



# DIPLOMATIC RESEARCH

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Readiness of secondary education teachers to  
manage multilingual and multicultural classes.

Supervisors

Karanikola Zoi

Samsari Eleni

Sdralia Konstantina

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## Ευχαριστίες

Ολοκληρώνοντας την παρούσα διπλωματική έρευνα επιθυμώ να ευχαριστήσω αρχικά τις επιβλέπουσες καθηγήτριες μου για την στήριξη που μου προσέφεραν κατά τη διάρκεια της εκπόνησης της ερευνητικής μου μελέτης.

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### *Abstract*

The present diplomatic research reveals the difficulties that teachers face when they have to deal with children that have immigrant or refugee background. More specifically shows the unpreparedness of the educational system to accept and mainly to adapt to their special educational needs. The research consists of two parts. In the first, the theoretical part refers to terms multiculturalism and interculturalism and how these terms are intertwined with the Greek school. There are also theories related to the role of the teacher, and the need for existence of specific skills in order for him/her to be able to respond to the modern multicultural school environment. Finally, modern theoretical approaches are presented related to the attitude and means that teachers should use in our time and in our country if they wish to be effectively involved in the education of immigrants and refugees. The second part presents the research carried out this year on secondary school teachers who teach philology courses and who have had children with an immigrant or refugee background in their classes. The attitude is analyzed, but also the practices or the occasional help they had from the Ministry of Education regarding the organization and staffing of the philology courses, which by common confession pose the greatest obstacles to these students.

Keywords: multiculturalism, interculturalism, Greek school, philology teachers, language courses

## *Introduction*

Contemporary Greek society has many special characteristics. One of the most important is the fact that in recent years it has mainly been a place of influx of a large volume of immigrants and refugees. According to detailed data issued by the corresponding Ministry of Immigration and Asylum, approximately 750,000 people reside permanently in our country until February 2023. (in.gr, 2023) This fact has affected our society in terms of attitudes, ideology and stereotypes towards different.

One of the institutions that seems to have been affected by this change is the school. The Greek school reflects the dominant ideology in society but can also shape the dominant ideology in society. Therefore it is particularly important when its main exponents, the teachers, have further training and also skills that accept the different. These knowledge and skills are related both to their education or their reeducation, and to the perceptions attitudes and mentality towards diversity. (Michalakopoulos, 2000)

More specifically the school environment and the diversity with which the teachers in our country come face to face requires a different consideration of educational policy both at the level of planning and implementation of the educational process as well as at the level of teacher preparation. Especially the latter must simultaneously contribute to both the socialization of the child and his/her integration into the educational community, with the aim of being an active member of the group. This process when it is carried out without previous experience or appropriate preparation both at the academic level and later on the work field – in the form of special seminars or even guidelines from education consultants specialized in teaching issues of immigrants and refugees – creates huge obstacles for the educator both at the practical level of teaching process but also in psychological terms, since this situation often is stressful. All the above references/findings may sound very theoretical, but they mostly reflect the contemporary Greek reality, which is completely different from the plans and theoretical approaches of the Ministry of Education. Having made a small introduction about the facts that apply in Greece regarding the operation and the attitude towards immigrants and refugees which is adopted from school officials, the present research will then analyze the basic terminologies used in its context.

### *Cross-cultural training framework*

Starting the delimitation of the research, it is required to mention that it is addressed to professors of philology. The particularity of these professors compared to other specialties is attributed to the fact that the content of their courses is very specific and is limited exclusively to Greek culture, history and language. (DEPPS and APS, 2002) Consequently, when they are asked to teach the Greek language as a second language to foreign students, whether immigrants or refugees, they have no common element that could be exploited with the possible previous knowledge of these students. Besides the objective difficulties faced by the teachers when teaching these students they must use in their teaching any mistakes that these children make as they learn the language, and use them as a basis to promote knowledge to all, without exception, the students of the class. In other words, among the mistakes of children who have an immigrant or refugee background, specific knowledge should be promoted. (Iliopoulou, 2007). This, of course, does not help these students to manage any weaknesses they may have, nor did the teachers themselves to methodize knowledge in such a way as to help these children to master the Greek language and even more so to experience school success, which the age them and in the school environment in which they grow up is an introspective but essential goal.

It is also worth at this point to make the necessary remarks for the students to whom the research object indirectly concern. It is about children who have an immigrant or refugee background. More specifically, the main difference between the terms refugee and immigrant concerns the reason and method of moving these people from their country of origin. According to Edwards (2016) there is a significant difference between the concepts of refugee and immigrant. The first case includes all people who were forcibly expelled from their place of birth due to war conflicts and persecution. Consequently their lives are in danger and for this reason their lives are protected by international law. At the same time, they are provided with asylum and assistance from all states and International Organizations, such as the United Nations High Commissioner for Refugees. On the other hand, an immigrant is considered any person who chooses to leave their permanent place of residence for reasons of improving their living conditions, to get an education, to realize their professional dreams or to reunite with their relatives. These are the most important but not the only reasons for a person to immigrate. What is worth highlighting as a key differentiating element between the two terms is the fact that the immigrant can, whenever he chooses, return to his place of origin, without problems. On the contrary, the refugee is unable to carry out such a thing, no matter how much he wishes to return to his homeland. This is justified by the fact that such

an act could lead to his death (Edwards, 2016). This background plays a very important role in both children's desire to acquire knowledge and their ability to do so. Explaining the above position, many times the refugee children have never been to school, which creates objective difficulties for the teachers who, in addition to imparting knowledge, are tasked with teaching the children basic skills as to sit in their place at the desk, to hold the pencil, to take notes, to understand what they have to learn and how they have to learn it, and other basic features that concern their general behavior in the school.

Having analyzed the main contributors of our research, it is worth highlighting here the context in which they work, which is largely determined by the Ministry of Education. In other words, it is the so-called Intercultural Education. Therefore, based on Article 20, Intercultural is defined as the educational process that respects the different characteristics of its foreign students and cultivates traits such as tolerance, inclusion, mutual understanding and acceptance in all of the student youth. Consequently, as defined in the above article, the necessary changes that must be made for this concept to work will be made with the ultimate goal of cultivating a climate of acceptance and integration of these people into Greek society. (Article 20, 2016) According to article 15, for the education of foreign students, Greek or foreign teachers are hired, who have the corresponding qualifications, corresponding to the relevant specialties required by the needs of these students. This procedure is carried out after a similar announcement in each country. A similar table is then drawn up that serves the needs of Greek language education. Of course, this does not mean that all the teachers who are hired are properly qualified to teach, as we studied in our case, the Greek language to non-native students. In order to fill this gap, the ministry stipulates in paragraph 3 of the same article (Article 15, 2016) that teachers are trained either before taking up their duties or during them, even through distance teaching. Finally, through Article 24 support measures for intercultural education are presented. These are initially related to the creation of a platform-repository where all educational material related to the teaching of foreign language students is gathered and is accessible to all teachers. On the other hand, it is related to benefits related to the social integration of these individuals and their families, such as counseling structures and more general measures related to the support of the student and his/her family. (Article 24, 2016). Consequently, having read the legal framework and the organizational chart that intercultural education schools are required to adhere to, it is easy to see that it refers to general rules and there are no special markings that could serve the needs of teachers and, respectively, their students.

At this point, a remark should be made, the intercultural schools that exist in our country are twenty-six in number and are divided into thirteen elementary schools and thirteen middle and high schools. These are based in big cities (Athens, Thessaloniki) or in cities where there is a strong immigrant, refugee background such as Alexandroupolis, Chania, Ioannina. ( Educational Scale)



Of course, these schools follow practices and organizational charts that exclusively concern foreign students.

But what happens to the rest of the immigrant and refugee children who live in other parts of Greece? In the case of children with an immigrant or refugee background who live in different parts of the country, far from the big urban centers, integration classes known as DYEP or ZEP operate in schools (primary and high school).

So what are the DYEP and ZEP classes? When the term DYEP is used it refers to Refugee Reception and Education Buildings. While the term ZEP refers to Educational Priority Zones. In fact, the creation of the latter is based on a law from 2010 (L.3879/2010). According to this law, it is determined to operate in the context of schools (primary and secondary education) in areas with a high poverty index and high school dropout, classes that will carry out supportive actions to help all students to join Greek education equally. Obviously, these departments do not clearly refer to students with an immigrant background, but they have the possibility to include them in their staff. The courses are related to the learning of the Greek language where it is found that knowledge is insufficient, but also to the support of the students in the various school courses that are directly or indirectly related to the language. The goal is to have, thanks to this support, equal access for students to the Greek school and a reduction in dropping out of school due to students' inability to respond to the various school subjects. In the case of the DYEP, more specifically the structures for the reception and education of refugees, they operate one in each school unit, in the regional offices of primary and secondary education. Their schedule is in the afternoon, from two to six and they teach language, English, mathematics, gymnastics, informatics and art. In the case of ZEP, the operation is justified based on article 21 of law 4251/2014. In particular, based on this article, minor citizens of third countries who moved to our country are obliged to attend the Greek school like the nationals. Apart from the Greek legal framework that determines the existence of these structures to serve immigrants and refugees, this attitude of the Greek government is in line with 2013/33/EU of the European Parliament as well as with the decisions of the Council of June 26, 2013.

It is important before continuing the analysis of our topic to highlight any weaknesses that have been identified in the operation of the DYEP and ZEP departments. Initially, these classes are not directly staffed with the corresponding professors' specialties. When this happens, because these teachers are substitutes, they often change, a fact that does not help the students of these classes to "bond" with their teachers, to open up and thus to make it easier to transmit knowledge and socialize them. In the case of ZEP classes, usually the substitute teachers have a reduced schedule of fifteen hours per week. This fact does not help them to fully respond to the needs of their students, when in fact there are many of them or they belong to different departments/classes and consequently have different educational needs.

All the above references, as it was said at the beginning of the section, are related to the operating framework of our research. That is, it concerns the subjects of the research, the philology professors, the objects of the research - immigrants and refugees and the operating framework that is the intercultural schools and the DYEP and ZEP classes.

At this point and having presented the two main operating frameworks of intercultural education, more specifically intercultural schools and the DYEP and ZEP classes, it is worth mentioning at this point also about the minority schools of Thrace that also operate under the prism of intercultural education. So what do we define as minority schools?

Minority schools are a special category of educational institutions that operate exclusively in Thrace. They were created after the Treaty of Lausanne to meet the special educational needs of the Muslims of Thrace who were exempted from population exchanges. Therefore, according to this treaty, the contracting parties must ensure, in a spirit of equality, the same education for the members of the Muslim community that Turkish citizens have in Turkey. Initially, these schools were endowment schools. That is, their operating costs were covered by the communities also known as waqfs. However, later on, their operating costs were taken over by the Greek state, as was the case for the rest of the country's educational institutions. Their program is divided into two parts in Greek where the students are taught Greek Language, history, geography, environmental studies and social and political education. In the Turkish-speaking program, religion is taught, specifically the Quran, the Turkish language, mathematics, physical and aesthetic education. (Dimou,2017)

Next, it is worth highlighting the theoretical framework on which our research was based. More specifically, the philosophical-pedagogical theories that reflect the value of intercultural education will be analyzed.

## **Bibliographic references - theoretical framework**

### *Multicultural and Intercultural society*

As has been analyzed several times above, Greek society has been a multicultural society for at least twenty years. This fact is not an accidental observation. It has been recorded and highlighted by many scholars (Banks, 2009). This fact deserves to be underlined and emphasized in an attempt to change the Greek school and the functioning of the Greek classroom which still applies the assimilative model of education that echoes in much older times. At this point it is worth to interpret the way in which the terms multicultural and intercultural are used in the field of education to avoid any misunderstandings.

Multicultural is considered a society which internally consists of many different cultures. It is a quantitative report that is not related to any conflicts-interactions of cultures. At the level of education, it contributes to the self-

awareness of the individual, to the awareness of his/her diversity, without this meaning that he/she is indifferent to the presence of other cultures. In the case of education, the term multicultural means the recognition of identity, the acquisition, more specifically, of self-awareness by the individual, but with respect and understanding of the otherness of other cultures. In the case of interculturalism, the term refers to the process of contact and interaction between cultures. This concept of interaction ensures cooperation between these heterogeneous groups. The ultimate goal of intercultural education is the effort to preserve the special characteristics of each culture. And not only that, but also maintaining a climate of equality, acceptance of otherness, respect for the different. (Zografou, 2003). In general, intercultural education comes to correct the gap that existed in Greece in terms of student education in matters of parity. That is, against the assimilative model of education that dominated in Greece until 1975 - and in some cases is even adopted today by teachers who have not developed concepts related to intercultural education or who cannot even today realize both the existence of immigrants and refugees in Greece as well as the need to accept and respect otherness, not as a choice but as an inalienable right protected by the Greek democratic state. All that was presented above are, of course not, arbitrary observations as it was mentioned several times before, but are consistent with the basic principle of intercultural education. According to this, an immigrant or refugee develops an intermediate culture, which is based both on the experiences he/she has from his country of origin and from the life he/she develops in the country he/she has now moved to, in the host country. This intermediate culture must be respected by both the culture of the country of origin and the culture of the host country. (Damanakis, 2002). Of course, this process did not take place immediately, on the contrary, it took time for the opinion of the educators to spread that the knowledge of foreign students was not an aggravating, negative element, but as a different knowledge that could gradually be utilized in the educational process of these students. At this point, it is shown once again that the attitude, beliefs and perceptions of teachers - as mentioned in the introduction- can transform the positive or negative climate, regardless of the beliefs or educational policy designs followed by a state.

At this point it is worth pointing out how the terms culture and education are connected, which in several cases above were correlated and formed the basis of our reasoning. More specifically, when the term culture is used, it is not limited, according to common understanding, to the maintenance of morals, customs or religious beliefs that reflect specific practices of the past or are linked to specific national historical circumstances. Culture above all is connected with language, the communication of the individual with his relatives and with the society in which he/she develops. In this case, intercultural education defines not the imposition and use of a single language, the dominant one in the host country, as has been the case for so many years. On the contrary, it imposes the use and acceptance of two different languages, both that of the host country, the dominant language and the native language of the people that connects them to their traditions and identity.

Everything that has been presented above constitutes the theoretical framework that pushed the Greek government, in our case, but also the world in general to take measures regarding equal opportunities in education for all foreign-speaking students. A key exponent of this pedagogical theory is Ofelia García and Li Wei in their work on “translanguaging”. But what do we mean by this term? This term refers to the methodology followed in many countries abroad and in Greece in recent years, where speakers of two or more languages are not stigmatized when they use a different language for a communicative occasion in a society that operates strictly monolingually. Applying this tactic in the area of education creates the perception that these people, immigrants, migrants and refugees, must have an educational program that will combine not only the teaching of the dominant language, Greek in our case, but also the languages that they talk at home and through them they bond with their particular culture. (García & Wei, 2018).

*The example of minority schools as an indicative example of intercultural education in Greek society*

The above reference to the teaching of two or more languages has not been carried out in Greek society with the sole exception of the minority schools of Xanthi and the teaching of the Pomaks there. The Treaty of Lausanne ensured the preservation of the particular characteristics of this population group. Consequently, the special regime that applies there allows students to be taught both the Greek and Turkish languages, by Greek and Turkish-speaking Muslim teachers. The lessons are the same as those of the Greek public school. Half of them are taught in Greek while the rest in Turkish. In this case, the theory of interculturality in Greek society and specifically in the Greek school is confirmed in practice. (Papadopoulou, 2015). A special feature of the minority schools is, in addition to the religious education related to the teaching of the Koran, the importation of books of the Turkish language program from Turkey. Although there had been an attempt to write Turkish-language books in Greece, this practice was rejected by the Pomak minority. All these reforms that were implemented in the area of Xanthi and in particular in the minority schools started from the 1990 two-year period and in particular with the reform of 1997. The aim of this reform effort was the learning of Greek on the one hand but also the achievement of school success in children who belonged to a minority, without this meaning that they had to lose their special cultural characteristics. This program included not only the writing of books but also the training of teachers. The last activity was necessary, since until then the prevailing belief was that there should not be differentiated teaching of Greek to minority groups. On the contrary, the language education of Greek had to follow the practices applied in Greece, where Greek was also the mother tongue. Contrary to this common belief, the new school textbooks printed for the needs of the minority school recognized Greek as a second language. They even promoted its teaching with respect to the particular cultural identities of the Muslim community. As can be seen from the above, there were several attempts, early on, to recognize and apply differentiated education to students

with different cultural backgrounds. In such a special educational environment, the position of the teacher is also special. Teaching in minority schools, as the teacher Lena Papadopoulos (2015) admits, is a demanding process. The will fascinate the teacher to the extent that he/she does not wish to be distracted from them or will lead him/her to ask for a transfer in an immediate time. There are many reasons for imposing this orderly logic on teachers. Initially, such a school requires teaching speed and continuous effort. The teacher must know the general social and cultural context in which he/she teaches his/her students. From the above it is understood that the minority school is an educational space where interculturality is a basic principle. Therefore the teacher who belongs to such a school must have developed the virtues of including empathy. His/ her goal is to provide educational goods to all his/her students without exception, goods that will make him/her truly happy. As for the language learning program, it is modular and the language material offered covers different levels of language proficiency. Consequently, the teacher has much more comfort in organizing his/her lesson. He/she can thus adapt his/her teaching to the needs and dynamics of each class, making use of many different subjects for teaching the language. Finally, it is worth noting that the minority school should not be considered an "educational paradise". It involves problems, like other school ideals, most of which are multifactorial. Beyond that, it is also a demanding school, both at the level of operation and at the level of educational goals on the part of the teacher himself/herself. However, it is an educational institution in which knowledge is recognized and still valued by students. (Papadopoulou, 2015)

#### *The attitudes and beliefs of teachers and their role in the educational process*

Intercultural education and its basic characteristics form the basis of the issue we are about to study. The other, as we mentioned at the beginning, is related to the professors, specifically the philologists, but also the special characteristics they possess, their attitudes and beliefs.

It is worth pointing out at this stage that the teacher is called by his/her very nature to accept the different within the context of his/her class and to manage it smoothly even if his/her beliefs are in complete opposition to it. (Govaris, 2011). Especially when it comes to teaching foreign language students, the beliefs he/she may have about them and their particular origin may affect his/her attitude towards them, the warmth with which he/she will approach them or guide them in the educational process. More specifically, a philologist, which is the case we are studying, in order to achieve his educational goal and to teach his non-speaking students the Greek language, must be particularly supportive and explanatory in the educational process. To be able to achieve this, the teacher must recognize the value of his/her teaching and not consider it a "necessary evil". That is, an obligation that was given to him/her by the state or that he/she "succeeded" in the school program or in the school or class he/she was assigned to. All the previous cases or reports indicate the diametrically opposite situation from what most educational science theorists and researchers on pedagogical issues propose. Almost everyone mentions

"what the teacher should do" when dealing with foreign language learners, not "what he does". A consequence of the above explanation is that no scientific source can be attributed to the above findings or perhaps too many cases can be attributed to the contrary.

Thus, I could refer to the opinion of Baker (2001) who supports that the teacher who teaches foreign language students must have high expectations from them and trust them. But also Griva and Stamou (2014) in their study argue that when the educator puts obstacles in the acceptance of the students regarding their particular culture and other characteristics, the educational process followed cannot be considered successful. And to complete our reasoning based on what was generally presented above, this inability to accept the different reflects the attitudes and beliefs with which we humans grow up and shape the world around us. Consequently, when a teacher adopts similar attitudes, he excludes from the educational process those who do not agree with his beliefs, those who are different.

This issue has been the subject of studies in many researches in our country in the last twenty years when the presence of immigrants and refugees is much more intense in Greece. Below will be presented specific examples of such research that highlight the differences between the "logic" and the "emotion" of teachers. Explaining the above sentence, while logic dictates respect for the diversity of others and justifies the preservation of the mother tongue in everyone's perception, the emotion indicates the assimilative way of thinking that prevailed for decades in our country

An indicative reference is the studies by Gkainartzi, Kiliari & Tsokalidou (2015) who found the contradictory attitude of teachers towards foreign language students. More specifically, while most educators consider the preservation of the mother tongue of non-native students as a pious goal of a modern school with democratic principles, they nevertheless believe that the preservation of the mother tongue, in the case of immigrants, does not serve the learning of the Greek language. On the other hand, they believe that the preservation of the mother tongue should be an object of concern for the immigrant community and should not concern the teaching hours or the lessons of the school.

Similar is the next research example by Skourtou (2008), who studied the attitude of teachers towards foreign language students in schools of Kos during the year 2003-2004. The choice of this particular place was made because there is a Muslim community living on the island, while at the same time there is a large number of economic immigrants and refugees. This research concluded that the mother tongue of foreign language students was characterized as an obstacle for teachers, as it made it difficult for them to teach Greek. They even considered it preferable to use and know Greek as a basis both for school success and for the easier integration of students into society.

Despite the fact that there are such views in another study, this time by Baira (2015) which concerns the beliefs of secondary education teachers and

specifically philologists in the matter of linguistic diversity and the way they manage these students in the school classroom when teaching philology courses. In this case, the philology teachers seemed to be more aware of the problems faced by their foreign language students. And even though they admitted that they did not have similar education or training, their teaching approaches were nevertheless innovative and had overall positive results.

*Textbooks and guidelines provided by the education administration, more specifically the Ministry of Education for Intercultural Education.*

The school textbook is a means of knowledge, culture and pedagogy for young people. (Kapsalis, Charalambous, 1995). More specifically, it is the means that promotes specific, identical knowledge to all of the students whom it addresses. Of course, this does not necessarily mean that all students receive the same knowledge as the way it is received depends on the particular characteristics of each one of them, the level of perception, prior knowledge and understanding and these characteristics are of course different for everyone. The school textbook has by common confession specific functions, primary and secondary, overt and hidden. Its main and obvious functions reflect the logic and institutional role of the school, the acquisition of specific knowledge and skills by students. The secondary and hidden functions, on the other hand, come to complement the goals that the teachers themselves set and these does not seem to be common to all, since they depend on the character of the students and their particular experiences. (Koutselini- Ioannidou, 1996). In addition, a good-looking and well-organized book can motivate the student to claim knowledge and achieve school success, which is one of the auspicious desires of both the school system of our country and the society in which these children grow up. It's worth noting yet that a well-edited book gives the teacher the opportunity for differentiated knowledge and for adapting his teaching to the special educational needs of his/her students, which may go beyond the strict learning stages and also concern the perceptions, beliefs and also the their behaviors. (Kapsalis, Charalambous, 1995).

In the case of intercultural education in our country, however, the landscape is unclear. Following on from the above statement, there are no specific language textbooks that are provided to the students who make up the classes of the intercultural schools or the ZEP and DYEP classes according to the region. The main factor that justifies this "lack" is due to the different linguistic and "cultural" environment of foreign language students in our country. There are certainly books on teaching Greek as a second language, most of which have been updated recently. However, they are not able to meet the special educational needs of students and are usually used as a supplementary element in the educational process. At the same time, the Ministry of Education has created an online repository where teachers whose subject is intercultural education can submit exercises, lesson plans and any other valuable teaching material they have created in their classrooms. In this way, intercultural education is renewed from within and constantly evolves.

At this point, it is worth making a special mention of minority schools. As mentioned in a previous section, in these schools the Greek language is taught as a second language. In each grade of primary school there are three to five issues for the teaching of the Greek language. The aim of the minority schools in the first three grades is to familiarize the students with the basic vocabulary and the way of formulating and using the Greek language. For this purpose these books have child heroes from different cultural groups who tell their stories. When they are now in the third grade, the students are taught the declension of nouns and verbs, thus the inclusion of the students in the syntax gradually emerges. Also, in the last three classes, the students come into contact with thematic units related to the high school and the units that will be dealt with there. In fact, special emphasis is given in this phase to the production of written language. (Moschidis, N. Minority school of Thamna, <https://users.sch.gr/nikmos/index.html> )

Having clarified the landscape regarding textbooks and how they are used by intercultural education classrooms, it is worth at this point to make a thorough reference to the guidelines provided by school administrations about intercultural education and how can these instructions operate on these classes.

As we have mentioned several times above, the main problem of children who are included in the framework of intercultural education is the issue of language and language proficiency. However, these students are not a single group with common characteristics. We must therefore deal with them according to their particular acquaintances. This means that a key parameter in the current phase is the smooth socialization of these children in the Greek school. There is certainly a proposal for the creation of parallel classes in which these students could join, but such a logic of separation would complicate things more since it would justify any discrimination against them from the rest of the students and the teachers considering that the educational expectations of their students were reduced. (Markou, 1999).

Initially, in order to strengthen the student, intensive language teaching is required, in a form of reinforcement, which will initially last three to six months. The weekly structure of this remedial teaching will be twelve to fifteen hours and it should take place during school during language and philology lessons. (Cummins, 1999). In the case of this remedial teaching, the following goals are pursued: initially, beyond the cognitive part, the student learns the rules of the school and to interact with his/her fellow students. This fact could help him/her to understand the general rules of our society.

At the same time, the pursuit of intercultural education is not to completely interrupt the learning process that had its beginnings - possibly - in the student's country of origin. For this purpose, bilingual teachers should be used and when there are none, members of the community could be included in the training who could take the position of "teacher" in terms of learning the students' mother tongue. The pursuit of the mother tongue is justified in two



ways. First of all, within the framework of the modern democratic Greek society, we must allow every citizen who has a different cultural background to maintain his special national characteristics, such as language or religion. Secondly in the case of the educational process, second language acquisition becomes easier when the student knows his mother tongue to a sufficient degree.

Finally, this reinforcing educational process should initially help the student by speaking or writing to fulfill daily communication situations, necessary for his smooth socialization. The example of educating students on how to meet their nutritional needs is typical. More specifically, how they can buy the products they need from the supermarket. This process will serve him not only in his daily life but will strengthen his participation within the framework of his regular class. (Markou, 1999)

Once this period of intensive teaching of the Greek language is completed, which, as previously mentioned, lasts three to six months, the student is included in the context of their regular class. However, he/she still does not know the Greek language to a sufficient degree to participate equally in the philology courses. For this reason, he/she continues to be supported in these courses for another two to three years. (Mitakidou & Tressou, 2002). Of course, all of the above references require readjustment of the educational process in such a way that it is also accessible to the foreign language student. More specifically, the professor must present the teaching material in more detail and explain to everyone what the objectives of each individual unit are being taught. He/she should also make connections between the knowledge already taught and make the students understand that there is a connection between them. He/she should also check the exercises offered and provide additional ones that will help his weaker students - among them and foreign language students - to understand the respective linguistic phenomenon being studied.

In addition to the above references, it is still recommended to the teacher to use as often as possible the supervisory teaching tools that contribute more easily to the acquisition of knowledge and the assignment of group tasks that allow foreign students to collaborate with their native classmates. In the latter case, in addition to the positive cognitive effect (that is, the easier prevention of knowledge through the oral explanation of it by another person of the student's age) the easier socialization of the person and his inclusion in mass subsets related to his interlocutors and thus promoting the use of the Greek language is achieved. (Markou, 1999).

All the above reports, although they are the guidelines adopted by the Ministry of Education for the attitude that teachers should have both in intercultural schools and in cases where foreign students join their classes, are still suggestions. With the above position, it is understood that the Greek school still basically functions assimilating. As mentioned and before the above positions are suggestions, clarifications and guidance made above to the attitudes of each teacher towards refugees and immigrants is explained. Analyzing the above

position, it is understood that in the case that a teacher has stereotypes and prejudices towards the different, it may be more difficult to practically apply all the above theoretical propositions, which essentially contradict the beliefs. Let's not forget that education is a dynamic process that presupposes cooperation between many different people.

Based on the analysis carried out at a theoretical level regarding intercultural education and its mode of operation-application in the contemporary Greek school, the topic of the research carried out will be raised below.



## *B. Research part*

### *Methodology*

#### *Purpose of the research*

As briefly mentioned before, the purpose of this research study is to highlight the readiness of secondary education teachers, and especially of philologists, to cope with the demands of their modern multicultural and cross-cultural classrooms. The main factor that motivated me to deal with this topic in my research is the following: In particular, the increase in immigration and refugee flows both in Europe and in our country resulted in differentiate the way society and some of its institutions operate. In particular, education is an institutional sector that is mainly affected by these changes in population dynamics. Besides, this institution bears the greatest burden for the smooth integration of these individuals into our society. Therefore it is essential that teachers have the necessary knowledge and skills to adapt their teaching to this new reality. These knowledge and skills are related both to their education or their reeducation, and to the perceptions attitudes and mentality towards diversity.

Wishing to illustrate my point of view the multicultural community with which the teachers are confronted requires from them a completely different consideration of the education, both at the level of educational organization and the implementation of a new teaching framework, adapted to the specialized needs of the students, as well as in the appropriate preparation of the teachers themselves, a preparation that requires more than knowledge, change of beliefs and ideology towards the different. In particular, contemporary educators are required to be equipped with empathy, a quality that is a combination of experiential knowledge and emotional intelligence. Otherwise, when the teachers do not have these traits, they face great obstacles both in managing the class and these children, as well as emotionally since this process is very stressful. The topic of the present research is related to this generalized situation and studies the issue of readiness of the philologists of the Greek educational community to teach properly immigrants and refugees who have attended the Greek school.

#### *Necessity of research*

As mentioned in the preface of the thesis, it is necessary once again at this point to explain why the specific category of educators was chosen, more specifically why the philologists, and the thesis was not addressed to all teachers. As mentioned many times before there are the teachers that teach Greek language, history and literature. The peculiarity of their case lies in the fact that between them and the immigrant-refugee students there is no common code of communication. In other words, while in the other subjects taught at school there is a common code of communication based on the symbols of each science, such as numbers in mathematics or notes in music, the same is not true in the case of language and other related subjects of philology. The difficulty is

magnified when the teacher-philologist is called upon in a classroom to do two completely different things at the same time. On the one hand to teach history or literature to students with a Greek background and on the other hand to introduce his/her immigrant-refugee students to Greek history and literature.

Obviously this process, although it should be avoided, is unfortunately the reality faced by many teachers in the schools of our country. There are many reasons for this. Either initially the settlement of immigrants/refugees in areas where there are no intercultural schools. On the other hand, their number is not proportional to create ZEP or DYEP classes. Either, at last bureaucratic procedures delay the staffing of these departments with responsible substitutes, most of the time, professors. All this dystopia in carrying out the educational process is filled with anxiety and frustration on both sides. Both the teachers experience a feeling of inadequacy and inability to respond to their profession and the students feel unable to join the school and experience school success, an element necessary for strengthening their self-esteem and the sense of fulfillment and inclusion within the school community. Based on the above remarks, our research is of particular importance and can be an important source of information both for the Ministry of Education, in order to realize the problem and take measures that will go beyond the level of proposals and will now concern institutional reports/laws. But also all those connected with the problem since their presence and awareness of the issue will form the basis for its resolution.

On the other hand, the highlighting of the above positions plays a particularly important role in the redirection of education, the goal of which will be not only the equal participation of these children in the school process, but above all, their equal participation in social life, the satisfaction of the indecency of belonging to a world that does not put obstacles in the education of the student based on outdated racial or ethnic prejudices.

### *Research Questions*

The research questions that arose and structured our research are the following:

**Do they (the educators) have the education/re education or training to adapt their lesson in an intercultural environment?**

**Do they have the appropriate knowledge and skills to handle culturally and linguistically diverse students?**

**Do they have the necessary means to achieve the goals set by the Ministry of Education for all of their students without exception?**

## *Methodological research framework*

### *Methodological approach*

The preparation of this work initially required to evaluate the attitudes, interests and also the opinions of the persons to whom this research is addressed. Consequently, the qualitative research methodology is chosen and more specifically the semi-structured interview. It is a means of data collection that belong to the qualitative research approach. In this case the object of the research is “why happens” what is being researched. More specifically, the goal of this form of qualitative research is to present the opinions of the researched population. In particular the “viewpoint from which they experience and feel the events” (Bird&al, 1999). The choice of the specific method of approach gives the possibility for a deeper analysis and interpretation of the qualitative elements, since it does not have to deal exclusively with numbers but with reasoned opinions that often reveal the bio theory, the attitude and the general perception of the respondents (Creswell, 2011). In particular, the semi-structured interview allows the researcher to direct the discussion herself. In this way, she has the opportunity to extract as much data as possible from each interviewee. This way of conducting the research gave her much more freedom than a questionnaire of closed and open questions, since if the answers were appropriate she had the possibility to deepen and understand better and more the positions of the interviewees. (Robson, 2010)

Overall, but also in order to fully justify this way of choosing to conduct the research, it is worth mentioning that the semi-structured interview gives the researcher the opportunity to ask the questions in a different order depending on the communication situation, omitting in some cases questions when they are considered unnecessary or there is a feeling that they somehow offend or disturb the interviewee. (Iosifidis, 2008)

This method of collecting information and data requires the researcher to have interpersonal skills and social flexibility, these two are prerequisites in order to structure between the two (interviewer and interviewee) an open, meaningful and in-depth discussion

Of course, no research method can be considered complete or perfect. Consequently, one of the disadvantages that could be taken into account in the choice of this particular methodology is the fact that a part of the information that can be obtained from the interviewees may not be used in the final analysis of the data as the items listed may be subjectively seen. In particular, it must be taken into account that the author of the research evaluates every time that element he considers most important in order to include it in his final finding. This fact can affect the research and especially its reliability in terms of its generalizability.

### *The research sample*

The research sample consisted of ten philologists working in public schools in the Prefecture of Kastoria. It is about nine women and one man. This numerical

superiority of women is justified by the fact that women outnumber in the field of philology. These teachers work, as previously mentioned, in public schools of the Prefecture of Kastoria, mostly high schools. In order to complete their hours, two of the interviewees work in two schools, one high school and one lyceum.

Remarkable is that in the four high schools of the prefecture of Kastoria where the researcher sought and approached the teachers of the research field and found the appropriate sample, the number of male philologists was quite limited and more specifically there was only one who also was willing to participate in the research. Finally, it is worth pointing out, in order to justify the exact number of schools addressed by the researcher, the prefecture of Kastoria is a relatively small prefecture in terms of number of residents. According to the 2021 census, its population numbered 46,048 residents. Consequently, the city of Kastoria has four high schools, three general lyceums and one professional lyceum. Consequently, the gathering of this number of participants gives a clear picture of the situation that applies in the Prefecture of Kastoria in terms of intercultural education and the attitude and readiness of teachers towards it.

The selection of the research sample was made with the main purpose of having a homogeneous sampling. This practically means that the researcher chose a set of people who have some similar feature or characteristic (Creswell, 2011). In this particular one case the first criterion was the specialty, more specifically the sample belongs to the branch of philologists, since the research was about the philology courses. The second and last criterion was to serve or have teaching experience in schools with mixed classes, more specifically in schools where the school classes are made up of a number of foreign language students, as the cultural different students form the basis of the research.

At this point, it is worth pointing out that the location of the research was chosen based on this very criterion, that is, the fact that it is located in the northwestern end of Greece, where one would expect the population to be purely Greek. The truth, however, comes to refute the above report. In particular, the region of Western Macedonia has received a large number of economic migrants mainly from the Balkans, Albania in particular since the 1990s. Consequently, both the population and teachers in schools have come into contact with people who have an immigrant background. In this way, the presence of immigrants and asylum seekers in the classes of the teachers to whom I asked the question is not strange. In addition, I must mention that some of the teachers have worked in the intercultural schools of Western Macedonia that were operating until recently in the Pentalofos area of Kozani. The above data allowed me to deal with this set of teachers/philologists who had the opportunity to teach in the past to students with an immigrant background.

In order to ensure the anonymity of the research participants and to protect their personal data, specific codes were given. In particular, they were named S1, S2, S3, S4, S5, S6, S7, S8, S9 and S10. In order to separate their gender, it is

defined that the man is the last interviewee. These teachers have different ages and different years of service, a fact that allows the generalization of the data. More specifically, there are teachers with thirty years of service but also teachers with only four years of working experience in the public school.

As some were not willing to reveal their age for personal reasons and to ensure homogeneity in the responses given, the table below indicates only their years of service and whether they have received any form of intercultural training in the past. Before giving the table it is worth pointing out that the first interviewee differs from the rest of the professors, as she is the only one who does not have a permanent position, that is, she is a seconded professor who has worked in the recent past in different regions of Greece. This fact has value since it has a more general perception of the practices that could be applied in different regions of our country which do not have the same number of immigrants and refugees in their student population.

Participants	S1	S2	S3	S4	S5	S6	S7	S8	S9	S10
Gender	FEMALE	FEMALE	FEMALE	FEMALE	FEMALE	FEMALE	FEMALE	FEMALE	FEMALE	MAL E
Years of service	4	28	30	8	16	17	7	33	3	23
Training in intercultural education	YES	NO	NO	YES	NO	NO	YES	NO	YES	NO

In an attempt at a first interpretation of the table above, it is worth pointing out that it was not considered a prerequisite for the interviewees to have training in issues related to intercultural education. This can be explained in two ways. On the one hand, it allows the analyst to ascertain with greater clarity the attitudes and values that these people espouse towards the different. In addition, teachers are allowed to present any experiences they had in classes with foreign-language students without prior preparation since it is commonly accepted that while a recommendation of the Ministry of Education is, as previously presented in the theoretical framework, the training of teachers in intercultural educational systems while they already have them in their classroom, this procedure is not imposed in every case where it is established that a foreign language student attends a class. In addition to the above, it should be emphasized that training seminars on intercultural education and its practical application in mixed classes are not often held.

### *Data collection process*

According to the methodological approach of the semi-structured interview which is - as we mentioned above - the method of data collection, it is worth presenting at this point the procedure that was followed.

First of all, after ensuring the desire of the participants to take part in the research, the location of the interview was determined. Most of the interviewees preferred the interview to take place in the morning at their workplace, more specifically at the school and during their free time. Its

duration was also determined at twenty to thirty minutes, depending on the desire of each interviewee to participate and analyze his/her rationale. Many justified this choice on the grounds that it is their natural workplace where the research should be carried out. In particular, this opinion was expressed by interviewees S1, S3, S4 and S10. Although this question did not form the main body of the questions, it was carried out in an attempt to create a feeling of greater familiarity and comfort between the two interlocutors, essential elements to successfully conduct an interview.

Before the interview began, participants were assured of their anonymity and confidentiality. The recording mechanism of the interview was also checked.

The conduct of the interview included open and closed type questions in which the interviewee was given a reasonable amount of time to manage them and answer as he wished. When the interviewer considered that the information provided by the interviewee was partial or insufficient, he carried out clarifying questions in order to be able to draw a clearer conclusion in every question (Robson, 2010). The completion of the interviews was carried out by converting them into digital files. This was followed by the transcription of the answers, which was done with the traditional transcription of the answers of the interviewees.

### *Data collection tool*

As has been mentioned several times previously, the semi-structured interview was the main tool for collecting the research data. After initially some personal questions were asked which of course for reasons of protecting the anonymity of the participants are not recorded (but also because some were unwilling to answer personal questions concerning their age, as has already been presented above) a preliminary report was made related to the research object, the reasons that motivated the interviewer to deal with this issue and the possibility to use the data of the specific research as a means for the easier management of the specific problem by the Ministry of Education and its responsible bodies.

In particular, it was pointed out by the interviewer that due to the presence all these years of children with immigrant or refugee background in the area (Regional Unit of Kastoria) and knowing the need of the teachers for easier management of this dynamic part of the student population, the present research aims to highlight the educational reality with which the philologists come face to face. In addition to the above, the purpose of this research program is to provide support, guidelines and appropriate educational tools from the school community so that teachers can carry out their teaching work in the best possible way.

As previously pointed out the interview started with some demographic information. These related to the age of the interviewees, years of experience in public education and there was initially a question about intercultural education. More specifically, the participants were asked if during their years of work in the public school they had come into contact with children who had



an immigrant or refugee background. The last question was considered of major importance in order not to consider the current situation as a given and not to extort some conclusions that are not completely consistent with the Greek school reality.

After the personal questions there was the main body of questions related to the positions/opinions of the interviewees initially regarding the usefulness/necessity of intercultural education as a necessary knowledge background from the university. This question was asked with the aim of facilitating the work of teachers from the beginning of their professional career in terms of management but especially the promotion of knowledge in foreign language students.

Clarifications were then requested regarding the training of teachers. Initially, they had to state whether they had some form of training in intercultural education issues, but at the same time they had to clarify from which organization they received this training. The participants were also asked to present the school counselor's position on this issue. More specifically, there was a need for clarification if there was the presence of a school counselor in their educational path as teachers in mixed classes and if there was any such contribution, which direction the counselor suggested them to follow. This question had a long analysis since some teachers also mentioned the number of visits they received from the school council, but overall its contribution or not to the educational process of their students was also commented on.

Leaving the narrow local contexts, the participants were then asked if there was similar help from the Ministry of Education both in general to cover emergency educational situations and more specifically regarding the management of the material of the specific school subjects. The aim of these clarifying questions was, as mentioned many times previously, to show the readiness or not of the Greek educational system in preparation but mainly in supporting teachers in a difficult task, that of managing student heterogeneity and at the same time achieving specific educational goals.

Along with the above questions, it was then necessary to clarify the educational material that was used. In particular, the participants were asked if they used the existing textbooks for intercultural education in their mixed classes or in the ZEP or DYEP departments or not. In the case that the teachers provided other material, there was a need to clarify whether they created it themselves, whether they searched for it on the internet or from other agencies. There was also a need to emphasize whether or not this material had to be approved by someone superior to them. Special mention was made in language books in intercultural education. Explaining the above position, the teachers were asked to refer to the textbook given to the students, if it was generally used in the classroom and if they could make observations on it.

Finally, there were questions concerning the socialization of their foreign language students. In order to be more clear, the participants were asked whether it was easy to manage foreign language students in their classes,

whether they were heterogeneous, for example mixed classes, or whether they were homogeneous, for example they consisted only of foreign language students. This question in some cases led the teachers to narrate personal experiences, both positive and negative. In both cases, however, it was emphasized that the difficult socialization of these children was related to the social environment and mainly to the attitude of the local population towards the families of immigrants and refugees.

At the end of the interview, the teachers themselves were asked to state what they considered to be an absolutely successful change that should be implemented in the contemporary teaching of philological subjects so that the process of integrating students into them, especially those of foreign languages, is truly successful. In this case the teachers had real freedom to express from their previous experience what they considered useful in order to change both the attitude of the students (non-native speakers and non-native speakers) towards it as an institution and the better activity of themselves within it.

### *Reliability and validity*

Initially, the research can be characterized as reliable, since, as several times previously pointed out, the anonymity of the participants was ensured. This fact is proven by the fact that the participants are not named but given pseudonyms-codes to them. (Creswell, 2011). At the same time, before the interview started, they were given all the necessary information about the type of research, it was mentioned more specifically that it is a research study. The agency through which this research is conducted was also highlighted. In particular, the specific postgraduate program, the LPM, as well as the general objectives of the program were mentioned. In particular, the main parameter of the master's program was mentioned, which is language training for immigrants and refugees. These references created a sense of security in the research participants and eliminated any misgivings that may have existed on their part regarding any misrepresentation or deception through the conduct of this investigation.

Subsequently, as mentioned in the preface of the specific chapter, the interviewees themselves were given the opportunity to choose the place and time of the interview. Almost everyone chose to do it at their place of work, at school according to the schedule when there would be some gap in order to have the necessary time and comfortably answer the questions. Only one of the participants asked for the interview to be conducted by phone, as during the period the research was being carried out, while she initially agreed to participate, a serious health problem arose and she had to be absent from school. Despite the fact, as mentioned above, the professor was willing to participate in the research. In her case, the interview was conducted over the phone one morning of her choice. Finally, in order to consider the cooperation with them constructive and complete, a promise was given by the researcher that after the research study, the results of the research will be sent to the

participants as a form of reward for their participation in such an important piece of data collection.

Overall, it is worth pointing out, as another element of the validity of the research, the fact that the questions were also given to the participants in writing and they had the opportunity to complete them, not in detail but in the form of notes. The interview, therefore, included in addition to the recorded discussion and the handwritten notes of the participants. Again, it is worth mentioning that the teacher who conducted the interview over the phone, she was able to have the questions in written form, after they were sent by email, and she could print them out and have them in front of her throughout the interview. The paper of these notes, however, was not given to the researcher.

Concluding this section, it should be pointed out that the researcher asked the questions to the research participants in a direct and objective manner, without directing their answers, leaving them the freedom to plan their position. This fact once again ensures the validity of the research process that followed.

### ***Data analysis method***

In this section, the analysis of the research data is carried out, which is based on the thematic analysis of the content. In other words, the aim of the researcher, through the questions she posed to the participants, was to initially obtain the data offered by the Ministry of Education and other institutional bodies as a basis for the successful outcome of the teaching of foreign language students. Personal involvement in cross-cultural education was also sought in the responses of the participants by providing or not providing educational materials to their immigrant/refugee students. Finally, it was established whether there were any tensions in the relationships between their students in their mixed classes. Even if the interviewees themselves encountered problems in social interaction with these children. Finally it was proposed to teachers to make proposals for the improvement of the educational work and the successful inclusion of these children with immigrant and refugee backgrounds in school.

After a preliminary analysis of the data was carried out as generally mentioned above, the resulting data were coded. This coding of the data gave a specific title to each segment that emerged. This inductive process allows to categorize in the best possible way the information obtained through the interviews. The titles that emerged from the coding, as we mentioned above, were formed either because these references were often repeated by the participants. Or on the other hand they were presented as isolated cases that again need to be highlighted. In the presentation of the results, all the individual titles were presented, which in one way or another served the needs of the research study. Special emphasis was placed on avoiding any repetitions. (Creswell, 2011)

### ***Presentation of the results***

In this section, the results of the research will be presented in detail as they emerged from the transcribed interviews but also from the notes of the

participants that the researcher had in her hands. These results could be structured into three different subcategories. The first category concerns the background that the teachers had in order to be ready (professionally-educationally) to face the challenges inherent in the education of foreign language students. The title in this case, as derived from the above context, is *"The educational (professional) readiness of philologists to respond to the challenges of intercultural education"*. The second sub-category concerns the educational material provided to the teachers and its usefulness or not in the successful implementation of the educational act. The title in this case is *"Educational material and its usefulness in intercultural education"*. The third subcategory concerns the social interconnectedness of class. In other words, the teachers were asked to articulate any problems they may have faced during social interaction with their foreign students. The degree of ease of social integration by these students was also highlighted. The title of this unit could be *"Social management of foreign language students in mixed classes. Problems and Thoughts around this issue"*. Finally, the fourth sub-category allowed the philologists to freely point out what they themselves would suggest to change or be included in modern intercultural education so that the integration of students with an immigrant or refugee background is as complete as possible. In this case, the appropriate subtitle that could be given is *"Suggestions of educators regarding changes in philology courses in intercultural education"*.

Before starting the citation of the results of the research, it is worth pointing out at this stage that one of the questions that was asked at the beginning to the philologists, along with the years of experience, is whether they have worked in their classes with children who had an immigrant or refugee background. The answers, as much as this may surprise readers of the survey, were varied. Thus, almost half of the respondents had teaching experience in the public school for more than twenty years. (S2, S3, S8 and S10). In all these cases the educators had taught in mixed classes, without necessarily being ZEP or DYEP classes. There was, however, one case, the S10 teacher, who has not yet come into contact with children who had an immigrant or refugee background.

Below is the analysis of the diplomatic research data.

#### *The educational (professional) readiness of philologists to respond to the challenges of intercultural education.*

The first part of the interview, as has been pointed out several times so far, includes questions related to the academic background of the participants and acknowledges the existence and especially the necessity of training in the issue of intercultural education. What is initially worth pointing out is that all ten respondents answered negatively regarding the possibility of obtaining the necessary knowledge background from the University.

At this point, it must be underlined that this fact highlights a timeless issue since the interviewed teachers did not all graduate from the University at the same time, nor in the same city, nor do they ultimately have the same degree.

There are teachers who, as we pointed out above, the older of them has 33 years of previous service and a total of four out of ten have over twenty years in public education. On the other hand, there are teachers with a total of just three and four years of service as substitutes (cases S9 and S1 respectively). In fact, as characteristically points out the interviewee S1: *"No, especially from the basic degree. The knowledge I got about the aforementioned issues was through my master's degree. Again, the approaches and methodology concerned an ideal class with ideal conditions, ignoring what prevails in the Greek public school"*.

She also added: *"There is no training and the only help we receive is from colleagues who have worked again in a ZEP class or in organizations outside the school and they are willing to share their experience. Let's not forget that these programs are staffed by SUBSTITUTES"*

While participant S9 states: *"There was never any training, that I remembered from reports made at the University and from searches on the internet"*.

But also the interviewee S7 with seven years of work in the public school and with previous experience in schools with intercultural education after having worked with unaccompanied refugees aged 15-17 in a ZEP program points out: *"I had little knowledge from the University. The Western Macedonian Refugee Education Consultant helped the program more with advice and material as well as the teaching4integration program (400 hours)"*.

She also mentioned that: *"The organization that undertook the training was Unicef in conjunction with Greek Universities per Region. It just started late, around December and ended with the end of the season. As a result, useful material was not available from the beginning. There was no school counselor at the end of the school for directions, only the Education counselor."*

Even the participant in the research S3 with thirty years of teaching experience in the public school and in contact with immigrant-refugee children characteristically mentions *"No, except for a two-hour online seminar"*.

Finally, the interviewee S4 with eight years in the public school and with contact with children who had an immigrant or refugee background states that there was some form of training. *"Yes, I had training with a seminar from the University of the Aegean but also with my participation in the program of the AUTH "Diapolis"."*

Finally, the participants in the research Σ5 and Σ6 with sixteen and seventeen years of experience in the school respectively and with work the first at the Intercultural Gymnasium-Lyceum Pentalofoou and the second at the Evening Gymnasium of Xanthi point out: S5: *"There was no training. The consultant in charge gave us some guidelines, but they were not enough."*

But S6 also states: *"There was no training. The responsible consultant gave us some instructions, but they were not enough."*

### ***“Educational material and its usefulness in intercultural education”.***

In the case of the educational material used to teach students with immigrant or refugee content there is a dichotomy of opinions. In particular, there were teachers who used them, some exclusively and others who, together with the books, also provided supporting material. On the other hand, there have been cases that rejected the educational material provided for the implementation of intercultural education, characterizing it in general as "outdated".

In the first case, the reports of the interviewee S4 are characteristic, who said: *"The relevant books were used, as well as supplementary material"*. More specifically she states: *"I used my own material adapted to the students' level and this was used in addition."* And participant S5 also claims: *"Yes, these were used. No other material was given."* She also added that: *"Observations and modifications were being made to the existing books"*.

In the second case, however, it is pointed out by participant S1: *"No, I didn't use them, because they are badly written and old. Most of us give other material. We also use the interactive board a lot."* She also added that: *"The material was drawn mainly from online sources that contain material for Greek studies"*. Indeed, she considered that there was no question of approval by any official body. *"There is no question of approval. The lesson takes place mainly using the interactive whiteboard and with material that I bring."*

In addition to the above reports, participant S7 also asserts: *"The textbooks were used little. Mainly other material was given. The material given was taken from the Unicef seminars, the internet and from the counselor. The children worked differentiated and circularly with different material/personalized on a daily basis. For the material that I took to the classroom there was approval from the Counselor."*

But also the research participant S2 typically states that: *"There are books, but I never used them! As for the material I used, it was from various sources, mainly on the internet"*

Finally, research participant S3 typically states that: *"I used the textbooks for intercultural education. But at the same time, my students were also given supplementary material by an official body"*. Without, however, further explaining her position.

### ***“Social management of foreign language students in mixed classes. Problems and Thoughts around this issue.***

Then and having completed the part concerning the educational process with the above questions, the researcher considered it important to examine the attitude of the teachers towards the socialization process followed by the students with immigrant-refugee background in their mixed classes. The need to refer the present research to the way of socialization of teenagers is related to the fact that education is a dynamo genic situation that does not consist exclusively and is not completed by the normative transmission of knowledge. It is first and foremost about human relationships. (Dragona et al, 2001).

In the case of this series of questions, most of the participants answered positively. In particular, the majority of teachers admitted that they did not face significant problems in the management of students and even more so in their inclusion in the classroom. Most of them identified as many problems as they could, mainly in the learning part.

Making an epigrammatic reference to the answers given it is worth noting the sequences. Initially, the interviewee S7 asserted that: *"Managing the students was easy. There was a good atmosphere between them and with me, that is, but they were not interested in integrating into the school community. There was the thought that they would soon leave the country. The effort on my part to group them was done in language games and in practical speech applications such as visiting the canteen and role playing"*. The answer of interviewee S1 was similar: *"I don't face any difficulties. The children are friends with each other"*. Interviewee S3 also admits the same: *"It was easy. However, the contact was ineffective for their academic progress. Most of them had a communication problem even when they joined extracurricular groups."*

However, there were also different opinions. In particular, the interviewee S4 admits that: *"It was not easy at all. There were problems mainly of behavior and adaptation to the school environment. For example, the observance of the school's rules."*

Participant S5 also moved in the middle, who says: *"I didn't have any serious problems. But some children had behavioral problems."*

From the above reports it appears that the teachers in general did not face significant problems of socialization in their foreign students, nor corresponding issues of racist behavior on the part of the native student population. They even identify the problems that arose with their students in two main areas. The first concerned the learning problems mentioned by two participants in the research (teachers S3, S6, S8). On the other hand, some of the respondents identified problems mainly in the behavior of foreign students. Interviewees S3, S4 and S5 mainly mentioned this issue. The same rationale was expressed by participant S6, however, she attributed the behavior problems that arose in students with immigrant or refugee backgrounds to their reluctance to integrate into the school environment. In fact, he stated that most believed that they would soon leave the country, so they considered that any attempt to adapt to a temporary environment would have no value/importance in their lives.

### ***Suggestions of educators regarding changes in philology courses in intercultural education***

Now moving towards the end of the interviews, the teachers were asked to make suggestions regarding their experiences regarding the changes and additions that could be made to the synchronous education of the philological subjects so that the process of integrating the students into them can be described as successful. The answers in this case varied and highlighted the

need for continuous revisions of educational practice, often taking the opinions of those who experience education better and more than anyone else, the teachers themselves. The importance and variety of their responses prompts the researcher to include as many as possible in this present report.

Initially, the first participant S1 reported many different changes, both in the educational material and in the access of students and classes in general to new technological achievements. In particular, her remarks were as follows: *"I propose the reformulation of textbooks and a better definition of the teaching content. Many terms are difficult to understand even for children whose mother tongue is Greek. Even R.C. (Reception Classes) should employ appropriately certified teachers. Especially in high school, it is not possible for immigrant/refugee students to have requirements for literature courses when some students may not even speak Greek. Finally, the ZEP program is not remedial teaching."*

The second participant S2 articulates first and foremost the need for continuous training. She characteristically emphasizes: *"There must be training and then there must be proposals"*.

In turn, the third interviewee S3 makes the following suggestions: *"Change in the analytical program. Interconnection of courses and utilization of new technology"*. The fourth interviewee S4 gave similar answers: *"The material should be updated. We still have to organize actions of a cross-cultural nature, while the ZEP teachers could exchange opinions and techniques with each other"*.

Moving on, the fifth participant in the research S5 mentions as her proposal: *"Mainly simplifying and reducing the material for philological courses"*. The next interviewee S6 suggests on her part: *"There should be special schools, which function like integration classes, in which essential work will be done. The material should be adapted to the abilities and immediate needs of these students. Finally, I consider it necessary to train the teachers who will teach in these schools."*

The seventh participant S7 in the research suggests only this: *"There must be training on differentiated training"*. In fact, she does not attribute this opinion exclusively to foreign language and foreign students, but considers that there should be a more general change in the promotion of the educational process.

The eighth participant S8 mentions that there should be general changes in education, but what she considers more important to highlight in our case is the following: *"An effort should be made to integrate cultural elements into education from the countries of origin of the students."*

The ninth participant S9 mentions that there should be structural changes in education if we wish to see substantial results in the future. In the case of intercultural education, she emphasizes the following: *"Proper guidance is required from the Ministry of Education and the responsible bodies, not to act as auditors but as advisers and supporters of teachers in the difficult work they undertake that is, to integrate young immigrants and refugees into Greek society. It is also proposed to combat stereotypes and prejudices around diversity by effectively empowering these people, not only by organizing workshops."*



The last participant S10 states that in general a reformation of the educational system and the analytical program is proposed, *"not only to include the different in our school and society but also to make it easier for all of us to adapt to the new educational circumstances and the continuous social changes"*.

If a more general comment were to be made on the answers given by the interviewees, the following parameters should be highlighted. Initially, all those who participated in the research suggested the need for changes, considering that the existing system for meeting the needs of intercultural education does not have substantial educational results. The proposals certainly vary, others concern school materials and contact with new technologies. Others are more interested in the social interconnection of individuals, for this they refer to cultural exchanges and the introduction of cultural elements of students with an immigrant or refugee background in the school. However, they all have a common denominator, the recognition and awareness by all participants that education needs reformation and its main shapers, the teachers, need continuous training in order to be able to cope with their function. Especially philologists who shoulder a large load of courses and material, need the training of the subject to adapt their teaching subject in different contexts and circumstances.

### ***Discussion - Conclusions***

The aim of the present diplomatic research is to examine the readiness of the teachers of philology subjects working in public schools in the Regional Unit of Kastoria, in the management, teaching and organization of classes with a multicultural background. For this reason, the researcher conducted interviews with ten philologists from the Regional Unit of Kastoria who have worked with mixed classes. When the term mixed classes is used, it means classes in which native students coexist with children who have an immigrant or refugee background. It is worth pointing out at this point that these teachers did not all teach in ZEP or DYEP classes. In other words, there were some who worked with immigrants/refugees in intercultural schools, but there is no such structure in the area, while in the entire Prefecture of Kastoria there is only one ZEP department in one of the city's high schools. However, as mentioned in the interviews, all of them had at some point in their class a student or students with an immigrant or refugee background whom they had to include in the class and succeed in imparting some form of knowledge to him/her. It is also worth mentioning that their teaching experience also varies. Among the participants in the research there are people with thirty-three, thirty and twenty-eight years of service as well as teaching assistants with three and four years of service.

According to the researcher, this variety in terms of work experience was an important parameter to determine if there are different opinions on issues related to teacher training and the support they received from the Ministry of Education and other institutional bodies.

However, this difference does not seem to have played any role as will be seen below from what has been presented in the questionnaires and their respective analysis.

### *First Conclusion*

Although intercultural education is an object of research and application in the Greek school in the last decade more intensively, however, there has been no training of any kind nor an analogous theoretical approach to this important issue either by the University or by the Ministry of Education. Furthermore, despite the fact that the Greek state has enacted a set of laws and has incorporated into its institutional framework many of the European Union conventions for the acceptance of diversity, this is not consistent with what is happening in Greek schools, a fact that has recently been stated in the Karanikola- Balia research in 2015.(Karanikola &Balias,2015)

Initially it was established that the knowledge given at the University had nothing to do with it. Thus, the students and later teachers either did not know the situation in Greek schools or believed that the model that should be followed in every case is the assimilative model that leaves little room for differentiated intervention and strengthening of the special characteristics of the students. In fact, in the case of one interviewee, it was said without being able to record in the proceedings that he/she believed that it would happen to the immigrants that it also happened to the Albanian immigrants and refugees who are no longer considered a differentiated group within the school community and have fully assimilated into society. So this parameter is also worth pointing out here even though it was not mentioned in the context of the interviews.

Therefore, it is pointed out by all the respondents that there was no support, in the form of training from the Ministry of Education. A view that on this point agrees with Baira's (2015) research. In the cases of interviewees who did some form of training, factors that played a role were the personal choice of the teachers themselves who either attended online seminars or completed post-graduate studies. Indeed, in the case of the school counselor, opinions differ. Some admitted that they received help in the form of instructions which, however, were not sufficient to carry out their course successfully. In other cases, the counselors accompanied the teachers and guided them throughout their teaching work in intercultural education.

However, what should be underlined is the teachers' belief that the Ministry of Education and other institutional bodies such as the Education Advisor are absent during the educational process and in the case of managing foreign language students in mixed classes. (Damanakis, 2004)

### *Second conclusion*

The second parameter examined in the present research study concerns the material given to the teachers and concerns the students who belong to the so-called intercultural education. In this case there were two different categories

of responses. The first concerned older teachers that used the educational material, in the absence of other material as they jokingly mentioned. In the case of the younger teachers, the educational material was described as largely "outdated" as one of the participants characteristically pointed out. In most cases the junior teachers used either their own material or material taken from the Internet from various sources related to intercultural education.

The above conclusion leads to the broader position adopted by many teachers of intercultural education, but not only for the need for continuous updating of textbooks. Moreover, this is a permanent request made for all the textbooks that students are taught in high school and lyceum.

More specifically, there is the general perception that if the books contained more recent texts, closer to the youth and their activities, then they would possibly arouse the students' interest more and make them take more seriously the education and the acquisition of knowledge.

### *Third Conclusion*

The third and last reference/conclusion that can be derived from the present research study concerns the proposals that could be made to improve the current educational system, especially in the field of intercultural education. The proposals made by the teachers were many in number and with great diversity among them. In particular, the common denominator of all proposals was the need for teacher training. (Damanakis, 2003) Directly but also indirectly through the interviews emerged the feeling of abandonment and indifference experienced by the teachers in the relationship that existed between them and the Ministry of Education. This feeling of the absence of the Greek school as an institution that is capable of solving the problems of those involved in it is a conclusion that also emerges from the work of Tsolakidou (2008) and refers to the "absence" of the Greek school. Beyond the above, as the research of Panagiotopoulos, Christodoulou and Karanikola (2022) highlights, teachers are not ready and able to integrate the concept of multiculturalism into their lessons and the school curriculum, despite the fact that they accept diversity and seem to create a warm and familiar environment for their students who come from different backgrounds. In addition to training, several teachers mentioned the issue of the exchange of cultural elements between students, in the context of mixed classes. Finally, it is worth noting that, based on the research of Palaiologou and Karanikola (2023), teachers must, in addition to developing at the cognitive level, an element offered by the Hellenic University, also cultivate skills at the social level. These will help them develop the virtue of empathy, a value essential in the modern multicultural globalized society. This belief is related to the need for teachers to disengage from racist perceptions and to consider the cultural diversity of the classroom as an enriching element for both teachers and students. This view is shared by Sakka in her research (2010). In it she argues that the cultural and linguistic diversity of our classroom strengthens both teachers and students.

### *General footnote*

At this point, it is worth emphasizing one more conclusion that emerged from the present research study, which is not directly consistent with the specific topic, but is a remarkable example that is worth mentioning. In particular, it is pointed out that the teachers in their interviews indirectly tried to indicate that there is no discrimination of any kind towards their students with immigrant or refugee background. This attitude of theirs is not highlighted by the positions they formulated during the interviews, but by the repetition of specific opinions after the interviews, which underlined the fact that these children do not have high demands. This view, however, when adopted by a large portion of the teaching community, also proves the findings of Magos & Simopoulos (2009). They argued in their research that the teachers, through their beliefs about the inability of these children to respond to the needs of the contemporary Greek school, confirm the principle of the "self-fulfilling prophecy" which reinforces the school failure of culturally different students. This remark is made at this point because the researcher decided although this issue was not an official question of her research, in order to give official answers to it, but because in the context of the discussion before and after the interview some opinions were expressed about the culturally different students and their relationship with the school, it deserves to be highlighted at this point and outside of the research conclusions. This topic has been successful, but it could be the subject of new research on the subject of the teacher and his aspirations/beliefs from his students.

### *Research Limitations*

As pointed out several times above, the qualitative approach used to draw the conclusions led the researcher to a deeper investigation and understanding of the issue under discussion. However, it is important to emphasize the fact that some interviews did not have the expected duration mainly due to the reluctance of the interviewees to freely express their opinions. For this reason, the researcher proposes the further analysis of the topic and the enrichment of the questions with topics that possibly concern the responsibility of the teachers themselves. Even the present research could be carried out with a combination of quantitative and qualitative methods and demonstrate even safer results.

Finally, because this study was carried out in Western Macedonia in a comparatively small area where there is not such a large population differentiation inside and outside of school, it is proposed to establish whether the opinions of teachers in large urban centers, where there are more opportunities for training and exchange of information, share the same opinions or experience similar problems in their classes with students who have an immigrant or refugee background.

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### *Appendix*

Table with demographic data of the interviewees

Participants	S1	S2	S3	S4	S5	S6	S7	S8	S9	S10
Gender	FEMALE	FEMALE	FEMALE	FEMALE	FEMALE	FEMALE	FEMALE	FEMALE	FEMALE	MALE
Years of service	4	28	30	8	16	17	7	33	3	23
Training in intercultural education	YES	NO	NO	YES	NO	NO	YES	NO	YES	NO



The questionnaire as given to the teachers together with a preface and the responsible statement



**Διπλωματική Έρευνα με θέμα την ετοιμότητα των καθηγητών φιλολογικών μαθημάτων που εργάζονται σε δημόσια σχολείο στην Περιφερειακή Ενότητα της Καστοριάς, στη διαχείριση, διδασκαλία και οργάνωση τάξεων με πολυπολιτισμικό υπόβαθρο.**

#### **Πρόλογος**

Με αφορμή την παρουσία όλα αυτά τα χρόνια παιδιών με μεταναστευτικό ή προσφυγικό υπόβαθρο στην περιοχή μας (Περιφερειακή Ενότητα Καστοριάς) και με γνώμονα την ανάγκη των καθηγητών για ευχερέστερη διαχείριση αυτού του δυναμογόνου τμήματος του μαθητικού πληθυσμού, η παρούσα έρευνα έχει ως στόχο να αναδείξει την εκπαιδευτική πραγματικότητα με την οποία έρχονται αντιμέτωποι οι φιλόλογοι καθώς και τη στήριξη, τις κατευθυντήριες γραμμές και τα εκπαιδευτικά δεδομένα που έχουν από τη σχολική κοινότητα και τα οποία θα μπορούσαν να πραγματοποιήσουν με τον καλύτερο δυνατό τρόπο το διδακτικό τους έργο.

#### **Προσωπικά Στοιχεία**

- 1. Πόσα χρόνια εργάζεστε στη δημόσια εκπαίδευση; Κατά τα χρόνια της εργασίας σας είχατε έρθει σε επαφή με παιδιά που είχαν μεταναστευτικό ή προσφυγικό υπόβαθρο;**

2. Θεωρείτε ότι έχετε το απαραίτητο γνωστικό υπόβαθρο από το πανεπιστήμιο όσον αφορά τη διαχείριση αλλά κυρίως την προώθηση της γνώσης σε αλλόγλωσσους μαθητές;
3. Υπήρξε κάποια επιμόρφωση και αν ναι από ποιον φορέα; Υπήρχε υπεύθυνος σχολικός σύμβουλος- φιλόλογος που σας κατηύθυνε πάνω στο θέμα αυτό;
4. Υπήρχε ανάλογη βοήθεια από το Υπουργείο Παιδείας αναφορικά με τη διαχείριση της ύλης των συγκεκριμένων σχολικών μαθημάτων;
5. Τα υπάρχοντα σχολικά βιβλία για τη διαπολιτισμική εκπαίδευση χρησιμοποιήθηκαν από τους μαθητές κατά τη διάρκεια της διδασκαλίας ή δόθηκε άλλο υλικό;
6. Από πού αντλήθηκε το υλικό που δόθηκε; Εγκρίθηκε από κάποιον ανώτερο ή όχι; Χρησιμοποιήθηκε αρκετές φορές διαφορετικό υλικό ή γίνονταν παρατηρήσεις στο βιβλίο που είχε δοθεί σε όλους τους μαθητές;
7. Ήταν εύκολο να διαχειριστείτε τους μαθητές και να τους εντάξετε στην κοινότητα της τάξης; Υπήρχαν προβλήματα; Σε ποιους τομείς θα τα ομαδοποιούσατε;

8. Τι θεωρείτε ότι πρέπει να υπάρχει στην σύγχρονη εκπαίδευση των φιλολογικών μαθημάτων ώστε η διαδικασία ένταξης των μαθητών σε αυτά να είναι επιτυχημένη;

Σας ευχαριστώ πολύ για το χρόνο σας

Με εκτίμηση Σδράλια Κωνσταντίνα

Έντοπο Συναίνεσης

Ο/Η κάτωθι υπογεγραμμένος-

η..... συναινώ υπεύθυνα για την χρήση των απαντήσεων μου στο πλαίσιο της διπλωματικής έρευνας που πραγματοποιεί η Σδράλια Κωνσταντίνα στο μεταπτυχιακό τμήμα LRM του ΕΑΠ.

ΥΠΟΓΡΑΦΗ

## **Transcribed Interviews**

Συνεντευξιαζόμενος 1<sup>ος</sup>

**1.Πόσα χρόνια εργάζεστε στη δημόσια εκπαίδευση; Κατά τα χρόνια της εργασίας σας είχατε έρθει σε επαφή με παιδιά που είχαν μεταναστευτικό ή προσφυγικό υπόβαθρο;**

Είναι η τέταρτη χρονιά που εργάζομαι. Φέτος είναι η πρώτη χρονιά που ασχολούμαι με παιδιά με μεταναστευτικό/προσφυγικό υπόβαθρο.

**2.Θεωρείτε ότι έχετε το απαραίτητο γνωστικό υπόβαθρο από το πανεπιστήμιο όσον αφορά τη διαχείριση αλλά κυρίως την προώθηση της γνώσης σε αλλόγλωσσους μαθητές;**

Όχι, ειδικά από το βασικό πτυχίο. Οι γνώσεις που πήρα γύρω από τα προαναφερθέντα ζητήματα ήταν μέσω του μεταπτυχιακού μου. Και, πάλι ,οι προσεγγίσεις και η μεθοδολογία αφορούσαν μια ιδεατή τάξη με ιδανικές συνθήκες αγνοώντας όσα επικρατούν στο ελληνικό δημόσιο σχολείο.

**3Υπήρξε κάποια επιμόρφωση και αν ναι από ποιον φορέα; Υπήρχε υπεύθυνος σχολικός σύμβουλος- φιλόλογος που σας κατηύθυνε πάνω στο θέμα αυτό;**

Δεν υπάρχει επιμόρφωση και η μόνη βοήθεια που λαμβάνουμε είναι από συναδέλφους που δούλεψαν ξανά σε τάξη ΖΕΠ ή σε φορείς εκτός σχολείου που έχουν τη διάθεση να μοιραστούν την εμπειρία τους. Ας μην ξεχνάμε πως τα προγράμματα αυτά στελεχώνονται από ΑΝΑΠΛΗΡΩΤΕΣ.

**4.Υπήρχε ανάλογη βοήθεια από το Υπουργείο Παιδείας αναφορικά με τη διαχείριση της ύλης των συγκεκριμένων σχολικών μαθημάτων;**

Από το Υπουργείο δίνονται πολύ γενικές οδηγίες ,οι οποίες είναι προφανώς ανεπαρκείς μιας και οι τάξεις υποδοχής είναι ιδιόμορφες.

**5.Τα υπάρχοντα σχολικά βιβλία για τη διαπολιτισμική εκπαίδευση χρησιμοποιήθηκαν από τους μαθητές κατά τη διάρκεια της διδασκαλίας ή δόθηκε άλλο υλικό;**

Όχι, γιατί είναι κακογραμμένα και παλιακά. Οι περισσότεροι από εμάς δίνουμε άλλο υλικό. Χρησιμοποιούμε πολύ και το διαδραστικό πίνακα.

**6.Από πού αντλήθηκε το υλικό που δόθηκε; Εγκρίθηκε από κάποιον ανώτερο ή όχι; Χρησιμοποιήθηκε αρκετές φορές διαφορετικό υλικό ή γίνονταν παρατηρήσεις στο βιβλίο που είχε δοθεί σε όλους τους μαθητές;**

Κυρίως από διαδικτυακές πηγές που εμπεριέχουν υλικό για την ελληνομάθεια. Δεν τίθεται θέμα έγκρισης. Το μάθημα γίνεται κυρίως αξιοποιώντας το διαδραστικό πίνακα και με υλικό που φέρνω εγώ.

**7.Ήταν εύκολο να διαχειριστείτε τους μαθητές και να τους εντάξετε στην κοινότητα της τάξης; Υπήρχαν προβλήματα; Σε ποιους τομείς θα τα ομαδοποιούσατε;**

Δεν αντιμετωπίζω κάποια ιδιαίτερη δυσκολία. Τα παιδιά είναι φίλοι μεταξύ τους.

**8.Τι θεωρείτε ότι πρέπει να υπάρχει στην σύγχρονη εκπαίδευση των φιλολογικών μαθημάτων ώστε η διαδικασία ένταξης των μαθητών σε αυτά να είναι επιτυχημένη;**

Αναδιαμόρφωση των σχολικών βιβλίων και καλύτερος ορισμός του περιεχομένου διδασκαλίας. Πολλοί όροι είναι δυσνόητοι ακόμα και για τα παιδιά με μητρική την ελληνική. Οι Τ.Υ. (Τάξεις Υποδοχής) θα πρέπει να απασχολούν κατάλληλα πιστοποιημένους εκπαιδευτικούς. Ειδικά στο γυμνάσιο, δεν είναι δυνατόν να υπάρχουν απαιτήσεις για τα φιλολογικά μαθήματα ,τη στιγμή που κάποιοι μαθητές ενδέχεται να μην μιλάνε καν ελληνικά. Το πρόγραμμα ΖΕΠ δεν είναι ενισχυτική διδασκαλία.

Συνεντευδιαζόμενος 2ος

- 1. Πόσα χρόνια εργάζεστε στη δημόσια εκπαίδευση; Κατά τα χρόνια της εργασίας σας είχατε έρθει σε επαφή με παιδιά που είχαν μεταναστευτικό ή προσφυγικό υπόβαθρο;**

Είκοσι οχτώ χρόνια. Τα τελευταία χρόνια είχα έρθει σε επαφή με παιδιά – πρόσφυγες.

- 2. Θεωρείτε ότι έχετε το απαραίτητο γνωστικό υπόβαθρο από το πανεπιστήμιο όσον αφορά τη διαχείριση αλλά κυρίως την προώθηση της γνώσης σε αλλόγλωσσους μαθητές;**

Όχι, δεν έχω το απαραίτητο γνωστικό υπόβαθρο.

- 3. Υπήρξε κάποια επιμόρφωση και αν ναι από ποιον φορέα; Υπήρχε υπεύθυνος σχολικός σύμβουλος- φιλόλογος που σας κατηύθυνε πάνω στο θέμα αυτό;**

Δεν υπήρχε επιμόρφωση.

- 4. Υπήρχε ανάλογη βοήθεια από το Υπουργείο Παιδείας αναφορικά με τη διαχείριση της ύλης των συγκεκριμένων σχολικών μαθημάτων;**

Ποτέ!!!

- 5. Τα υπάρχοντα σχολικά βιβλία για τη διαπολιτισμική εκπαίδευση χρησιμοποιήθηκαν από τους μαθητές κατά τη διάρκεια της διδασκαλίας ή δόθηκε άλλο υλικό;**

Υπάρχουν, το γνωρίζω αλλά εγώ δεν τα χρησιμοποίησα ποτέ. Προσπαθούσα να δημιουργήσω υλικό μόνη μου, με δικές μου σημειώσεις.

- 6. Από πού αντλήθηκε το υλικό που δόθηκε; Εγκρίθηκε από κάποιον ανώτερο ή όχι; Χρησιμοποιήθηκε αρκετές φορές διαφορετικό υλικό ή γίνονταν παρατηρήσεις στο βιβλίο που είχε δοθεί σε όλους τους μαθητές;**

Για τα βιβλία δεν ξέρω, πάντως το δικό μου υλικό δεν μου το ενέκρινε κανείς.

7. Ήταν εύκολο να διαχειριστείτε τους μαθητές και να τους εντάξετε στην κοινότητα της τάξης; Υπήρχαν προβλήματα; Σε ποιους τομείς θα τα ομαδοποιούσατε;

Δεν υπήρχαν ιδιαίτερα προβλήματα.

8. Τι θεωρείτε ότι πρέπει να υπάρχει στην σύγχρονη εκπαίδευση των φιλολογικών μαθημάτων ώστε η διαδικασία ένταξης των μαθητών σε αυτά να είναι επιτυχημένη;

Πρέπει να υπάρξει πρώτα επιμόρφωση και έπειτα να κάνουμε συγκεκριμένες προτάσεις. Διαφορετικά δεν καταφέρνουμε κάτι.

Συνεντευξιαζόμενος 3<sup>ος</sup>

1. Πόσα χρόνια εργάζεστε στη δημόσια εκπαίδευση; Κατά τα χρόνια της εργασίας σας είχατε έρθει σε επαφή με παιδιά που είχαν μεταναστευτικό ή προσφυγικό υπόβαθρο;

Εργάζομαι τριάντα χρόνια στη δημόσια εκπαίδευση. Έχω έρθει σε επαφή με παιδιά μετανάστες.

2. Θεωρείτε ότι έχετε το απαραίτητο γνωστικό υπόβαθρο από το πανεπιστήμιο όσον αφορά τη διαχείριση αλλά κυρίως την προώθηση της γνώσης σε αλλόγλωσσους μαθητές;

Όχι.

3. Υπήρξε κάποια επιμόρφωση και αν ναι από ποιον φορέα; Υπήρχε υπεύθυνος σχολικός σύμβουλος- φιλόλογος που σας κατηύθυνε πάνω στο θέμα αυτό;

Όχι, εκτός από ένα δίωρο διαδικτυακό σεμινάριο.

4. Υπήρχε ανάλογη βοήθεια από το Υπουργείο Παιδείας αναφορικά με τη διαχείριση της ύλης των συγκεκριμένων σχολικών μαθημάτων;

Όχι.

5. Τα υπάρχοντα σχολικά βιβλία για τη διαπολιτισμική εκπαίδευση χρησιμοποιήθηκαν από τους μαθητές κατά τη διάρκεια της διδασκαλίας ή δόθηκε άλλο υλικό;

Ναι μονάχα αυτά. Ωστόσο υπήρχαν περιπτώσεις που χρησιμοποιήθηκε και άλλο εκπαιδευτικό υλικό.

6. Από πού αντλήθηκε το υλικό που δόθηκε; Εγκρίθηκε από κάποιον ανώτερο ή όχι; Χρησιμοποιήθηκε αρκετές φορές διαφορετικό υλικό ή γίνονταν παρατηρήσεις στο βιβλίο που είχε δοθεί σε όλους τους μαθητές;

Από επίσημο φορέα.

- 7. Ήταν εύκολο να διαχειριστείτε τους μαθητές και να τους εντάξετε στην κοινότητα της τάξης; Υπήρχαν προβλήματα; Σε ποιους τομείς θα τα ομαδοποιούσατε;**

Ήταν εύκολο. Αναποτελεσματικό όμως για τη μαθησιακή τους πορεία. Οι περισσότεροι είχαν προβλήματα επικοινωνίας και με την ένταξη τους σε ομάδες εκτός μαθήματος προσπαθούσαμε να τα αντιμετωπίσουμε.

- 8. Τι θεωρείτε ότι πρέπει να υπάρχει στην σύγχρονη εκπαίδευση των φιλολογικών μαθημάτων ώστε η διαδικασία ένταξης των μαθητών σε αυτά να είναι επιτυχημένη;**

Μερικές επισημάνσεις που θα μπορούσα να κάνω είναι οι εξής: Αλλαγή στο αναλυτικό πρόγραμμα , να μην είναι δηλαδή τόσο πιεστικό. Να μην είναι αυτοσκοπός μας η ύλη και η ολοκλήρωση της. Ακόμη διασύνδεση των μαθημάτων και αξιοποίηση της νέας τεχνολογίας.



Συνεντευξιαζόμενος 4<sup>ος</sup>

- 1. Πόσα χρόνια εργάζεστε στη δημόσια εκπαίδευση; Κατά τα χρόνια της εργασίας σας είχατε έρθει σε επαφή με παιδιά που είχαν μεταναστευτικό ή προσφυγικό υπόβαθρο;**

Έχω οχτώ χρόνια εργασίας στο δημόσιο. Έχω έρθει σε επαφή με παιδιά που είχαν μεταναστευτικό ή προσφυγικό υπόβαθρο.

- 2. Θεωρείτε ότι έχετε το απαραίτητο γνωστικό υπόβαθρο από το πανεπιστήμιο όσον αφορά τη διαχείριση αλλά κυρίως την προώθηση της γνώσης σε αλλόγλωσσους μαθητές;**

Όχι, δεν υπήρξαν αντίστοιχα μαθήματα.

- 3. Υπήρξε κάποια επιμόρφωση και αν ναι από ποιον φορέα; Υπήρχε υπεύθυνος σχολικός σύμβουλος- φιλόλογος που σας κατηύθυνε πάνω στο θέμα αυτό;**

Υπήρξε επιμόρφωση, ένα σεμινάριο από το Πανεπιστήμιο του Αιγαίου και συμμετείχα σε ένα πρόγραμμα του ΑΠΘ το «ΔΙΑΠΟΛΙΣ».

- 4. Υπήρχε ανάλογη βοήθεια από το Υπουργείο Παιδείας αναφορικά με τη διαχείριση της ύλης των συγκεκριμένων σχολικών μαθημάτων;**

Δεν υπήρξε.

- 5. Τα υπάρχοντα σχολικά βιβλία για τη διαπολιτισμική εκπαίδευση χρησιμοποιήθηκαν από τους μαθητές κατά τη διάρκεια της διδασκαλίας ή δόθηκε άλλο υλικό;**

Χρησιμοποιήθηκαν τα σχετικά βιβλία αλλά και συμπληρωματικό υλικό.

- 6. Από πού αντλήθηκε το υλικό που δόθηκε; Εγκρίθηκε από κάποιον ανώτερο ή όχι; Χρησιμοποιήθηκε αρκετές φορές διαφορετικό υλικό ή γίνονταν παρατηρήσεις στο βιβλίο που είχε δοθεί σε όλους τους μαθητές;**

Χρησιμοποίησα δικό μου υλικό προσαρμοσμένο στο επίπεδο των μαθητών και χρησιμοποιήθηκε συμπληρωματικά.

- 7. Ήταν εύκολο να διαχειριστείτε τους μαθητές και να τους εντάξετε στην κοινότητα της τάξης; Υπήρχαν προβλήματα; Σε ποιους τομείς θα τα ομαδοποιούσατε;**

Δεν ήταν εύκολο, υπήρξαν προβλήματα κυρίως συμπεριφοράς και προσαρμογής στο σχολικό περιβάλλον όπως για παράδειγμα η τήρηση των κανόνων του σχολείου και άλλα.

- 8. Τι θεωρείτε ότι πρέπει να υπάρχει στην σύγχρονη εκπαίδευση των φιλολογικών μαθημάτων ώστε η διαδικασία ένταξης των μαθητών σε αυτά να είναι επιτυχημένη;**

Θα πρότεινα πολλά πράγματα εκείνα όμως που θεωρώ σημαντικότερα είναι τα εξής: Αρχικά επικαιροποιημένο υλικό. Ακόμη δράσεις διαπολιτισμικού χαρακτήρα και τέλος ανταλλαγή απόψεων και τεχνικών μεταξύ των εκπαιδευτικών που στελεχώνουν τα τμήματα ΖΕΠ.

Συνεντευξιαζόμενος 5ος

- 1. Πόσα χρόνια εργάζεστε στη δημόσια εκπαίδευση; Κατά τα χρόνια της εργασίας σας είχατε έρθει σε επαφή με παιδιά που είχαν μεταναστευτικό ή προσφυγικό υπόβαθρο;**

Εργάζομαι δεκαέξι χρόνια. Έχω έρθει σε επαφή με τέτοια παιδιά. Και έχω εργαστεί για δύο χρόνια στο Διαπολιτισμικό Γυμνάσιο –Λύκειο Πενταλόφου.

- 2. Θεωρείτε ότι έχετε το απαραίτητο γνωστικό υπόβαθρο από το πανεπιστήμιο όσον αφορά τη διαχείριση αλλά κυρίως την προώθηση της γνώσης σε αλλόγλωσσους μαθητές;**

Από το Πανεπιστήμιο, όχι.

- 3. Υπήρξε κάποια επιμόρφωση και αν ναι από ποιον φορέα; Υπήρχε υπεύθυνος σχολικός σύμβουλος- φιλόλογος που σας κατηύθυνε πάνω στο θέμα αυτό;**

Δεν υπήρξε επιμόρφωση. Ο υπεύθυνος σύμβουλος μας έδωσε κάποιες κατευθυντήριες γραμμές ,όμως δεν επαρκούσαν.

- 4. Υπήρχε ανάλογη βοήθεια από το Υπουργείο Παιδείας αναφορικά με τη διαχείριση της ύλης των συγκεκριμένων σχολικών μαθημάτων;**

Όχι δεν υπήρχε. Η ύλη ήταν ενιαία για όλα τα παιδιά.

- 5. Τα υπάρχοντα σχολικά βιβλία για τη διαπολιτισμική εκπαίδευση χρησιμοποιήθηκαν από τους μαθητές κατά τη διάρκεια της διδασκαλίας ή δόθηκε άλλο υλικό;**

Ναι, χρησιμοποιήθηκαν. Δεν δόθηκε άλλο υλικό.

- 6. Από πού αντλήθηκε το υλικό που δόθηκε; Εγκρίθηκε από κάποιον ανώτερο ή όχι; Χρησιμοποιήθηκε αρκετές φορές διαφορετικό υλικό ή γίνονταν παρατηρήσεις στο βιβλίο που είχε δοθεί σε όλους τους μαθητές;**

Γίνονταν ωστόσο κάποιες τροποποιήσεις και παρατηρήσεις στα υπάρχοντα βιβλία.

- 7. Ήταν εύκολο να διαχειριστείτε τους μαθητές και να τους εντάξετε στην κοινότητα της τάξης; Υπήρχαν προβλήματα; Σε ποιους τομείς θα τα ομαδοποιούσατε;**

Δεν υπήρχαν σοβαρά προβλήματα. Κάποια παιδιά είχαν βέβαια προβλήματα συμπεριφοράς, επιθετικής κυρίως.

- 8. Τι θεωρείτε ότι πρέπει να υπάρχει στην σύγχρονη εκπαίδευση των φιλολογικών μαθημάτων ώστε η διαδικασία ένταξης των μαθητών σε αυτά να είναι επιτυχημένη;**

Κυρίως θα ζητούσα απλοποίηση και μείωση της ύλης στα φιλολογικά μαθήματα για αυτά τα παιδιά. Στόχος τους πρέπει να είναι να μαθαίνουν τη γλώσσα όχι να βγάλουν την ύλη ,όπως και όλα τα παιδιά άλλωστε.

Συνεντευξιαζόμενος 6<sup>ος</sup>

- 1. Πόσα χρόνια εργάζεστε στη δημόσια εκπαίδευση; Κατά τα χρόνια της εργασίας σας είχατε έρθει σε επαφή με παιδιά που είχαν μεταναστευτικό ή προσφυγικό υπόβαθρο;**

Εργάζομαι δεκαεφτά χρόνια. Έχω έρθει σε επαφή με μουσουλμάνους ένα χρόνο στο Εσπερινό Γυμνάσιο Ξάνθης.

- 2. Θεωρείτε ότι έχετε το απαραίτητο γνωστικό υπόβαθρο από το πανεπιστήμιο όσον αφορά τη διαχείριση αλλά κυρίως την προώθηση της γνώσης σε αλλόγλωσσους μαθητές;**

Όχι.

- 3. Υπήρξε κάποια επιμόρφωση και αν ναι από ποιον φορέα; Υπήρχε υπεύθυνος σχολικός σύμβουλος- φιλόλογος που σας κατηύθυνε πάνω στο θέμα αυτό;**

Δεν υπήρξε επιμόρφωση. Ο αρμόδιος σύμβουλος μας έδωσε κάποιες οδηγίες οι οποίες όμως δεν ήταν αρκετές.

- 4. Υπήρχε ανάλογη βοήθεια από το Υπουργείο Παιδείας αναφορικά με τη διαχείριση της ύλης των συγκεκριμένων σχολικών μαθημάτων;**

Όχι.

- 5. Τα υπάρχοντα σχολικά βιβλία για τη διαπολιτισμική εκπαίδευση χρησιμοποιήθηκαν από τους μαθητές κατά τη διάρκεια της διδασκαλίας ή δόθηκε άλλο υλικό;**

Όχι, δεν χρησιμοποιήθηκαν αυτά τα βιβλία αλλά ούτε και άλλο υλικό, δουλεύαμε με το υλικό του μειονοτικού σχολείου.

- 6. Από πού αντλήθηκε το υλικό που δόθηκε; Εγκρίθηκε από κάποιον ανώτερο ή όχι; Χρησιμοποιήθηκε αρκετές φορές διαφορετικό υλικό ή γίνονταν παρατηρήσεις στο βιβλίο που είχε δοθεί σε όλους τους μαθητές;**

Δεν υπήρξε καμία ανάλογη ενέργεια για να σας απαντήσω.

- 7. Ήταν εύκολο να διαχειριστείτε τους μαθητές και να τους εντάξετε στην κοινότητα της τάξης; Υπήρχαν προβλήματα; Σε ποιους τομείς θα τα ομαδοποιούσατε;**

Δεν υπήρχαν προβλήματα. Το βασικότερο που θα μπορούσαν να σας επισημάνω ήταν το μαθησιακό.

- 8. Τι θεωρείτε ότι πρέπει να υπάρχει στην σύγχρονη εκπαίδευση των φιλολογικών μαθημάτων ώστε η διαδικασία ένταξης των μαθητών σε αυτά να είναι επιτυχημένη;**

Αυτό που θα πρότεινα εγώ είναι ειδικά σχολεία ,όπως τα τμήματα ένταξης στα οποία θα γίνεται ουσιώδης δουλειά. Η ύλη ακόμη θα πρέπει να είναι προσαρμοσμένη στις δυνατότητες και τις άμεσες ανάγκες αυτών των παιδιών. Ακόμη εμείς ως καθηγητές θα πρέπει να έχουμε την κατάλληλη επιμόρφωση ώστε να μπορούμε να διδάσκουμε σε αυτά τα σχολεία.

Συνεντευξιαζόμενος 7<sup>ος</sup>

- 1. Πόσα χρόνια εργάζεστε στη δημόσια εκπαίδευση; Κατά τα χρόνια της εργασίας σας είχατε έρθει σε επαφή με παιδιά που είχαν μεταναστευτικό ή προσφυγικό υπόβαθρο;**

Έχω εργαστεί επτά χρόνια. Και έχω εργαστεί με πρόσφυγες, ασυνόδευτους ηλικίας δεκαπέντε ως δεκαεπτά ετών σε πρόγραμμα ΖΕΠ.

- 2. Θεωρείτε ότι έχετε το απαραίτητο γνωστικό υπόβαθρο από το πανεπιστήμιο όσον αφορά τη διαχείριση αλλά κυρίως την προώθηση της γνώσης σε αλλόγλωσσους μαθητές;**

Το πανεπιστήμιο μου παρείχε μικρό γνωστικό υπόβαθρο. Περισσότερο βοήθησε στη διεξαγωγή του προγράμματος ο Σύμβουλος Εκπαίδευσης Προσφύγων Δυτικής Μακεδονίας με συμβουλές και υλικό καθώς και το πρόγραμμα teach4integration, που ήταν ένα εκπαιδευτικό σεμινάριο τετρακοσίων ωρών.

- 3. Υπήρξε κάποια επιμόρφωση και αν ναι από ποιον φορέα; Υπήρχε υπεύθυνος σχολικός σύμβουλος- φιλόλογος που σας κατηύθυνε πάνω στο θέμα αυτό;**

Ο φορέας που ανέλαβε την επιμόρφωση ήταν η Unicef σε συνδυασμό με ελληνικά Πανεπιστήμια ανά Περιφέρεια. Απλά ξεκίνησε αργά ,τον Δεκέμβριο και ολοκληρώθηκε με τη λήξη της σχολικής χρονιάς. Ως αποτέλεσμα χρήσιμο υλικό να μην είναι διαθέσιμο εξ' αρχής. Δεν υπήρχε στο σχολείο σχολικός σύμβουλος για κατευθύνσεις. Μόνο ο Σύμβουλος Εκπαίδευσης.

- 4. Υπήρχε ανάλογη βοήθεια από το Υπουργείο Παιδείας αναφορικά με τη διαχείριση της ύλης των συγκεκριμένων σχολικών μαθημάτων;**

Οι οδηγίες δεν είχαν συσχέτιση με τις πραγματικές ανάγκες . Ο σύμβουλος βοήθησε όπως μπορούσε με υλικό εκτός ύλης του Υπουργείου. Δεν υπήρχαν διαθέσιμα λεξικά για τη βασική επικοινωνία (ως γέφυρα συνεννόησης).

- 5. Τα υπάρχοντα σχολικά βιβλία για τη διαπολιτισμική εκπαίδευση χρησιμοποιήθηκαν από τους μαθητές κατά τη διάρκεια της διδασκαλίας ή δόθηκε άλλο υλικό;**

Χρησιμοποιήθηκαν ελάχιστα. Κυρίως δόθηκε άλλο υλικό.

- 6. Από πού αντλήθηκε το υλικό που δόθηκε; Εγκρίθηκε από κάποιον ανώτερο ή όχι; Χρησιμοποιήθηκε αρκετές φορές διαφορετικό υλικό ή γίνονταν παρατηρήσεις στο βιβλίο που είχε δοθεί σε όλους τους μαθητές;**

Το υλικό που δόθηκε αντλήθηκε από τα σεμινάρια Unicef, το διαδίκτυο και από τον Σύμβουλο. Τα παιδιά δούλευαν διαφοροποιημένα και κυκλικά με διαφοροποιημένο υλικό /προσωποποιημένος σε καθημερινή βάση. Υπήρχε έγκριση από τον σύμβουλο για αυτό το υλικό.

- 7. Ήταν εύκολο να διαχειριστείτε τους μαθητές και να τους εντάξετε στην κοινότητα της τάξης; Υπήρχαν προβλήματα; Σε ποιους τομείς θα τα ομαδοποιούσατε;**

Η διαχείριση των μαθητών ήταν εύκολη. Υπήρχε καλό κλίμα μεταξύ τους αλλά δεν ενδιαφέρονταν να ενσωματωθούν στην κοινότητα. Υπήρχε η σκέψη πως σύντομα θα φύγουν από τη χώρα. Η ομαδοποίηση έγινε σε παιχνίδια γλωσσικά και σε πρακτικές εφαρμογές λόγου όπως για παράδειγμα ή επίσκεψη στο κυλικείο ή παιχνίδια ρόλων.

- 8. Τι θεωρείτε ότι πρέπει να υπάρχει στην σύγχρονη εκπαίδευση των φιλολογικών μαθημάτων ώστε η διαδικασία ένταξης των μαθητών σε αυτά να είναι επιτυχημένη;**

Για μένα το σημαντικότερο είναι να υπάρχει εκπαίδευση πάνω στη διαφοροποιημένη εκπαίδευση.



Συνεντευξιαζόμενος 8<sup>ος</sup>

- 1. Πόσα χρόνια εργάζεστε στη δημόσια εκπαίδευση; Κατά τα χρόνια της εργασίας σας είχατε έρθει σε επαφή με παιδιά που είχαν μεταναστευτικό ή προσφυγικό υπόβαθρο;**

Εργάζομαι τριάντα τρία χρόνια στη δημόσια εκπαίδευση. Και σε όλα αυτά τα χρόνια έχω έρθει σε επαφή με παιδιά που έχουν μεταναστευτικό και προσφυγικό υπόβαθρο.

- 2. Θεωρείτε ότι έχετε το απαραίτητο γνωστικό υπόβαθρο από το πανεπιστήμιο όσον αφορά τη διαχείριση αλλά κυρίως την προώθηση της γνώσης σε αλλόγλωσσους μαθητές;**

Όχι δεν μου παρείχε καμία γνώση πάνω στο συγκεκριμένο ζήτημα.

- 3. Υπήρξε κάποια επιμόρφωση και αν ναι από ποιον φορέα; Υπήρχε υπεύθυνος σχολικός σύμβουλος- φιλόλογος που σας κατηύθυνε πάνω στο θέμα αυτό;**

Όχι, δεν υπήρξε ποτέ καμία επιμόρφωση για τον τρόπο χειρισμού των παιδιών μεταναστών και προσφύγων.

- 4. Υπήρχε ανάλογη βοήθεια από το Υπουργείο Παιδείας αναφορικά με τη διαχείριση της ύλης των συγκεκριμένων σχολικών μαθημάτων;**

Ναι ,υπήρξαν κάποιες οδηγίες αλλά σε γενικές γραμμές διατυπωμένες.

- 5. Τα υπάρχοντα σχολικά βιβλία για τη διαπολιτισμική εκπαίδευση χρησιμοποιήθηκαν από τους μαθητές κατά τη διάρκεια της διδασκαλίας ή δόθηκε άλλο υλικό;**

Στην περίπτωση μου τα χρησιμοποίησα. Αλλά έδωσα και δικές μου ασκήσεις.

- 6. Από πού αντλήθηκε το υλικό που δόθηκε; Εγκρίθηκε από κάποιον ανώτερο ή όχι; Χρησιμοποιήθηκε αρκετές φορές διαφορετικό υλικό ή γίνονταν παρατηρήσεις στο βιβλίο που είχε δοθεί σε όλους τους μαθητές;**

Από προσωπικές μου σημειώσεις, δεν χρειάστηκε να εγκριθεί από κάποιον άλλο.

- 7. Ήταν εύκολο να διαχειριστείτε τους μαθητές και να τους εντάξετε στην κοινότητα της τάξης; Υπήρχαν προβλήματα; Σε ποιους τομείς θα τα ομαδοποιούσατε;**

Δεν υπήρχαν ιδιαίτερα προβλήματα. Αυτά που εντόπισα εγώ ήταν κυρίως γλωσσικά, όσον αφορά την κατανόηση τους.

- 8. Τι θεωρείτε ότι πρέπει να υπάρχει στην σύγχρονη εκπαίδευση των φιλολογικών μαθημάτων ώστε η διαδικασία ένταξης των μαθητών σε αυτά να είναι επιτυχημένη;**

Αυτό που θεωρώ σημαντικότερο να γίνει είναι να ενσωματωθούν στοιχεία πολιτισμικά από τις χώρες προέλευσης των μαθητών αυτών. Έτσι θα τους αποδεχτούμε όλοι με μεγαλύτερη άνεση και θα ενισχύσουμε την αυτοπεποίθηση και αυτοεκτίμηση τους.

Συνεντευξιαζόμενος 9<sup>ος</sup>

- 1. Πόσα χρόνια εργάζεστε στη δημόσια εκπαίδευση; Κατά τα χρόνια της εργασίας σας είχατε έρθει σε επαφή με παιδιά που είχαν μεταναστευτικό ή προσφυγικό υπόβαθρο;**

Εργάζομαι τρία χρόνια και έχω έρθει σε επαφή με παιδιά που είχαν μεταναστευτικό και προσφυγικό υπόβαθρο καθώς έχω δουλέψει σε τάξεις ΖΕΠ.

- 2. Θεωρείτε ότι έχετε το απαραίτητο γνωστικό υπόβαθρο από το πανεπιστήμιο όσον αφορά τη διαχείριση αλλά κυρίως την προώθηση της γνώσης σε αλλόγλωσσους μαθητές;**

Όχι φυσικά, οι γνώσεις που πήρα από το Πανεπιστήμιο ήταν απόλυτα γενικές.

- 3. Υπήρξε κάποια επιμόρφωση και αν ναι από ποιον φορέα; Υπήρχε υπεύθυνος σχολικός σύμβουλος- φιλόλογος που σας κατηύθυνε πάνω στο θέμα αυτό;**

Συμμετείχα σε κάποια διαδικτυακά σεμινάρια που πραγματοποίησε η Σύμβουλος Εκπαίδευσης Προσφύγων.

- 4. Υπήρχε ανάλογη βοήθεια από το Υπουργείο Παιδείας αναφορικά με τη διαχείριση της ύλης των συγκεκριμένων σχολικών μαθημάτων;**

Δεν υπήρξε καμία βοήθεια από το Υπουργείο. Οι αναφορές που κάνει για τον τρόπο διδασκαλίας των προσφύγων είναι πολύ γενικές και δεν βοηθούν να καταλάβουμε πως πρέπει να διαχειριστούμε την ύλη και τους μαθητές μας.

- 5. Τα υπάρχοντα σχολικά βιβλία για τη διαπολιτισμική εκπαίδευση χρησιμοποιήθηκαν από τους μαθητές κατά τη διάρκεια της διδασκαλίας ή δόθηκε άλλο υλικό;**

Υπήρχαν τα βιβλία αλλά δεν χρησιμοποιούνταν συστηματικά. Μπορεί να κάναμε επιλεκτικά κάποιες γραμματικές ασκήσεις μέσα από αυτά.

- 6. Από πού αντλήθηκε το υλικό που δόθηκε; Εγκρίθηκε από κάποιον ανώτερο ή όχι; Χρησιμοποιήθηκε αρκετές φορές διαφορετικό υλικό**

**ή γίνονταν παρατηρήσεις στο βιβλίο που είχε δοθεί σε όλους τους μαθητές;**

Το υλικό που χρησιμοποιούσα το έπαιρνα από το διαδίκτυο κυρίως από πηγές που σχετίζονται με την ελληνομάθεια.

- 7. Ήταν εύκολο να διαχειριστείτε τους μαθητές και να τους εντάξετε στην κοινότητα της τάξης; Υπήρχαν προβλήματα; Σε ποιους τομείς θα τα ομαδοποιούσατε;**

Δεν αντιμετώπισα σημαντικά προβλήματα. Σε κάποιες περιπτώσεις υπήρχαν εντάσεις μεταξύ των μαθητών οι οποίες οφείλονταν σε προσωπικά ζητήματα μεταξύ των μαθητών και όχι σε ζητήματα που αφορούν την αποδοχή του διαφορετικού.

- 8. Τι θεωρείτε ότι πρέπει να υπάρχει στην σύγχρονη εκπαίδευση των φιλολογικών μαθημάτων ώστε η διαδικασία ένταξης των μαθητών σε αυτά να είναι επιτυχημένη;**

Θεωρώ ότι ο εκπαιδευτικός χρειάζεται μεγαλύτερη στήριξη κατά την εκπαιδευτική διαδικασία. Θα πρέπει να του παρέχεται υλικό αλλά και ο ίδιος να είναι πρόθυμος να αναζητήσει πληροφορίες. Τέλος πιστεύω ότι θα πρέπει να αναδιαμορφωθεί η ύλη και να ξεφύγει το ίδιο το σχολείο ως θεσμός από τις εξετάσεις .

Συνεντευξιαζόμενος 10<sup>ος</sup>

- 1. Πόσα χρόνια εργάζεστε στη δημόσια εκπαίδευση; Κατά τα χρόνια της εργασίας σας είχατε έρθει σε επαφή με παιδιά που είχαν μεταναστευτικό ή προσφυγικό υπόβαθρο;**

Δουλεύω στη δημόσια εκπαίδευση τα τελευταία είκοσι τρία χρόνια. Ωστόσο δεν έχω έρθει σε επαφή με παιδιά που έχουν μεταναστευτικό /προσφυγικό υπόβαθρο.

- 2. Θεωρείτε ότι έχετε το απαραίτητο γνωστικό υπόβαθρο από το πανεπιστήμιο όσον αφορά τη διαχείριση αλλά κυρίως την προώθηση της γνώσης σε αλλόγλωσσους μαθητές;**

Το Πανεπιστήμιο δεν μου προσέφερε καμία γνώση πάνω στο αντικείμενο της διαπολιτισμικής εκπαίδευσης ούτε ως αναφορά.

- 3. Υπήρξε κάποια επιμόρφωση και αν ναι από ποιον φορέα; Υπήρχε υπεύθυνος σχολικός σύμβουλος- φιλόλογος που σας κατηύθυνε πάνω στο θέμα αυτό;**

Όχι, επειδή ίσως δεν έτυχε να έχω στις τάξεις μου μαθητές πολιτισμικά διαφοροποιημένους, δεν είχα κάποια ανάλογη κατεύθυνση.

- 4. Υπήρχε ανάλογη βοήθεια από το Υπουργείο Παιδείας αναφορικά με τη διαχείριση της ύλης των συγκεκριμένων σχολικών μαθημάτων;**

Το Υπουργείο Παιδείας από όσο γνωρίζω δίνει γενικές οδηγίες και αφήνει σε εμάς να τις προσαρμόσουμε στις ανάγκες της τάξης μας.

- 5. Τα υπάρχοντα σχολικά βιβλία για τη διαπολιτισμική εκπαίδευση χρησιμοποιήθηκαν από τους μαθητές κατά τη διάρκεια της διδασκαλίας ή δόθηκε άλλο υλικό;**

Δεν γνωρίζω τα βιβλία αυτά, οπότε δεν μπορώ να πω αν είναι καλά ή όχι.

- 6. Από πού αντλήθηκε το υλικό που δόθηκε; Εγκρίθηκε από κάποιον ανώτερο ή όχι; Χρησιμοποιήθηκε αρκετές φορές διαφορετικό υλικό ή γίνονταν παρατηρήσεις στο βιβλίο που είχε δοθεί σε όλους τους μαθητές;**

Δεν έχει τύχει ποτέ να δώσω διαφοροποιημένο υλικό από τους μαθητές μου. Αλλά από συζητήσεις συναδέλφων νομίζω ότι στο διαδίκτυο υπάρχει κάλο υλικό, και πάλι δεν μπορώ να απαντήσω με σιγουριά γιατί δεν το έχω χρησιμοποιήσει ποτέ.

**7. Ήταν εύκολο να διαχειριστείτε τους μαθητές και να τους εντάξετε στην κοινότητα της τάξης; Υπήρχαν προβλήματα; Σε ποιους τομείς θα τα ομαδοποιούσατε;**

Θεωρώ πως τα παιδιά αυτά δεν δημιουργούν μεγαλύτερα προβλήματα από αυτά που δημιουργούν οι υπόλοιποι μαθητές. Και πάλι το υποστηρίζω αυτό από συζητήσεις συναδέλφων.

**8. Τι θεωρείτε ότι πρέπει να υπάρχει στην σύγχρονη εκπαίδευση των φιλολογικών μαθημάτων ώστε η διαδικασία ένταξης των μαθητών σε αυτά να είναι επιτυχημένη;**

Νομίζω ότι όλοι χρειαζόμαστε επιμόρφωση. Δεν ξέρω τι θα συναντήσω αργότερα. Δεν ξέρω αν θα χρειαστεί να κάνω μάθημα σε παιδιά από άλλες χώρες. Και πάλι το θεωρώ σημαντικό να ξέρουμε πως να αντιμετωπίσουμε το διαφορετικό.