils can disappear when painting takes place. Therefore, pupils feel more intimate and comfortable with themselves, their classmates and the teacher in the classroom. Regarding music, three teachers support the view that it helps Roma pupils, who have an inclination to it, to express themselves and be happy when coming to the school because they feel that one part of their cultural identity is accepted and valued in the school, since the National Curriculum and school books do not refer to their cultural traditions, their history and their influence on world culture, music or literature (Katsikas and Politou, 2005; Kostoula-Makraki and Makrakis, 2006). In this sense, they may be more eager to come to the school reducing, thus, the percentage of their absenteeism (Bafekr, 2003). Finally five teachers refer to the contribution of PE to the implementation of intercultural education within the framework of which pupils play games from other countries (Michail, no date; Dimitriou et al., 2003; Games we play, 2004).

Generally speaking, the analysis of teachers' answers to the question of 'through which school subjects implement intercultural education' reveals that they not only make efforts to incorporate an intercultural dimension in all school subjects to a greater or lesser extent, although this is not done systematically⁹⁴ due to the problems they themselves refer to and which have been discussed in section

⁹⁴ One of the teachers pointed out that *'everything towards the implementation of intercultural education is made when the opportunity and the stimulus is provided. Nothing is made systematically.'* ('Όλα γίνονται ενκαιριακά και ανάλογα με τα ερεθίσματα που έχουμε. Συστηματικά δε γίνεται τίποτα').

6.2.1. They also tend to focus on presenting all pupils' cultural characteristics, aiming at exploring the similarities and differences between different cultures (Perroti, 1994; Monasta, 1997; Luchtenberg, 1998; Robinson, 1998) which is in accordance with the main theoretical underpinning of intercultural education.

6.5 Events and activities organised towards the implementation of intercultural education

The analysis of interview data reveals that teachers organise a variety of events and activities in the classroom and the school in order to implement intercultural education. Some of these activities and events, such as teachers–parents' cooperation or the organisation of artistic activities (painting, drama) have already been mentioned and discussed in the previous sections of this chapter, according to teachers' answers. Nevertheless, they are also going to be discussed in this section in more detail as teachers have provided specific examples of how these events and activities have been organised in the classroom or the school, as well as more information on how these events and activities facilitate the implementation of intercultural education. Therefore, these examples could also constitute a very useful guide for teachers who want to implement intercultural education.

To begin with events and activities organised in the classroom five teachers stress the importance of the establishment of their cooperation with foreign and repatriate pupils' parents in the school (Cohen and Manion, 1983; Cummins, 1996; Kendall, 1996; Huss-Keeler, 1997; Kypriotakis, 2000; Sismanidou, 2005). Therefore, they tend to organise frequent meetings (once or twice per term) with pupils' parents in order to discuss pupils' performance and general behaviour. According to their answers these meetings also aim at parents, who may live in the same neighbourhood and are linguistically and culturally different, getting to know each other and developing interpersonal relationships (Education and Culture, 1986; McLean and Young, 1988; Bastiani, 1996; Cummins, 1996; Michalis, 2003; Crozier and Davies, 2007). However, as has already been discussed above the respondents and the interviewees of the present research note that foreign and repatriate pupils' parents may not co-operate with the teachers of the school due to their lack of time. They need to work many hours in

order to earn their living and there is no time left for dealing with the issue of their children's school attendance (Savvidou, 2005). Therefore, one of the teachers interviewed states that she used to seek opportunities for visiting these pupils' home, such as when a pupil is sick, in order to start building a bridge of communication with the parents (Joele-Lentz, 1983; Bastiani, 1996; Blair and Bourne, 1998; Stevens and Sanchez, 1999; Harris, 2002). Another teacher adds that meetings organised by the Board of Parents with the participation of teachers and pupils' parents are of great importance, because possible problems that children face in the school can be discussed more extensively (Cummins, 1996; Markou, 1999).

Primary school teachers in their efforts to celebrate pupils' culture, value (Damanakis, 1989; Kotsionis, 1995) and talk about foreign and repatriate pupils' culture and life in relation to native pupils' culture and life and organise activities, such as the writing of books and diaries by pupils with the help of their parents. These books contain customs and problems of the region or the country pupils come from which are discussed and in turn, language activities are organised in relation to them. In another school pupils of Y5 and Y6 wrote a small book containing stories relating to how their families arrived in Greece. This book was given to the other classes of the school in order to be read and discussed, too. As 10 interviewees state, the publication of a school newspaper by one class or with the cooperation of more than one class of the school constitutes one more activity with an intercultural dimension (Fennes and Hapwood, 1997; Spyridakis, 2002). These school newspapers contain recipes, games, fairy tales and social events from pupils' country of origin, pieces of research undertaken by the pupils with the help of their teacher as well as pupils' views on racism and xenophobia they have experienced. Some of the articles or independent phrases, such as 'Happy New Year' are written in pupils' first language (appendix A.67). Teachers support the view that engagement with this activity also helps all pupils interact and develop their interpersonal relationships and this is proved if we watch pupils discussing and playing peacefully and in harmony during break time, which constitutes a very good preparation for their dealing effectively with their intergroup relations as future citizens in a multicultural society (Verma, 1997; Sandres, 1999). Another teacher has created

a newspaper display on a wall in her class, where pupils add articles they have read and which have impressed them. These articles are written in their first languages, such as in Chinese, in Albanian and in Russian. Another teacher interviewed describes one more activity towards the development of intercultural communication (<http://www.culturalpolicies.net/web/intercultural-dialogue.php>). Her class will be communicating with another class of a Swedish primary school within the framework of which pupils will exchange material they have produced. The teacher continues by adding that through this activity the pupils will have the chance to communicate with children of another culture and through this communication and contact they will be able to discover some of the similarities and the differences with their own culture (Perroti, 1994; Luchtenberg, 1988; Monasta, 1997; Robinson, 1998). The aforementioned activities were also referred to by teachers after having completed the questionnaire.

Four teachers underline that the organisation of visits for pupils outside school, such as the church of the local region, museums, the neighbourhood pupils live in, the attendance at theatre plays, helps all pupils, especially foreign and repatriate pupils to get to know the place they live in better and gain practical experience (Luchtenberg, 1988; Magos, 1996; Nikolaou, 1999; Corbett, 2003), as they do not usually have the opportunity to do it with their parents due to the latter's lack of time. These visits constitute also a very good opportunity for pupils to interact by discussing what they have experienced in those visits, thus feeling more intimately with each other. I would add that teachers could further utilise these visits by asking foreign and repatriate pupils to share with the rest of the class their experiences of similar place in their home country, so that a discussion of similarities and differences could be developed. This activity was also mentioned by 26 teachers in the questionnaire. Another interesting activity in which eight teachers in the questionnaire and 10 teachers interviewed refer to is the design of educational programmes (εκπαιδευτικά προγράμματα > *ekpaideutika programmata*), which they usually call projects. These projects are interdisciplinary, group-work-based and refer to various issues, such as environmental education, ecology, human rights, combating racism and xenophobia, culture and Mediterranean nutrition. Teachers support the view that

through these projects all pupils, especially weak, foreign and repatriate pupils have the chance to cooperate with their classmates and feel important as they will have contributed to the task allocated in some way by providing their life experiences (Nikolaou, 2008). This is due to the interdisciplinary approach used in these projects which draws on several areas of the curriculum, from which pupils may have an inclination to or may be more interested in at least one aspect (Morrison, 1994; Nikolaou, 1999; Ovando et al., 2003; Athanasiadou, 2005). According to Kontogianni's (2002) research conducted in the Schools of Repatriate Pupils teachers used to design projects, which had an intercultural dimension, by using the interdisciplinary approach.

Continuing with presenting and discussing events and activities organised in the school towards the implementation of intercultural education, as teachers' answers to the interviews reveal, another broad aspect of this area is the organisation of various celebrations within the school year, such as near Christmas time or towards the end of the school year. Within the framework of these celebrations almost half of the teachers interviewed, as well as questionnaire respondents, describe that the celebrations include the presentation of songs, traditional dances, foods and sweets from pupils' countries of origins (Zografou, 1997; Kanakidou and Papagianni, 1998; Kontogianni, 2002; Pieridou, 2002; Dimitriou et al., 2003). In one intercultural primary school one of the teachers working there describes that during Christmas celebrations foreign pupils coming from Albania sang Christmas carols in Albanian. In the beginning there were negative reactions to this celebration from native pupils' parents. However, later on native pupils wanted to learn how to sing Christmas carols in Albanian. Even in some intercultural primary schools in which no other celebrations take place other than the traditional national celebrations, teachers claim that they use these to lend a broader character to the celebrations so that pupils coming from other countries could express themselves. Therefore, teachers choose pupils to recite poems relative to peace, liberty and human rights in their first language. Teachers support the view that through these celebrations pupils come closer to each other, they all become a group and some of them are not alienated from their classmates and the general school environment. I would add that when foreign and repatriate pupils' culture is presented to a broader

audience it conveys the message that all languages and cultures are equal (Batelaan, 1983; Education and Culture: Training Teachers in Intercultural Education, 1986; Lynch, 1989; Damanakis, 1989; Olneck, 1993; Palaiologou and Evaggelou, 2003; Papas, 1998; Bank, 1995; Kotsionis, 1995; Camilleri, 1992a; Kanakidou and Papagianni, 1998; Ovando et al., 2003). In turn, these pupils are encouraged because they realise that their culture is valued. The Hellenisation of foreign pupils constitutes an issue which is also referred to by the teachers interviewed. According to them foreign pupils frequently tend to be Hellenised, by being baptised into the Christian Orthodox church or by changing their first names into Greek first names. This happens because they feel that natives are prejudiced towards them. Therefore, they believe that by being Hellenised, they will be accepted more easily by natives. Goffman (1959) also supports the view that ‘when the individual presents himself before others, his performance will tend to incorporate and exemplify the officially accredited values of the society, more so, in fact, than does his behaviour as a whole’ (p. 45). Two of the interviewees state regarding this issue:

‘They are ashamed of their origin and they want to be Hellenised’ (‘Ντρέπονται για την καταγωγή τους και θέλουν να εξελληνιστούν’.)

‘Foreign pupils’ parents try to make their children forget their cultural identity, because they believe that in this way the child will progress and that it will be acceptable’ (Οι γονείς των αλλοδαπών μαθητών προσπαθούν να κάνουν τα παιδιά να ξεχάσουν την πολιτισμική τους ταυτότητα, γιατί πιστεύουν ότι έτσι το παιδί θα προοδεύσει και θα είναι αποδεκτό’.)

It is true that there are advantages from the participation of all pupils in this kind of celebration. However, as one of the interviewees notes it would be better if a comparison of these celebrations was also made with respective celebrations taking place in the pupils’ country of origin, so that the similarities and differences between different traditions could be explored. It is noteworthy that one teacher states that in the school she works in a celebration is organised in commemoration of the Roma genocide on 15th February 1943 by Germans and one other teacher mentions that a party is organised every year in the school she

works in so that Muslim pupils can celebrate Eid⁹⁵, one of the greatest celebrations of the Muslim religion. These events organised show that teachers take into account all pupils' cultural characteristics. However, one of the teachers strikes the right note by stating that an intercultural dimension needs to be present in all aspects of the school (Dufour, 1990; Hopkins and Harris, 1997; Banks et al., 2001); that is, in all levels of school life the message that all cultures and languages are equal should be transmitted (Dufour, 1990; Hopkins and Harris, 1997; Banks et al., 2001; Savvidou, 2005). She states that

'In the classroom, when we have time we talk about Ramadan. That means that we respect it at a personal level. However, when Muslim pupils are absent for this celebration we write down their absences. Moreover, in this school 80% of the pupils are Muslims. Nevertheless, they are obliged to listen to the traditional Christian Orthodox prayer every morning so that 10 Christian Orthodox pupils can pray' ('Σε επίπεδο τάξης, όταν έχουμε χρόνο, συζητάμε για το Ραμαζάνι. Αυτό σημαίνει ότι το σεβόμαστε σε προσωπικό επίπεδο. Αλλά όταν λείπουν για αυτή τη γιορτή, τους βάζουμε απουσίες. Επίσης σε αυτό το σχολείο το 80% των μαθητών είναι μουσουλμάνοι. Όμως είναι αναγκασμένοι να ακούν τη δική μας καθιερωμένη προσευχή για να προσευχηθούν 10 παιδιά'.)

To continue with events and activities organised by a class and presented in the whole pupil population of the school one of the interviewees refers to painting exhibitions, which are organised by all pupils of the class and in which all pupils of the class have participated by having created their own pieces of art. In general, art exhibitions allow pupils' personal expression, thus liberating them, especially when they are based on children's experiences (Education and Culture, 1986; Vafea, 1996; Doorman, 1997). In addition, one other teacher refers to the organisation of a theatre play titled *Peace* by Aristophanes, the scenario of which had been adapted in order to have a more universal character (Fennes and Hapgood, 1997; Spyridakis, 2002; Sismanidou, 2005). The preparation of a theatre performance gives all pupils the chance to cooperate and participate equally, even though they may not know the language used. Respondents to the questionnaire also refer to the organisation of art exhibitions

⁹⁵ The full name of the festival is Eid ul-Fitr. However, in the text the festival has been written Eid's, because it is better known by this name in Britain.

and theatre performances as important and interesting activities towards the implementation of intercultural education. However, it is noticeable that no teacher refers to the contribution of role-playing and simulations towards the implementation of intercultural education either in the questionnaire or the interview.

In some of the intercultural primary schools of the research, teachers stress not only the importance of the establishment of an intercultural dimension in all aspects of school life but also the transmission of this intercultural dimension in the wider society (Perroti, 1994; Batelaan and Van Hoof, 1996; Besalu, 1997; Grant, 1997; Monasta, 1997; Georgogiannis, 1999; Kaldi, 1999; Kontogianni, 2002). Therefore, some of the events organised are presented in the local community to which the school belongs. More specifically, at the end of the school year pupils present cultural elements of their country of origin through music, drama and songs within the framework of the cultural festival organised in the city they live in. In the region of northern Greece in which one of the schools is located an intercultural festival is organised every year. In this intercultural school all sections of the local community participate, including all classes of the intercultural primary school. As one of the teachers of the school points out: 'It is a very good chance for us to show the polychromy of our school ('Είναι μια πολύ καλή ευκαιρία να δείξουμε την πολυχρωμία μας ως σχολείο'.). In the same school Music Departments have been founded, in which pupils have the opportunity to learn to sing traditional songs and play traditional musical instruments from their country of origin (Armenia, Turkey, ex-Soviet Union) (Spyridakis, 2002). In turn, the opportunity is provided to these pupils to explore similarities and differences of different cultures (Baker, 1983; Ovando et.al., 2003). The work of the chorus is presented not only to the pupils and their parents of the school, but it is also presented outside school within the framework of other celebrations organised by the local community.

Furthermore, in another school an educational programme (project) had been worked out by pupils of a class related to the history of coach in Greece and in other countries. These pupils' work had been also translated into Albanian and it had been presented both in Greek and in Albanian in the Centre of History of the

city in which the primary school is located. In another intercultural primary school a programme of pupils' sensitisation towards issues related to immigrants had been organised in cooperation with the Municipality of the region. In the case of another intercultural primary school the Christmas celebration had been organised in cooperation with the Centre of Care of Old People (Κέντρο Αποκατάστασης Ηλικιωμένων Ανθρώπων) of the region. The presentation of all the aforementioned celebrations to the local community is a very good chance on the one hand for natives to come in contact with the different cultural groups that live in the region and to get to know some aspects of their culture, and on the other hand for foreigners and repatriates to present themselves and their culture in front of a wider audience, thus conveying the message that their culture is of equal value and that it deserves to be acknowledged. The help offered by groups within the local community for the organisation of various events and celebrations reveals that natives have started being more open and positive to issues related to foreigners and repatriates, showing in this way that they have started recognising diversity in the society.

Two more important actions organised by two intercultural primary schools towards the implementation of intercultural education are the organisation of a library with books in foreign pupils' first language, so that they can borrow books and keep contact with their first language and another library which consists of books relative to intercultural education. These books can also be borrowed by teachers who do not work in the specific primary school but who would like to be knowledgeable about issues related to intercultural education. For those teachers who cannot visit the library of the school due to distance the same intercultural primary school has designed a website (http://6dim-diap-elfth.thess.sch.gr/main_greek.htm) which contains information on intercultural education in Greece, books, journal articles regarding intercultural education and related issues, the Greek legal framework on intercultural education as well as educational programmes and activities that have been designed and worked out by pupils of the school, so that other primary school teachers may take ideas and design similar activities. The last two aforementioned actions may constitute a very good start for the development of cooperation among teachers working in different primary schools regarding the implementation of intercultural

education. A similar action had been organised by the intercultural primary schools situated in northern Greece, as headteachers interviewed state. On their own initiative they had decided to organise a one day conference meeting towards the end of the school year, in which teachers and headteachers would have the chance to present and discuss how they approach intercultural education in the school and what the problems they face are. The conference could also be attended by all primary school teachers of the city. Finally, the proceeding of the conference had also been published, so others teachers could learn more about intercultural education.

6.5.1 Whole-school approaches towards the implementation of intercultural education

The question of whole-school approaches was included in the headteachers' interview schedule. It sheds light into both the third and fourth subsidiary research question of the study. However, headteachers' answers to this question are going to be presented and discussed under the fourth subsidiary question for reasons of notional cohesion with the rest of the text. Headteachers' views on the whole-school approaches adopted towards the implementation of intercultural education are valuable, since their position gives them the chance to view the school as a whole and be aware of all aspects of school life. As the analysis of their answers shows the whole-school approaches which have been implemented in the various intercultural primary schools, and to which headteachers' refer, converge with teachers' views on the teaching methods and approaches adopted as well as the events and activities organised towards the implementation of intercultural education.

First of all, it is stressed that respect for culturally and linguistically diverse pupils should be promoted not only in words but also in practice through the tasks allocated, the events and the activities organised in the school. Therefore, four of the headteachers underline the importance of the cooperation of the school with all pupils' parents (Cohen and Manion, 1983; Cummins, 1996; Kendall, 1996; Huss-Keeler, 1997 and Kyriotakis, 2000; Sismanidou, 2005; Antonopoulou, 2011; Miliou, 2011). They suggest the necessity of the headteacher and the teachers of the school arranging meetings with the parents,

so as to get to know them better and discuss any problems that they may have with them. The participation of at least one foreign or repatriate parent in the Board of Parents is also stated (Cummins, 1996; Markou, 1999), so as they can present and discuss the problems that foreign and repatriate pupils or their parents may have, as well as to feel that their views are valued and that they contribute to the effective operation of the school. In one of the schools, as its headteachers notes, the help of the church had been offered to foreign pupils' families when they had to face problems regarding financial issues. One of the headteachers points out that cooperation and discussions between the teachers of a school is also important, because they can exchange ideas on how intercultural education may be implemented or cooperate with for the design and the delivery of an intercultural activity or event. Therefore, two of the headteachers mention how beneficial the establishment of a cooperative network between intercultural primary schools is for the exchange of ideas and experiences by referring to the organisation of a one day conference with the initiative of the intercultural primary schools located in northern Greece and the publication of the proceedings of the conference. Cooperation between schools for exchange of ideas and of teaching material is also suggested by Antonopoulou (2011).

According to four headteachers the exchange of pupils or teachers within the framework of European funded programmes, such as Comenius, constitutes an approach adopted by the school for the promotion of the intercultural dimension in education (Onestini, 1996; Palaiologou and Evaggelou, 2003). More specifically, in one of the schools, exchanges of primary school teachers working in Greece with primary school teachers working in Germany and in Latvia took place, within the framework of which teachers transferred work of Greek pupils to the pupils in Germany and Leetonia and vice versa. Consequently, pupils of both primary schools had the chance to read and see assignments and general work which had been done by linguistically and culturally diverse pupils, thus gaining some knowledge of other cultures.⁹⁶ At this point it should be added that

⁹⁶ One other teacher in the same school participated in a European-funded programme and he visited primary schools in Malmo, Sweden where he had the chance to see how the educational system works towards the implementation of intercultural education. He states that there is close cooperation of the schools with the University institutions (Stevens and Sanchez, 1999; UNESCO Guidelines on Intercultural Education). There is a Centre of Intercultural Education in Malmo

one of the headteachers considers it important that Greek and foreign pupils visit Albanian villages, where some of foreign pupils accommodated in the school come from. He supports the view that it had been a chance for all pupils to see how their classmates used to live and to learn more about their cultural roots (Baker, 1983; Ovando et al., 2003). The person responsible for schools in southern Albania visited the same primary school and informed teachers and pupils on the existing educational system of the region. Many of the foreign and repatriate pupils of the school attended school in a different educational system and with a different national curriculum. That means different ways of learning, development of different skills and acquisition of different kind of knowledge (Savvidou, 2005). On the one hand, this information is very useful for teachers, because it informs them on how these pupils have been educated to now and what the former could do to adapt their own teaching in those pupils' needs within the framework of Greek reality. On the other hand, native pupils can have an idea how the educational system in another country operates, so as to explore similarities and differences with the Greek educational system (Perroti, 1994; Monasta, 1997; Luchtenberg, 1998; Robinson, 1998).

At classroom level one of the headteachers says that the teachers of the school make efforts for their class to have 'a dynamic presence and participation in everything new highlighting every time the personal colour of the class' (...δυναμική παρουσία και συμμετοχή σε καθετί καινούριο προβάλλοντας το προσωπικό χρώμα της ομάδας'). Finally, another headteacher supports the view that it is positive that educational programmes, projects, are organised and happen in the school, because through these projects children's' culture is presented and valued.

which organises weekly seminars in which teachers exchange ideas on what they have implemented, too. He adds that there is a continuous feedback of teachers on issues of intercultural education. These teachers' visits to other countries prove to be useful, because they provide them with more ideas on how intercultural education can be implemented in the school

6.6 Summary

This chapter contains data which answer the subsidiary research questions of the study in depth.

As regards the first subsidiary research question of the study the interviewees define the meaning of intercultural education by relating it to the equality of all cultures – one of the main principles of intercultural education (Education and Culture: Training teachers in intercultural education, 1986; Luchtenberg, 1988; Damanakis, 1989; Camilleri, 1992a; Kotsionis, 1995; Monasta, 1997; Kanakidou and Papagianni, 1998), acceptance of diversity, respect for other cultures and peaceful coexistence of people. They add that within the framework of intercultural education foreign and repatriate pupils maintain their identity and that intercultural education refers to both native and foreign pupils (Batellan, 1983; Markou, 1997; Coelho, 1998; Katsikas and Politou, 1999; Prokou, 2003). According to their answers all pupils are benefited because through the interaction of cultures, the similarities and differences between cultures are discovered (Freedman Lustig, 1997; Markou, 1997; Miligiu, 1997; Papas, 1998; Kaldi, 1999; Xatzinikolaou-Marasli, 1999; Nikolaou, 2000; Gotovos, 2002; Gupta, 2003; Karhonen and Helenious, 2005).

There was a variety of answers when teachers were asked to compare intercultural education with multicultural education and bilingual education, which shows their ideological confusion. Only 17 of them support the view that intercultural education is based on interaction between cultures aiming at discovering the similarities and differences between cultures (Freedman Lustig, 1997; Markou, 1997; Miligiu, 1997; Papas, 1998; Kaldi, 1999; Xatzinikolaou-Marasli, 1999; Nikolaou, 2000; Gotovos, 2002; Gupta, 2003; Karhonen and Helenious, 2005), whereas multicultural education only aims at peaceful coexistence of cultures (Olneck, 1990; Kedall, 1996; Papas, 1998; Georgogiannis, 1999; Nikolaou, 2000; Quetgles-Pons, 2001; Palaiologou and Evaggelou, 2003). However, 11 of the teachers believe that the two terms can be used interchangeably (Kaldi, 1999) and that there are no distinct boundaries between them. Seven of them claim that bilingual education is part of

intercultural education, since pupils should be taught their first language within the framework of an intercultural educational programme.

Although most of the interviewees are aware of the basic theoretical underpinnings of intercultural education, they report that there are problems which hinder its implementation. First and foremost teachers stress the lack of their training on issues of intercultural education (Nikolaou, 2000; Spyridakis, 2002; Sismanidou, 2005), the inflexibility of the curriculum (Spyridakis, 2002; Sismanidou, 2005) and of school books, in which the culture of foreign and repatriate pupils is not taken into account, as well as the large number of pupils per classroom. In addition, according to them the lack of cooperation between teachers and parents of foreign or repatriate pupils, native pupils' prejudice and stereotypes towards foreign pupils (Frangoudaki and Dragonas, 2000; Damanakis, 2005) as well as the inadequacy of support offered to the school by school advisers or the state in terms of inadequacy of funding and infrastructure in general are some of the main problems which make the implementation of intercultural education difficult. They also stress that it is necessary to implement intercultural education in all aspects of school life (Dufour, 1990; Hopkins and Harris, 1997; Banks et al., 2001).

Regarding the second subsidiary research question of the study, the interviewees provide a number of reasons in relation to the necessity of the implementation of intercultural education. First of all, they believe that intercultural education is necessary to be implemented in all schools, because they consist of a culturally and linguistically diverse pupil population due to the influx of economic immigrants in the country especially after 1990 (Markou, 1996, 1997; Gotovos and Markou, 2003; Charalambous, 2005). They claim that intercultural education can equally be implemented in schools which accommodate only native pupils (Batellan, 1983; Markou, 1997), as well, because every person has his/her own cultural characteristics. They add that the implementation of intercultural education is imperative so all pupils can live peacefully in a multicultural society by developing appreciation of other cultures as well as empathy, flexibility and respect towards other persons (Olneck, 1990; Brislin and Yoshida, 1994;

Cordeiro, 1997; Fennes and Hapgood, 1997; Zografou, 1997; Pantazi, 1998; Katevas, 1998; Batelaan and Gundara, 2000).

While headteachers support the necessity of the implementation of intercultural education, when they interpret the government policy in relation to the implementation of intercultural education, they keep on referring to the same obstacles which hinder its implementation and which are also mentioned by the teachers interviewed. More specifically, they believe that the law 2413/1996 regarding intercultural education is badly written and that it has a number of inadequacies (Spyridakis, 2002; Emmanuil, 2006). Furthermore, the operation of reception classes and intensive classes which is governed by legislation offers more compensatory education than intercultural education (Miligou, 1997), because it mainly focuses on the intensive instruction of the Greek language without taking into account pupils' cultural capital, that is taking into account their ethnic, racial, linguistic and religious characteristics (Hall, 1996) and all cultural characteristics they have both inherited and adopted in general in the design of teaching. Headteachers add that there is no cooperation of the National Ministry of Education with the Pedagogical Institute and the Institute of the Education of Greeks Abroad and of Intercultural Education so that a coordinated educational action towards the implementation of intercultural education can take place (Kontogianni, 2002; Spyridakis, 2002; Sfakakis, 2002). They also strongly support the view that the interest on intercultural education and its implementation would be better to be continuous and systematic and not only based on university projects funded by the European Union or on the fragmentary initiatives decided by the headteacher and the teachers working in the schools.

With reference to the third subsidiary research question of the study there are a number of principles teachers believe in and use within the framework of the implementation of intercultural education. They attribute great importance to the development of interpersonal relationships, the establishment of trust between them and their pupils as well as the empowerment of foreign and repatriate pupils' cultural identity (Cummins, 2000; Scheter and Cummins, 2003). According to the teachers the pupils' empowerment is achieved by encouraging

them to use their first language in the classroom and by incorporating elements of their culture in the teaching, aiming at exploring the similarities and differences between different cultural identities (Hoffman, 1996; Holquist, 1981; Corbett, 2003; Ranson as cited in Donnelly, 2004). In the very beginning when foreign and repatriate pupils do not know the Greek language, teachers suggest the use of pictures and objects in order to achieve communication (Kaur and Mills, 1993; Breen et al., 2001; Tsaliki, 2002). Foreign pupils' engagement with the activities organised in the classroom and the school constitutes a priority for teachers so pupils feel important, having contributed in some way to the result presented. Teachers also suggest the use of an interdisciplinary approach (Morrison, 1994; Nikolaou, 1999; Ovando et. al., 2003; Kontogianni, 2002; Athanasiadou, 2005) and discussions either in pair work or group work or in the whole class (Kosmidou-Hardy, 1997; Council of Europe, 2007; Nikolaou, 1999; Sismanidou, 2005).

The analysis of the interview data reveals that to a greater or lesser extent teachers make efforts to incorporate an intercultural dimension in all subjects and this is positive. Almost one half of the teachers state that they connect foreign and repatriate pupils' first language and culture with language studies by the use of literary texts, fairy tales and myths written in the pupils' first language. According to the teachers the various school subjects of social studies (Geography, History, Religious Studies, Citizenship Education) provide a wider spectrum which relates to pupils' life and experiences. Therefore, comparisons can be made with pupils' culture at a geographical, historical and religious level. Almost one quarter of the interviewees report that they incorporate intercultural education in science studies by drawing pupils' attention to the discoveries and inventions which were made by persons of different cultures in the case of Physics (Baker, 1983; Grugeon and Woods, 1993; Ovando et al., 2003) or by adjusting mathematical problems to pupils' everyday life and their cultural existence in the case of Mathematics (Batelaan, 1983; Hofmans-Okkes, 1983). Teachers believe that art studies which may include dancing, singing, painting, music and theatre (Kanakidou and Papagianni, 1998; Dimitriou et al., 2003) act as a catalyst in the education of all pupils and especially of foreign and repatriate pupils because, as they say, through artistic activities pupils express themselves

and their cultural identity (Education and Culture, 1986; Doorman, 1997) and they can communicate with their classmates even if they do not know the spoken language.

Finally, answering the fourth and last subsidiary research question of the study, a variety of events and activities are organised in the classroom or the school towards the implementation of intercultural education. More specifically, teachers tend to organise frequent meetings with pupils' parents in order to not only inform parents' on their children's performance and general behaviour but also to get to know each other better and start building a bridge of teacher–parent communication (Joele-Lentz, 1983; Bastiani, 1996; Blair and Bourne, 1998; Stevens and Sanchez, 1999; Harris, 2002) and parents between them develop interpersonal relationships. They also organise activities with the help of parents in their effort to engage parents in their children's process of learning. These activities range from writing books, diaries, school newspapers (Fennes and Hapwood, 1997; Spyridakis, 2002) and painting exhibitions to celebrations including songs, dances, foods and sweets from pupils' country of origin (Zografou, 1997; Kanakidou and Papagianni, 1998; Kontogianni, 2002; Pieridou, 2002; Dimitriou et al., 2003) as well as the organisation of visits organised outside school to get to know the place they live in better and gain practical experience (Luchtenberg, 1988; Magos, 1996; Nikolaou, 1999; Corbett, 2003). Some of these events are also presented in the local community the school belongs to in an effort by the teachers to transmit the intercultural dimension in the wider society (Perroti, 1994; Batelaan and Van Hoof, 1996; Besalu, 1997; Grant, 1997; Monasta, 1997; Georgogiannis, 1999; Kaldi, 1999; Kontogianni, 2002). The organisation of a library with books in the foreign pupils' first language and books relative to intercultural education, which can also be borrowed by teachers working in other schools, as well as the design of a website containing information on intercultural education in Greece by two schools constitute noteworthy activities towards the implementation of intercultural education.

Last but not least according to the headteachers' views, whole-school approaches towards the implementation of intercultural education include the cooperation of

the school with all pupils' parents, with the Board of Parents and with other intercultural schools for the exchange of ideas and experiences. They also underline the importance of pupils' and teachers' exchange with pupils and teachers from other countries within the framework of European-funded programmes as well as the organisation of projects carried out by one or more classes in the school and which relate to environmental education, ecology, human rights, combat of racism and xenophobia, culture, Mediterranean nutrition. Headteachers insist on how important it is for all pupils to participate in some way in the events and the activities organised in the classroom and the school.

Now we turn to the final chapter of the thesis in which I bring together the various strands we have been following.

Chapter 7 Conclusions

7.1 Summary of the work of the preceding chapters

The present research study has been organised and presented in seven chapters. In the first chapter an introduction to the topic of the study is made by referring to the main axes of the research, such as the main aim and the subsidiary research questions as well as its origins. A brief description of the research strategy and the research techniques is made and the limitations of the study are clearly stated. The literature review chapter is the second chapter of the study and it is mainly divided into four parts: definitions related to intercultural education; a review of educational models adopted for the education of pupils from diverse cultures; a review of European policies in this regard; and a review of some of the practical aspects of interculturalism. In the first part key terms related to intercultural education are presented and discussed. The second part includes a presentation and discussion of various educational models which have been suggested or implemented for the education of foreign pupils. Then, in the third part a critique of the educational policies implemented at a European and international level for the education of foreign pupils is cited and the fourth part deals with the characteristics of an intercultural school according to the bibliographical references having been studied. The third chapter narrows down the topic of the research by providing information regarding the historical, educational and legislative context of multicultural Greece as mapped by the review of the relevant literature. Finally, the fourth chapter presents in detail key issues of methodology ranging from the methods used for the data collection, the design of the research instruments used, the analysis and the interpretation of questionnaire and interview data collected, and sampling procedures to the reliability and validity of the research as well as the importance of the ethics of the research.

In the fifth chapter the main findings from the analysis of questionnaire data are presented and discussed. The findings derived from the questionnaire data answer the subsidiary research questions of the study in a general sense. A presentation and discussion of the main findings of the analysis of interview data elicited from teachers' and headteachers' interviews working in the 13 intercultural primary schools in Greece is made in the sixth chapter of the thesis.

The findings derived from interview data aim at answering the subsidiary research questions of the study in depth. Finally, in the seventh and last chapter of the thesis general conclusions of the research are discussed as well as their relationship with the literature review. Recommendations for practice and for policy as well as suggestions for further research that emerged from the present study are provided in the chapter.

7.2 The relationship of the empirical study to the literature review

In this part of the chapter the findings of the present study in relation to the literature review are going to be discussed. Additionally, a discussion and comparison of questionnaire data with interview data will be made in an attempt to see whether the findings converge or diverge, and in which parts, as well as how they complement each other. The analysis will be made according to the four subsidiary research questions of the study as they have been set in the introduction chapter for reasons of notional cohesion and consistency.

As regards to the first subsidiary research question of the study referring to the nature of intercultural education, according to questionnaire data the largest number of teachers agree that the exploration of similarities and differences, the dynamic interaction of all pupils, the equality of all pupils' cultural capital, the evolvement of all pupils' cultural identity as well as the incorporation of all pupils' cultural experiences and first language into the curriculum constitute the theoretical underpinnings of intercultural education. However, at a practical level respondents' answers reveal that the percentage of each one of the aforementioned principles is not so prominent in practice compared with theory, especially as regards the principle that all pupils' first language should be taken into account in the curriculum. The interviewees confirm that no provision is made for foreign and repatriate pupils to be taught their first language in the school. Teachers interviewed also believe that intercultural education is based on the equality of all cultures (Education and Culture: Training Teachers in Intercultural Education, 1986; Luchtenberg, 1988; Damanakis, 1989; Camilleri, 1992a; Kotsionis, 1995; Monasta, 1997; Kanakidou and Papagianni, 1998) as well as on interaction and exchange among pupils (Freedman Lustig, 1997; Papas, 1998; Kaldi, 1999; Markou, 1997; Miligou, 1997; Xatzinikolaou-Marasli,

1999; Nikolaou, 1999; Gotovos, 2002; Gupta, 2003; Karhonen and Helenius, 2005). Nevertheless, some of them could not define it in relation to multicultural education. The problems that teachers refer to in their interviews and the questionnaires which are hindering the implementation of intercultural education converge and explain the existing gap between theory and in practice in intercultural education as it is revealed by questionnaire data. These problems range from teachers' lack of training on issues of intercultural education, the inflexibility of the curriculum, the large number of pupils per class to inappropriate school books, the lack of support offered by school advisers and the National Ministry of Education and related organisations. Teachers' lack of training on issues of intercultural education, the inappropriateness of school books and the inelasticity of the curriculum constitute two of the main problems which are also mentioned by primary school teachers in Nikolaou's (1999), Bereris's (1999), Spyridakis's (2002), Sismanidou's (2005) and Palaiologou's (2009) research. At this point it should be added that teachers in the questionnaires argue that the spirit of the law on intercultural education is not implemented. Headteachers interviewed agree with this view and add that law 2413/1996 on intercultural education is poorly written and that it has inadequacies in terms of defining the aims of intercultural education and of clarifying the qualifications of teachers working in intercultural schools. Spyridakis' (2002) and Emmanuil's (2006) research drew the same conclusions.

Regarding the second subsidiary research question of the study, almost all respondents and interviewees agree on the necessity of the implementation of intercultural education. The reasons teachers provide both in questionnaires and interviews converge. More specifically, teachers agree that all primary schools in Greece accommodate foreign pupils, especially after the massive influx of economic immigrants in 1990 (Markou, 1996, 1997; Gotovos and Markou, 2003; Charalambous, 2005). Thus, all pupils need to be educated to respect human rights, to develop empathy and flexibility towards other persons and to live peacefully in a multicultural society (Olneck, 1990; Brislin and Yoshida, 1994; Cordeiro, 1997; Fennes and Hapgood, 1997; Zografou, 1997; Pantazi, 1998; Katevas, 1998; Batelaan and Gundara, 2000). They add that the implementation of intercultural education is imperative, since all pupils can compare their

cultural experiences and in turn, explore the similarities and differences among cultures (Perroti, 1994; Monasta, 1997; Luchtenberg, 1998; Robinson, 1998). It is important that some teachers both in the questionnaire survey and interviews realise that intercultural education can be equally implemented in schools accommodating only native pupils, because as they argue, every person has her/his own cultural characteristics, which deserve to be appreciated and valued. This view is also supported by Batellan (1983) and Markou (1997).

With reference to the third subsidiary research question, according to both questionnaire and interview data teachers use group work, which can be based on discussion and which promotes cooperation and an interdisciplinary approach towards the implementation of intercultural education. The same teaching methods were referred to that were used by primary school teachers in Nikolaou's (1999), Kontogianni's (2002) and Athanasiadou's (2005) research, especially when foreign and repatriate pupils were accommodated in the classroom. No mention has been made by the interviewees regarding the use of role-play and drama or simulations. Similarly, most of the respondents of the questionnaire also report that they rarely use role-play and simulation. Instead of these in both sets of data, they refer to the performance of theatre plays. Teachers' answers in the interview questions relating to the third subsidiary research question of the study provide a greater insight and complement the questionnaire data. The interviewees argue that they follow a number of teaching approaches before actually teaching foreign and repatriate pupils. They aim at establishing cooperation with pupils' parents, making pupils feel sufficiently comfortable before any formal teaching and learning starts taking place, establishing trust between them and their pupils, engaging parents in their children's learning, involving all pupils in some way in the tasks allocated as well as trying to incorporate those pupils' cultural elements during teaching or encouraging them to speak and write in their first language (Bezirtzoglou, 2003). Nevertheless, teachers do not refer to how can make pupils feel comfortable or how this trust between them and their pupils could be achieved, such as with the use of games of acquaintance and trust as Karayorgi (1996) and Schniedewind and Davidson (1998) suggest. They add that in the very beginning the use of pictures and objects can be used for achieving communication with these pupils.

This constitutes a teaching method suggested by Kaur and Mills (1993), Cummins (1996); Breen et al. (2001) and Tsaliki (2002), as well.

The analysis of questionnaire and interview data reveals that teachers make efforts to give an intercultural dimension to all school subjects to a greater or lesser extent. Both sets of data also confirm that teachers more often incorporate intercultural education in language studies, social studies and art studies compared to science studies, because they provide a wider spectrum. Teachers interviewed explain this by arguing that in Mathematics and Physics the communicative code is common to all languages and cultures. Therefore, it is easier for foreign pupils to understand even from the very beginning of their attendance. Nevertheless, almost a quarter of the teachers interviewed suggest ways for incorporating an intercultural dimension in science studies. The interviewees' general philosophy in teaching school subjects in relation to intercultural education lies in presenting all pupils' cultural characteristics aiming at exploring similarities and differences between different cultures and this direction is suggested by the literature review, as well (Baker, 1983; Gruncheon and Woods, 1993; Perotti, 1994; Zografou, 1997; Kanakidou and Papagianni, 1998; Banks et al., 2001; Ovando et al., 2003).

Finally, answering the fourth and last subsidiary research question of the study, the results derived from both sets of data converge and show that teachers organise a number of events and activities in the classroom and the school in order to implement intercultural education. More specifically, questionnaire and interview data converge in the following points. Teachers organise celebrations including the presentation of songs, traditional dances, foods and sweets from pupils' country of origin as well as visits outside school so as pupils get to know the community they live in better and gain practical experience. Other activities organised range from the writing up of books, diaries and school newspapers to organising painting exhibitions which can also be presented in the local community each primary school belongs to. This view is also supported by teachers in Kaldi's (1999) and Kontogianni's (2002) research. Additionally, teachers consider the design of educational projects on environmental education, ecology, human rights, combat of racism and xenophobia, culture, Mediterranean

nutrition as well as teachers' and pupils' visits to schools of other countries within the framework of European funded programmes conducive to the implementation of intercultural education. The aforementioned events and activities are also mentioned by primary school teachers in research undertaken by Nikolaou (1999), Kontogianni (2002) and Spyridakis (2002). They are also considered important by headteachers interviewed when they were asked about the whole school approaches towards the implementation of intercultural education.

7.3 Triangulation of methods used

The use of questionnaires and interviews, that is, the triangulation of methods, in answering the main research question contributed to two aspects of the present study. On the one hand, it provided information from different perspectives, which widened the scope of the field of intercultural education and helped me to understand the examined topic better (Hammersley and Atkinson, 1983; Fielding and Fielding, 1986; Tashakkori and Teddlie, 1988; Johnson and Turner, 2003; Scott and Morrison, 2005). On the other hand, there was a convergence of some of the interview and questionnaire data collected which strengthened the validity of the data collected (Smith and Lous Heshusious, 1986; Neuman, 1987, Hitchcock and Hughes, 1989; Bloor, 1997; Sarantakos, 1998; Scott and Morrison, 2005). However, in cases where there was divergence between the questionnaire and the interview data, it had been discussed in the thesis in terms of whether this divergence is a fault of the methodology adopted or whether it is indeed the case that the truth of the matter is divergent (Tashakkori and Teddlie, 1988; Teddlie and Tashakkori, 2009).

7.4 Implications for practice

The findings of the study reveal the centrality of the teacher's role in education. The teacher is important in any child's education. Particularly in intercultural education it is the ethos of the teacher which determines every little moment. She/he needs to have care and warmth for the pupils. He also needs to have accepted his own diversity as a person, have developed empathy and be sensitive to issues of intercultural education. Establishing a relationship of trust with the pupils and developing cooperation with pupils' parents by organising frequent

meetings with them constitutes a priority for teachers before any formal teaching and learning starts taking place.

The findings of the study suggest that it is important for the teacher to be knowledgeable about the meaning of intercultural education and of pedagogical/teaching techniques which could be used with the emphasis on the use of cooperative learning and discussions within the framework of group work or pair work and the incorporation of the interdisciplinary approach during teaching. The use of pictures and objects also facilitates communication with foreign and repatriate pupils, especially in the very beginning when they do not know the formal language of the host country at all.

Moreover, teachers would be wise to encourage foreign pupils to use their first language in the classroom either by urging them to bring their school books, fairy tales and myths from their home country and read them in front of their classmates or by encouraging them to write books, diaries or articles for the school newspaper in their first language. This is essential on the one hand for not making pupils feel rejected; on the other hand for their cognitive development and the learning of the second language. Additionally, teachers' efforts for presenting all pupils' cultural characteristics in every school subject, aiming at exploring the similarities and differences between different cultures, play an important role. Thus, teachers make pupils feel that their cultural identity is accepted and valued in the school. Particularly through artistic activities, such as painting and the organisation of theatre plays, all pupils express themselves and share their cultural experiences with their classmates.

Teachers' efforts to engage foreign pupils with the activities organised in the classroom are imperative. Their participation in some way in the activities assigned by the teacher makes them feel that they are important and that they have contributed to the result presented. Teaching pupils everyday language so that they are able to use it in their daily interaction in the class, the neighbourhood and in the school is also suggested by primary school teachers.

7.5 Implications for policy

As data from questionnaire and interviews reveal headship plays a key role in the formation of an intercultural ethos in the school. Headteachers ought to be positive towards the implementation of intercultural education, approve and support teachers' suggestions for the promotion of intercultural education and encourage them to organise activities towards it. The successful establishment of an intercultural ethos in the school presupposes appropriate organisation in all of its levels ranging from internal organisation and the appropriate preparation of its staff to its liaison with the pupils' parents and the community. Furthermore, the policy of each school towards the implementation of intercultural education needs to be stable and continuous. The educational actions adopted in each school, ranging from the operation of classes in which foreign and repatriate pupils are taught their first language to advisory seminars for those pupils' parents and educational projects aiming at combating racism, prejudice and xenophobia, would be better for not having an intercalary and transient character and not being organised only with the initiative of the headteacher of the school or within the framework of projects funded by the European Union of Greek universities. Instead of that it would be better if they constituted established educational actions implemented every school year and supported by the National Ministry of Education and related organisations, such the Institute of the Education of Greeks Abroad and of Intercultural Education and the Pedagogical Institute. The establishment of a network of cooperation between intercultural primary schools and mainstream primary schools for the exchange of ideas, experiences and practices in relation to the implementation of intercultural education is equally important. At this point, it should be added that celebrations and other events organised by the pupils of the school aiming at raising all pupils' cultural characteristics could also be presented in the local community to which the school belongs so that an intercultural continuum be established in the whole society.

Regarding the implications of policy in terms of curriculum, this needs to be characterised with flexibility so as to be adjusted to the educational needs of the different groups of pupils accommodated in each school. From the analysis of the findings one can draw the conclusion that each one of the intercultural primary

schools has its own singularity and uniqueness in terms of pupils' cultural characteristics as well as in terms of the existing situation in relation to the history of the local community in which each school belongs to and constitutes part of it (Vakalios, 1997). Therefore, it would be wise to design the curriculum by providing the freedom to teachers to choose the content of each subject and decide on its adjustment to the needs and the interests of their pupils.

The connection of the schools with society for the implementation of intercultural education is important. According to the ancient Greek philosophy the term 'polity' > 'πολιτεία' denotes a group of people who live in a specific territory which is organised under political underpinnings. Therefore, each school is part of the society. It is affected by the particular characteristics of the polity to which it belongs and these particular characteristics have to be taken into consideration towards the implementation of intercultural education. In this sense, schooling has a civic and social dimension. I am not claiming that schools are a panacea for wider social problems and tensions, but they can contribute to their solutions.

At this point it should be mentioned that the adjustment of the official curriculum to the needs of pupils accommodated in intercultural schools or the application of special curricula with the addition of supplementary or alternative subjects as well as the reduction of the number of pupils in each class and the reduction of teachers' working hours due to the special circumstances existing in those schools constitute issues which are discussed in law 2413/1996 regarding intercultural education. Law 2413/1996 gives the right to intercultural schools to proceed with the aforementioned changes or alterations when the circumstances of the school demand it after gaining approval by the National Ministry of Education. However, as the research revealed this has not been implemented due to the existing bureaucracy and this constitutes an issue that could be reassessed.

Teachers also discuss their lack of formal training on issues of intercultural education and the demographic data obtained from questionnaires confirmed that 69.2% of the teachers do not have any further qualifications. According to the ministerial decision Φ.361.23/159/Δ1/5271 of 1997 teachers asking to transfer to

intercultural schools need to have sufficient knowledge of the mother tongue of the majority of foreign pupils accommodated in the school. Moreover, they need to have further qualifications in education such as training in issues of teaching Greek as a second language, postgraduate studies in education in general or in intercultural education, attendance at conferences or seminars relating to intercultural education and teaching experience in reception classes or intensive classes. However, ten years after the enactment of those laws, when the present research was undertaken, teachers keep on referring to these unresolved problems which constitute an issue that needs to be re-examined, although the law takes provision for those issues.

To continue with educational legislation, the law 2413/1996 on intercultural education and related issues does not clarify the aims of intercultural education and this issue has to be revisited, because the definition of the aims of intercultural education constitutes the first step for moving on to its implementation. Furthermore, as it has been briefly stated in the introduction chapter, according to the same law some schools have been renamed as intercultural schools in order to meet the educational, social and cultural needs of their pupils. However, it is not specified to which groups of pupils this law refers, how these educational, social and cultural needs are defined and how teachers can meet those pupils' needs. Therefore, the aforementioned issues are necessary to be re-orientated. In addition, the designation of some schools as 'intercultural schools' has led to a disproportion in terms of pupils' country of origin. This shows that native pupils' parents are negative to enrolling their children in schools which are designated intercultural because they accommodate a large number of foreign or repatriate pupils. Therefore, the reality of the actual operation of minority schools which are just titled 'intercultural' constitutes an issue which needs to be reassessed seriously and with every responsibility.

Finally, the role and the operation of reception classes and intensive classes are suggested to be redefined. The education they offer in their present form is restricted in the teaching of Greek as a second language; that is these classes operate exclusively as compensatory educational measures in which pupils' first language and culture is not taken into account and it is not taught at all. In this

sense, their operation constitutes an assimilationist educational policy which cannot be placed within the framework of intercultural education. In brief, the aforementioned problems and inadequacies at legislative and practical level are in contradiction with the concept of intercultural education as its nature is defined by the literature review and the present study. Therefore, the implementation of intercultural education in Greece has to be re-examined and be re-defined in combination with the overcoming of the ethnocentric conception of culture and of nation state

7.6 Implications for research

7.6.1 Future research

The review of the literature in intercultural education and related issues as well as the present study has raised some interesting points/issues which could be explored in future. First of all, a new discourse in *interculturalism* can be developed in future to understand how *interculturalism* can manage a hybrid identity; that is an identity that comes from already hybrid identities. Furthermore, the practical implications of the ‘critical multicultural model’ in school could be investigated, as nothing specific is mentioned according to the literature review. In this way, a sharper understanding could be provided regarding the similarities and differences between the critical multiculturalism and *interculturalism* both at a theoretical level and a practical level in education.

The analysis of questionnaire and interview data of the present study on the one hand provided important information and findings regarding the meaning of intercultural education and its implementation in primary education in Greece from the perspective of primary school teachers and headteachers. On the other hand it raised some issues which could be explored in more depth and may constitute issues for further research. To begin with, when teachers were asked to denote why they think that there is a gap between theory and practice in intercultural education they referred to a number of problems, among which were the inflexibility of the curriculum, the large number of pupils per class, the large amount of hours they work and the inappropriate school books. Further to that, headteachers were asked to comment on their interpretation of government policy regarding the implementation of intercultural education. In a future study

to what degree policy relates to intercultural education could be examined in more detail and depth

As has already been mentioned, the research was undertaken within the framework of primary education. The same research could also be conducted in secondary education, so that high school and Lyceum teachers' and headteachers' views on the same issue could be explored, offering a valuable insight into the field of intercultural education and its implementation. In turn, a comparison could be made between primary school teachers' and headteachers' views and secondary education teachers' and headteachers' views, so as to discover to which points and to what extent their views on the topic converge or diverge. Since learning in the classroom is a process which is delivered by both teachers and the pupils, and actually the latter are the recipients of the practices that teachers employ, it would be of interest to know pupils' views on the teaching methods their teachers adopt to implement intercultural education as well as possible suggestions they would like to make. In my opinion, pupils' ideas are valuable, especially in the domain of education, as they are most affected by the implementation of various educational policies and reforms (Marshall and Rossman, 1999). The contribution of the views of foreign pupils' parents on how the school could help their children and how the school could help them guide their children's learning could also be valuable (Dimitroff, 1972; Kypriotakis, 2000; Banks et al., 2001), since parents' cooperation with the teachers and the school constitutes an important aspect for the establishment of an intercultural ethos in the school.

In Greek primary schools in addition to primary school teachers, there are some specialist teachers who teach PE, Music, Foreign Languages (English, French, German), ICT and Theatre education to the pupils⁹⁷. In this sense, it would be interesting to know what meaning they also attribute to intercultural education

⁹⁷ In most cases of Greek primary schools there are specialists who teach PE and Foreign Languages. In primary schools which are either situated in remote parts of Greece or they accommodate a small number of pupils PE is taught by the teacher of the class. As regards the subjects of Music, ICT and Theatre education they are taught by specialists in primary schools that accommodate a large number of pupils and they are designated as 'pilot primary schools' (pilotika dimotika sxoleia>πυλοτικά δημοτικά σχολεία), that is schools in which innovative programmes organised by the National Ministry of Education are implemented.

and most importantly how they implement it in the classroom through their field of teaching. The same applies in secondary education, as well.

As has already been mentioned in the methodology chapter and the chapters of the presentation of the main findings of the research, questionnaire and interview data were supported by documentary material, which principally deals with tables of the composition of the pupil population of some of the schools as well as school newspapers, books or CD-ROMs on projects having been undertaken in some of the schools (see A.48). This material is primarily supplementary and I do not consider it to be part of the main empirical data, because it has not been collected systematically. However, a more systematic collection of material produced within the framework of events and activities organised by the intercultural primary schools could be made so that it could be investigated more systematically whether or not and to what extent these activities and events contribute to the implementation of intercultural education in the schools. As questionnaire data revealed, drama is an activity which could be included in future research designs and it had not been anticipated in the current study.

Other researchers may wish to use the demographic data obtained in this study in order to undertake a more sophisticated quantitative analysis on the topic, in which case they could use inferential statistics. Within the framework of this quantitative study they could investigate the in-service continuing professional development of Greek primary school teachers, which had not been incorporated in the design of the questionnaire of the present study. I hope that I have provided a foundation for such research by presenting a descriptive statistical analysis as well as a more in-depth qualitative data analysis.

In the present study the nature of intercultural education and its implementation is explored through teachers' and headteachers' views in all 13 intercultural primary schools across Greece. A holistic case study approach in the schools may constitute another prospect for research in future. That could involve a holistic case study conducted in two or more intercultural primary schools of the country in order to investigate intercultural education at different levels or from different aspects of the schools, such as headship, teachers, pupils, parents, and

the relationship of the school with the local community in relation to intercultural education. In turn, a comparison and discussion of the findings collected could be made, so that similarities and differences could be detected and the possible specific factors which define these similarities and differences. In 2006, after the present research had been conducted, new school books were introduced in schools without having being piloted. The books embedded a cross-disciplinary approach to learning and teaching (Traianou, 2009). Thus, a research project could be designed in future to investigate whether and to what extent these new school books promote intercultural education. It would also be of interest to conduct playground observation in future research to see how games and contact among pupils facilitate the implementation of intercultural education.

Finally, a more firmly sequential approach of mixed methodology could be followed and more randomised samples could be used within the same piece of research, because that would provide a sharper focus of the study. It would also be interesting if that sequential approach and the randomisation of the sample could also be followed in research undertaken in mainstream primary schools across Greece, because that would provide a more complete picture of the meaning of intercultural education and its implementation in Greece.

7.6.2 Methodological implications

In this particular research study the subsidiary research questions of the study referring to teachers' and headteachers' perceptions of intercultural education, the necessity of its implementation and why, the teaching methods and teaching approaches used, as well as the events and activities organised to implement intercultural education and why were answered. The main research question of the study referring to teachers' and headteachers' perceptions of the nature of intercultural education and of its implementation within the intercultural primary schools in Greece was also answered. In the interview schedule of headteachers a question was included regarding headteachers' interpretation of government policy in relation to the implementation of intercultural education. Nevertheless, a subsidiary research question referring to educational legislation and government policy regarding intercultural education and how this legislation affects the implementation of intercultural education could have been added.

Instead of conducting interviews with each one of the teachers in each school and the headteacher of each one of the schools in combination with questionnaire data, focus group interviews could have been organised for investigating their perceptions of the nature of intercultural education and of its implementation. In this way the data collected would have mainly emerged from the participants and their interaction. Teachers themselves would have led the discussion and insights might have been gained which might not have been available in a straightforward interview (Cohen et al., 2007). However, as an interviewer in the process of interviewing I explored further teachers' views on particular issues raised by them which seemed to relate interestingly to the topic of the study by asking them to tell more on that issue. I remained open-minded, trying to have a detached position from their views. Therefore, I was able to go further in exploring their views, although I might be opposed to those as a person, a teacher and a researcher (Maxwell, 1992).

Regarding the investigation of the teaching methods and teaching approaches used, as well as the events and activities organised for the implementation of intercultural education, instead of interviews conducted with the teachers and the headteacher of each one of the schools in combination with questionnaire data, systematic or participant observations could have been used which would be based on what actually happens in the classroom and information would be collected at first hand. At this point I would like to comment on the terms 'participant observation' and 'systematic observation'. I believe that there is a category error between those two terms since both types of observation could and should be systematic in the process of the design, the collection and the analysis of the data. Therefore, I suggest that 'participant observation' and 'non-participant/detached observation' are more accurate terms to be used in order to denote the nature of the observation. In the case of exploring how intercultural education is implemented in the classroom I would opt for participant observations. Participant observations might have involved a great number of field notes and the devotion of a considerable amount of time to analysing and categorising the data collected. However, since the literature review provided lacks specific suggestions as they have emerged from research regarding the

implementation of intercultural education, it would be more difficult to create an observational schedule with items appropriate for the issues being investigated in order to conduct a non-participant/detached observation. At this point it should be noted that in either the case of participant observation or the case of non-participant/detached observation the naturalness of the setting has to be retained (Denscombe, 1998; Cohen et al., 2007).

More broadly speaking in the field of intercultural education action research could be used to investigate at a practical level the teaching methods and approaches used, as well as the events and the activities organised for implementing intercultural education in the school. Due to its cyclical process action research would give the researchers the opportunity to evaluate the teaching methods and approaches used as well as the events and the activities organised and proceed with further investigations aimed at developing and improving them. Finally, longitudinal studies could also be undertaken in the field of intercultural education. This type of study would provide data gathered over an extended period of time and it would probably cover a wider range of issues compared to short-term studies. In turn, this wider range of the emerging issues may lend itself to a more in-depth understanding of intercultural education. The suggestion for the design of longitudinal studies in the field of intercultural education may involve large-scale research projects organised by the Greek state or the National Ministry of Education.

Finally, I would like to comment on the ethics part of the present research study. The field of intercultural education investigated in this study has a philosophical and moral basis, as care towards others, acceptance, celebration of differences, the development of empathy are core principles of intercultural education. Therefore, I had the obligation both as a person and as a researcher not to compel teachers to take part in the research if they did not want to. The informed consent protocol signed between me and the headteacher of each one of the schools, who acted as representatives of the teachers, strengthened the moral dimension of the research by ensuring teachers' anonymity and their preference on how they wanted their answers to the interview to be recorded.

Another particular ethical issue that has arisen in the course of the research is the concepts usually used and which relate to intercultural education. The concepts of 'race', 'ethnicity' and 'nationality' which have been discussed in the literature review chapter are sensitive and complex terms which may have a political dimension for the teachers and the headteachers interviewed. These terms may also have different connotations for different people, and cultural identities may, in part, be determined by how those terms are interpreted. Therefore, I have tried to navigate through these terms as cautiously as Odysseus navigated between Scylla and Charybdis by presenting all interviewees' views and discussing them from their own perspective and according to their own interpretations. For example, as interview data analysis revealed it is not easy for Greek people living in Thrace, northern Greece to accept that there are Muslims of Turkish origin who live in the same territory and have a Greek nationality. In this case, for them it seems as if Greek nationality is identical to Greek ethnicity and Greek ethnicity, in turn, is based on a common history, the same traditions, language and religion, which may not be the case, especially as ethnicity passes from one generation to the other as well as in the face of the concept of hybridity. Another philosophical and/ or sociological study may wish to explore the nature of these terms in more depth.

7.7 Limitations of the present study

Within the framework of the present research study, I am limited by a number of factors which have affected the research design, the selection of the sample as well as the review of the literature. Those factors involve the issue of having time at my disposal for undertaking the research, financial constraints (Hammersley, 1992), access to the schools of the research as well as the particular perspective I come from. I am a primary school teacher and this might have affected the present research in a number of ways.

As it has already been mentioned in the methodology chapter, although the pilot study followed a sequential mixed method approach in the collection of the data, the collection of the data in the main study changed into a parallel/simultaneous mixed method approach (Onwuegbuzie, 2003; Teddlie and Tashakkori, 2009). More specifically that means that, according to the original research design the

selection of the appropriate interviewees was made according to the answers they had completed in the questionnaires. However, in the main study the selection of the interviewees could not be made according to the answers they had completed in the questionnaire because the administration of the questionnaires and the actual conduct of the interviews took place in parallel. In effect, the selection of the interviewees was based on a combination of recommendations by the headteachers and my personal judgement regarding their knowledge or the interest they showed during the conduct of the research in intercultural issues. As I discussed in the section of future research above, a future research project could be undertaken following a more sequential order of mixed methods.

It could be argued that the sample of interviewees constitutes a purposive sample (Arber, 2001) and, thus, the results are biased. Nevertheless, this is not the case in the present study. According to Gomm (2000) the ultimate goal of research is the production of knowledge. In this sense, the specific sample is thought to be more knowledgeable of the issues related to the implementation of intercultural education. Thus, the interviewees were more knowledgeable in providing the study with information which answers the subsidiary research questions of the study. Furthermore, the interviewees were given the chance to discuss the difficulties they faced towards the implementation of intercultural education through the questionnaire and the interview, thus, counterbalancing the fact that their answers may be biased. As has already been mentioned, in the process of interviewing with both teachers and headteachers I remained open-minded, trying to have a detached position from their views. Therefore, I was able to go further in exploring their views, although I might be opposed to those as a person (Maxwell, 1992). In future research a more firmly sequential approach could be followed, because that would provide a sharper focus of the study.

Another limitation rises from the review of the relevant literature. I had not been able to visit all university libraries across Greece to study master and PhD theses undertaken in intercultural education and related issues. I have visited the National Centre of Research in Greece, in which I studied some relevant theses. I have also used an online system available from the University of Crete, the University of Thessaloniki and the University of Patras, Greece to search and

read theses which are available electronically. However, not all University libraries in Greece have established this type of system. Therefore, I wrote to these research libraries in Greece to attempt a comprehensive review of the literature (see appendices A.68, A.69). A list of theses which could not be read but seem to be relevant to the topic examined is included in the appendix (A.70, A.71). Moreover, in the cases of some countries the information provided is not up to date due to the lack of recent references to the education of foreign pupils in those countries⁹⁸. Finally, I hope that this thesis will add to a rather short supply of literature on the topic of intercultural education in Greek primary schools.

7.8 Final comments

7.8.1 Significance of the research

As the literature review revealed, a number of research studies have been undertaken which map the field of intercultural education in Greece and which provided a very interesting background to the research study. These pieces of research range from the education of Greek pupils abroad, the reception of immigrant and repatriate pupils in Greece (Papas, 1994; Karakatsanis, 1993; Papakonstantinou and Dellasoudas, 1999 as cited in Nilolaou, 1999) as well as the difficulties they face in school (Georgas and Papastylianou, 1993; Karavasilis, 1994; Papas, 1994; Touloupis, 1994; Bobas, 1995; Bereris, 1999; Palaiologou, 1999 as cited in Nilolaou, 1999) to the production of material for teaching Greek as a second language (Georgantzi, 1999; Georgogiannis, 1998; Markou, 1999 as cited in Nikolaou, 1999) and some pieces of research undertaken in some of the intercultural schools in Athens (Kontogianni, 2002; Lytra, 2007) regarding bilingual education and how playful talk formulated pupils' cultural identity. Moreover, a case study approach was undertaken in one of the intercultural primary schools situated in northern Greece (Spyridakis,

⁹⁸ However, through this conventional literature review a systematic inquiry of key terms and issues emerging from the research questions were covered. The references suggested by the authors at the end of their work helped me to gain greater insight into the field (Borg and Gall, 1983). Academic and policy documents were also covered. All sources and places I could have access to, such as online databases and library catalogues, university libraries, centres or institutes of research were used. Thus, the literature review became an iterative process which consisted of a continuous updating of both English and Greek references throughout the whole research process until the submission of the thesis (Teddle and Tashakkori, 2009).

2002). The linguistic activities and teaching choices of teachers working in reception classes (Nikoloudis, 2004), primary school teachers' positions on the effectiveness of reception classes and intensive classes (Emmanuil, 2006) as well as whether and how All day schools coped with culturally different pupils were explored (Hasapi, 2005). Learning Greek as a second language with the use of the contrastive method and the use of an interdisciplinary approach in teaching and learning in primary schools conducted by Sitareniou (2003) and Athanasiadou (2005) constituted important pieces of research. Finally, Sismanidou (2005) investigated the legislative framework of intercultural education in Greece and Sfakakis (2007) investigated the relationship between the educational policy and the immigration policy in Greece with reference to the education of immigrant children.

However, there is no previous research conducted in all 13 intercultural primary schools so far. The schools are situated in a wide range of locations, both urban and rural. Therefore, the present research study has a more national perspective. It also contributes to theory since it explores and makes an attempt to define the meaning of intercultural education, since a considerable number of different meanings have been attributed to this term. Thus, the term lacks a universally accepted definition (Surrian, 1998). Furthermore, it provides an overall picture of the implementation of intercultural education as it is described by teachers working in primary schools that manifest intercultural education. This knowledge of how intercultural education could be implemented in the class and the school is also important for all primary school teachers as it can be utilised by all primary school teachers, since all mainstream primary schools in Greece accommodate foreign and repatriate pupils. In addition, this is the first piece of research that provides demographic data from all 13 intercultural primary schools in Greece, such as teachers' teaching experience, their experience of co-teaching foreign and native pupils, their basic studies and their qualifications of intercultural education and related issues. Last but not least, the potential contribution of this piece of research to policy, ranging from the intercultural ethos of the school to the design of the curriculum and the existing legal framework on intercultural education by commenting on problems and

inadequacies as well as making suggestions for redefinition of these domains, is equally important.

In a synopsis the present research study provides an interpretation of the already contentious term of intercultural education by suggesting that it concerns a dynamic process based on the exploration of similarities and differences among pupils and the cultural experiences of all pupils. It also identifies the actual teaching methods and approaches that can be adopted to promote an intercultural dimension in education and which, in turn, are based on the exploration of similarities and differences among pupils as well as on the equality of all pupils' cultural identity. The significance of the study on the steps undertaken from a headship perspective with the emphasis on close cooperation of the school with foreign and repatriate pupils' parents, the participation of pupils or teachers in European funded programmes as well as the importance of presenting and valuing children's culture in all aspects of school life - as suggested by the head teachers - for the establishment of an intercultural ethos in the school is also noteworthy. Furthermore, the present research confirms the results of previous research on the inadequacy of Greek legislation to clarify the nature of intercultural education and to address issues of the operation of intercultural schools, such as the teaching material used. Various obstacles preventing the implementation of intercultural education had been detected in previous case study approaches. The results of the present research provide an overview of the problems that hinder the implementation of intercultural education in all intercultural primary schools across Greece in relation to the composition of the pupil population, the state and the local community in which they are located. Moreover, the results reveal that the teachers working in intercultural primary schools do not have any specific training on intercultural education or related issues, as the relevant law demonstrates. Finally, the research shows how a mixed method approach by combining research methods derived from both the quantitative and qualitative paradigms can be adopted in order to research the field of intercultural education.

7.8.2 What I have learned from the process of research

The whole process of research constitutes a valuable experience for new researchers in practice because it can contribute to the evolution and improvement of their knowledge and experience in designing and conducting a research project.

As regards the knowledge and the experience I have gained from the process of research it refers to four issues. First of all, I think it is very important for a researcher to phrase clearly the main research question of the study and then develop a number of subsidiary research questions which will shed light onto the main research question. The main research question and the subsidiary research questions guide the literature review⁹⁹, the design of the research instruments, the analysis of the data collected as well as the presentation of the findings. Thus, the researcher has worked systematically and consistency penetrates the whole research design from the design of the research instruments to the presentation of the findings of the study. That is a disciplined enquiry has been followed. Of course, the refinement of the research questions is a complementary iterative process as in this study. For example, the original main research question of the study was ‘What are teachers’ and headteachers’ perceptions of *the meaning of intercultural education* and what are their perceptions of *the extent of its implementation* within the intercultural primary schools in Greece?’ and this changed into ‘What are teachers’ and headteachers’ perceptions of *the nature of intercultural education* and what are their perceptions of *its implementation* within the intercultural primary schools in Greece?’. The phrase ‘the meaning of intercultural education’ changed into ‘the nature of intercultural education’ because I wanted to explore the essential essence of the core of intercultural education and not intercultural education as a socially constructed phenomenon. I also changed ‘the extent of its implementation’ into just ‘implementation’ because the extent could not be measured.

⁹⁹ I started the review of the literature before the phrasing of the research questions, as in the case of the present study, in order to gain a greater insight and a broader perspective of intercultural education as well as to identify the specific areas of intercultural education that research lacked. Once I identified the specific areas in which research lacked, those were the areas which guided the continuation of the literature review.

A researcher might have to make changes during the process of the actual conduct of the research due to unexpected reasons, as it happened in my case with regard to the sequential mixed method approach in the collection of the data which changed into a parallel/simultaneous mixed method approach due to constraints in accessing schools across the country in a consistent way. In this case the validity and the reliability of the research as well as its ethical dimension should still be ensured.

Literature review constitutes an iterative process which consists of a continuous updating of references throughout the whole research process until the submission of the thesis (Teddlie and Tashakkori, 2009). Especially in research projects which take long time to complete, as it is the case of the present study, the continuous updating of references is imperative so that research can keep up with the latest knowledge. Further to that, from my experience it is beneficial for a researcher to read as many references as possible related to key issues of the study. The study of a number of references helps the researcher to gain a greater insight into the topic by approaching it from different perspectives. However, the use of critical thinking is crucial in choosing the appropriate references involving more scholarly texts and less or not all secondary sources of references and in commenting upon the material you have read.

It is highly unlikely for a research project to be perfectly designed from its actual conception to its undertaking. Therefore, researchers should be open and honest and report these weaknesses/limitations in the presentation of the study, because on the one hand that helps the readers to gain a fuller overview of the whole process of a research design. On the other hand these weaknesses/limitations can be the basis of positive points about how future researchers could address these limitations.

Last but not of minor importance for the researcher and the participants is gaining participants' consent for their participation in the research. By signing an informed consent between the researcher and the participants, the researcher ensures participants' desire to take part in the research, their maintenance of

anonymity and their preference on how their answers are to be recorded in the case of undertaking interviews.

GLOSSARY

Acculturation	It refers to the process of cultural exchange, when two or more cultures meet and exchange ideas. It takes place when individuals have reached a level of enculturation and experience another culture to which they have to adjust themselves (Kontogianni, 2002)
Additive bilingualism	The situation in which the addition of a second language (L2) and culture is unlikely to replace or displace the first language (L1) and culture (Baker, 1998).
Balanced bilingual	The person who can use two languages to the same degree in similar occasions.
Cognitive functioning	Brain function, particularly the generation of thought.
Communicative sensitivity	It refers to a speaker's ability to use the right language at the right time (Baker, 1996), so that communication can be successful.
Country of origin	The country one is born and/or raised in. Birthplace, homeland, mother country.
Cross-cultural understanding	It relates to people's modification of cultural behaviour, to the inclusion of a variety of cultural perspectives in their cultural repertoire in perceiving issues and situations.
Cross-cultural competency	Cross-cultural competency refers to one's ability to think, behave and evaluate using criteria which are beyond the boundaries of any one culture.
Culture	Culture includes all the material and intellectual goods of people's everyday life both in an explicit and implicit level and it constitutes a dynamic process which is liable to change.
Cultural capital	Cultural capital represents the intellectual and material entity of humans. It consists of the cultural elements which people adopt and it is subject to additions or losses over time and context assuming that culture changes.
Cultural diversity	Cultural diversity is used to describe the co-existing of various cultures in a geographical area.
Cultural identity	Those aspects of one's identity which arise from her/his belonging to distinctive ethnic, racial, linguistic, religious and above all national groups and which are liable to changes across time and space.

Cultural pluralism	Cultural pluralism describes people's attempt to respond to cultural diversity by recognising the various cultural groups, their right to maintain their own identity and their right to an equal share in the society.
Cultural relativism	The term is used to denote that people should be tolerant towards other cultural groups because there are not any universal objective standards by which the various cultural groups can be judged.
Divergent thinking	It refers to one's fluency, flexibility, originality and elaboration of thought (Baker, 2001).
Dominant group/ dominant language/ dominant culture	The group in each country which has the control of and the strongest influence on other people and events. The language spoken principally by this group and its culture constitutes the dominant language and the dominant culture in this country.
Enculturation	It is a process which takes place parallel to primary socialisation. When a person interacts with a bicultural environment from the beginning, then enculturation refers to two cultures (Kontogianni, 2002).
Ethnicity	Ethnicity is a concept which is based on the sharing of common values, beliefs and traditions. It connects to a common culture developed under a certain historical, social or political background.
First language	A language is characterised as L ₁ , when it is the one that a pupil has learnt first.
Host country	The country to which foreign people migrate.
Hybridity	It is a concept used to describe the constant changes of a cultural identity by a number of factors.
Immigrant	A person who has come to live permanently in a foreign country.
Interculturalism	The philosophy of exchanges between cultural groups.
Intermediate culture	The culture which is developed on the basis of people's cultural heritage and the influences they accept from the cultural environment of the host country (Damanakis, 1989).
Mental flexibility	Bilinguals' ability to think independently from words.

Metalinguistic awareness	One's ability to distinguish the word attributed to an object as a meaning from the object itself (Skutnabb-Kangas, 1981).
Minority groups	The groups in each country which consist of a small number of persons. Nothing is implied about the inferiority of these groups towards the dominant group or else the native group.
Multiculturalism	The philosophy which promotes multiple cultures within a community. It relates to the values of equality and tolerance.
Nationality	Nationality is a political concept which has been formed in order to unite the people living in a specific space or territory. People having the same nationality are citizens of a specific state. They have common political rights and obligations and common services are offered to them by the state.
Race	People having common physical characteristics belong to the same race. Nothing is implied regarding the connection between race and the supposed superiority or inferiority of people.
Racism	A situation which is developed when members of one race consider themselves (intrinsically) superior to members belonging to other races.
Repatriates	Persons coming back to their country of origin.
Role-playing	In role-playing characters are given to participants and they interact according to their interpretation of the given role (Cowie et al., 1994)
Second language	A language is characterised as L ₂ , when it is widely spoken in the non-native speaker's country of residence and it is not only used in the school as medium of instruction.
Simulation	In simulation participants take on the situation of a real-life group and their roles are representations of roles in real life (Taylor and Walford, 1978; Cowie et al., 1994).
Stereotype	It is a made of information which generalises information and applies it as a set in a rigid manner to a social group (Vinsonneau, 1997).

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