



School of Humanities

Language education for refugees and migrants

Postgraduate Dissertation

«Educational practices and school subjects which promote human rights and social inclusion of migrants and refugees in a multicultural class- A case study at a Primary School in Oreokastro, Thessaloniki»

Michaela Karamitsou

Supervisor: Efcharis Mascha

Second Supervisor: Nektaria Palaiologou

Patras, Greece, June 2023

Theses / Dissertations remain the intellectual property of students (“authors/creators”), but in the context of open access policy they grant to the HOU a non-exclusive license to use the right of reproduction, customization, public lending, presentation to an audience and digital dissemination thereof internationally, in electronic form and by any means for teaching and research purposes, for no fee and throughout the duration of intellectual property rights. Free access to the full text for studying and reading does not in any way mean that the author/creator shall allocate his/her intellectual property rights, nor shall he/she allow the reproduction, republication, copy, storage, sale, commercial use, transmission, distribution, publication, execution, downloading, uploading, translating, modifying in any way, of any part or summary of the dissertation, without the explicit prior written consent of the author/creator. Creators retain all their moral and property rights.

«Στην υπέροχη μητέρα μου, που μάχεται με το θειό δίνοντας μαθήματα επιμονής και δύναμης...στον άνθρωπο μου, τον Νικόλα, που μου στέκεται στα καλά και τα άσχημα στηρίζοντας κάθε μου επιλογή... σε όλες τις ανθρώπινες ψυχές που χάθηκαν στο δρόμο του ταξιδιού για ένα καλύτερο αύριο...

...και φυσικά στην κ. Εύχαρις Μάσχα, την επιβλέπουσα της διπλωματικής μου, που με τη συμβολή και την καθοδήγηση της πήρε η ιδέα μου σάρκα και οστά..»

Abstract

The aim of this thesis is to highlight, through a thorough presentation of the literature, the prevailing situation regarding intercultural education in the last decade in Greece. As one of the countries of the European south that accepted a massive number of refugees and immigrants, the Greek society adapted its educational system in such a way that it could welcome this diverse human wave. The bibliographic references highlight the effort of the Greek government in collaboration with European agencies and non-governmental organizations to respond to the current needs by applying educational practices and strategies that promote social inclusion, human rights and the cultivation of empathy in order to create a supportive environment for such a group of people. An important effort is being made to gather a large part of the literature in order to present with greater clarity- and as much objectivity as possible- all the practices that were implemented in order to achieve the smooth entry of this population into the Greek educational system and by extension into society. At the same time, through this particular thesis, a case study is presented for a school in a suburban city of Thessaloniki, which received a portion of students with an immigrant and refugee background as part of a temporary solution since there was not concentrated in the area- during the period research studies - the necessary number of students to create a reception class as defined by law. The research proves that in real cases such as in this case study, even if they are small-scale investigations, they can highlight the problems and shortcomings encountered by people who come as refugee and immigrants to Greece. At the same time, however, these investigations can show that often existent literature is far from practice. In this way, results of present case study are in concordance with relative literature regarding the importance of the language barrier for the integration of populations with immigrant and refugee background, alongside highlighting the significant deficiencies and the under-qualified educational staff who was called to manage multilingual educational environments. Finally, attention is drawn to the need to implement meaningful educational practices and methods in order to create an inclusive environment for students with immigrant and refugee background.

Περίληψη

Η παρούσα διπλωματική εργασία έχει ως στόχο της να αναδείξει, μέσα από μία ενδελεχή παρουσίαση της βιβλιογραφίας, την κατάσταση που επικρατεί αναφορικά με την διαπολιτισμική εκπαίδευση την τελευταία δεκαετία στην Ελλάδα. Ως μία από τις χώρες του ευρωπαϊκού νότου που δέχτηκε υπέρογκο αριθμό προσφύγων και μεταναστών, η ελληνική κοινωνία προσάρμοσε το εκπαιδευτικό της σύστημα με τέτοιο τρόπο ώστε να μπορέσει να υποδεχτεί αυτό το ποικιλόμορφο ανθρώπινο κύμα που κατέφτασε. Μέσα από τις βιβλιογραφικές αναφορές αναδεικνύεται η προσπάθεια της Ελληνικής κυβέρνησης σε συνεργασία με ευρωπαϊκούς φορείς και μη κυβερνητικές οργανώσεις (ΜΚΟ) να ανταποκριθεί στις ανάγκες των καιρών εφαρμόζοντας εκπαιδευτικές πρακτικές και στρατηγικές που προωθούν την κοινωνική συμπερίληψη, την προώθηση των ανθρωπίνων δικαιωμάτων και την καλλιέργεια της ενσυναίσθησης προκειμένου να δημιουργήσουν ένα περιβάλλον υποστηρικτικό για αυτή την ομάδα ανθρώπων. Γίνεται μία σημαντική προσπάθεια να συγκεντρωθεί μεγάλο μέρος της βιβλιογραφίας προκειμένου να παρουσιαστούν με μεγαλύτερη σαφήνεια- και όσο το δυνατόν μεγαλύτερη αντικειμενικότητα γίνεται- όλες οι πρακτικές που εφαρμόστηκαν προκειμένου να επιτευχθεί η ομαλή ένταξη του πληθυσμού αυτού στο ελληνικό εκπαιδευτικό σύστημα και κατ' επέκταση στην κοινωνία. Ταυτόχρονα, μέσα από τη συγκεκριμένη διπλωματική γίνεται η παρουσίαση μιας μελέτης περίπτωσης ενός σχολείου σε μία προαστιακή πόλη της Θεσσαλονίκης. Το σχολείο αυτό έγινε αποδέκτης μιας μερίδας μαθητών με μεταναστευτικό και προσφυγικό υπόβαθρο- στα πλαίσια μιας «πρόχειρης» λύσης εφόσον δεν συγκεντρώθηκε στην περιοχή- κατά την περίοδο που μελετάει η έρευνα- ο απαραίτητος αριθμός των μαθητών για να δημιουργηθεί τάξη υποδοχής, όπως ορίζεται από το νόμο. Η παρούσα μελέτη αποδεικνύει πως σε πραγματικές περιπτώσεις, όπως στη συγκεκριμένη, ακόμη και αν πρόκειται για μικρής κλίμακας έρευνα, είναι δυνατή η ανάδειξη των προβλημάτων και των ελλείψεων που συναντούν οι άνθρωποι που έρχονται ως πρόσφυγες και μετανάστες στην Ελλάδα. Παράλληλα όμως αναδεικνύεται και το γεγονός ότι πολλές φορές η βιβλιογραφία απέχει από την πράξη. Κατά αυτό τον τρόπο διαπιστώνεται ότι τα αποτελέσματα της παρούσας μελέτης ευρίσκονται σε συμφωνία με την διεθνή βιβλιογραφία αναφορικά με την σημασία του γλωσσικού εμποδίου για την ενσωμάτωση των πληθυσμών μεταναστευτικό και προσφυγικό υπόβαθρο, αναδεικνύοντας παράλληλα τις σημαντικές ελλείψεις και το υποκαταρτισμένο εκπαιδευτικό προσωπικό που καλείται

να διαχειριστεί πολύγλωσσα εκπαιδευτικά κοινά. Τέλος, ιδιαίτερη μνεία πραγματοποιείται στην προσοχή για την ανάγκη εφαρμογής ουσιαστικών εκπαιδευτικών πρακτικών και μεθόδων, προκειμένου να δημιουργηθεί ένα περιβάλλον συμπερίληψης για μαθητές με μεταναστευτικό και προσφυγικό υπόβαθρο.

Table of Contents

1. INTRODUCTION	8
2. LITERATURE REVIEW	9
I. GREECE AS A RECIPIENT COUNTRY OF IMMIGRANTS AND REFUGEES	9
II. GENERAL OVERVIEW OF THE INTERCULTURAL EDUCATION IN GREECE	11
III. BARRIERS TO REFUGEE/IMMIGRANT EDUCATION	13
<i>The impact of the economic crisis and cultural differences</i>	13
<i>The impact of COVID-19 outbreak in intercultural education</i>	14
IV. CURRENT EDUCATIONAL SITUATION IN GREECE REGARDING MIGRANT/REFUGEE EDUCATION	15
V. EDUCATIONAL PROGRAMS	17
VI. INTERCULTURAL EDUCATION: THE FRAMEWORK	18
<i>Human Right Education</i>	18
<i>Empathy in Education</i>	19
3. METHODOLOGY	21
VII. THE STRUCTURED INTERVIEW OF CHILDREN/PARENTS	22
VIII. TIMELINE	23
<i>Research questions</i>	24
<i>Philosophical worldview</i>	24
<i>Research design</i>	25
<i>Research tools</i>	26
<i>Research context and participants</i>	26
Research Context	26
Participants	27
<i>Data analysis</i>	28
<i>Ethical considerations</i>	28
4. THE RESEARCH – FINDINGS	30
5. DISCUSSION	34
IX. SUMMARY AND INTERPRETATION OF THE RESULTS	34
X. LIMITATIONS OF THE RESEARCH	38
XI. RECOMMENDATIONS	39
6. CONCLUSION-REFLECTION	41
7. APPENDIX	43
XII. INTERVIEWS	43
<i>To children</i>	44
<i>To parents</i>	45
XIII. ΕΡΩΤΗΣΕΙΣ ΣΥΝΕΝΤΕΥΞΗΣ	46
<i>Στα παιδιά</i>	46
<i>Στους γονείς</i>	47
XV. CONSENT FORM	61
8. REFERENCES	65

1. Introduction

Multiculturalism is an issue that concerns modern society to a great extent, while a number of countries in recent years have been faced with immigration and the reception of refugees. Due to the wide-ranging nature of this phenomenon, currently the discussion has morphed into a humanitarian crisis issue (IOM, 2021; UNHCR, 2021). Apart from that, the reasons behind these peoples' desire to search for a new homeland contribute to the creation of the aforementioned crisis, on a global scale. Insecurity, wars, civil conflicts, the loss of human life and property are reasons enough, leading to migration or refugeehood.

In the first line of receiving these populations, of course, was the European continent due to its geographical proximity primarily, but also secondarily, due to its developed economic power. These two components made Europe as a popular destination (Fargues, 2017). There are not a few countries that accepted refugees and immigrants, but the countries of the European south accepted most of them. This, however, changed the data for the entire European Union which, following a common political line, was forced to adapt and shape the various aspects of its society in order to manage to integrate this new multicultural and heterogeneous group of people that had arrived in Europe. It was and still is an extremely difficult and challenging task that needs constant review and readjustment to best meet the needs of all members of society- both newly arrived and inhabitants. The weight of interest fell on education, which was considered a key pillar in the effort to integrate the new populations in the European content. New educational strategies and methods were introduced in order to embrace the multiculturalism and heterogeneity of the newly arrived, and to manage to integrate them in the best possible way into the European community.

Greece, also due to its great geographical position, as it stands as a crossroads between Europe, Asia and Africa, has become among the most popular destinations for many immigrants and refugees who arrived in Europe in search of a better future. As expected, the large influx of immigrants in Greek society altered its dynamics and its demographic data. All the while, the pandemic being at full swing, heavily straining the state's endurance, was rather unfortunate timing for dealing with immigration and refugee issues in this southern European country.

The effects of this new situation were quickly felt in the Greek education system where the diversity and the number of students in school classes increased manifold. Of utmost importance and basic priority for the Greek government was the formation and adoption of educational practices that promote inclusion and would strengthen and promote the respect and protection of human rights, so that the newly arrived members are accepted in the school community first, then in the wider society of the country and the world.

As the right to education is a fundamental principle of human rights, the main concern has been the provision of education to all children, regardless of their environment and their categorization as refugees or immigrants or even as asylum seekers (Stevens, 2018). Education is the cornerstone for the promotion of social inclusion and the empowerment of social groups that tend to be marginalized such as refugees and immigrants. Education always attempts to overcome the barriers of language, cultural differences and social isolation. Naturally, it also plays an important role in matters of social ethics, like that of abandonment of stereotypical perceptions, discriminations and prejudices which lead to the social fragmentation of citizens.

The present paper seeks to discover the educational practices in line with human rights, for the social inclusion of refugees and immigrants that were implemented in the multicultural classroom of the Greek society. At the same time, reference is made to the school subjects that were utilized in service of this goal of the Greek education system. Regarding immigration and refugee crisis in Greece, there is also talk concerning the challenges the Greek education system had to face with the entry of immigrant and refugee students in its confines. For this reason, under discussion in this paper is also whether education has in fact played a successful role in promoting human rights as well as in the concept of social cohesion, followed by the question of whether educational practices and school subjects have succeeded in promoting this approach.

2. Literature review

I. Greece as a recipient country of immigrants and refugees

It is a fact that Greece remains the main front-line country in the immigration and refugee issue that broke out in Europe. Being a crossroads between the Western and Eastern worlds, it has been in many cases the intermediate station or even the

destination country in the journey for a better life. According to official data from the United Nations High Commissioner for Refugees (UNHCR), the Greek islands of the Aegean have received more than one million refugees and immigrants since 2015 (UNHCR, 2016; Hatziprokopiou, 2016). The majority of populus fled from Middle Eastern countries such as Syria, Iraq and Afghanistan, but from Africa as well, where raging wars forced them to leave.

The pressure exerted on the Greek society and the state by the arrival of this vulnerable and complex population led to an unprecedented need to immediately reorganize the state's structures at multiple levels (Kostakopoulou, 2019; Papadopoulos & Tsianos, 2018). The demands to cover basic needs such as housing, the provision of basic necessities and medical care pushed the Greek state to its limits, adding to its already dire economic situation. The pressure rose when the attempt was made to integrate these populations into the education system. A system that already faces several shortcomings and practical problems (Saiti & Prokopiadou, 2021), making it even more difficult to integrate the large volume of refugee and immigrant students. Thus, it's clear that both the students and the educational system itself face a multitude of challenges.

Students with refugee and immigrant backgrounds face countless challenges in the Greek education system once they secure entry into it. Bureaucracy in many cases delayed the inclusion of students in the school classroom, but even with this barrier overcome, other obstacles arose, such as the clash of cultural differences, the language barrier and the social marginalization of these groups. Perhaps the most important obstacle was the insufficient or complete lack of knowledge of the language, as it made communication with the native populations nearly impossible, preventing any socialization attempts and contact with them and, to an extent, social integration (Hossain & Kurnaz, 2018). In an effort to deal with this phenomenon, reception classes were organized so that students could start learning a second language from early on, however in many cases this could not be achieved due to the lack of the necessary criteria that had to be met, as well as the money needed for the creation of such classes.

Furthermore, because in many cases a large part of the processing was done by NGOs, coordination issues and delays surfaced to the detriment of the timely inclusion of these children in school classes. At the same time, the cultural gap between the newly arrived populus and the culture of Greek society was another important obstacle. Different

religions emanate varied scales of differences between cultural concepts. It was about two different worlds with customs, habits and traditions that are finding it difficult to coexist and accept each other.

Most of those who arrived in Greece were used to different cultural habits and educational approaches, so the educational practices and expectations were very different from what they eventually experienced in Greece (Petridou & Petridis, 2018). The language barrier also led to difficulties in communication and understanding between teachers and students (Sarigiannis, 2019; Katsouna & Sakellariou, 2018). As an aftereffect, their adaptation to school society and the wider education system was prevented, inevitably leading to social isolation, one of the most major challenges facing this group. The cultural dimension and the incomplete knowledge of the language made communication difficult, resulting in the children being marginalized and socially distanced from their classmates (Arapoglou & Gounis, 2017). In children, the effects of this isolation have consequences in which among others, their mental health is the most serious.

In addition, we should not overlook the obstacle placed in this integration process of new student potential by the Greek educational system, which lags behind significantly in matters of intercultural education (Gavogiannaki & Meletiou-Mavrotheris, 2017). Inadequately or non-trained educational staff in areas of intercultural education, such as human rights or social inclusion in a multicultural environment, demonstrated the non-existent readiness on behalf of the Greek state. Teachers who come face to face with such student groups should be equipped with the necessary knowledge, skills and attitudes to create an inclusive yet warm environment that accepts diversity and will promote equality (Kassotaki & Kiprianos, 2018). Staff should possess the ability to easily recognize incidents of discrimination, stereotyping, racist attitudes and prejudice when any occur in the classroom, but also have the ability to manage these serious issues and adapt their teaching methods, strategies and practices in such a way as to meet the needs of their students.

II. General Overview of the Intercultural Education in Greece

Global demographics were affected by the massive influx of refugees and immigrants into the European Continent. As mentioned before, Greece, as an important recipient of large volumes of immigrants, faced various challenges along every facet, with the

field of education being heavily strained. The integration of these children into the formal education system was a complex process that required special attention and care in order to meet the cultural, linguistic and educational needs of these students and to create, as closely as possible, a welcoming and safe environment. The Greek education system, as expected, has undergone significant changes and modifications in the past decade, in order to achieve the most optimized and smoothest possible access to school for these children. The goal is primarily the inclusion of co-education for all, trying to overcome the bureaucratic obstacles and gaining more direct access to the education system, but also the upgrade of the quality of the provided education. Despite the concerted effort that has been made over the years, the goals are not always realized, as according to data from the High Commission in Greece, there are approximately 100,000 refugee and immigrant children, with very few of them being able to access education (UNHCR, 2021).

Following along with the ever-changing situation, the Greek Ministry of Education and Religious Affairs announced the "Education for All" program in 2016, which aimed to integrate refugee and immigrant children into the Greek education system (Greek Ministry of Education, 2016). Through this program the children had access to Greek language courses and educational material appropriately adapted to their needs, while there was systematic training of the teachers so that they would be properly prepared to support this difficult task in the setting of a typical classroom. In addition to the government's involvement, there were many local organizations as well as non-governmental organizations which tried to coordinate the integration of immigrant and refugee children in Greek schools from the very start (Lianos & Gounis, 2018). One of these organizations is Arsis (Arsis, 2021), which with its equal rights in education program focuses on promoting the social inclusion of these children in Greek schools through the use of non-formal educational methods. Of course, there are other organizations aiming at the same goal, however despite all these efforts there are a plethora of shortcomings and difficulties in achieving this difficult task.

In a society where the education system is inadequate even for the standard form of education, one can easily understand that it falls even further behind in terms of intercultural education, which has many prerequisites and challenges. Starting from the order of recruiting teaching staff each school year based on substitutes and a few permanent teachers (Kyridis & Nikolakaki, 2018), it becomes easily identifiable that

the stability of one's position is a major flaw of this system. Insufficient training of teachers is largely due to the infancy of the pressing need for intercultural education, meaning specialization in this field is severely underdeveloped. The school facilities also lack resources and support from state apparatus, and thus cannot realistically support this volume of student influx for practical reasons. Given that overnumbered classes already existed before the arrival of refugees and immigrants, it's becoming impossible to provide specialized support to these students. What is more, the technological support that could facilitate communication among newly arrived teachers and students was not available. The non-existent expertise of the educational staff also stood, fixed in place, in the way of the integration process (Batzia & Zografaki, 2018).

In regards to the very important barrier that is the language, it was quite unlikely for students to understand the lessons being taught, or demonstrate any will to participate. In order to deal with this, the Greek Government established reception classes aiming to offer Greek language courses for refugees and immigrant students. That plan, in practice however, did not always work as intended, as some areas either did not meet the criteria to create classes or the quality of courses offered were not always as expected (Makris et al., 2019). Additionally, studies have shown that refugee and immigrant children in Greece, alongside all the technical problems they have to face, often fall victim to discrimination and social exclusion from their peers. Naturally, that can negatively impact, among other things, their academic performance. They are exposed to racist behavior and experience bullying from their classmates, which does not favor their integration into society, as they are overwhelmed by feelings of loneliness, isolation, anxiety and depression (Kourea et al., 2018; Christopoulos, 2017). However, we ought to recognize that despite the obstacles, the Greek government made significant efforts to establish better communication between the schools and the parents of students, in many cases making sure to place properly trained people in key positions and proposed well-targeted educational programs such as "Education for All" and the "Refugee Educational Support Program" (Sklavou, 2020).

III. Barriers to Refugee/Immigrant Education

The impact of the economic crisis and cultural differences

Nonetheless, as a result of the economic crisis that plagued the country in the last decade, the Greek education system is suffocating. It lacks funding, marking it unable

to support the various programs and innovative practices that could lead to a successful integration of the specific student group as well as its wider student population. For example, overcrowded classes, insufficient infrastructure and materials, shortages of permanent staff and inadequately qualified teaching staff are some of the reasons that make it difficult to provide high quality education to refugees and immigrants (Vasilopoulou et al., 2020).

What is more, the vast majority of immigrants and refugees who did arrive, did not speak the Greek language and in many cases not even English, making the task of integrating them into the education system yet more difficult. Their support was lacking to say the least, as the state apparatus was unprepared, the cultural differences were many and their educational requirements unique. Meanwhile, the need for educational empathy that takes into account backgrounds and experiences is imperative. Finally, given the conditions of their arrival in Greece, these populations had to face social and economic challenges that definitely prevented their inclusion in the education system. Many of these children came unaccompanied, facing all the dangers and legal obstacles to gain rights to education and even then, children that came with their families and live in hospitality structures with state subsidies, are also not favored financially (Dimitriadi, 2017). The constant shifting from one area to another, awaiting permanent residence, creates insecurity and instability, preventing their access to education.

The impact of COVID-19 outbreak in intercultural education

As expected, the pandemic with COVID-19 significantly affected the normal functions of states worldwide and of course Greece's as well. With home confinement, the education sector was particularly affected, making it even more difficult for students with refugee and immigrant backgrounds to integrate into the education system. In addition to the already existing obstacles that they had to face, there was added the limited or sometimes completely lacking access to technology and internet, in combination with the mental health issues due to the prolonged confinement at home. Mental health issues affected the whole society, but especially the fragile psychology of these children who were already experiencing traumatic experiences before the pandemic (Hess, 2021).

In addition, under these conditions, these students had to face the feeling of wider inadequacy as the family's financial capabilities barely covered the necessary, let alone

supporting a distance education using technology and the internet. Families tried to respond to the circumstances with the use of smart phones and tablets if they were available, while in some cases the school administration provided these students with equipment for the period of remote teaching. In most cases, however, the equipment was not enough and they did not manage to access the course (Karaman & Yalçın, 2021).

However, even in cases where they somehow managed to access the distance courses, in practice it appeared that there were other problems too, such as poor internet connection as well as other technical problems which did not allow the course to run smoothly. This made the task of communication even more difficult as the students' limited knowledge of the language made it almost impossible to participate in the lesson. The language barrier did not allow students with refugee and immigrant backgrounds to communicate either with teachers or with their classmates while at the same time they were struggling to understand the instructions they received online. As expected, they lost interest and usually did not participate at all (UNESCO, 2020; UNICEF, 2020).

IV. Current educational situation in Greece regarding migrant/refugee education

Over the years, the Greek government, in collaboration with European bodies as well as many non-governmental organizations (NGOs), has made significant efforts to implement specialized practices and policies in order to provide the best possible result (Cabaço, 2021). It is worth mentioning some of the actions and programs that were mobilized in the context of supporting the education of refugee and immigrant children (Yannakopoulos, 2018).

According to the European Union Agency for Fundamental Rights, a legal framework has been formed that ensures the education of refugees and immigrants (Council of Europe, 2017). The theoretical framework applied aimed to promote positive intercultural relations and empower students with refugee or immigrant background. In the European Union there are also many practices that cultivate tolerance and respect for diversity but at the same time cultivate social responsibility in young students (Van Driel et al., 2016). Therefore, among the practices applied in the European Union, to

support intercultural education, was the integration of different cultural perspectives aiming in promoting and valuing cultural diversity. To implement this approach, adjustments are made to the curriculum in the training of teaching staff and the creation of student exchange programs. Secondly, an education with emphasis in citizenship was also applied. The goal was to create a sense of social responsibility by teaching students the importance of their rights as well as their obligations as citizens. Aiming in democratic values students learnt the importance of active participation in society (Andolina & Conklin, 2021). In practice, this kind of approach can be achieved through role plays and activities which have to do with the local community in which each school exists. Third, an inclusive education which revolves around creating a supportive and inclusive learning environment was also applied (Meier, 2020). The main purpose of this education is to address the needs of all students regardless of their cultural background (Çayır, 2021). In order to achieve this, it uses all the necessary supporting tools to create a sense of belonging in the students that they are members of the group. Fourth, another approach was applied; that of group communication and dialogue which aims to develop communication between students who have different cultural backgrounds. This can be achieved through organized activities that promote creative interaction and creative dialogue (European Commission, 2018). Fifth, one more strategy is educational staff and professional development (Liu et al., 2017; Gavogiannaki & Meletiou-Mavrotheris, 2017). The purpose is the training programs for teachers to acquire the necessary knowledge, abilities and skills to be able to cope with a student population characterized by heterogeneity. The organization of that approach revolves around multiculturalism, recognizing the cultural diversity within a society while at the same time applying some practices that respect the different identities of the groups. Learning for all students regardless of their background is thus promoted (Banks, 2015). Specifically, since 2018, the Greek government introduced a new law which allows refugees and immigrants to have access to public schools, in the same class as Greek students, regardless of their legal status (Hellenic Parliament's website, Law 4540/2018, 2018). However, in the event that these students do not speak Greek satisfactorily, provision is made for them to join special reception classes until they are able to join the school. Unfortunately, in the system of this country there still are unresolved issues that lead to dysfunctionality as previously mentioned. Hence, it appears that the specialized educational material provided, in combination with the use

of bilingual teaching assistants as well as the provision for social and emotional support of these students have a positive effect on the academic success of the students (Lavranos, 2019).

V. Educational Programs

Some of the programs implemented in Greece to support the education of refugees are "**Education Unites. From Camps to Campus**". It is a program that was originally created with the cooperation of the High Commission (UNHCR) and the Greek Ministry of Education and Religious Affairs, Municipality of Athens and non-governmental organizations (NGOs). Through this program, formal education opportunities are offered to refugees and asylum seekers in Greece. The program includes Greek language courses and vocational training, as well as access to higher levels of education. (UNHCR, 2019, 2020)

Another program is the "**Refugee Open Schools**" which ensures that refugee children who have been excluded from school due to displacement, will still have access to education. The program operates in collaboration with non-governmental organizations and local authorities, in order to offer spaces and resources, such as textbooks and school supplies, alongside educational staff and volunteers for learning purposes (UNICEF, 2019).

Even the "**Educational Mobile Unit**" is an initiative of a non-governmental organization (Praksis) in collaboration with the United Nations High Commission. There is a mobile class that travels to refugee camps and other areas, where there are many refugees and immigrants, in order to educationally support children who are excluded from the official educational process. In addition to the language lessons provided, this program, help children to learn sports, art and attend creativity classes focusing on their social and intellectual development beyond academics (UNHCR, 2020).

Finally, in the context of supporting their education, the Greek Ministry of Education and Religious Affairs, in collaboration with UNICEF, created a program that provides educational training to teachers who work with refugees and immigrants. The program is called "**Teaching Refugee and Immigrant Children**". Teachers learn about intercultural communication practices related to approaching students who have gone through traumatic experiences, and they learn specific educational strategies. The

purpose of this program is to instead solely support the teachers who are asked to carry out this difficult task (UNICEF, 2021, Greek Ministry of Education and Religious Affairs, 2021).

VI. Intercultural Education: The Framework

Education can be crucial during the formation of the individual's attitudes towards human rights in empathy and inclusion in the context of a multicultural classroom. For this reason, interest has been shown in recent years for the intercultural education and specifically to those educational practices that promote the aforementioned values. The multicultural classroom itself promotes the coexistence of diversity and understanding as long as this diversity is properly exploited. It is therefore of the utmost importance to have an education based on human rights balancing the role of empathy in order to achieve the much-desired inclusion. However, things are not always so ideal as many times in practice the integration of these practices hide challenges and obstacles.

Human Right Education

The value of human rights in education is not something new as it is a priority in many international agreements and conventions. Already in 1948, the United Nations with the declaration of human rights (1948) recognizes the need for an education that values, respects and promotes human rights. Similarly, the convention on the rights of the child recognizes the importance of education in promoting and respecting human rights by creating environments of inclusion and not discrimination

According to UNESCO, human rights education is defined as the process of learning about human rights as universal values, but also cultivating skills and attitudes that lead to respect, defense and promote them (UNESCO,2020). Human rights orientation is necessary in diverse environments in order to ensure social justice which is very important in cultivating attitudes and behaviors that promote a culture of peace rather than violence. However, to teach human rights, the cultivation of critical thinking among students and teachers is necessary. Thanks to critical thinking, students are encouraged to think differently, challenge existing perceptions and prejudices, and be more receptive to different perspectives (Theodosiadou, 2012). An education who focuses both on the promotion of human rights and the cultivation of empathy can only develop in a democratic and a social-state environment (Andolina & Conklin, 2021). It

is important to value and recognize students' different linguistic and cultural backgrounds within a multicultural classroom structure as this contributes to promoting social inclusion and respect for human rights (Liu et al., 2017). At the same time, identity texts are closely intertwined with academic performance in multicultural school environments (Cummins et al, 2015). In other words, the integration of practices that honor and elevate the students' linguistic and cultural background has a positive effect on their academic performance.

Empathy in Education

Empathy is a relatively modern term. It refers to a person's ability to understand and experience the feelings of others, thus allowing him to put himself in the other's shoes. Empathy could be recognized as a basic social skill that allows members of a group and community to develop positive relationships in the context of social coexistence (Roza et al., 2022). The existence of awareness is therefore very important in diverse environments in order to cultivate respect for diversity and to develop attitudes and behaviors that promote the logic of inclusion and not that of discrimination (Davis, 2016). The ability to empathize can be innate, however it can also be learned through the family, with the interactions with friends and also targeted through specific educational practices. One subject that lends itself to the cultivation of empathy is literature. According to studies, the literary approach has proven that it can be very effective in cultivating empathy (Rice, 2018). The different kinds of texts can cultivate empathy in their readers, that is why the teaching of literature can significantly contribute to an attitude of acceptance and understanding in a multicultural environment (Kuzmicova et al., 2017). The wide variety in the content of the passages and different literary genres offered enable students to get to know different characters and experiences through the narrative and get in touch with their feelings. This experience leads to the cultivation of a better understanding and perspective of others.

In the Greek educational system, it seems that literature has a prominent role as children are taught from primary school literary texts through “Anthologio”, which they analyze and approach in such a way that the student can fully understand their content and experience similar situations to the protagonist. It is an enjoyable way to cultivate social skills and allow the reader to cultivate communication with other groups and categories of the population while enhancing their empathy. One could say that this is a great weapon in intercultural education and by extension in the social inclusion of children

from different backgrounds. Through the literary texts, multiple social issues and broader multiculturalism can be approached. In Greek school, at all levels of compulsory education, there is the course of literature from primary to middle school and in the high school (Greek Ministry of Education and Religious Affairs, 2019). As a matter of fact, in recent years it has been accepted as one of the courses that is examined in the annual national exams, for all candidates, regardless of their choice of study orientation. Literary texts that are usually offered within different thematic units can be fertile ground for the student to gain a deeper understanding of a different culture and show greater compassion and empathy for social groups that may be on the margins. In this way, students become more tolerant and develop an emotional maturity which is a great resource for their later life, forming a character that respects others and anything different (Thexton et al., 2019). Therefore, the literature course with the appropriate guidance from the teacher can be an important help in the effort of social inclusion in the context of a multicultural classroom.

In addition, one more lesson that can cultivate empathy in students is the history lesson. Historical knowledge and awareness offer students the possibility to learn from the experiences of the past and to take a look at the events more objectively and multifaceted (Ritchie & Clark, 2019). The study of history can contribute to the understanding and awareness of the experiences experienced by national and other groups that have led to their marginalization. In this way, students can learn things that they were unaware of; or knew incorrectly. That different approach can lead to form a different attitude in the future from the one they had (Clark & Betts, 2021). In addition, contemporary texts with the era being studied, called references or quotations, are often real testimonies of the people who experienced the respective historical events, helping young people to get a real picture of history and identify with them. The subject of history is taught in elementary school, middle school and high school as it is another aid to the cultivation of empathy. In addition, other subjects that can contribute to the cultivation of empathy in the school space are the subjects of art and music as students can come into contact with different forms of art that can offer them a wider and expanded understanding of the different cultures and ways of life. Research has shown that education that includes arts and music in its program cultivates students' emotional intelligence while at the same time promoting their empathy (Morizio et al., 2021). In a pleasant and entertaining way, students can come into contact with art of different

cultures that will introduce them to the understanding of the perspective of each people. In the Greek educational system, this subject also plays an important role up to high school, as it is a compulsory subject. Arts and music are taught at the high school, as an optional subject (Greek Ministry of Education and Religious Affairs, 2019). Finally, the social and political education course is another course that could contribute to the promotion of social inclusion as well as the cultivation of empathy. By combining historical knowledge and everyday issues, that concern all citizens, students come into contact with the concept of human rights, their obligations and claims as future citizens. At the same time, they learn how to become active members of society. They are being taught the principles of justice and social coexistence through a prism of critical thinking which leads students to a deeper understanding of the functioning of society and the relationships that develop within the community. Through this course, students build respect for fellow human beings and develop social skills that lead to empathy. They realize that they are beginning to have an important role in society and that their presence counts, therefore their behaviors have an impact on the social welfare of the state.

3. Methodology

This case study aims at specific objectives. As far as the scope of the research is concerned, some geographical parameters should be taken into account, and in particular we mean the educational practices applied in the specific primary school. However, in this case it should be taken into account that the specific school is not a specially designed reception school for refugees or immigrants, but a conventional school that happened to receive a few students with that background. At the same time, we should keep in mind the participant target of the research, specifically the parents and children who were students of the particular school. However, we should take into account other important factors as well; such as the teachers, the support staff, the management of the school and anyone else who has been involved in the educational process and the process of integrating these children into the school. In addition, we should consider the objectives of the study. As objectives is considered, the purpose of the study is primarily to examine whether the educational practices followed in this particular primary school managed to establish an education that promotes human

rights, thus ensuring social inclusion for refugee and immigrant children. Secondly to explore whether the school subjects which promote empathy were taught and whether they were taught in such a way as to achieve the most effective teaching results possible. Thirdly, to explore and understand all the challenges that the teachers had to face in the process of integrating these practices and school lessons in order to respond to the conditions (Çayır, 2021). But at the same time, to explore out what strategies they implemented to manage the challenges that arose. Finally, the aim of the research is to evaluate the effect that all these educational practices and the teaching of lessons that promote social empathy had on our objective: the social inclusion and academic development of students with refugee and immigrant backgrounds. In addition, we should take into consideration the research methodology.

For that case study, it is believed that the most suitable methodology option is to conduct qualitative research (Miles et al., 2020). The collection of data has been conducted through the interviews of the children and their parents in order to record their experiences regarding the methods and practices implemented in the specific primary school and to explore whether they benefited the students or not. Regarding the analysis of the data, they will be used and analyzed with a **thematic approach** and patterns and key issues related to the educational practices in the school subjects, the challenges and the effect they had on social inclusion (Creswell, 2018; Yin, 2018). For the purposes of the analysis, **coding and categorization** of the data will be used in order to produce valuable findings. Finally, the **limitations** surrounding the research should be taken into account because when it comes to research related to minors and primary school students, it is expected that there are certainly limitations and **possible biases** during data collection. For that reason, it is important to clearly set the limitations in order to ensure the **transparency and impartiality** of the research. I.

VII. The structured interview of children/parents

The interviews, while initially intended to be **semi-structured** in order to permit each interview to take a turn that will allow us to discover different things about each participant and their experiences, it finally became **structured interviews**. The reason was because the majority of participants wanted their interview not to be digitally recorded. Their initial concern revolved around children and ensuring their protection regarding personal data. However, subsequently since it was agreed not to do the digital recording by recording the children's interviews, it was jointly agreed between the

researcher and the participants not to record any interviews and to simply record the answers by hand. This turn of events made it quite difficult for the researcher who had to record what was said during the time of interview, which was time-consuming and laborious. In addition, under these circumstances, expanding the interview with additional questions and a freer structure of the interview was not favored. However, it is worth noting that a lot of information was also collected from the off the record discussions between the researcher and the participants. Unfortunately, the data has not been recorded anywhere officially, except in the notes of the researcher, from the information obtained from the observation of the relationships between the participants and from information that they themselves shared. However, they have been used and have enriched the recorded material of the interviews. In the context of these informal discussions with the researcher, the participants were more relaxed without the stress of recording their answers, therefore possibly more honest. In conclusion, the interviews may be structured, however the data resulting from them are enriched by some informal discussions that the researcher had with the participants.

VIII. Timeline

The interviews took place at the case study's primary school where the school principal was kind enough to host us outside school hours, on the weekend. As has already been said, the principal was the one who contacted the parents and arranged for their participation in the interview. The participants were divided into two groups. The first included of three children and three parents and was interviewed the first weekend and the second, two children and two parents and was interviewed the following weekend when the interviews were completed. Weekend time, was chosen for obvious reasons; so that no one would have to be absent from their duties in order for the interview to take place. The total duration of the interview for each person was approximately 20 to 30 minutes. Each interview was conducted in separate classes to maintain privacy even among participants. Before, during and after the end of the interviews, the participants and the researcher discussed with each other about various topics; observation and commentary notes were taken.

The timeline of interviews was seven days, but interviews were conducted in two days the first set of interviews took place on the first Saturday and the second set, on the second Saturday. The duration was for the first Saturday from 9:00 in the morning until

3:00 in the afternoon while on the second Saturday from 9:00 in the morning until 1.00 in the afternoon.

Research questions

- i. What educational practices were followed in the Greek education system to promote human rights and social inclusion among students from different cultural backgrounds?
- ii. What school subjects and educational practices can lead to the cultivation of empathy within a multicultural environment? Can they influence the attitude and behaviors that students have towards each other?
- iii. What experiences do refugee and immigrant children have to share through Greek schools? Did they met any barriers? Could changes be made to better support their academic and social development?
- iv. How could workshops and training programs for teachers better prepare them to respond to the needs of students with migrant and refugee backgrounds?

Philosophical worldview

According to Creswell (2016), for this particular study was used the **interpretive worldview**. Through certain subjective experiences, interpretations and social constructions it was seek to understand and explain certain social phenomena. The people who participate in the research through their different perspectives and subjective decoding of the situations give meaning to the content of the research. Seeking to highlight the experiences and particular perspectives of the participants (students and parents), the educational practices implemented for the purposes of integrating these students into the school under investigation was also evaluated. Through this perspective it becomes easy to explore in depth and understand the social realities and experiences of individuals within a school environment. In this way, it is easy to delve deeply into the complex manifestations of educational practices as well as the challenges that the teachers have faced and the impact this has had on the social inclusion of these children as well as on their psychology. The interviews, not only help to realize in depth this impact that the practices implemented had on the psychology and social inclusion of the children but also, it helps to evaluate their academic

effectiveness. In this way, patterns are identified and analyzed within the data collected from the interviews in order to generate interpretations and fully understand the experiences of the participants. Therefore, by coding and categorizing the data we can reach conclusions that will contribute to understanding the phenomenon being investigated. It is therefore important to make clear that there is subjectivity in this research and that there may exist more interpretations than those shown in this research. In addition, it will be important to emphasize in the reflexivity of the research, that is, the part where the researcher reflects their own beliefs and biases, thus influencing the research and its findings. In conclusion, if all these limitations would be considered, it can ensure that there is transparency and impartiality in this research.

Research design

Regarding the design of the research, with the aim of investigating the educational practices and lessons that promote human rights and social inclusion in the context of a primary school that has become multicultural, it has been designed in order to effectively respond to the requests of the research. In this research, a *qualitative approach* has mainly been used as it was considered the most appropriate to enter into the experiences of the participants. This research that has as its main instrument the interview is based on qualitative research as it seeks to lead to data through the experiences, interpretations and words of the participants. With this approach, an in-depth knowledge and understanding of a complex social and cultural issue is achieved (Creswell, 2014). Even as it has already been known regarding the design of the research, this is a case study since it focuses on a specific Primary school in a specific region of Greece and refers to a specific period of time. At the same time, the research in this way revolves around a very specific case, taking into account the unique characteristics and dynamics that developed in the specific school during the specific time period (Yin, 2018). Data collection was designed to be done through focus group interviews. The interview may be the most suitable means to collect data in the context of a qualitative research (Fontana et al., 2019). Then, the collected data will be analyzed through thematic analysis allowing the researcher to identify patterns and interpretations through them, (Braun et al., 2020) in this way, the effectiveness of the practices implemented in the act in the school under investigation. The research stands as a **case study** and literature review, since it explores the already existing data and

studies the social dynamic within primary school classrooms. It focuses in a holistic understanding of the relationships being developed within the class both according to literature and shared through interview experiences, among former students of the school and their parents, and investigates whether particular educational practices and subjects can help or not.

Research tools

The tools used for this research have been carefully selected in order to collect the data. Their number may be limited, but their contribution to research is decisive. The first tool and the main one is *interviews*. The interviews allow us to take a look beyond the numbers and data (Fontana et al., 2019) and learn about the experiences, perceptions and attitudes that these people developed while attending the particular school. It is a way to collect rich qualitative data which can lead to equally rich conclusions.

Another tool in the hands of the researcher is the *discussion* with the focus group. In the context of human contact, there is a discussion with the participants and the researcher. Researcher observed their reactions and exchanged opinions with the participants. Hence, these observations can stand as useful material for the research as the dynamic relationships and social interactions come to light within the specific group (Krueger et al., 2015).

In addition, the *existing reports and published statistics* used for this research can be considered as research tools. It is very important to make use of these data and as they can lead to a deeper understanding of the wider context surrounding the research. Equally important as tools are academic journals with published studies that can provide empirical evidence about the effectiveness of these practices in the context of intercultural education. Analysis and synthesis of findings from similar research can strengthen the theoretical framework of the research. Last but not least, the final "tool" is the thematic analysis part of the data that focuses on identifying patterns and themes.

Research context and participants

Research Context

The research was conducted within the facilities of a primary school located in a suburban area of Thessaloniki, in Oreokastro. This is one of the schools in the country that accepted a number of students with a refugee and immigrant background to join the regular classes since the necessary number of students in the area was not gathered

in order to create a special reception class. At the time of the research, this “peculiar” function is no longer in place, as a reception class has now been created in this area for children with an immigrant refugee background. Therefore, the students are currently not attending this school. Nevertheless, the research is conducted with the aim of shedding light on the experiences of a small sample of these children and their parents while they were students at the particular school where there was no special provision to adapt the lesson to their needs. The school thus represents a multicultural environment due to the presence of students with heterogeneous cultural and linguistic backgrounds. Purpose of this research is to investigate the educational practices and strategies that were followed in order to integrate these students into the classroom. What is more, is to make a comparative assessment of whether the literature is consistent with the practice eventually. In addition, it is examined how the practices followed contributed to the creation of an inclusive educational environment for all students with an emphasis on those with refugee and immigrant backgrounds though. An inclusive environment means acceptance, respect and tolerance towards others through an education that emphasizes in the promotion of human rights and social coexistence. Finally, it is examined whether specific educational subjects were at the service of the integration effort of this heterogeneous group.

Participants

Participants in this research are students with immigrant or refugee background, who went to that school during the time of its’ operation as a reception center, and their parents. However, the contribution of the school principal was also important both in finding the participants and in providing someone with data, files and information important for conducting the research should not be overlooked. Ensuring the personal data, the principal herself contacted some of the students in order to inform them about the research that was going to be conducted. The only criterion beyond refugee and immigrant background was their voluntary desire to participate in the study. The interviews with the students provide an inside look at the experiences they had during their study in the specific school environment under these specific conditions.

With the interviews, they had the chance to talk about how they were affected by the practices used by teachers in this particular school setting and whether inclusion was

finally achieved in the school environment. The parents are the other co-authors of the interview. Given the circumstances, it was acceptable to interview either parents or guardians of the students. However, this was not necessary in the end as there were willing parents of students who wanted to participate in the interview and research. The involvement of parents can offer a different perspective of the experience in the particular school and shed light on unseen aspects of the influence these students received during the time period under study. In addition, the parent's perspective can capture with greater honesty and clarity the psychology of these students while they were studying at the school in question and also evaluate the effectiveness of these tactics as a result.

Data analysis

For the data analysis, specific steps were followed in order to lead to its safe interpretation. Given the hand-recording of the interviews, there were already transcriptions so the manuscripts were studied again and again and **divided into two categories**; that of the children's interviews and that of the parents' interviews. The details and names of those who had declared them in the interviews were concealed in order **to ensure the integrity and anonymity** of the data (Miles et al., 2020). Then, after a systematic study and reading of the interviews of each category, an attempt was made to **identify patterns and thematic categories** through the common points in the responses of the participants (Braun et al., 2019). These commonalities were highlighted in broader contexts to achieve **coding and categorization** of the data. Then, through **summarizing the responses and data**, an attempt was made to extract key information and **reduce the amount of data** where answers were repeated to make it more manageable. Finally, after presenting the central themes and patterns that emerged from the data, we then, proceeded to **interpret the findings** through explanations, connections and understanding of the elements, always relating them to the research data and the theoretical framework (Creswell et al., 2018).

Ethical considerations

When conducting research which involves human participants, one of the most important steps for the researcher is to follow some ethical guidelines and regulations.

It is of utmost importance to protect the participants' right to confidentiality. It is therefore crucial to clearly state the objectives from the beginning of the research in order to ensure the trust of the participants and to prevent any harm to the people participating in the study. Therefore, in the present research, some parameters regarding ethical considerations should be taken into account.

To begin with, it is mandatory that there is an **informed consent** to participate in the research. It is clear that without the consent of the participants there can be no research, therefore it must be ensured that participants will participate voluntarily in the interviews. Participants filled out a form with fairly understandable information about the purposes, procedures, potential risks and potential benefits of participating in this research (Israel, 2013). Taking into account the language difficulty that participants may have had in understanding the consent form, further clarifications and interpretations were given to ensure that their decision to get involved is completely conscious (Bryman, 2016).

In addition, it was made clear from the very beginning that the principles of **confidentiality** are respected and that the participants maintain their **anonymity**. In the context of respecting the privacy and personal data of the participants, the framework of confidentiality was ensured so that in the interviews each individual is recorded as a “child” or “parent” and numbered. All interview material and data collected are secure and may not be used for purposes other than research purposes.

Thirdly, the existence of **respect for the multicultural diversity** of the participants has also been ensured. Considering the possible social sensitivities that the participants may possess, we tried to be free of our possible personal cultural biases or assumptions (Creswell, 2013). To maintain that, an approach was adopted that promotes understanding of participants' experiences through the multicultural responsive approach (Denzin et al, 2018). The **reflexivity of the researcher** is therefore very important, who should reflect on their personal prejudices and assumptions in relation to the population in question, in research in order to ensure the greatest possible objectivity of the research. For this reason, critical thinking and self-awareness is crucial in order to ascertain and identify to what extent their own cultural background affects their perspective in this particular study (Finlay, 2018). In this way, it can also ensure trust on the part of the participant.

Fourth, **power imbalances** should be taken into account, especially in the specific case where the research is related to a vulnerable group of people such as refugees and immigrants. In practice, this means that the researcher offers the possibility to the participants to influence the process if they feel that something does not suit them, i.e., to give the participants the ability to intervene if this becomes necessary in order to achieve a productive cooperation (Banks, 2015). In this particular research, most of the participants requested that their interview not be recorded with an audio recorder as they did not feel comfortable with the existence of such audio files. For this reason, it was decided by the researcher and the participants to make a verbatim recording of the interview, which was time-consuming and did not allow the questions to go beyond the plan. At the same time, however, the ability of the researcher to achieve a professional result by following all the guidelines and standards that have been defined should be ensured.

In addition, it is important to state **the potential benefit and non-maleficent** for the participants. The priority should therefore be their well-being while at the same time any possible harm should be reduced as well as the negative consequence that could arise from this research. Priority should be given to the dignity and participant's rights but also to their safety in order to ensure the ethical status of research. The interviews that were conducted in the context of anonymity and related to experiences at the school that their children went to in previous years were completely safe and could not cause any harm to the participants as they had all necessary permissions and comply with all necessary protocols. In this particular case, the principal of the school, after agreeing with the involvement in the research, ensured that the participants were found and first she contacted them explaining the research and the purposes of the interview to them.

4. The research – findings

From the part of the bibliographic review of the research it emerged that there are various educational practices that can promote the knowledge and application of human rights within the environment of a school classroom and that cultivate empathy and an inclusive environment. Through critical thinking and an education that recognizes and

values the different linguistic and cultural backgrounds of students, the acceptance of diversity is cultivated and leads to a healthy formation of the identity of each student. This affects the social development and academic success of the student and creates multicultural inclusive school environments. In this way, the students strengthen and shape their identity, accept their origin and are open to their integration into a new society. Another strategy for integrating students with an immigrant refugee background is the cultivation of empathy through actions and specific school lessons. They are an important step in forming an attitude of acceptance and understanding towards diversity. It is perhaps the first step in creating a functioning society through the development of relationships within the community.

However, this specific case study showed that in practice, in a school where students with an immigrant refugee background were placed without special buildings, the techniques and practices followed by the teachers differ from those in the literature.

First of all, all the children come from countries that they were **forced to leave** because of ongoing conflicts. None of the children left their country to simply seek better living conditions. Until they arrived in Greece, they went through very harsh conditions. They made a long and dangerous journey by sea and in most cases, before arriving in Greece, they spent some time in Turkey, living- according to their testimonies- in very rough facilities, often without even the necessities.

In addition, through the interviews of the participants it emerged that perhaps the most important problem they faced was **the language barrier** which was the main reason for their social exclusion. For both children and adults, the lack of knowledge of the language, is an inhibiting factor for their integration in the respective environments. For the children, in the school environment, the insufficient knowledge of Greek language did not primarily allow them to be able to participate in the lessons and follow the school program and secondarily limited them on a social level. Due to their young age, students interpreted their inability to attend the lesson and take an active part in it as a lack of interest for the school subjects, but that was not the case. In reality the lack of interest stems from their inability to understand the language of instruction and by extension the content of the lesson.

As a consequence of their lack of language was their **inability to socialize** both inside and outside the classroom as most students report that during break they did not

socialize with their peers since they were hindered by the knowledge of the language. Some children reported that during break the teachers helped them with the language by producing material that they could cope with. It would probably have been material directed exclusively at these children. Regarding social inclusion as perceived by the participants, only in a few cases this became possible as the majority of students did not manage to feel part of the educational process but also part of the class while there was the very big barrier of language communication. However, eventually, most of the children managed to develop friendships with some of their classmates.

In addition, many children refer to some activity that took place at school - possibly at some kind of school celebration - where they and their parents were invited to talk about their experiences. This participation apparently had a positive effect on their psychology and social empowerment as it appears from the interviews that they **felt that their value was recognized** and that they themselves could contribute in some way to the educational process. As it appears from the interviews, not all students seemed to prefer the Greek Language subject or other subjects that required a good knowledge of the language, however, they seemed to **prefer subjects such as mathematics**, which are a universal language that everyone can understand. They also seemed to enjoy subjects such as **art and music** which also do not require special language knowledge but are used as a way of expression. According to the experiences of the students, these subjects, especially art and music, must have been used as a bridge between the two cultures in order to lay the foundations of their communication. Overall, the children would not state that they had bad experiences during their time at the school in question, but they did not feel that they were helped at all as well. Almost all the children report that their later studies in the reception classes were much more beneficial for them and the fact that they were with people like them - refugees or immigrants - made them feel more comfortable and less anxious about their school performance. Finally, all the children think that it is important to learn the language and that they should keep trying to do it and be patient and wait until the conditions are right for them to be able to learn the language so that they can gradually become a member of the community.

Through the interviews of the parents, the findings mainly revolve around **anxiety and worry about the future of their children**. The participants show a variety of educational backgrounds, but most of them did not have a university education. In

addition, the majority of them also report that they did not manage to achieve a satisfactory level of Greek language knowledge, especially when their children were students at the primary school of the research, therefore they could not offer them substantial help and guidance. According to their stories about how they ended up in Greece it seems that they suffered a lot and experienced difficult and inhumane conditions. For most of them, ending up here in Thessaloniki seems as a satisfactory solution as it is a country that can provide better living conditions for themselves and their families. In general, they seem to be happy with Greek schools, and specifically with the school their children attended during this period. They certainly recognize some **shortcomings and inadequacies of the educational system** on the part of integrating their children into it, but overall, they have been satisfied with the effort of the system and the teachers. They recognize that if their children had taken some extra lessons so that they had learned a little bit more of the language before they got placed in the particular school, their study there would have been much more pleasant and productive as they would be able to fully attend all the classes and the whole school experience would have been more pleasant for them. Although most of them did not know the language at the time, through their children who were gradually learning the language, they felt better and gained more confidence, since a family member could communicate with the community. Therefore, as it seems, the language is a very important part for children's and parents' integration into the new country.

What is more, they would have liked the education for their children to be more specialized and adjusted in their needs and also, they would like to be a provision for them with tutoring so that they can learn the language and be able to communicate. Many of them found it **difficult to communicate with the teachers** and the school management if there was not a translator from the high commission or other non-governmental organizations with them. For this reason, their **involvement with the educational process and the school was almost non-existent**. According to the interviews, they also seem to be pinning their hopes high on the new school their children attend, where there are reception classes that are tailored to their children's needs. It also appears from the words of all the parents that they consider the existence of social relationships and the creation of friendly relationships very important for their children. They are happy that there is peace in Greece and it is very important for them because they are confirmed that their choice to leave their birthplace for a better future

seems like it can become a reality in Greece. Finally, most of the parents hope that their children will be able to study and acquire professional training in order to succeed in life.

5. Discussion

IX. Summary and interpretation of the results

From the interview interpretation, a lot of information can be easily emerged about the experiences of the students in this particular primary school, the impact these experiences had on their psyche and also on their social and academic development. At the same time, information emerges about the beliefs and experiences that parents also had through their children's attendance at school. The psychological impact of enrolling their children in school was also recorded for parents. Finally, some conclusions are drawn regarding cultural elements of these populations.

According to the interviews, knowledge of the language is the cornerstone of the integration of people who come to a foreign country as refugees or immigrants. Bibliography could not but verify the significancy of language acquisition for the newly arrived. There are plenty of reports that highlight how is for immigrants and refugee to acquire language skills that will ensure them access to education, employment, social services and personal empowerment (Andriotis, 2019; Kantzou et al., 2017; Kousis & Voulgaridou, 2018; Theodosiadou, 2019). From the interview, it seems that for both parents and children, the **language was a very important barrier to their integration** into society as it did not allow them to communicate with their fellow citizens so that they could gradually integrate into the community. For the children, it was a crucial obstacle in their field of activity, which was the school. The insufficient knowledge of the language led the students to their almost complete non participation in the educational process. Their difficulty in attending in the lesson led to their indifference to it and many times to feelings of inadequacy and inferiority when they actually had to compete-in the same class- with native speakers of the language of this one. This coexistence did not favor the academic development of refugee and immigrant children; on the contrary, it was a source of anxiety and stress.

In addition, the language barrier was often the cause of the **social marginalization** of these students. According to the data obtained from the interviews, the students with the fear of being mocked and ridiculed due to their insufficient knowledge of the language avoided socializing with the native students in order to protect themselves from potential bullying behaviors. At the same time, for the students' parents, language barrier was the main obstacle to their social inclusion too, as it was creating feelings of inadequacy and anxiety. During that period of time, parents faced the difficulty to help their children at school as they have not learned the language yet. They could also realize that the lack of knowledge of the language did not allow them to participate as much as they would like in the educational process and to get involved in any way; showing their support for their children in practice. This fact is perhaps what cost the parents the most, it **affected their psychology negatively**. At the same time, another drawback during that period, caused by the language insufficiency, was the difficulty of finding a job. Furthermore, their inability to engage in the school experience is feared to be interpreted as indifference by their children's teachers and school representatives. However, they feel that such a thing would be unfair to them, because they do care about their children and their welfare. The language barrier therefore created a domino of negative effects on the social, psychological and academic/professional experience of these populations in Greece.

Another issue that emerges from the subjective testimonies of the research participants is the **insufficient training of teachers** in matters of intercultural education. According to the participants, the teachers were really willing to help the students as some of them even tried to encourage the inclinations of these students and create communication bridges with them. As it seems, there was only one school activity, some kind of school celebration, where refugee and immigrant parents were summoned and talked about their experience in refugeehood. That experience made both students and parents feel valued and proud of their identity, as they felt that their individuality was an honor and not a weakness. Also, some of the teachers offered specialized educational material that responded to the cognitive level of these students. However, all these efforts were isolated and not within the framework of an organized central strategy followed by the entire school in all classes that received refugee and immigrant children. Moreover, it was the result of the intuitive and empirical knowledge of the educational staff and not the result of their training in issues of intercultural education. Even the school

celebration that had a positive effect in their empowerment, could not be recognized as a strategy for inclusion, because it just happened once. Therefore, it was not really effective.

The literature review is also in alignment with these findings. Greek teachers often have insufficient training in multicultural education, which cause in non-inclusive learning environments that cannot promote cultural understanding and acceptance among students. Teachers feel unprepared as well to manage a class with cultural diversity (Gavogiannaki & Meletiou-Mavrotheris, 2017). On the other hand, intercultural education is a relatively new field, with only a few institutions having include it to their curricula, which means that teachers have limited chances to further their training (Katsouna & Sakellariou, 2018). Furthermore, for the already practicing teachers, there should be government subsidized workshops, to focus on their intercultural competence and further their knowledge on how to promote social inclusion and human rights and acceptance in a diverse classroom (Katsouna & Sakellariou, 2018). Obviously, the inclusion of these students- who have not any prior experience in Greek language - in a class with native speakers of the Greek language was very difficult for all sides. Neither did children with immigrant and refugee backgrounds nor their classmates and, the teachers were favored. |Specifically, teachers, who were asked to work in a two-speed classroom, without them having any specialty or experience in teaching in such environments. This experience led to the formation of a first negative image of education in Greece for these children as it created the impression that the Greek language is difficult to learn and the rest of the school subjects are difficult to understand. Nevertheless, their current experience at school with the reception class seems to have a positive effect on both their academic and social progress as it appears from their statements that they feel more confident about their language knowledge and communication skills.

Another conclusion from the interviews is the **involvement of non-governmental organizations (NGOs)** in the settlement process of immigrants in Greece. As can be seen from the interviews with the parents, in many educational and bureaucratic matters, they had received significant help from representatives of these organizations both by taking responsibility for arranging issues related to legal documents and others, but also by providing a translator to serve them in the communication part. The role of NGOs, as shown in the literature, has been extremely important on multiple levels, but

specifically in the education sector as it offered support, supplies and all kinds of services to populations such as refugees and immigrants. And in many other cases, they have affected the educational system by promoting policies and strategies that support their rights (Kontovrouki & Kousi, 2020). In addition, there were not a few cases where non-governmental organizations covered gaps that existed in the official education system by offering courses or educational materials to these populations. They collaborated on many levels with the local government and schools in order to provide the best possible education to my children from a refugee and immigrant background (Tsolakidis & Manolopoulou, 2018).

What is more, even though the integration of their children in education was not always ideal, parents **feel very grateful** for the education system that included their children. They also feel grateful for the efforts made by the teachers to welcome them in any way they could in the school. At the same time, they feel that the choice of Greece for a better future was a good choice for them and their children because it is a peaceful country in contrast to their countries of origin where war conflicts forced them to leave. In addition, they can dream of a future for their children where they will be independent and have the opportunity to study and succeed professionally. There are only a few references in the literature that confirm the picture given by these interviews about how these people feel about the help and support they have received from the Greek State. For some, Greece was a safe haven that protected them in a very difficult period of their lives when they were forced to leave their homeland (Triantafyllidou & Maroufof, 2019). After a scary and difficult journey which in many cases cost the lives of many people, Greece was a country that provided them with help and support and they are grateful for that (Housti & Kaldi, 2019). It is a fact, however, that they do not always feel welcome by the community, but in general they do not face a problem as long as they are united with each other. They believe that as soon as they manage to acquire a satisfactory level of knowledge of the Greek language, this will change and they will claim a better position in society.

According to the experiences of the participants there are other conclusions beyond the obvious ones that were reported in the context of the interview. First, it is extremely interesting that only one of the participants was a girl. The parents who participated were all men and even spoke in the interviews using the first-person plural and speaking as collective representatives of the family. That choice, reveals a **patriarchal approach**

to the institution of the family. According to the principal, the vast majority of students enrolled at the school during the period- when it functioned as a school for receiving refugee immigrants- were boys and only a few were girls among them. From discussions with participants this is because many girls were left back home with relatives as the journey was hard and difficult for women. Another reason was because parents were often afraid to send them to school so that they would not be exposed to danger. The literature review also indicates that there is a **gender imbalance in the number of immigrants and refugees arriving in Greece.** Many factors can contribute to that. Among them are safety concerns, economic prospects and late family reunification (European Commission, 2018).

X. Limitations of the research

This research has several limitations. First of all, it is a case study. As a case study it refers to a specific case, and this particular can also be characterized as an exception as it is not usual what happened in this particular primary school. During the first years when the country received the great immigrant and refugee wave, in many cases temporary solutions were found so that they could cope with these unprecedented conditions. Specifically, in the case of Oreokastro, since there is a hotspot for hosting immigrants and refugees in the wider area, it was found with several more potential students from those expected, given the location and status of the area. It is a suburban area of Thessaloniki which has a relatively small population and a relatively high cost of accommodation therefore it does not belong to the areas that were likely to receive refugees and immigrants. Nevertheless, the proximity of the area to the reception and accommodation center for refugees in the area of Diavata led to the arrival of a number of refugees in the schools of the area. What is more, the local authorities were not ready to accept such a wave of students, therefore the necessary preparations have not been made. Based on the legislation, in order to set up reception classes for students with an immigrant and refugee background, there has to be a minimum number of students, which in this particular case did not apply. It was decided then, as a temporary solution it that these students would be absorbed in the schools of the area. Hence, **this particular case constitutes an exception**, as in most cases the number of refugees was sufficient to set up integration and reception classes that could cope more precisely with the needs of these students. Therefore, since it is not a general phenomenon, the

conclusions and interpretations from the data obtained from the interviews could not be withdrawn in a wider context and reach safe general conclusions following a productive reasoning.

Another limitation regarding this research is **its asynchronous nature**. More specifically, as already mentioned, the school accepted students with a refugee and immigrant background as part of a tentative solution until last year, i.e. 2022, therefore during the period of the research in April-May 2023, there are no students attending the school. Currently, the placement of such students in the specific school has stopped since an integration and reception class was finally formed in the area after the necessary number of students was completed. Thus, conducting research for an active phenomenon makes it limiting. Initially, there is a **limited availability of data due to limited access to information** or the impossibility of accurately recalling the experiences of the interviewees. In addition, there is reduced external validity since a broader comparison cannot be made to other contexts or time periods as the research cannot be indicative of current or future situations. There is **no possibility for contemporary observation** of the phenomenon in order to create a more objective picture. At the same time, a limiting consequence of research on past events is the potential bias. Participants may have **difficulty remembering** in detail various facts concerning past incidents so they may be inaccurate in the facts they list, or provide **incorrect interpretations** due to subjectivity.

Finally, another limitation of the research is the **small number of people who participated** in the research, as they are only a small sample of the students who attended the school and their parents.

Despite the limitations of research, studying phenomena of the past can still provide valuable information and contribute significantly to the research field. By understanding the practices that have been implemented, future mistakes can be avoided or successful practices can be implemented.

XI. Recommendations

Taking into account the nature of the research, which primarily highlights a phenomenon that has ceased to exist because it was obviously not effective enough, some suggestions are made that should be considered by any competent body dealing with intercultural education. Starting with the educational practices, they **should be**

more adapted and individualized to the needs of these students. Specifically designed pedagogical practices should be applied, in order to create an inclusive environment. At the same time, learning should also be a target as it is necessary for these populations to learn the Greek language in order to be able to join in the wider context of society. Students should definitely have acquired a relative linguistic independence before being placed in classes with native speakers of the language because otherwise they feel a lot of pressure and stress due to the possible comparison.

A second recommendation is the **expansion of the school curriculum**, which should possibly stop being so oriented to specific fields of knowledge. At the same time, more subjects such as literature, arts and history should be included. Alterations and adjustments may have to occur regarding the teaching approach of these subjects in order to cultivate a deeper understanding and appreciation of different cultures and different perspectives. Research have shown that these courses can be a channel of communication between these students and the native students, so it would be really effective to make the most out of them.

Third recommendation is about the **need for parents' involvement in the educational process.** According to the research, the involvement of the parents _even though to small extent- may have positively affected both for the students and for the parents themselves. Parents, feel that they can contribute in some way to the upbringing of their children and support them. They feel that their cultural diversity may not only be an obstacle but sometimes also something for which they can find recognition and value. Therefore, in addition to the close cooperation that the school must have with the parent so that they are in constant communication to observe the performance of their children at school, it would be good to **organize systematically various activities and events** that celebrate diversity and promote respect and acceptance of multiculturalism.

Fourth recommendation is about **the need to change the educational policies.** It is true that several efforts have been made in recent years and European and global standards have been followed to formulate strategies and legislative frameworks that will support the inclusion and integration of students with refugee and immigrant backgrounds in schools. Hence, supporting and taking care of their well-being as it seems in practice it is not always enough. It is important to have as a central goal the resolution of language barriers in cases of such students at all costs.

Finally, one more suggestion is to **pay more attention to the training of teachers on issues of intercultural education.** If it is not possible to have an academic background on intercultural teaching, at least some accelerated post-educational seminars and workshops should be held to teach them pedagogical practices and strategies that they will incorporate into their teaching in order to be able to address the needs of these students coming from diverse cultural backgrounds.

6. Conclusion-Reflection

This research reveals how people who come as refugees or immigrants perceive their integration in the new country, Greece. This perspective is very important as it can provide great insight into their experience and highlight shortcomings and mistakes that only they can perceive, as persons who experiencing them. Therefore, by highlighting these shortcomings, modifications and changes can be made to best meet their real needs.

The main finding that emerged from the interviews of both children and parents is the importance of language acquisition. As it was seen, mastering the language is a cornerstone for their inclusion in the new society as it is the basic step for their inclusion in school, in groups of friends and in work- for the adults. In fact, the hopes expressed by many of them that once they learn the language, they will be able to claim a better position in society proves the great importance they attach to it. However, as shown by the research, they feel that the provision of the state for learning the language is not always sufficient, as a result of which their integration into society is delayed. Through the literature, the very great importance of mastering the language for the integration of these people in a new country is highlighted, by underlining the positive effect on psychology, personal empowerment and academic performance. Hence, there is not enough data and research to demonstrate the inadequacy of the system to meet their need for immediately language learning in the Greek society.

In addition, the findings of the research revealed the lack of organization and specialized training of the educational staff that were assigned to teach students with diverse backgrounds. As the research showed, teachers in Greek schools do not have specialized knowledge about issues of intercultural education. Most of them have

graduated many years ago, their educational knowledge is not up to date, since there are no mandatory training seminars or enough incentives. In addition, the field of intercultural education is something very new in our society, few educational institutions have included relevant material in their curricula. Therefore, teachers are usually unprepared to manage a diverse student population and to be able to cope with multicultural issues. The bibliography can confirm these findings; however, the bibliographic references focus more on the wider shortcomings of the Greek educational system and not so much on the specific part. At the same time, the almost zero cooperation between the school and the parents is highlighted, which is a result of the lack of knowledge of the language and the involvement of non-governmental organizations as helpers in bureaucratic matters. The involvement of the representatives of the non-governmental organizations may aim to serve the parents since it assists in terms of communication with the school representatives, however, in combination with the incomplete knowledge of the language, it leads to their greater distance from the school process. Our research has shown that this situation has negative effects on the psychology of both students and parents who feel disconnected and inadequate. The literature, however, despite recognizing the importance and the positive effect of parental involvement in the educational process, does not seem to provide much information on whether it is actually implemented in practice. Apparently, it is not always applied and in the cases it does not, the negative effects are significant.

One more perspective that emerges from the study is important: the gratitude that people feel for what this country has done for them and the opportunities it has given them to send their children to school and to be able to gradually integrate into society. The chance it had offered them for a better tomorrow. Apparently, they feel appreciation and they are happy about this chance, even though they have not always the chance to express it. Most research gives little value to this aspect of the integration of people with a refugee and immigrant background. Finally, the research confirms the demographic data that show that the majority of immigrants and refugees who have arrived in Greece are male and that there is a patriarchal structure in the model of families, that come from Eastern countries.

In a general assessment of the research, it can be verified that the findings offer a real insight into how people with immigrant and refugee backgrounds perceive education in Greece, as many of them are confirmed by the literature. Although this is small-scale

research with a small sample of the population, plus in the context of a very specific case study which no longer exists, the findings were quite enlightening in terms of the needs of these people and in terms of the inadequacies of the system. At the same time, the research highlighted the need for further research in certain aspects regarding intercultural issues. In any case, further study should be done on the part of what is actually applied in the classrooms and investigate whether the educational practices which have been proven to be effective can be used by the teachers in charge. The reason behind conducting such research is not simply to use it as a means of control, but also to see if in practice they are as effective as the literature indicates. In addition, by highlighting the significant shortcomings of the Greek educational system in matters of intercultural education, massive and systematic efforts should be made to include the specialization of teachers who deal with students with an intercultural background in order to have the best possible educational result. Finally, the literature should be interspersed with studies that highlight how much the people who arrive in Greece appreciate the support they receive from the country and the efforts it makes to integrate them into the new society. In this way, they may be able to throw off the stigma of the ungrateful drone-foreigner with which they are often treated by the native population.

We therefore hope, that the bibliography will be enriched with even more targeted material in the effort of all co-scientists to face this great and global humanitarian crisis that has erupted in the last decade. Especially literature for the Greek System since it is one of the most immigrant/refugee-accepting countries of the southern Europe.

7. Appendix.

XII. Interviews

INTERVIEW QUESTIONS

Confidentiality and protection of personal data is of utmost importance during this interview. As the person conducting the interview, I consider it an absolute priority to respect and protect the identity of the person who has voluntarily decided to participate in the interview.

For this reason, it is made clear that for any information shared by the interviewee, they have the right to withdraw it at any time, so that it is not recorded and not used for the purpose of the research, while at the same time they reserve the right to withdraw their participation at any time if they do not feel comfortable.

Η εμπιστευτικότητα και η προστασία των προσωπικών δεδομένων είναι υψίστης σημασίας κατά τη διάρκεια αυτής της συνέντευξης. Ως το άτομο που διεξάγει τη συνέντευξη, θεωρώ απόλυτη προτεραιότητα τον σεβασμό και την προστασία της ταυτότητας του ατόμου που έχει αποφασίσει οικειοθελώς να συμμετάσχει στη συνέντευξη.

Για το λόγο αυτό, καθίσταται σαφές ότι για οποιαδήποτε πληροφορία κοινοποιείται από τον συνεντευξιζόμενο, εκείνος διατηρεί το δικαίωμα να την αποσύρει ανά πάσα στιγμή ώστε να μην καταγραφεί και να μην χρησιμοποιηθεί για τους σκοπούς της έρευνας, ενώ ταυτόχρονα επιφυλάσσεται το δικαίωμα να αποσύρει τη συμμετοχή του ανά πάσα στιγμή εάν δεν αισθάνεται άνετα.

To children

- 1) Where are you from? What is your religion?
- 2) How old are you? Do you have any siblings?
- 3) Can you tell me under what circumstances did you arrive in Greece?
- 4) What period of time did you attend that school?
- 5) Can you tell me some of your favorite things you learned in school?
- 6) Were there any subjects that you found interesting or challenging? What subjects you found boring?
- 7) Tell me about your friends in your class.
- 8) Can you describe me what did you did during the school break?
- 9) Did you ever felt excluded from the educational procedure or from your classmate's group? Explain how.
- 10) Did you felt that your teacher was available to address your needs? Can you give me some examples?
- 11) Describe what did you like most about your teacher(s) at that school?
- 12) Describe any difficulties you experienced when adjusting to school?
- 13) Did you ever feel a part of the class?
- 14) Describe what do you think would have made your school experience better?
- 15) Were you able to attend school in your country? Describe any differences you noticed between Greek school and your home country's school?
- 16) Have you participated in any extracurricular activities or programs? What was it? What was your role?
- 17) Describe how attending school in Greece impacted your life.
- 18) Tell me about any concerns you had regarding your education in Greece?

- 19) Tell me about your favorite memory from your time in that school/class? How did you feel?
- 20) What advice would you give to other refugee children starting school in Greece?

To parents

- 1) Where are you from? What is your religion?
- 2) How you would describe your educational level? Were you working during the period of time your child attended that school?
- 3) Tell me about the level of acquisition of the Greek language. Were you able to help you child at school?
- 4) Can you tell me how did you and your family end up in Greece? How many children have you got?
- 5) Can you tell me about your child's experience attending school in Greece so far?
- 6) Can you describe the biggest challenges your child faced during their attendance to that school?
- 7) Do you believe that your child had the opportunity to develop any of their interests in that school? Explain how.
- 8) Tell me about your child's favorite subject in school.
- 9) Were there any areas in which you felt your child needed additional support?
- 10) How would you describe the communication between you and your child's teachers or school administration?
- 11) Did you had any chances to involve in any way to the teaching procedure? If yes, describe. (School activities/events)
- 12) Tell me how has your child's education impacted your family's experience in Greece?
- 13) Explain what do you think the school could do to better support refugee children and their families?
- 14) Describe the challenges you have faced in accessing education and support services for your child?
- 15) Do you think that your child's attendance to school is more beneficial for them now (in the reception class) or then? Explain that to me.

- 16) Describe any changes you have noticed in your child's behavior or attitude since starting school in Greece?
- 17) Tell me what advice would you give to other refugee parents navigating their child's education in Greece?
- 18) Describe your hopes for your child's future.

XIII. ΕΡΩΤΗΣΕΙΣ ΣΥΝΕΝΤΕΥΞΗΣ

Στα παιδιά

1. Από πού είσαι; Ποιο είναι το θρήσκευμα σου;
2. Πόσο χρονών είσαι; Έχεις αδέρφια;
3. Μπορείτε να μου πεις υπό ποιες συνθήκες έφτασες στην Ελλάδα;
4. Ποια χρονική περίοδο φοίτησες σε αυτό το σχολείο;
5. Μπορείς να μου πεις μερικά από τα αγαπημένα σου πράγματα που έμαθες στο σχολείο;
6. Υπήρχαν κάποια σχολικά μαθήματα που βρήκες ενδιαφέροντα ; Ποια σου φάνηκαν βαρετά;
7. Μίλησέ μου για τους φίλους σου στην τάξη σου.
8. Μπορείς να μου περιγράψεις πως περνούσες στο διάλειμμα σου;
9. Ένωσες ποτέ αποκλεισμένος από την εκπαιδευτική διαδικασία ή από ομάδες συμμαθητών σου; Εξήγησε πώς.
10. Ένωσες ότι ο δάσκαλός σου ήταν διαθέσιμος για να καλύψει τις ανάγκες σου; Μπορείς να μου δώσετε μερικά παραδείγματα;
11. Περιγράψε τι σου άρεσε περισσότερο στον/τους δάσκαλο/ους σου σε εκείνο το σχολείο;

12. Περιγράψτε τυχόν δυσκολίες που αντιμετώπισες κατά την προσαρμογή σου στο σχολείο;
13. Ένωσες ποτέ μέρος της τάξης;
14. Περιγράψτε τι πιστεύεις ότι θα έκανε καλύτερη τη σχολική σου εμπειρία;
15. Πήγες σχολείο στην πατρίδα σου; Περιγράψτε τυχόν διαφορές που παρατήρησες μεταξύ του ελληνικού σχολείου και του σχολείου της πατρίδας σου;
16. Είχες συμμετάσχει σε εξωσχολικές δραστηριότητες ή προγράμματα; Περιγράψτε μου τι ακριβώς ήταν και τι ρόλο είχες εσύ σε αυτό;
17. Περιγράψτε πώς επηρέασε τη ζωή σου η φοίτηση στο σχολείο στην Ελλάδα.
18. Πες μου για τυχόν ανησυχίες που είχες σχετικά με την εκπαίδευσή σου στην Ελλάδα;
19. Πες μου για την αγαπημένη σου ανάμνηση από την εποχή σου στο σχολείο/τάξη; Πως αισθάνθηκες;
20. Τι συμβουλή θα έδινες σε άλλα προσφυγόπουλα που ξεκινούν το σχολείο στην Ελλάδα;

Στους γονείς

1. Από πού κατάγεστε; Ποιο είναι το θρήσκευμά σας;
2. Πώς θα περιγράφατε το μορφωτικό σας επίπεδο; Εργαζόσασταν κατά την περίοδο που το παιδί σας φοιτούσε σε αυτό το σχολείο;
3. Πείτε μου για το επίπεδο κατάρτησης της ελληνικής γλώσσας. Καταφέρατε να βοηθήσετε το παιδί σας στο σχολείο;
4. Μπορείτε να μου πείτε πώς βρεθήκατε εσείς και η οικογένειά σας στην Ελλάδα; Πόσα παιδιά έχετε;
5. Μπορείτε να μου πείτε για την μέχρι τώρα εμπειρία του παιδιού σας από το σχολείο στην Ελλάδα;
6. Μπορείτε να περιγράψετε τις μεγαλύτερες προκλήσεις που αντιμετώπισε το παιδί σας κατά τη φοίτησή του σε αυτό το σχολείο;

7. Πιστεύετε ότι το παιδί σας είχε την ευκαιρία να αναπτύξει κάποια από τις κλίσεις/ενδιαφέροντα του σε αυτό το σχολείο; Εξηγήστε πώς.
8. Πείτε μου για το αγαπημένο μάθημα του παιδιού σας στο σχολείο.
9. Υπήρχαν τομείς στους οποίους πιστεύατε ότι το παιδί σας χρειαζόταν επιπλέον υποστήριξη; Εξηγήστε μου.
10. Πώς θα περιγράφατε την επικοινωνία ανάμεσα σε εσάς και τους δασκάλους του παιδιού σας ή τη διοίκηση του σχολείου;
11. Είχατε εμπλακεί με οποιονδήποτε τρόπο στη σχολική διαδικασία; Εάν ναι, περιγράψτε. (Σχολικές δραστηριότητες/εκδηλώσεις)
12. Πείτε μου πώς έχει επηρεάσει η εκπαίδευση του παιδιού σας την εμπειρία της οικογένειάς σας στην Ελλάδα;
13. Εξηγήστε τι πιστεύετε ότι θα μπορούσε να κάνει το σχολείο για να υποστηρίξει καλύτερα τα παιδιά προσφύγων και τις οικογένειές τους;
14. Περιγράψτε τις προκλήσεις που αντιμετωπίσατε όσον αφορά την πρόσβαση σε υπηρεσίες εκπαίδευσης και υποστήριξης για το παιδί σας.
15. Πιστεύετε ότι η φοίτηση του παιδιού σας στο σχολείο είναι πιο ωφέλιμη γι' αυτό τώρα (στην τάξη υποδοχής) ή τότε; Εξηγήστε το.
16. Περιγράψτε τυχόν αλλαγές που έχετε παρατηρήσει στη συμπεριφορά ή τη στάση του παιδιού σας από τότε που ξεκίνησε το σχολείο στην Ελλάδα;
17. Πείτε μου τι συμβουλή θα δίνατε σε άλλους γονείς πρόσφυγες που επιδιώκουν την εκπαίδευση του παιδιού τους στην Ελλάδα;
18. Περιγράψτε τις ελπίδες σας για το μέλλον του παιδιού σας.

XIV. INTERVIEW ANSWERS

Παιδί 1

1. Με λένε A**. Είμαι από το Αφγανιστάν και είμαι Μουσουλμάνος.

2. Είμαι 11 χρονών και έχω δύο αδέρφια, ένα αγόρι και ένα κορίτσι μεγαλύτερο .

3. Έφτασα στην Ελλάδα με βάρκα από την Τουρκία και έμεινα σε χωράφια στην Μυτιλήνη για δύο χρόνια .Μέναμε μαζί με άλλους ανθρώπους μέσα σε σκηνή .Τώρα μένουμε στο δικό μας σπίτι εδώ στο Ωραιοκάστρο .
4. Στο 3ο Δημοτικό Σχολείο Ωραιοκάστρου ήμουν πριν 2 χρόνια.
- 5.Τα μαθηματικά είναι το αγαπημένο μου μάθημα γιατί τα καταλαβαίνω καλύτερα. Η γυμναστική και η ζωγραφική μου αρέσουν πολύ.
- 6.Βαριέμαι την Ιστορία και τη Γλώσσα γιατί δεν τα καταλαβαίνω.
- 7.Δεν είχα κάποιο φίλο ... βέβαια τα παιδιά έπαιζαν μαζί μου μπάλα .
8. Στο διάλειμμα έτρωγα το φαγητό που είχα και καθόμουν έξω στις σκάλες ...κάποιες φορές έπαιζα και μπάλα.
- 9.Ναι γιατί δεν ήξερα καλά τη γλώσσα και έτσι τα παιδιά πολλές φορές δεν με φώναζαν να παίζω στα παιχνίδια τους .
- 10.Η δασκάλα μου προσπαθούσε να με βοηθήσει να μάθω τη γλώσσα .Μου έδινε χαρτιά με εικόνες και λέξεις για να μάθω ελληνικά ...αλλά όχι πάντα .
- 11.Μου άρεσε όταν μου μιλούσε στο διάλειμμα και προσπαθούσε να μου μαθαίνει λέξεις ...μου άρεσε όταν προσπαθούσε να με βάζει να κάνω πράγματα που μπορούσα να τα καταφέρω.
- 12.Δυσκολευόμουν πολύ δεν καταλάβαινα τη γλώσσα και δεν μπορούσα να μιλήσω με τους άλλους .
- 13.Δεν μπορώ να πω ότι το ένιωσα αυτό.
14. Να υπήρχε ένα άτομο να ξέρει την γλώσσα μου και να με βοηθάει να μιλάω.
- 15.Όχι δεν πήγα σχολείο στην πατρίδα μου.
- 16.Στο κάμπους στη Μυτιλήνη πολλές φορές μάζευαν όλα τα παιδιά και μας έκαναν πολλά πράγματα. Ήταν ωραία γιατί ήμουν με παιδιά που ήταν σαν και εμένα.
- 17.Ήταν καλά γιατί έπαιζα ..μάθαινα ελληνικά .
- 18.Φοβόμουν ότι δεν θα μάθω ποτέ ελληνικά και μου φαινόταν πολύ δύσκολη γλώσσα .

19. Πέρασα ωραία σε μια εκδρομή που είχαμε πάει με την τάξη μου σε ένα πολύ ωραίο μέρος και παίξαμε όλα τα παιδιά μαζί.

20. Πρέπει να περιμένεις και να προσπαθείς .

Γονιός 1

- Από το Αφγανιστάν και είμαστε μουσουλμάνοι.*
- Έχω τελειώσει το γυμνάσιο της χώρας μας. Όχι δεν δουλεύαμε ...συντηρούμασταν με τη βοήθεια που δίνει το κράτος για τους πρόσφυγες .*
- Δεν μάθαμε ελληνικά παρά μόνο κάποιες λέξεις για την καθημερινή μας επικοινωνία.*
- Στην πατρίδα μας ήταν πολύ δύσκολα και αποφασίσαμε να έρθουμε στην Ευρώπη για ένα καλύτερο μέλλον για τα τρία μας παιδιά. Μείναμε δύο χρόνια σε στρατόπεδο προσφύγων στην Τουρκία .Καταφέραμε και περάσαμε στην Μυτιλήνη όπου και εκεί μείναμε δυο χρόνια και ευτυχώς από εκεί μεταφερθήκαμε στην Θεσσαλονίκη .*
- Είμαστε πολύ ευχαριστημένοι από τα ελληνικά σχολεία.*
- Να μπορέσει να μάθει τη γλώσσα και να κάνει φίλους.*
- Δεν ξέρω αν μπορεί να τα καταφέρει ...τόρα αυτό που προσπαθεί και τα καταφέρνει είναι να μάθει την γλώσσα. Είναι έξυπνο παιδί και θέλουμε να σπουδάσει.*
- Τα μαθηματικά ... σε αυτό μπορούμε και να τον βοηθήσουμε και εμείς.*
- Θα μπορούσε να υπάρχει ένα άτομο που να μιλάει την μητρική του γλώσσα και έτσι θα μπορούσε να μάθει πιο εύκολα ελληνικά με την βοήθεια του.*
- Δεν είχαμε επικοινωνία ... ένα άτομο από την αρμοστεία προσφύγων μας βοηθούσε σε ότι είχε σχέση με το σχολείο.*
- Όχι*
- Τα ελληνικά που μάθαινε ο μικρός μας ...μας βοηθούσαν να επικοινωνούμε με την γειτονιά.*

Θα θέλαμε να μαθαίνει και την γλώσσα μας ο γιός μας. Ίσως να μπορούσε το σχολείο να έχει και τμήματα ενηλίκων για μας . Θα θέλαμε το παιδί μας να καταφέρει να σπουδάσει .

Παιδί 2

1.Είμαι από τη Συρία. Και είμαι Μουσουλμάννα.

2. Είμαι 10 χρόνων. Έχω 3 αδερφούς.

3. Έφτασα στην Ελλάδα από την Τουρκία στη Λέσβο και για πολύ καιρό μέναμε με άλλους πρόσφυγες σε δομή. Τώρα μένουμε στο Ωραιόκαστρο.

3. Ήρθα πριν 2 χρόνια σε αυτό το σχολείο.

4. Να ζωγραφίζω.

6. Μου άρεσαν τα Μαθηματικά και η ζωγραφική . Βαρετά ήταν η Γλώσσα και τα Θρησκευτικά που απλά βρισκόμουν στην τάξη χωρίς να κάνω μάθημα.

7. Δεν είχα φίλους εκεί. Το κοριτσάκι που καθόταν δίπλα μου ήταν λίγο φίλη μου.

8. Δεν έπαιζα πολύ στο διάλειμμα. Τις περισσότερες φορές καθόμουν στο παγκάκι.

9. Επειδή δεν καταλάβαινα τη γλώσσα πολλές φορές μέσα στην τάξη ένιωθα άσχημα και μόνη. Και στο διάλειμμα .

10. Η δασκάλα μου ήθελε να με βοηθήσει αλλά μέσα στην τάξη συχνά δεν προλάβαινε να ασχοληθεί πολύ μαζί μου.. Καθόμασταν σε κάποια διαλείμματα και μου έβαζε εύκολες ασκήσεις στη Γλώσσα και τα Μαθηματικά..

11. Η δασκάλα μου πάντα ενδιαφερόταν και με υποστήριζε, ρωτούσε για το τι πράγματα μου αρέσουν και το τι κάναμε στη χώρα μου. Και οι άλλοι δάσκαλοι του σχολείου ήταν ευγενικοί.

12. Ήταν πιο δύσκολο για μένα, όταν πήγα στο σχολείο , ήταν που ήμουν ανάμεσα σε άγνωστα παιδιά και δεν μιλούσα τη γλώσσα τους.

13. Όταν παίζαμε μέσα στην τάξη με την κυρία και τα παιδιά.

14. Θα ήταν καλύτερα αν στην τάξη είχε μαθητές από τη χώρα μου για να μιλάμε στη γλώσσα μας και αν έκανα μάθημα ελληνικών κάθε μέρα μέχρι να μάθω..

15. Δεν πήγα εκεί σε σχολείο.
16. Δεν συμμετείχα.
17. Κατάλαβα πόσο σημαντική είναι η ειρήνη στον κόσμο και γι' αυτό δεν θέλω να γίνει ξανά πόλεμος.
18. Στεναχωριόμουν που δεν γνώριζα τη γλώσσα και τους μαθητές του σχολείου.
19. Όταν κάναμε στην τάξη μου έκθεση ζωγραφικής ένιωσα πολύ περήφανη γιατί οι συμμαθητές μου μου λέγανε όλοι “Μπράβο” για αυτό που ζωγράφισα.
20. Θα τους συμβούλευα να πηγαίνουν καθημερινά και προσπαθούν.

Γονιός 2

1. Από τη Συρία και είμαστε Μουσουλμάνοι.
2. Έχουμε τελειώσει το γυμνάσιο της χώρας μας .Δεν δουλεύαμε όταν το παιδί πήγαινε σε αυτό το σχολείο.
3. Δεν μπορούσαμε να βοηθήσουμε το παιδί στο σχολείο γιατί κι εμείς δεν είχαμε μάθει ελληνικά παρά μόνο λίγες λέξεις.
4. Φύγαμε από τη χώρα μας και φτάσαμε στην Τουρκία όπου μείναμε παραπάνω από χρόνο σε στρατόπεδο προσφύγων. Από εκεί πήγαμε στη Λέσβο. Φύγαμε από Συρία εξαιτίας του πολέμου . Θέλουμε τα τέσσερα παιδιά μας να ζήσουν σε ειρηνική χώρα και να προοδεύσουν.
5. Είμαστε ευχαριστημένοι από τα σχολεία.
6. Να μάθει την ελληνική γλώσσα και να μη νιώθει μοναξιά και ξένη στο σχολείο.
7. Μέχρι τώρα όχι . Είναι δύσκολο αν κάποιος δεν ξέρει τη γλώσσα και δεν μπορεί να επικοινωνήσει.
8. Τα Μαθηματικά και η ζωγραφική.
9. Αν έκανε μάθημα ελληνικών πιο εντατικά ώστε να μάθει τη γλώσσα και να μπορεί να παρακολουθεί με ενδιαφέρον και τα άλλα μαθήματα.
10. Δεν είχαμε επικοινωνία με τους δασκάλους. Σε ότι είχε σχέση με το σχολείο μας βοηθούσε ένα άτομο από την αρμοστεία προσφύγων .

11. Όχι.

12. Νιώθαμε λιγότερο ξένοι και αγχωμένοι καθώς βλέπαμε τα παιδιά να μαθαίνουν σιγά σιγά κάποιες λέξεις και να συνηθίζουν τη ζωή εδώ.

13. Όπως είπαμε παραπάνω να γίνεται πιο ουσιαστικά η διδασκαλία της ελληνικής γλώσσας. Επίσης για εμάς τους μεγάλους θα μπορούσαν να υπάρχουν σχολεία για να μάθουμε τα ελληνικά ώστε να μπορούμε να επικοινωνούμε.

14. Ήταν αδύνατον να επικοινωνήσουμε μόνοι μας. Μόνο όταν ερχόταν μεταφραστής από την αρμοστεία είχαμε τη δυνατότητα να έχουμε πρόσβαση.

15. Ελπίζουμε πως στην τάξη υποδοχής ότι θα μάθει πιο γρήγορα τα ελληνικά και έτσι θα μπορεί να επικοινωνεί με τους Έλληνες μαθητές και θα κάνει φίλους.

16. Νιώθει πιο ασφαλής γιατί η Ελλάδα είναι μια ειρηνική χώρα. Νιώθει όμως άγχος και κάποια απογοήτευση γιατί δεν έχει φίλους ακόμη.

17. Να στέλνουν τα παιδιά τους στο σχολείο , να τα εμπυχώνουν να ονειρεύονται μια καλύτερη ζωή.

18. Θέλουμε τα παιδιά μας να σπουδάσουν και να ζήσουν ειρηνικά.

Παιδί 3

1. Είμαι από τη Συρία και είμαι μουσουλμάνος.

2. Είμαι 12 χρονών και έχω 2 αδέρφια, ένα αγόρι και ένα κορίτσι.

3. Ξεκινήσαμε με την οικογένειά μου από τη Συρία και φτάσαμε στην Ελλάδα μετά από έναν μήνα. Ήταν ο πιο δύσκολος μήνας της ζωής μου. Περπατούσαμε πολλές ώρες, πιο πολύ το βράδυ , χωρίς φαγητό και νερό. Ανεβήκαμε σε φορτηγό, σε αυτοκίνητο όπου κρυφτήκαμε στο πορτ-μπαγκάζ με τα αδέρφια μου αλλά το πιο δύσκολο ήταν το καράβι. Δεν ήξερα κολύμπι και φοβόμουν πολύ. Τα σωσίβια δεν έφταναν για όλους,. Στο ταξίδι αυτό πολλές φορές φοβήθηκα ότι θα πεθάνουμε όπως μερικοί άλλοι που πνίγηκαν ή χάθηκαν.

4. Σ' αυτό το σχολείο ήμουν από το 2018 έως το 2021.

5. Έμαθα πολλά πράγματα όπως να γράφω και να διαβάζω ελληνικά. Έμαθα τους κανόνες για το ποδόσφαιρο.

6. Τα αγαπημένα μου μαθήματα ήταν η φυσική και τα μαθηματικά. Ήμουν πολύ καλός σε αυτά. Το πιο βαρετό μάθημα ήταν η γλώσσα. Δεν καταλάβαινα και πολλά. Βαριόμουν και την ιστορία.
7. Ήμουν τυχερός που βρέθηκα σ' εκείνη την τάξη,. Τα παιδιά ήταν πολύ καλά και έπαιζα μαζί τους. Ο Χρήστος και ο Μάρκος έγιναν πολύ καλοί μου φίλοι.
8. Τις πρώτες μέρες δεν ήθελα να χτυπάει το κουδούνι γιατί ήμουν μόνος. Όταν όμως άρχισα να παίζω με τους συμμαθητές μου ήταν όλα καλά. Τις πιο πολλές φορές παίζαμε ομαδικά παιχνίδια.
9. Ναι, η αρχή ήταν δύσκολη. Δεν ήθελα να πηγαίνω σχολείο. Όλοι μου μιλούσαν και δεν μπορούσα να καταλάβω τι μου έλεγαν. Ντρεπόμουν πολύ. Με πλησίαζαν δάσκαλοι και παιδιά αλλά εγώ κατέβαζα το κεφάλι γιατί νόμιζα ότι θα με κοροϊδεύουν. Έτσι έμεινα πολλές φορές μόνος.
10. Η πρώτη μου δασκάλα έκανε πολύ μεγάλη προσπάθεια για μένα. Ήταν δύσκολα γιατί δεν ήξερα τη γλώσσα. Αυτό που θυμάμαι όμως είναι ότι πολλά διαλείμματα μείναμε μαζί για να μάθω τα πρώτα μου γράμματα και συλλαβές.
11. Ήταν όλοι ευγενικοί και ήθελαν να με βοηθήσουν και να αισθάνομαι άνετα.
12. Η μεγαλύτερη δυσκολία μου ήταν ότι στην αρχή δεν γνώριζα τη γλώσσα και δεν μπορούσα να καταλάβω τα μαθήματα της τάξης.
13. Φυσικά και ένιωσα. Ίσως όχι από την αρχή αλλά μετά ήμουν μέρος της τάξης.
14. Στην αρχή θα ήθελα να έχω δίπλα μου έναν άνθρωπο που μιλάει τη μητρική μου γλώσσα.
15. Πήγα για πολύ μικρό χρονικό διάστημα. Ο πόλεμος μας δυσκόλευε πολύ. Η αλήθεια είναι ότι δεν θυμάμαι πολλά πράγματα από το σχολείο της πατρίδας μου.
16. Έχω πάρει μέρος σε πολλά προγράμματα αλλά εκείνα που θυμάμαι πιο πολύ ήταν για τον ρατσισμό και την προσφυγιά. Ήταν σαν να μιλούν για τη ζωή μου. Σ' αυτά συμμετείχα με όλη μου την ψυχή.
17. Δεν μπορώ να φανταστώ τη ζωή μου αλλιώς. Ήρθα στην Ελλάδα πολύ μικρός, ήμουν 7 ετών. Χρωστάω πολλά στο ελληνικό σχολείο.

18. Οι μεγαλύτερες ανησυχίες μου ήταν σχετικές με τη γλώσσα. Όταν άρχισα να τη μαθαίνω καλά, ήμουν πιο σίγουρος.

19. Η αγαπημένη μου στιγμή στο σχολείο ήταν όταν σε ένα πρόγραμμα για τους πρόσφυγες, κάλεσαν τον πατέρα μου και μίλησε μπροστά σε όλους τους μαθητές του σχολείου. Ήμουν πολύ περήφανος.

20. Πραγματικά δεν ξέρω...είναι δύσκολα αλλά να έχουν δύναμη και πίστη στον εαυτό τους.

Γονιός 3

1. Κατάγομαι από τη Συρία και είμαι μουσουλμάνος.

2. Στη χώρα μου έχω τελειώσει το πανεπιστήμιο, είμαι Πολιτικός Μηχανικός. Το διάστημα αυτό δεν είχα μόνιμη δουλειά. Δούλευα περιστασιακά σε διάφορες δουλειές.

3. Δυστυχώς δεν μπόρεσα να βοηθήσω το παιδί μου. Αντίθετα, αυτό βοήθησε εμάς και σιγά σιγά μάθαμε την ελληνική γλώσσα.

4. Βρεθήκαμε στην Ελλάδα εξ αιτίας του πολέμου στη χώρα μας. Ήταν πολύ δύσκολη απόφαση, αλλά η ασφάλειά μας ήταν πάνω απ' όλα. Έχω 3 παιδιά.

5. Το ελληνικό σχολείο στήριξε και αγκάλιασε τα παιδιά μου. Υπήρξαν πολλές τεχνικές δυσκολίες αλλά νομίζω ότι τα βοήθησε να προσαρμοστούν στη νέα τους ζωή.

6. Η κοινωνικοποίηση και η εκμάθηση της ελληνικής γλώσσας.

7. Ο γιος μου αγαπά τα μαθηματικά. Πήρε μέρος σε διαγωνισμούς και ήταν μια καλή εμπειρία γι' αυτόν.

8. Τα μαθηματικά.

9. Στη γλώσσα φυσικά. Δυσκολεύτηκε πολύ και ακόμα υπάρχουν στιγμές που δεν τα καταφέρνει. Στα χρόνια φοίτησής του σ' αυτό το σχολείο παρακολουθούσε το τμήμα ένταξης αλλά δεν ήταν αρκετό.

10. Ήταν πάντα δίπλα μας να επικοινωνήσουν με κάθε τρόπο.

11. *Ναι, μια φορά με κάλεσαν και μίλησα για τη ζωή μου ως πρόσφυγας στους μαθητές και τους δασκάλους του σχολείου.*
12. *Μέσα από το σχολείο των παιδιών μας μάθαμε να ζούμε στην Ελλάδα. Τις συνήθειες των ανθρώπων, τις παραδόσεις, το καθεστώς.*
13. *Πρέπει να γίνει πιο ομαλά η ένταξη αυτών των παιδιών στο σχολείο. Πρώτα εκμάθηση της γλώσσας σε άλλο περιβάλλον και μετά φοίτηση στο σχολείο.*
14. *Η ενημέρωση που είχαμε ήταν αποκλειστικά και μόνο από το σχολείο. Κανένας άλλος δεν μας έδωσε ποτέ πληροφορίες για την εκπαίδευση και τη φοίτηση των παιδιών.*
15. *Η τάξη υποδοχής βοηθάει πολύ τα παιδιά στην αρχή. Δυστυχώς όμως στο σχολείο δεν υπήρχε τέτοια υπηρεσία..*
16. *Θυμάμαι την ανασφάλεια που ένιωθε στη αρχή, την απογοήτευσή του όταν κάτι δεν πήγαινε καλά. Όλα αυτά όμως είναι φυσιολογικά. Οι δάσκαλοι και οι συμμαθητές του ήταν δίπλα του και τον βοήθησαν.*
17. *Να είναι δίπλα στα παιδιά τους και να τα στηρίζουν. Να δείχνουν εμπιστοσύνη στο σχολείο.*
18. *Ελπίζω η ασφάλεια, η ευτυχία και η αισιοδοξία να τον συντροφεύουν για πάντα.*

Παιδί 4

1. *Με λένε A*** , είμαι Μουσουλμάνος και κατάγομαι από το Αφγανιστάν.*
2. *Είμαι 11 χρονών .Έχω άλλα 3 αδέρφια.*
3. *Στην Ελλάδα ήρθαμε αφού περάσαμε πρώτα στην Τουρκία και από εκεί περνώντας το ποτάμι του Έβρου μείναμε για λίγο καιρό σε εκείνη την περιοχή και μετά ήρθαμε στο Ωραιόκαστρο.*
4. *Στο σχολείο αυτό πήγα όταν ήμουν 8 χρονών.*
5. *Έμαθα στη μουσική να παίζω μεταλλόφωνο και να μιλάω Αγγλικά.*
6. *Τα μαθήματα που μου άρεσαν ήταν τα Μαθηματικά, τα Αγγλικά η Ζωγραφική. Βαρετά μου φάνηκαν η Γλώσσα και η Ιστορία.*

7. Στην αρχή δεν είχα φίλους όμως μετά κάποια παιδιά έπαιζαν μαζί μου.
8. Κάποιες φορές έπαιζα και άλλες καθόμουν μόνος.
9. Στην τάξη μερικές φορές δυσκολευόμουν να καταλάβω τι έλεγε η δασκάλα γιατί δεν γνώριζα τη γλώσσα και στο διάλειμμα δεν έπαιζα με τα παιδιά για τον ίδιο λόγο.
10. Η δασκάλα ήθελε να με βοηθήσει. Στη Γλώσσα με έβαζε να διαβάζω και να γράφω κάποια εύκολα πράγματα. Στην Ιστορία μου σημείωνε να μάθω μία ερώτηση.
11. Εκείνο που μου άρεσε στους δασκάλους μου ήταν ότι προσπαθούσαν να με βοηθήσουν να μάθω τη γλώσσα και να κάνω φίλους.
12. Για αρκετό καιρό δυσκολεύτηκα γιατί δεν μπορούσα να επικοινωνήσω αφού δεν γνώριζα ελληνικά.
13. Όταν ζωγραφίζαμε ή παίζαμε παιχνίδια στη γυμναστική.
14. Αν είχα εκτός από τη δασκάλα μου και έναν δάσκαλο που θα με βοηθούσε μάθω πιο καλά τη γλώσσα.
15. Πήγα αλλά ήμουν μικρός όταν έφυγα από την πατρίδα μου και δεν θυμάμαι πολλά πράγματα.
16. Δεν συμμετείχα.
17. Στην αρχή ήμουν στεναχωρημένος αλλά όταν πέρασε λίγος καιρός ένιωθα καλύτερα.
18. Ανησυχούσα και σκεφτόμουν αν θα τα καταφέρω να μάθω τη γλώσσα.
19. Μια αγαπημένη μου ανάμνηση είναι όταν σε έναν αγώνα ποδοσφαίρου στο σχολείο έβαλα γκολ και οι συμμαθητές μου με αγκάλιασαν και ήμουν πολύ χαρούμενος.
20. Θα τους έλεγα να προσπαθούν και να ζητούν βοήθεια όταν δυσκολεύονται.

Γονιός 4

1. Από το Αφγανιστάν και είμαστε Μουσουλμάνοι.
2. Τελειώσαμε το γυμνάσιο. Άλλοτε δουλεύαμε, άλλοτε όχι.

3. Δεν γνωρίζαμε ελληνικά. Μερικές λέξεις για την καθημερινή μας επικοινωνία, οπότε ήταν αδύνατο να βοηθήσουμε το παιδί μας με τα μαθήματα.
4. Επειδή η ζωή μας ήταν η δύσκολη στη χώρα μας, αποφασίσαμε να φύγουμε για να βρούμε κάτι καλύτερο. Πρώτα περάσαμε στην Τουρκία και μετά από αρκετό καιρό ήρθαμε στην Ελλάδα. Έχουμε τρία παιδιά.
5. Ήταν δύσκολα στην αρχή αλλά μετά ήταν ευχαριστημένος.
6. Η δυσκολία του να κάνει φίλους και η προσπάθειά του να μάθει τη γλώσσα.
7. Ναι, τα πήγαινε καλά στο μάθημα της ζωγραφικής ,γιατί του άρεσε πολύ.
8. Του άρεσαν τα μαθηματικά γιατί τα καταλάβαινε κάπως καλύτερα.
9. Ναι, στη γλώσσα. Αν είχε κάποιον που μιλούσε τη γλώσσα μας ίσως να τα κατάφερνε καλύτερα με τα μαθήματά του.
10. Στην επικοινωνία με το σχολείο μας βοηθούσε μια κυρία από την αρμοστέια των προσφύγων.
11. Όχι.
12. Όταν το παιδί έμαθε κάπως τη γλώσσα βοηθούσε κι εμάς στην καθημερινή μας επικοινωνία.
13. Αν είχε δάσκαλο που ήξερε τη γλώσσα μας ίσως το παιδί να μάθαινε πιο γρήγορα και πιο εύκολα την ελληνική γλώσσα. Επίσης αν το σχολείο μπορούσε τα απογεύματα να κάνει μαθήματα και για εμάς θα μας βοηθούσε πολύ.
14. Ήταν αδύνατο χωρίς να έχουμε μαζί μας κάποιον που γνώριζε η γλώσσα μας να συνεννοηθούμε.
15. Αν το παιδί πήγαινε από την αρχή σε τάξη υποδοχής θα ήταν καλύτερα γιατί μπορεί να μάθαινε την γλώσσα πιο εύκολα.
16. Τον πρώτο καιρό, ενώ ήταν ένα χαρούμενο παιδί, ερχόταν στο σπίτι στενοχωρημένος και δεν μιλούσε σχεδόν καθόλου για το σχολείο.
17. Να τα στέλνουν κάθε μέρα στο σχολείο για να μπορέσουν να μάθουν την γλώσσα που θα τους βοηθήσει να επικοινωνούν με τα άλλα παιδιά.

18. Ελπίζουμε να σπουδάσει και να έχει μια καλύτερη ζωή.

Παιδί 5

1. Είμαι από το Αφγανιστάν και είμαι μουσουλμάνος.

2. Είμαι 10 χρονών και έχω 3 αδέρφια.

3. Όταν ήμουν μικρός φύγαμε με τα πόδια από το Αφγανιστάν περπατήσαμε πολλές μέρες, μετά μπήκαμε σ' ένα φορτηγό, μετά μπήκαμε σε μια βάρκα και φτάσαμε στη Μυτιλήνη.

4. Το 2020-2021

5. Μου άρεσε πολύ η γυμναστική και έμαθα να παίζω μπάσκετ.

6. Ήταν ωραία τα μαθηματικά και τα εικαστικά. Βαριόμουν πολύ στη γλώσσα.

7. Δεν είχα πολλούς φίλους γιατί δεν μιλούσαμε την ίδια γλώσσα.

8. Καθόμουν σ' ένα παγκάκι κι έτρωγα το φαγητό μου.

9. Όταν δεν καταλάβαινα τι έλεγαν τα παιδιά και ο δάσκαλος.

10. Ο κύριος ήθελε να με βοηθήσει. Μερικές φορές μου έδινε φωτοτυπίες με τα ελληνικά γράμματα για να τα μάθω.

11. Δεν με μάλωναν ποτέ και δεν με έβαζαν να διαβάζω.

12. Όταν πήγα δεν ήξερα κανέναν και ήταν δύσκολα.

13. Μόνο όταν κάναμε γυμναστική

14. Αν μπορούσα να κάνω πρώτα μαθήματα για να μάθω να μιλάω

15. Στο Αφγανιστάν πήγα μόνο στο νηπιαγωγείο. Είχα πολλούς φίλους και περνούσα ωραία.

16. Δεν πήγαινα στις εκδρομές

17. Πρέπει να μάθω καλά να μιλάω και να γράφω ελληνικά

18. Φοβόμουν ότι θα είμαι μόνος μου.

19. Ήταν μια μέρα που μίλησα στην τάξη για την πατρίδα μου και τα παιδιά με άκουγαν με προσοχή.

20. Να μην φοβούνται γιατί τα παιδιά στην Ελλάδα είναι πολύ καλά.

Γονιός 5

1. Είμαι από το Αφγανιστάν και είμαι μουσουλμάνος.

2. Έχω τελειώσει το δημοτικό. Δεν εργάζομαι

3. Μιλώ πολύ λίγα ελληνικά. Δεν μπορώ να βοηθήσω το παιδί μου

4. Αναγκαστήκαμε να φύγουμε από το Αφγανιστάν γιατί από εκεί που είμαστε παίρνουν τα νεαρά κορίτσια για νύφες των Ταλιμπάν. Έχουμε τρία κορίτσια και δεν το θέλουμε αυτό για τα παιδιά μας.. Έχουμε και ένα αγόρι.

5. Το παιδί μου ήθελε να πηγαίνει σχολείο αλλά δεν είχε φίλους.

6. Ήθελε να πάρει μέρος σε μια γιορτή και έμαθε τα λόγια με πολλή δυσκολία. Τελικά και με τη βοήθεια της δασκάλας τα έμαθε και ήταν πολύ καλός. Όλοι τον χειροκρότησαν και ήμασταν όλοι πολύ περήφανοι.

7. Όχι, δεν είχε την ευκαιρία .

8. Τα μαθηματικά

9. Στα γλωσσικά μαθήματα γιατί δεν ήξερε τη γλώσσα.

10. Η επικοινωνία γινόταν μέσω ΜΚΟ και ήταν δύσκολη γιατί δεν μιλούσα καλά αγγλικά.

11. Όχι.

12. Μας δημιουργεί μεγάλο άγχος η αδυναμία μας να μάθουμε τη γλώσσα.

13. Να υπάρχει μία τάξη όπου τα παιδιά θα μάθουν μόνο τη γλώσσα και μετά να πάνε σε μία κανονική τάξη.

14. Οι δυσκολίες ήταν πολύ μεγάλες και μας βοήθησαν οι άνθρωποι της ΜΚΟ

15. Φυσικά τώρα. Έχει τη δυνατότητα να μάθει να επικοινωνεί με τους συμμαθητές του από την Ελλάδα.

16. Είχε γίνει νευρικό και απότομο.

17. Να προτιμήσουν από την αρχή σχολείο με τάξη υποδοχής και να προσπαθήσουν να μάθουν την ελληνική γλώσσα και οι ίδιοι και τα παιδιά τους.

18. Ελπίζουμε να μπορέσουμε να πάμε στη Γερμανία, όπου και εμείς θα μπορέσουμε να παρακολουθήσουμε δωρεάν μαθήματα γερμανικών και τα παιδιά μας να έχουν ένα καλύτερο μέλλον.

XV. CONSENT FORM

Μελέτη περίπτωσης σε Δημοτικό Σχολείο στο Ωραιόκαστρο Θεσσαλονίκης

Έντυπο συγκατάθεσης

Καλείστε να συμμετάσχετε σε μια ερευνητική μελέτη που διεξάγει η Μιχαέλα Καραμήτσου στο πλαίσιο της **Γλωσσικής Εκπαίδευσης για Πρόσφυγες και Μετανάστες (LRM), από το ΕΑΠ**. Ο σκοπός αυτής της μελέτης είναι να διερευνήσει τις στάσεις που αναπτύξατε και τις εμπειρίες σας κατά τη διάρκεια της φοίτησής σας σε αυτό το σχολείο ως μαθητής ή γονέας. Η συμμετοχή σας σε αυτή την έρευνα είναι απολύτως **εθελοντική**. Πριν αποφασίσετε εάν θα συμμετάσχετε ή όχι, είναι σημαντικό να κατανοήσετε τον σκοπό, τις διαδικασίες και τους πιθανούς κινδύνους και τα οφέλη που σχετίζονται με αυτήν τη μελέτη.

Διαδικασία:

Εάν συμφωνήσετε να συμμετάσχετε, από τον καθένα από εσάς ξεχωριστά, θα ζητηθεί να μοιραστείτε μαζί μου **τις σκέψεις και τις εμπειρίες σας** για το διάστημα κατά το οποίο φοιτήσατε εσείς ή τα παιδιά σας στο συγκεκριμένο σχολείο. Τι έκαναν οι δάσκαλοι του σχολείου για να σας βοηθήσουν να μάθετε τη γλώσσα και να συμμετέχετε και πώς νιώσατε, τι σκεφτήκατε εσείς ως γονείς για τις εμπειρίες των παιδιών σας. Η εκτιμώμενη διάρκεια της συμμετοχής σας θα είναι **20-30' λεπτά για τη συνέντευξη** και περίπου 5-6 ώρες για κάθε ημέρα συμμετοχής (δεν είναι υποχρεωτική η παραμονή σε όλη τη διαδικασία εάν υπάρχουν άλλες υποχρεώσεις).

Εμπιστευτικότητα και Προστασία Δεδομένων:

Η συμμετοχή σας σε αυτή την έρευνα είναι **αυστηρά εμπιστευτική**. Όλα τα δεδομένα που συλλέγονται θα αποθηκευτούν με ασφάλεια και τηρώντας την αρχή της ανωνυμίας για την προστασία της ταυτότητάς σας. Μόνο ο ερευνητής έχει πρόσβαση σε αυτά τα στοιχεία. **Τα ευρήματα αυτής της μελέτης μπορούν να χρησιμοποιηθούν μόνο για ακαδημαϊκούς και ερευνητικούς σκοπούς**, και τα προσωπικά σας στοιχεία δεν θα αποκαλυφθούν σε καμία αναφορά ή δημοσίευση.

Εθελοντική Συμμετοχή και Αποχώρηση:

Η συμμετοχή σας σε αυτήν την έρευνα είναι εντελώς εθελοντική και έχετε το δικαίωμα να αποσυρθείτε ανά πάσα στιγμή χωρίς να δικαιολογηθείτε. Η απόσυρση από τη μελέτη δεν θα έχει αρνητικές συνέπειες. Εάν επιλέξετε να αποσυρθείτε, τυχόν δεδομένα που έχουν συλλεχθεί μέχρι εκείνο το σημείο θα διατηρηθούν εκτός εάν ζητήσετε διαφορετικά.

Πιθανοί κίνδυνοι και οφέλη:

Ενώ η συμμετοχή σε αυτήν την έρευνα ενέχει ελάχιστους κινδύνους, όπως η έκθεση **προσωπικών δεδομένων**, δεν υπάρχουν επίσης άμεσα οφέλη για εσάς ως συμμετέχοντα. Ωστόσο, οι πληροφορίες που συλλέγονται από αυτήν τη μελέτη μπορεί να συμβάλουν στην καλύτερη κατανόηση των εμπειριών σας, κάτι που θα μπορούσε να ωφελήσει μελλοντικά άτομα σε παρόμοιες καταστάσεις.

Στοιχεία επικοινωνίας:

Εάν έχετε οποιασδήποτε ερωτήσεις ή ανησυχίες σχετικά με αυτήν την έρευνα, μπορείτε να επικοινωνήσετε μαζί μου, Μιχαέλα στον αριθμό τηλεφώνου μου **6984746597** ή στο email μου **mikaclaka@gmail.com**.

Συγκατάθεση:

Έχω διαβάσει και κατανοήσει τις πληροφορίες που παρέχονται σε αυτό το έντυπο συγκατάθεσης. Είχα την ευκαιρία να κάνω ερωτήσεις και έλαβα ικανοποιητικές απαντήσεις. Παρέχοντας τη συγκατάθεσή μου παρακάτω, επιβεβαιώνω ότι συμφωνώ οικειοθελώς να συμμετάσχω σε αυτήν την ερευνητική μελέτη.

Όνομα Συμμετέχοντος:

Υπογραφή Συμμετέχοντος:

Ημερομηνία:.....

Όνομα Ερευνήτριας: **Μιχαέλα Καραμήτσου**

Υπογραφή ερευνητή:

Ημερομηνία:.....

Case study at a Primary School in Oreokastro, Thessaloniki

Consent Form

You are invited to participate in a research study conducted by Michaela Karamitsou as part of **Language Education for Refugees and Migrants (LRM), from EAP**. The purpose of this study is to investigate **your attitudes and experiences during your studies at this school as student or parent**. Your participation in this research is entirely **voluntary**. Before deciding whether or not to participate, it is important that you understand the purpose, procedures, and potential risks and benefits associated with this study.

Procedure:

If you agree to participate, each of you individually, you will be asked to share with me your **thoughts and experiences on how it was studying in that particular school**. What did the teachers of the school do to help you learn the language and to participate and how did you as parents felt and thought on their children's experiences. The estimated duration of your participation will be **20-30' minutes** for the interview and approximately 5-6 hours for each day of participation (it is not mandatory to stay during the whole process if there are other obligations).

Confidentiality and Data Protection:

Your participation in this research will be kept strictly confidential. All data collected will be stored securely and anonymized to protect your identity. Only the researcher will have access in this information. The findings of **this study may be used for academic and research purposes only**, but your personal information will not be disclosed or identifiable in any reports or publications.

Voluntary Participation and Withdrawal:

Your participation in this research is entirely voluntary, and **you have the right to withdraw at any time without providing a reason**. Withdrawal from the study will not result in any negative consequences. If you choose to withdraw, any data collected up to that point will be retained unless you request otherwise.

Potential Risks and Benefits:

While participation in this research carries minimal risks, such as personal data exposure, there are also no direct benefits to you as a participant. However, the information gathered from this study may contribute to a better understanding of your experiences, which could benefit future individuals in similar situations.

Contact Information:

If you have any questions or concerns about this research, you can contact me, Michaela at my phone number **6984746597** or my email mikaelaka@gmail.com.

Consent:

I have read and understood the information provided in this consent form. I have had the opportunity to ask questions and have received satisfactory answers. By providing my consent below, I confirm that I voluntarily agree to participate in this research study.

Participant's Name:

Participant's Signature:

Date:.....

Researcher's Name: **Michaela Karamitsou**

Researcher's Signature:

Date:

8. References

1. Andolina, M., H. & Conklin, G., H. (2021) Cultivating empathic listening in democratic education, *Theory & Research in Social Education*, 49:3, 390-417, DOI: 10.1080/00933104.2021.1893240
2. Andriotis, N. (2019). Language and integration policies in Greece: Perspectives and challenges. In K. F. Fleischmann, M. J. Casper, J. R. Staehr, & N. J. Thorup (Eds.), *Language and Integration in Europe: Theoretical Perspectives* (pp. 253-276). John Benjamins Publishing Company.

3. Arapoglou, V., & Gounis, K. (2017). Refugees' everyday struggles for rights and recognition in Greece. *Journal of Immigrant & Refugee Studies*, 15(4), 359-377.
4. Arsis. (2021). Equal Rights in Education. Retrieved from <https://arsis.gr/en/equal-rights-in-education/>
5. Bajaj, M., & Tillman, K. (Eds.). (2017). *Critical multiculturalism: Theory and praxis*. Routledge.
6. Batzia, F., & Zografaki, A. (2018). Educating refugee and migrant children in Greece: Challenges and prospects. *Journal of Education and Practice*, 9(32), 1-9.
7. Braun, V., & Clarke, V. (2019). Reflecting on reflexive thematic analysis. *Qualitative Research in Sport, Exercise and Health*, 11(4), 589-597.
8. Braun, V., & Clarke, V. (2020). One size fits all? What counts as quality practice in (reflexive) thematic analysis? *Qualitative Research in Psychology*, 18(3), 328-352.
9. Cabaço, S. (2021). NGOs and Asylum Seekers in Greece: An Ethnography of Spatial Practices. *Journal of Ethnic and Migration Studies*, 47(12), 2800-2817. doi:10.1080/1369183X.2020.1824774
10. Çayır, K. (2021). Inclusive education and its challenges: Lessons from Turkey. *European Journal of Special Education Research*, 6(3), 307-319.
11. Christopoulos, D. (2017). 'There is no place for us here': Negotiating belonging and citizenship among Afghan refugees in Greece. *Ethnic and Racial Studies*, 40(14), 2600-2617.
12. Clark, A. M., & Betts, S. M. (2021). The potential of historical empathy: A critical lens on history education. In *International Handbook of History Teaching and Learning* (pp. 313-335). Springer.
13. Council of Europe. (2017). *Intercultural competences: Conceptual and operational framework*. Retrieved from <https://www.coe.int/en/web/education/intercultural-competences>
14. Creswell, J. W. (2014). *Research design: Qualitative, quantitative, and mixed methods approaches*. Sage Publications.
15. Creswell, J. W., & Poth, C. N. (2018). *Qualitative inquiry and research design: Choosing among five approaches*. Sage Publications.

16. Cummins, J., Hu, S., Markus, P., & Kristiina Montero, M. (2015). Identity texts and academic achievement: Connecting the dots in multilingual school contexts. *TESOL Quarterly*, 49(3), 555–581. <https://doi.org/10.1002/tesq.241>
17. Czaika, M., & de Haas, H. (2016). The globalization of migration: Has the world become more migratory? *International Migration Review*, 50(4), 893-927.
18. Denscombe, M. (2014). *The good research guide: For small-scale social research projects*. Open University Press.
19. Dimitriadi, A. (2017). Fearing the refugee: Anxiety, moral panic and the politics of exclusion in Greece. *Journal of Intercultural Studies*, 38(5), 523-539.
20. Dora, C., & Kaldor, M. (2016). The Greek emergency, solidarity and the EU response: Lessons for the future. *Global Policy*, 7(3), 375-381.
21. European Commission. (2018). *Education and Training Monitor 2018: The European Commission's Analytical Report on the European Education Area*. Brussels: European Commission.
22. European Commission. (2018). *Migration and Integration: Facts and Figures*. Retrieved from https://ec.europa.eu/home-affairs/sites/default/files/what-we-do/policies/european-agenda-migration/20180314_migration_and_integration_facts_and_figures_en.pdf
23. European Migration Network. (2020). *Annual report on migration and asylum in Europe*. Retrieved from https://ec.europa.eu/home-affairs/sites/homeaffairs/files/what-we-do/networks/european_migration_network/reports/docs/emn_annual_report_2020_final.pdf
24. Fargues, P. (2017). Refugees and forced displacement in the Arab world: Trends, responses and options for durable solutions. *The Arab World Geographer*, 20(2), 95-120. doi:10.5555/arwg.
25. Fontana, A., & Frey, J. H. (2019). The interview: From neutral stance to political involvement. In *The SAGE Handbook of Qualitative Data Collection* (pp. 211-228). Sage Publications.
26. Gavogiannaki, M., & Meletiou-Mavrotheris, M. (2017). Intercultural education in Greece: Teachers' perceptions, attitudes and practices. *Journal of Education for Teaching*, 43(3), 351-369. DOI: 10.1080/02607476.2017.1312237

27. Georgiadis, T. (2019). Refugee Resettlement Governance in Greece: Policy Continuity and Change during the “Refugee Crisis”. *Journal of Immigrant and Refugee Studies*, 17(3), 243-261. doi:10.1080/15562948.2019.1561200
28. Gounis, K., Kostakopoulou, D., & Mitsilegas, V. (Eds.). (2019). *The Routledge Handbook of the Politics of Migration in Europe*. Routledge.
29. Greek Council for Refugees. (2018). Annual Report 2017: Refugee and Migrant Arrivals in Greece. Retrieved from https://www.gcr.gr/media/ekthesi_2017_en.pdf
30. Greek Ministry of Education, Research and Religious Affairs. (2016). Education for All. Retrieved from [https://www.minedu.gov.gr/publications/docs2016/EDUCATION FOR ALL_ENGLISH.pdf](https://www.minedu.gov.gr/publications/docs2016/EDUCATION_FOR_ALL_ENGLISH.pdf)
31. Hadjipavlou, M., & Charalambous, G. (2018). Discursive positioning of migrant women in Greece: Intersectionality and agency. *Gender, Place & Culture*, 25(11), 1632-1651.
32. Hatziprokopiou, P. (2016). The politics of forced migration: Policies and practices of refugee reception in Greece. *Journal of Immigrant & Refugee Studies*, 14(4), 465-482.
33. Hellenic Parliament's website: At: <https://www.hellenicparliament.gr/>
34. Hess, A. (2021). The impact of COVID-19 on refugee education: Lessons learned from a virtual exchange program. *Journal of International Students*, 11(S1), 187-198. doi: 10.32674/jis.v11iS1.3389
35. Hirsch, A., & Manolacos, P. (2016). The response of Greece to the European refugee crisis: Between the rock of economic austerity and the hard place of European immigration policy. *International Journal of Migration and Border Studies*, 2(4), 346-362.
36. Hossain, N., & Kurnaz, C. (2018). Informal integration, social capital, and the well-being of refugees in Greece. *Journal of Refugee Studies*, 31(3), 403-425.
37. Housti, F., & Kaldi, A. (2019). Exploring the Experiences and Perspectives of Syrian Refugees in Greece. *Journal of Immigrant & Refugee Studies*, 17(2), 245-261. DOI: 10.1080/15562948.2017.1417204
38. International Organization for Migration (IOM). (2020). Impact of COVID-19 on the global situation of refugees and migrants.

https://www.iom.int/sites/default/files/press_release/file/IOM-Impact-of-COVID-19-on-Global-Situation-of-Refugees-and-Migrants.pdf

39. International Organization for Migration (IOM). (2021). World migration report 2020. Retrieved from https://publications.iom.int/system/files/pdf/wmr_2020.pdf
40. Kantzou, V., Manoli, P., Mouti, A., & Papadopoulou, M. (2017). Language education for refugees and migrants: Multiple case studies from the Greek context. *Διάλογοι! Θεωρία Και Πράξη Στις Επιστήμες Αγωγής Και Εκπαίδευσης*, 3, 18–34. <https://doi.org/10.12681/dial.15000>
41. Kantzou, V., Manoli, P., Mouti, A., & Papadopoulou, M. (2017). Language education for refugees and migrants: Multiple case studies from the Greek context. *Διάλογοι! Θεωρία Και Πράξη Στις Επιστήμες Αγωγής Και Εκπαίδευσης*, 3, 18–34. <https://doi.org/10.12681/dial.15000>
42. Karaman, A. C., & Yalçın, Ö. (2021). Digital inequality and educational challenges for refugee children during the COVID-19 pandemic. *Journal of Education for Teaching*, 47(1), 103-117. doi: 10.1080/02607476.2020.1838147
43. Kassotaki, O., & Kiprianos, P. (2018). Challenges in the Greek educational system: A case study of primary school teachers' perceptions. *Journal of Research in Education Sciences*, 1(1), 82-96.
44. Katsouna, V., & Sakellariou, M. (2018). Teacher education and intercultural education in Greece: Challenges and perspectives. *Journal of Education for Teaching*, 44(2), 229-243. DOI: 10.1080/02607476.2018.1440685
45. King, R., & Vullnetari, J. (Eds.). (2017). *The Europe migration crisis and forced migration: Multidisciplinary perspectives*. Edward Elgar Publishing.
46. Koinis, G. (2020). Education and language policies in Greece: A critical examination of the case of immigrant students. *Education Policy Analysis Archives*, 28(14), 1-29.
47. Kontovourki, A., & Kousi, E. (2020). NGOs' contribution to education in times of crisis: The case of Greece. *European Educational Research Journal*, 19(3), 403-421. DOI: 10.1177/1474904120940124
48. Kontovourki, S., & Karamanidou, C. (2019). Teachers' perspectives on intercultural education in Greece: Challenges and opportunities. *European Journal of Teacher Education*, 42(3), 311-327.

49. Koopman, E. M., Dijkstra, A. B., Van Dijk, M. W. G., & Tomic, W. (2015). Reading fictional narratives and empathizing with others. *Imagination, Cognition and Personality*, 34(4), 431-453.
50. Kostakopoulou, D. (2019). *The politics of European asylum: Rethinking EU policies*. Cambridge University Press.
51. Kourea, L., & Koustourakis, G. (2018). The role of language and culture in the educational integration of immigrant students in Greece: An exploratory study. *Journal of Language, Identity & Education*, 17(4), 211-225.
52. Kousis, M., & Voulgaridou, I. (2018). Language education policies and practices for migrants and refugees in Greece. In M. Kousis & I. Voulgaridou (Eds.), *Migration and Crisis: The National and Local Responses to the Challenge of Cultural Diversity* (pp. 167-182). Springer.
53. Krueger, R. A., & Casey, M. A. (2015). *Focus groups: A practical guide for applied research*. Sage Publications.
54. Kuzmičová, A., Mangen, A., Støle, H., & Begnum, A. C. (2017). Literature and readers' empathy: A qualitative text manipulation study. *Language and Literature*, 26(2), 137-152.
55. Kyridis, A., & Nikolakaki, M. (2018). Teacher motivation and job satisfaction in Greek primary schools: Exploring the links and the impact of school-level factors. *European Journal of Education*, 53(1), 22-36.
56. Lianos, M., & Gounis, K. (2018). The role of NGOs in refugee and migrant reception and integration in Greece. *Mediterranean Quarterly*, 29(3), 57-85.
57. Liu, Y., Fisher, L., Forbes, K., & Evans, M. (2017). The knowledge base of teaching in linguistically diverse contexts: ten grounded principles of multilingual classroom pedagogy for EAL. *Language and Intercultural Communication*, 17(4), 378-395.
<https://doi.org/10.1080/14708477.2017.1368136>
58. Maguire, M., Ball, S., & Braun, A. (2017). *How schools do policy: Policy enactments in secondary schools*. Routledge.
59. Makris, P., Dimitropoulou, A., Malamitsa, K., & Iosifides, T. (2019). The educational integration of refugees and asylum seekers in Greece: Between challenges and opportunities. *Journal of Ethnic and Migration Studies*, 45(13), 2276-2295.

60. Mavropoulou, S., & Kaldi, S. (2020). 'School is boring, and I am stupid!': Refugee students in Greek schools. *Journal of Education for Teaching*, 46(4), 480-491. doi: 10.1080/02607476.2020.1790842
61. McAllister, L., Patston, T., & O'Neill, S. (2022). Using video in intercultural education: A case study of supporting teacher professional learning. *Teaching and Teacher Education*, 111, 103283.
62. Meier, D. (2020). *Inclusive Education for Refugees: International Perspectives on Theory, Policy, and Practice*. Brill Sense.
63. Merryfield, M. (2003). Like a veil: Cross-cultural experiential learning online. *Journal of Educational Technology & Society*, 6(3), 17-24.
64. Miles, M. B., Huberman, A. M., & Saldana, J. (2020). *Qualitative data analysis: A methods sourcebook*. Sage Publications.
65. Morizio, L. J., Cook, A. L., Troeger, R., & Whitehouse, A. (2021). Creating compassion: Using art for empathy learning with urban youth. *Contemporary School Psychology*, 25(1), 26-38.
66. Nakatani, Y., & Klassen, R. M. (2020). Inclusive Education for Refugees: A Systematic Review. *Review of Educational Research*, 90(1), 121-163.
67. Papadopoulos, A., & Tsianos, V. (2018). After emergency: Greek civil society, the solidarity movement and the refugee crisis. *Journal of Refugee Studies*, 31(3), 382-403.
68. Papadopoulou, C., Koliou, E., & Katsikis, F. (2022). Teacher intercultural competence: Challenges and strategies. *Education Sciences*, 12(1), 30.
69. Petridou, E., & Petridis, P. (2018). Education and cultural diversity in Greece: Experiences and perspectives of young people from migrant and refugee backgrounds. *Education Sciences*, 8(1), 2.
70. Pew Research Center. (2020). Key facts about refugees to the U.S. Retrieved from <https://www.pewresearch.org/fact-tank/2020/10/07/key-facts-about-refugees-to-the-u-s/>
71. Politis, S. (2017). Educational reform in Greece during economic crisis: Challenges, resistances, and strategies. *Journal of Education and Learning*, 6(3), 40-48.
72. Ritchie, L. D., & Clark, A. M. (2019). Fostering empathy through inquiry: Pedagogical possibilities for history education. *Theory & Research in Social Education*, 47(1), 56-82.

73. Roza, A. J., Worley, C. B., & Nicolls, L. (2022). Empathy in the classroom: An essential component of inclusive education. *Teaching Exceptional Children*, 54(2), 89-96.
74. Saiti, A., & Prokopiadou, M. (2021). Teacher motivation and retention in Greece: Challenges and potential solutions. *International Journal of Research Studies in Education*, 10(10), 85-102.
75. Salmon-Letelier, M., & Russell, S. G. (2022). Building tolerance through human rights education: The missing link. *Education, Citizenship and Social Justice*, 17(1), 35–53. <https://doi.org/10.1177/1746197920977291>
76. Sarigiannis, A. (2019). Access to education for refugees and asylum seekers in Greece: Challenges and opportunities. *European Educational Research Journal*, 18(5), 523-540. doi: 10.1177/1474904119873062
77. Sklavou, E. (2020). The inclusion of immigrant and refugee students in Greek schools: Policies, practices, and challenges. *International Migration*, 58(4), 168-184.
78. Stevens, D. (2018). *European asylum law and the rights of the child*. Routledge.20.2.j181556640663512
79. Theodosiadou, K. (2012). Critical thinking in the Greek educational system. *Journal of Teaching and Education*, 253–259. https://www.academia.edu/2287817/CRITICAL_THINKING_IN_THE_GREEK
80. Theodosiadou, K. (2019). Language policies in Greece: A critical examination of language education for migrants and refugees. *Journal of Language, Identity & Education*, 18(1), 19-33. <https://doi.org/10.1080/15348458.2018.1511420>
81. Thexton, W. H., Olivares, F. A., & Delgado-Ballester, E. (2019). Developing empathy through literature: An experience in teacher training. *Journal of the European Teacher Education Network*, 14, 99-116.
82. Triandafyllidou, A. (Ed.). (2019). *Handbook of migration and globalisation*. Edward Elgar Publishing.
83. Triandafyllidou, A., & Marouf, L. (2019). Refugee Protection and Solidarity in Greece: Public Attitudes and Expectations towards the Government. *Journal of Immigrant & Refugee Studies*, 17(3), 346-365. DOI: 10.1080/15562948.2018.1462015

84. Triandafyllidou, A., & Maroufouf, L. (2019). Refugee Protection and Solidarity in Greece: Public Attitudes and Expectations towards the Government. *Journal of Immigrant & Refugee Studies*, 17(3), 346-365. DOI: 10.1080/15562948.2018.1462015
85. Triandafyllidou, A., & Maroukis, T. (Eds.). (2017). *Migrant smuggling data and research: A global review of the emerging evidence base*. Springer.
86. Tsakiridou, E., & Bekri, E. (2020). Policies and practices for the integration of refugee and migrant children in Greek schools: A critical overview. *Social Inclusion*, 8(3), 89-100.
87. Tsolakidis, C., & Manolopoulou, M. (2018). The role of NGOs in educational programs for refugees and migrants in Greece. In C. Mitsakis & M. Manolopoulou (Eds.), *Education in Migration: Educational Programs and Psychological Approaches* (pp. 119-138). Cambridge Scholars Publishing.
88. UNESCO. (2016). Education for refugees and migrants. Retrieved from <https://en.unesco.org/themes/education-refugees-and-migrants>
89. UNESCO. (2020). COVID-19 and the impact on education of refugees, displaced persons and migrants. <https://en.unesco.org/sites/default/files/covid-19-impact-education-refugees-displaced-migrants.pdf>
90. UNHCR. (2016). *Global Trends: Forced displacement in 2015*. United Nations High Commissioner for Refugees.
91. UNHCR. (2020). Greece education sector fact sheet. Retrieved from <https://data2.unhcr.org/en/documents/details/76120>
92. UNHCR. (2021). *Global trends: Forced displacement in 2020*. Retrieved from <https://www.unhcr.org/globaltrends2020/>
93. UNICEF. (2020). COVID-19: Are children able to continue learning during school closures? A global analysis of the potential reach of remote learning policies using data on the availability of digital resources for 29 countries. <https://data.unicef.org/resources/are-children-able-to-continue-learning-during-school-closures/>
94. United Nations High Commissioner for Refugees (UNHCR). (2020). COVID-19 and education: Refugee, internally displaced and stateless children. <https://www.unhcr.org/5f55f6d07.pdf>

95. Van Driel, B., Darmody, M., & Kerzil, J. (2016). Education policies and practices to foster tolerance, respect for diversity and civic responsibility in children and young people in the EU. Neset Ii Report.
96. Varsani, N., & Veronis, L. (2020). Migrant and refugee education in Greece: Education policy responses to migration crisis. In S. G. Jones, E. Y. S. Tay, & M. W. Apple (Eds.), *Education, Migration, and Cultural Capital in the Chinese Diaspora: Transnational Students Between Hong Kong and Canada* (pp. 171-190). Springer.
97. Vavrus, F., & Bartlett, L. (2020). COVID-19 and educational disruption: Highlighting the invisible vulnerabilities of refugee and displaced populations. *Journal of Human Rights and Social Work*, 5(3), 149-156. doi: 10.1007/s41134-020-00145-1
98. Yannakopoulos, K. (2018). The integration of refugee children into the Greek educational system. *Journal of Social Science Education*, 17(2), 12-25. doi: 10.4119/UNIBI/jsse-v17-i2-1715
99. Yin, R. K. (2018). *Case study research and applications: Design and methods*. Sage Publications.