«Language Education for Refugees and Migrants»

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Postgraduate Dissertation

“Assesing the intercultural competence and sensitivity of primary school teachers in Greece: a mixed-method research”

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Patras, February 2020
Η παρούσα εργασία αποτελεί πνευματική ιδιοκτησία του φοιτητή («συγγραφέας/δημιουργός») που την εκπόνησε. Στο πλαίσιο της πολιτικής ανοικτής πρόσβασης ο συγγραφέας/δημιουργός εκχωρεί στο ΕΑΠ, μη αποκλειστική άδεια χρήσης του δικαιώματος αναπαραγωγής, προσαρμογής, δημόσιου δανεισμού, παρουσίασης στο κοινό και ηλεκτρονικής διάχυσης τους διεθνώς, σε ηλεκτρονική μορφή και σε οποιοδήποτε μέσο, για διδακτικούς και ερευνητικούς σκοπούς, άνευ ανταλλάγματος και για όλο το χρόνο διάρκειας των δικαιωμάτων πνευματικής ιδιοκτησίας. Η ανοικτή πρόσβαση στο πλήρες κείμενο για μελέτη και ανάγνωση δεν σημαίνει καθ’ οιονδήποτε τρόπο παραχώρηση δικαιωμάτων διανοητικής ιδιοκτησίας του συγγραφέα/δημιουργού ούτε επιτρέπει την αναπαραγωγή, αναδημοσίευση, αντιγραφή, αποθήκευση, πώληση, εμπορική χρήση, μετάδοση, διανομή, έκδοση, εκτέλεση, «μεταφόρτωση» (downloading), «ανάρτηση» (uploading), μετάφραση, τροποποίηση με οποιοδήποτε τρόπο, τμηματικά ή περιληπτικά της εργασίας, χωρίς τη ρητή προηγούμενη έγγραφη συναίνεση του συγγραφέα/δημιουργού. O συγγραφέας/δημιουργός διατηρεί το σύνολο των ηθικών και περιουσιακών του δικαιωμάτων.
«Assesing the intercultural competence and sensitivity of primary school teachers in Greece: a mixed method reasearch»

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Patras, February, 2020
«Strikou Maria», «Assessing the intercultural competence and sensitivity of primary school teachers in Greece: a mixed-method research»

To my parents,
First of all, I would like to express my deep appreciation to my supervisor Dr. Vitsou Magdalini for her continuous and valuable support and guidance during the implementation of this research. Thanks to her important advice I had the opportunity to explore new research methods, meet different study areas for the synthesis of my dissertation and approach this with dedication despite the difficulties.

Also, I would sincerely like to thank all participants of this research, for their valuable help and time for providing me all necessary data by sharing their beliefs and practices from their teaching experience with migrant and refugee students. Without their personal perceptions and voices this study could not be successfully reached.
Abstract

The emergence of new challenges in Greek educational system due to the influx of culturally and linguistically diverse student populations urges upon the need for redefining teacher’s role. Schools should offer appropriately trained teachers for managing multicultural classrooms and adopt an intercultural approach by following principles of equality of educational opportunities. Understanding cultural differences enhances the attainment of effective communicative patterns and requires the development of interculturally sensitive and competent instructors who are able to meet the needs of students from different ethnic backgrounds. In this context, the overarching goal of this study is the evaluation of Greek primary school teachers’ degree of intercultural sensitivity and competence towards migrant and refugee students. For the purpose of this study, thirty-five participants were involved by completing an online questionnaire and five school teachers working in Greek reception classrooms participated in personal in-depth interviews. Thus, in order to deepen our understandings about teachers’ views concerning intercultural education, a mixed method research design was employed.

The findings of this research provided valuable insights about greek teachers’ competence and sensitivity towards diversity in classroom. Intercultural educators seem to have a superficially based knowledge in intercultural issues, driven from their own personal interests and motivation; this knowledge is not contextualized within educational practices in Greek classrooms while they overall expose a positive attitude towards different components of the learning process. Teachers seem to correspond to effective and appropriate intercultural communication in classroom as they express their willingness, openness and flexibility for promoting an inclusive learning environment and are highly engaged with culturally responsive practices concerning material design and instructional strategies that include the enhancement of a supportive learning environment. Eventually, teachers could be assessed as interculturally sensitive towards cultural differences as they expose high levels of interaction engagement, confidence, enjoyment and attentiveness, reinforced with their respect for differences.

Key Words

Intercultural education; communication; intercultural sensitivity; intercultural competence
«Strikou Maria», «Assessing the intercultural competence and sensitivity of primary school teachers in Greece: a mixed-method research»
Περίληψη

Η εμφάνιση νέων προκλήσεων στο ελληνικό εκπαιδευτικό σύστημα λόγω της εισροής πολιτιστικών και γλωσσικών διαφορετικών μαθητικών πληθυσμών απαιτεί τον επαναπροσδιορισμό του ρόλου του εκπαιδευτικού. Τα σχολεία πρέπει να προσφέρουν κατάλληλα καταρτισμένους εκπαιδευτικούς για τη διαχείριση των πολυπολιτισμικών τάξεων και να υιοθετήσουν μια διαπολιτισμική προσέγγιση ακολουθώντας τις αρχές της ισότητας των εκπαιδευτικών ευκαιριών. Η κατανόηση των πολιτισμικών διαφορών ενισχύει την κατάκτηση αποτελεσματικών επικοινωνιακών προτύπων και απαιτεί την ανάπτυξη διαπολιτισμικά ευαίσθητων και ικανών εκπαιδευτών που είναι σε θέση να ανταποκρίθουν στις ανάγκες των μαθητών από διαφορετικά πολιτισμικά υπόβαθρα. Σε αυτό το πλαίσιο, ο κεντρικός στόχος αυτής της μελέτης είναι η αξιολόγηση του βαθμού διαπολιτισμικής ευαισθησίας και ικανότητας των εκπαιδευτικών πρωτοβάθμιας εκπαίδευσης που εργάζονται με μετανάστες και πρόσφυγες. Για το σκοπό αυτής της μελέτης συμμετείχαν τριάντα πέντε συμμετέχοντες συμπληρώνοντας ένα ηλεκτρονικό ερωτηματολόγιο και πέντε δασκάλοι που συμμετείχαν σε προσωπικές συνεντεύξεις εμβάθυνσης. Έτσι, για να μελετήσουμε εις βάθος τις απόψεις των εκπαιδευτικών σχετικά με τη διαπολιτισμική εκπαίδευση, χρησιμοποιήθηκε ένας σχεδιασμός έρευνας μικτής μεθόδου.

Τα ευρήματα αυτής της έρευνας μας έδωσαν πολύτιμες γνώσεις σχετικά με την ικανότητα των δασκάλων και την ευαισθησία τους ως προς την διαχείριση της πολιτισμικής πολυμορφίας στην τάξη. Οι εκπαιδευτικοί φαίνεται να έχουν μια επιφανειακή γνώση πάνω σε διαπολιτισμικά ζητήματα κατευθυνόμενη από τα δικά τους προσωπικά ενδιαφέροντα και
κίνητρα ενώ η γνώση αυτή δεν επικεντρώνεται στις εκπαιδευτικές πρακτικές στο παλίσιο των ελληνικών τάξεων και θετικά εκθέτουν μια θετική στάση απέναντι σε διαφορετικά στοιχεία της μαθησιακής διαδικασίας. Οι δάσκαλοι φαίνεται να ανταποκρίνονται στην αποτελεσματική και κατάλληλη διαπολιτισμική επικοινωνία στην τάξη, καθώς δείχνουν την προθυμία τους, το άνοιγμα και την ευελιξία τους για την προώθηση ενός μαθησιακού περιβάλλοντος που συμπεριλαμβάνει τις πολιτισμικές διαφορές και ασχολούνται ιδιαίτερα με πολιτισμικά υπεύθυνες πρακτικές αναφορικά με το σχεδιασμό υλικού και τις εκπαιδευτικές στρατηγικές που ενισχύουν την διατήρηση ενός υποστηρικτικού μαθησιακού περιβάλλοντος. Τέλος, οι εκπαιδευτικοί θα μπορούσαν να αξιολογηθούν ως διαπολιτισμικά ευαίσθητοι ως προς τη διαχείριση των πολιτισμικών διαφορών, καθώς εκθέτουν υψηλά επίπεδα αλληλεπίδρασης, εμπιστοσύνης, απόλαυσης και προσοχής που ενισχύονται παράλληλα με τον σεβασμό ως προς τις διαφορές.

Λέξεις Κλειδία

Διαπολιτισμική εκπαίδευση;επικοινωνία;διαπολιτισμική ευαισθητοποίηση;διαπολιτισμική ετοιμότητα
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<tr>
<td>ZEP</td>
<td>Zones of Educational Priority</td>
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<td>ICC</td>
<td>Intercultural Communicative Competence</td>
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<td>IS</td>
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1. Introduction

In the increasingly complex educational landscapes of contemporary schooling, notions of equity, inclusion and social justice are highly meaningful. During the past few decades, Greece has been evolved in a culturally homogenous society, as Palaiologou & Faas (2012) assert, and the diversity of student population is becoming reality within the Greek educational context due to the massive influx of migratory and refugee flows during the past few decades. In light of this, Palaiologou (2004) assumes that in accordance to the continuous migration flows, Greece has experienced rapid sociodemographic changes explicitly reflected on its societal synthesis and mainly on the educational sector. Issues of bilingualism and bilingual educational policies are becoming more relevant for the Greek social and educational settings (Tsokalidou, 2005).

According to European Union’s (2013) references, twelve percent of children attending Greek schools speak an additional language at home other than Greek and the large majority of them refers to children with an Albanian background. At the same time, Griva & Chostelidou (2014) acknowledge the growing number of bilingual students across the mainstream classrooms in Greek schools given the consolidation of Greece as an inherently receiving country and they importantly highlight the fact that students need to acquire a functional command of language.

In this context, in order to meet the needs of culturally diverse students teachers are expected to be interculturally skilled in creating a welcoming atmosphere, raising students’ cognitive potentials to the maximum and forming a democratic and inclusive environment for children with different linguistic, religious and socioeconomic statuses. Modern teachers are required to be tolerant, inclusive and culturally responsive embracing cultural differences. More explicitly, as Arvanitis et al. (2018) assume teachers should be self-aware, reflective about their biases and demonstrate intercultural competence. Professional preparedness of teachers dealing with diversity has emerged as an immense challenge for the Greek schooling system and the promotion of effective interactive and communicative patterns as a means of “inclusive engagement” (Arvaniti & Chranioti, 2017) is highlighted as
a vital educational concern. The unprecedented wave of immigration into Greek society and the need of students’ integration demands the redefinition of teacher’s role and the development of interculturally competent and sensitive educators that may facilitate an inclusive learning.

In this study, the value of teachers’ in multicultural Greek classrooms is approached through the investigation of the affective and behavioral components of intercultural communication; intercultural competence as the ability to appropriately and effectively manage cultural differences and intercultural sensitivity as the ability to cultivate positive emotions towards diverse others.
2. Theoretical background

2.1 Multiculturalism in the 21st century

In an increasingly diversified global world, societies both inside and outside national borders are characterized as multicultural (Amin, 2004). Based on Vertovec (2007), by the early part of the 21st century multiculturalism has been seriously challenged for notional directions. Migratory movements have sharply transformed modern societies that are basically characterized by heterogeneity of their population and they are composed by diverse cultural, ethnic and religious elements. In this context, migration led to multiculturalism, a new condition where challenges connected with creative interaction between cultures have been arises (Govaris, 2004).

Driven from the concept of culture, a core element of multiculturalism, Spithourakis (2007) acknowledges the representation of a person’s perception of his/her position in the social and natural worlds and within his/her life. Thus, the contextualization of multiculturalism focuses on its transformative power regarding the evolutionary orientation of society where diversity matters as a valid and fundamental facet of societal forms. Essentially, multiculturalism approaches a notional framework of common values where members of diverse cultural and ethnic backgrounds could retain their distinctive identities.

Similarly, Emerson (2011), defines multiculturalism as a complex term commonly used with multiple meanings referring to a situation where ethno-cultural minorities considered to be distinct communities. In her report (2016) Marioleni, assumes that multiculturalism mainly describes the coexistence of diverse cultures within specific borders while interculturalism encompasses the meaning of interaction and constantly enrolling connections between different cultures in contact. A valuable distinction between these terms, interchangeably used, proposed by Palaiologou & Faas (2012) that based on Unesco’s provisions remarks that:
“Multicultural(ism) describes the culturally diverse nature of human society. It not only refers to elements of ethnic or national culture, but also includes linguistic, religious and socio-economic diversity.”

“Intercultural(ism) is a dynamic concept that refers to the evolving relations between cultural groups. It has been defined as the existence and equitable interaction of diverse cultures and the possibility of generating shared cultural expressions through dialogue and mutual respect” (2006, pp.17-18)

In the educational field, Banks (2001) argues that multicultural education refers to all children and emphasizes the priority of teaching ethics, values and citizenship for promoting nation’s democratic heritage. The overarching goal of multicultural education is the school transformation so that “all students will acquire the knowledge, attitudes, and skills needed to function in an ethically and racially diverse nation and world” (Banks, 1998, p.28). Equally, for Spinthourakis (2011) a multicultural approach to education reflects mutual acceptance, respect of human differences and a balanced theoretical framework on key items relative to teaching that seeks to eliminate stereotypical perceptions and prejudices. Representing a procedural comprehensive school reformation, multicultural education that permeates curricular and instructional practices, interactional patterns and is structured on democratic principles of social justice (Nieto, 2005).

2.2 Educational Approaches for minority groups

For managing cultural pluralism in classroom, there are five distinct educational models, two of which are monoculturally layered and three multiculturally oriented (Kesidou, 2008). These models are directly related to a more general perception of the particular society and state about the integration of minority populations into it. Thus, at times, even within the same country, various approaches to minority education issues have prevailed. In general, it is true that when a country’s educational philosophy changes, then there are corresponding changes in educational policy, organization and curriculum and through the years, different educational approaches were established for the education of minority groups in Greece (Makri, 2003) widely used in relevant literature with the terms of the assimilative model,
model of integration, antiracist, multicultural and intercultural model (Nicolaou 2011; Govaris, 2004; Gotovos, 2002; Tiedt & Tiedt, 2005).

The first educational approach, the approach of assimilation complies with an ethnocentric point of view, where minority ethnic groups are supposed to adhere to the norms of the dominant culture, abandoning their own cultural heritage and their own linguistic resources. As Georgogiannis (1999) points out, this model is against the democratic values of society and should not be implemented as it infringes the rights of individuals. In the integration approach, an acceptance of minority groups’ specific characteristics is vital as it is not against the dominant culture.

In the antiracist approach, the educational system is required to overpass racial discriminations and foreign pupils should be treated equally while multicultural approach embraces differences and orientates educational policies to minorities’ interaction. According to this model, society could not be culturally homogeneous and different cultural groups should be included in society by encouraging their cultural tradition and their historical retention. In an educational level, multicultural approach stresses the need of taking into account minority students’ different ethnical, cultural, regional and religious resources in an effort to enhance coexistence in classroom through the recognition of cultural particularities (Georgogiannis, 1999).

Last but not least, Intercultural approach to education emerged as a response to previous models’ deficiencies in managing effectively diversity in classroom. According to Zotou (2017), this approach “promotes the dialectical communication between people from different countries” (p.129) and seeks to ensure through educational practices “equality of civilisations, respect for the difference, tolerance, empathy, and elimination of prejudices and stereotypes” (p.129). Similarly, for Guo & Jamal (2007) Intercultural education emphasizes on change of attitudes through the interaction of minority groups with the mainstream student population.
2.3 Intercultural Education in Greece

During the past three decades, due to the pervasive migration flows, Greek society has experienced major socio-demographic changes and influences in its societal synthesis (Palaiologou, 2016) or as Gropas & Tryandafyllidou (2011) claim our country “has seen its demography significantly and irreversibly altered in social, cultural, economic, ethnic, racial and religious terms (p.402). Examining thoroughly the Greek experience Markou & Parthenis (2015), assert that the presence of people from diverse linguistic and cultural background intrigues not only the scientific community but the conceptualization of policy measures and the adoption of practical solutions for addressing the problems obscuring from the inclusion of diverse groups.

In their study, Markou & Parthenis (2015) reflect upon the significance of intercultural integration as a key component for the consolidation of Intercultural Education into Greek society. Thus, intercultural integration enshrines the embracement of society’s cultural diversity concurrently to the idea of effective interaction and cooperation that recognize the preservance of cultural differences. In the process of intercultural integration, the establishment of an interactive dialogue, the reinforcement of public trust and a shared cultural development are equally important to the reformation of public institutions that struggle to meet the needs of all citizens.

According to Gotovos (2002), Intercultural Education derives as an answer to the Greek educational system in order to effectively cope with the new challenges occurring within the over changing sociocultural framework. This assumption is based on the idea that multiculturalism is an enriching element for society and the educational system and grounds the basis for facilitating mutual interaction between diverse cultures. In this context, Maniatis (2012) outlines that Intercultural education in an operational viewpoint, reflects the divergence of cultures and their mutual interaction and this meeting point proceeds from the necessity to orchestrate the versatility of cultural traditions, value systems and symbols within a social framework. Similarly, several scholars highlight the importance of this
educational field for the promotion of the linguistic and socio-cultural peculiarities for the benefit of all students (Banks, 2001; Tuomi, 2004).

In Tsaliki’s point of view (2015), Intercultural Education constitutes a prerequisite educational orientation taking into account the diverse composition of the Greece’s student population. The implementation of intercultural practices will promote the enhancement of pupils’ positive attitudes towards differences and at the same time the opportunity for pupils from different cultural backgrounds to experience equal educational chances. The same author asserts that students, as the future active citizens of our society, need to be well prepared for negotiating cross-cultural interactions and developing cooperation with people from diverse cultures as well as establishing social cohesion.

As a response to a number of factors, Triantafyllidou (2011) explains that Intercultural education in Greece has emerged due to the poor academic performance of minorities in Greek mainstream classrooms, the need of been in accordance with the European standards concerning the implementation of intercultural dimension in education and the influx of nearly half a million immigrant families during the past decade; a condition that urge upon the need of childrens’ enrollment and integration into Greek educational system.

Reflecting upon the educational practices in a Greek multicultural classroom, Spinthourakis & Karakatsanis (2011) emphasize on the intercultural dimension of education as an effort for accomplishing awareness not only of differences but equally of similarities, given the point that cross-cultural relationships first go through our relationship with ourselves. For Markou (2010), intercultural education represents an approach for promoting appreciation of cultural diversity, solidarity and tolerance and fostering of mutual understanding and ethnomodern viewpoint and a strategy that reforms school curricular practices and procedures as a means for supporting students from diverse cultural backgrounds.

In light of the Greek experience, Parthenis (2015) makes reference to the establishment of specific educational measures by the Greek State for the successful integration of students from a migrant background into Greek schools in the form of additional or complementary lessons, commonly used with the term Reception Classrooms (TY-ZEP). Based on Mitakidou&Tressou (2005), Greek Reception Classes represent a support or transitional instructional approach for language minority students that operate in mainstream schools parallel to regular classes and mainly refer to children of repatriate,
refugee or immigrant families. The main purpose of this educational measure is the development of these children’s second language proficiency, a knowledge that is a sufficient condition for the provision of their overall academic performance.

Examining the Intercultural Dimension in Greek education, Damanakis (2005) acknowledges the transformation of Greece from a migrant sender to a host country, a situation that reversed equally the political landscape and the educational orientation of the country. In 1983, Reception classes and tutorial courses were legislated (Law 1404/83, article 45) for repatriated and foreign pupils, seeking to support their adjustment in Greek mainstream classrooms. In early 90’s, Law 2413/96 was legislated for the foundation of “Intercultural Education Schools” for supporting culturally diverse student population in terms of new curricular policies adapted to their educational needs.

Concerning the operational framework of Reception classes, Tsaliki (2015) points out their supplementary and supportive nature against the deficiencies of regular classrooms. This educational context demands a minimum of nine and a maximum of seventeen children and occurs as a parallel classroom for enhancing the adjustment of pupils into their mainstream class and is divided into two phases; one for newcomers and one for advanced learners that have acquired a certain language proficiency. In her point of view, reception classes focus on the intensive instruction of Greek as a second language and they could be considered as an assimilation educational policy measure.
3. Intercultural Communication

3.1 Introduction

In a globally diversified world, in order to meet the needs of multiculturalism, communication plays a crucial role. Lustig & Koester (2006) uphold that intercultural communication “occurs when large and important cultural differences create dissimilar interpretations and expectations about how to communicate completely” (p. 52). In this globalized era, Bickley et al. (2014) acknowledge that through intercultural contact and communication the negotiation of cultural differences emerge as a critical key issue in successful interactions.

Many researchers, like Matoba & Scheible (2007) assume that intercultural competences constitute an important tool for facilitating intercultural communication. Intercultural competences could be approached in terms of knowledge, skills and emotional aspects. In knowledge aspect, competences refer to the familiarization with one’s own cultural identity, the interconnection with different cultural elements by finding out similarities and particularities. The emerging skills for succeeding the establishment of intercultural communication concern listening, observation analysis, evaluative and adaptative abilities, flexibility and overall a competency to communicate effectively and appropriately in regards to the intercultural context. For the emotional aspect, these authors signify the value of respecting differences and underline the elements of clarity, inherent interest and exploration.
3.2 Intercultural Competence

In Intercultural Communication field of study, the notion of intercultural competence has been broadly associated to someone’s ability to deal with differences that emerge in everyday communication, which in fact depicts the ability of handling the unknown (Byram, Nichols & Stevens, 2003). A wide range of scholars and researchers have defined Intercultural Competence (IC) as a set of knowledge, affective values and, behavioural and cognitive skills that make people able to efficiently interact in intercultural and diverse contexts without any kind of racist and discriminatory attitude, to peacefully coexist together and to understand and appreciate the richness of existing differences between diverse cultural groups (Bennett, 2008; Deardorff, 2006; Lustig and Koester 2006).

Overall, this term describes someone’s ability to overcome ethnocentrism, and adopt a right position towards other cultures (Robins et al., 2006) and effectively teaching students from diverse sociocultural backgrounds (Diller & Moule, 2005). Across different definitions and conceptualizations of this term Perry & Southwell (2011) assume that intercultural competence is actually the ability to interact in effective and appropriate ways with culturally diverse others and incorporates four dimensions: knowledge, attitudes, skills and behaviors. This term is interchangeably used with the concepts of multicultural competence (Sotiropoulou, 2018; Spinthourakis, 2011) commonly described as a set of skills, knowledge and attitudes for making educational experiences relevant to diverse cultures, cross cultural competence (Keengwe, 2017) or simply cultural competence (Moule, 2005).

The inseparable relationship of culture and communication was emphasized by Bennett & Bennett (2004) in their definitional orientation concerning intercultural competence. Intercultural competence pertains to the ability to cope with cross-cultural situations effectively and be related in appropriate ways in different cultural contexts. Driven from this definition, the authors underline the need for developing both a mindset and a skillset. The mindset reflects an awareness of operating in culturally different contexts, incorporating self-awareness of one’s cultural identity and knowledge of cultural generalizations and entailing a curiosity towards cultural difference. For the skillset, as it is
referred an overall ability to examine a cultural setting and adjust one’s behavior accordingly to this setting is valuable for attaining intercultural competence.

Moreover, Bennett, Bennett & Allen (2003) encompass attitudes and behavior in their definition “intercultural competence refers to the general ability to transcend ethnocentrism, appreciate other cultures and generate the appropriate behavior in one or more different cultures” (p.237) while at the same time Jokikokko (2005) defines intercultural competence as “an ethical orientation in which certain morally right ways of being, thinking and acting are emphasized” (p. 79). Based on Fritz, Mollenberg & Chen (2006), the development of a positive attitude towards foreign cultures in conjunction with the ability to interact across cultural boundaries.

Focusing on the concept of intercultural communicative competence (ICC), in Mutlu & Dollar’s (2017) current assumptions this notion comprises of intercultural competence as the ability to transform someone’s cognitive, behavioral and affective disposition in order to attain flexibility and openness to diverse cultures and of communicative competence as the appropriately adjusted communicative behavior for eliciting a desired response in a specific sociocultural environment. For Byram (1997) intercultural communicative competence is not inherently connected to individuals but it could be gradually developed. For promoting this ability someone needs to cultivate specific knowledge, skills and attitudes. In Byram’s comprehensive model ICC is structured on three distinct dimensions (Bektas-Certinkaya, 2014). The first dimension, the cognitive one acknowledges knowledge of one’s cultural background and of social processes taking place during cross-cultural interactions, the second dimension concerning the acquisition of skills is related to the interpretation of documents or events about one’s culture and the uncovering of new cultural knowledge. The third dimension, concerns an attitudinal component of ICC that reflects curiosity, openness and the ability to reject disbelief about diverse groups and beliefs about one’s own.

Examining the development of intercultural competence through educational lens Barrett, Byram, Lazar, Mompoint-Gaillard & Philippou (2013) conceptualise this notion as the combination of attitudes, knowledge and skills through action that enables someone personally or together with others to respect different cultural affiliations, being able to respond in an appropriate and effective way during the interaction with diverse others, establish constructive relationships. As many researchers have pointed out (Nieto 2004; Govaris 2004), the acquisition of intercultural competence is associated not only to
teacher education but also to the dominant values concerning otherness in the social environment in which teachers operate.

In addition, Barrett et al. (2013) underline the interconnection of intercultural competence with an awareness of the value of language competences in intercultural encounters given the assumption that different levels of competences in languages being used may perpetuate asymmetries or power distinctions within the interaction. An individual’s intercultural competence could be enriched through different kinds of intercultural experiences. The effective functioning of teachers towards pupils belonging to a cultural minority is internationally recognized with the terms intercultural competence, readiness or sensitivity (Karanikola & Balias, 2015) while Diller & Moule (2005) commonly describe intercultural competence as the ability to teach in effective ways students belonging to different cultures. In their viewpoint, for accomplishing successful cross-cultural teaching a certain personal and interpersonal awareness is needed together with knowledge of other cultures and mastering a set of skills. Especially, Le Roux (2002) describes the profile of an interculturally competent teacher by emphasizing on specific qualifications; the possession of concrete perceptions-attitudes, the development of a respectful, open and flexible disposition for other cultures, the ability to recognize his/her own possible prejudices and the management of cultural differences for establishing new learning opportunities.

Correspondingly, Deardoff (2011) in accordance to Unesco (2010) delineate the important requirements for someone to be interculturally competent. These requirements refer to a respectful and open attitude for counteracting stereotypes, a raising consciousness for others’ cultural identity, an acceptance of different others’ viewpoint, the development of an “intercultural dialogue” and effective relationships with others, a support of others’ coexistence in dominant cultural context and the ability to couple esteem with self-awareness.

Papachristos (2009) asserts that teachers’ intercultural competence primarily relates to the theoretical background, the scientific expertise in intercultural education and the ability to implement intercultural values and principles through pedagogy. The interculturally competent educator is able to handle appropriately issues about cultural differences as well as issues arising from the interaction between different social groups with diverse cultural backgrounds. The ability to control and apply interculturally embedded values in classroom concerns teachers’ competence that according to Georgogiannis (2006) represents
the ability immediately recognize intercultural traits and to address them in a scientifically sound manner, resulting from appropriate preparation and training. In a more comprehensive definition of the term, Stavridou-Bausewein (2010) proposes that intercultural competence is the effective interaction and coexistence of heterogeneous cultural social groups.

3.3 Assessing teachers’ intercultural competence: Empirical Findings

Research on the intercultural competence of teachers primarily focused on determining prospective teachers’ perceptions about multiculturalism and their cultural awareness (Atay, 2005; Bayyurt, 2006; Bektaş-Çetnkaya & Börkan, 2012; Larzen-Östermark, 2009; Sercu, 2005;). In order to manage effectively a multicultural classroom the teacher must inevitably have acquired crosscultural readiness and intercultural competence (Kossuvaki, 2001).

A comparative study of Polat&Ogay (2014) between preservice teachers’ perceptions about intercultural competence in Switzerland and Turkey, highlighted the variable of nationality as an important indicator of teachers’ levels of intercultural competence. Between these countries as the authors explain, national cultures, experiences with multiculturalism, and teacher training programs differ significantly and consequently the levels of intercultural competence are differentiated. As it was revealed, Swiss preservice teachers had higher communicative competence than Turkish teachers, a result that could be explained in terms of the teacher training programs in these two countries. In Switzerland, teacher training curricula include courses on multiculturalism and intercultural education, while in Turkey such courses are not offered even as an optional choice.

Similarly, Garrote&Aguero (2016) in a current research project striving to describe the intercultural profile of European student teachers through the relationship among Intercultural Competence and teacher training, concluded to the result that teachers display an intermediate level of intercultural competence and especially in specific dimensions; behavioural flexibility and communicative awareness. This condition emerges the necessity for interculturally embedded training education for future teachers.
In their study, Fox&Diaz-Greenberg(2006) indicated that teachers tend to approach culture superficially and reflect more and more on issues that promote intercultural competence and communication in classroom while Sercu(2006) in a transnational study between seven different countries, among them Greece, investigated the perceptions and attitudes of second language teachers with respect to intercultural competence. This study found out that teachers are positively disposed towards intercultural dimension in language instruction, but were not able to manage effectively students’ needs and they haven’t developed abilities relating to cultures as well as coping with otherness.

In Greek literature, Magos & Simopoulos(2009) examined the intercultural competence of teachers who teach Greek as a second language in immigrant classes. Grounded on the idea of promoting effective intercultural communicative patterns during Greek language instruction and the idea of taking advantage of cultural diversity in classroom, this study features that Greek teachers cannot be considered as interculturally competent as they exhibit distrust for other cultures and they express positions of superiority of their cultural heritage. The expectations of teachers regarding culturally diverse students are significantly not high and as the participant observation conveyed, teachers are not really able to integrate students’ cultural background and personal experiences in the learning work. Teachers’ practices reveal an overall rejection of diverse students’ cultural identity while there are limited cases that deploy their identity in classroom for promoting interactive discussion and thus facilitate intercultural communication. To this point, the researchers concluded that limited intercultural education of teachers amplifies the need for organizing intercultural training programs for in-service teachers, a perception supported by other scholars too (Palaiologou&Evangelou, 2007; Georgogiannis, 2006).

The role of teachers’ training in intercultural competence was also investigated by Bougioukli&Sipitanou. Through the assessment of teachers’ intercultural competence and readiness, an incomplete specialization on intercultural issues was pointed out. In this study, Greek teachers in elementary schools involved with a culturally diverse student population are differentiated in terms of competence relatively to their training; teachers with Doctoral, Master and Postgraduate Titles in Intercultural Education have better self-confidence for their intercultural competence than those that do not have the same academic studies. Commonly, according to Sakka(2010) there teacher training programs is a vital concern in the context of intercultural education and she points out there is a need of incorporating intercultural strategies for teaching new curricula. In her study, exploring
primary school teachers’ views on cultural diversity, second language educators present an overall positive attitude towards culturally diverse student population and evaluate this learning process as an “enriching experience”. Despite that, teachers feel inadequately prepared to empower diverse students’ integration and they highlight their need for being more sensitized on intercultural issues for improving communication, developing more critical skills for the analysis and design of educational material and obtaining skills for support minority students.
3.4 Intercultural Sensitivity

An important number of studies reached the topic of intercultural communication due to the fact that intercultural interactions have become inexicably linked to the patterns of our globalized world. In their relevant study, Perry & Southwell (2011) highlighted the development of intercultural understanding as the cornerstone for promoting interculturally effective communicative negotiations. Intercultural understanding incorporates both cognitive and affective elements, encompassing knowledge about one’s and others’ cultures and knowledge about differences and commonalities as well as positive attitudes towards other cultures.

Focusing on the affective dimension of intercultural understanding, the authors refer to “intercultural sensitivity”, as one’s response to intercultural difference. The conceptualization of this term in relevant literature is twofold; as the affective aspect for facilitating intercultural communicative competence or developmentally approached as the subjective experience of cultural difference. In Intercultural communication scholarship an interchangeably used term is intercultural empathy and the ability to be interculturally empathetic in cross-cultural situations is assumed as a prerequisite for the assurance of effective communication. Emanating from the Greek word “empatheia”, as Zhou (2011) reports, this term represents the condition of “standing in somebody else’s shoes” and in intercultural negotiations encloses the ability of individuals to consciously and willingly shifts from one’s own cultural frame of reference and actively projects oneself in another culture, without rejecting one’s own perspective on the situation.

According to Chen & Starosta’s (2000) definition, intercultural sensitivity could be considered as the personal capability of cultivating positive emotions through the acceptance of cultural differences, in order to succeed an ideal intercultural communication. In their point, Intercultural sensitivity is embedded in the affective aspect of intercultural competence, distinguished from intercultural awareness and adroitness, the cognitive and behavioural aspect of intercultural competence respectively. This affective dimension appertains to one’s capability to foster positive emotions through comprehension, acceptance of cultural differences for obtaining intercultural communication in effective ways representing “an active willingness to motivate oneself...
with the aim to understand, appreciate and accept the differences through cultures” (Chen & Starosta, 1998, p. 231).

Intercultural sensitivity (IS) could be conceptualized as an affective dimension of intercultural competence that actually represents a key-prerequisite for the consolidation of intercultural competence and a concerns every individual’s ability to discern and experience cross-cultural distinctions (Hammer et al., 2003). In the same direction, in Matveev’s (2017) assumptions, intercultural sensitivity refers to an emotional aspect of intercultural communication that includes both elements of self-concept, openmindedness, non-judgmental attitudes and social relaxation while is identified as the core factor for linking intercultural awareness and skills (Wang & Huang, 2013).

From another point of view, following a grounded theory of development intercultural sensitivity embodies the ability to discriminate and experience cultural differences (Bennet, Hammer & Wiseman, 2003) or the ability to raise a more complex personal experience of otherness (Bennet, 1993). In this direction, intercultural sensitivity is valued in terms of personal growth where someone’s ability to deal with cultural differences is extended across a continuum, moving from ethnocentrism through stages of acceptance of difference (Bennett, 1993)
3.5 Assessing teachers’ intercultural sensitivity: Empirical Findings

Intercultural interactions have become part of our increasingly globalized world and the meeting of diverse cultures emerged the need of examining individuals’ affective response in cultural difference; widely represented by the notion of “intercultural sensitivity”. As Petrovic & Zlatkovic (2009), teachers are expected to be interculturally sensitive and able to recognize the needs of students from diverse backgrounds for enhancing their active participation in a modern multicultural community and there are various factors that may affect the attainment of intercultural sensitivity: cultural education, cross-cultural experiences, living abroad (Huang, 2013).

Considering that intercultural sensitivity could be seen as an indicator of successful intercultural interactions, Segura-Robles (2019) in a current study indicated positive findings in regards to primary school teachers’ intercultural sensitivity in two different cities. Using the ISS scale, it was found that teachers reached high scores in the affective dimension of intercultural competence with an emphasis on the factors of interaction enjoyment and interaction attentiveness. Conversely, in a receptive Chilean research Morales et al. (2017) outline that teachers possess a moderate intercultural sensitivity and the highest rated competencies refer to trust and attention to communicate.

Additionally, Westrick & Yuen (2007) assessing the intercultural sensitivity of secondary teachers in Hong-Kong, using the Intercultural Development Inventory (IDI) found out that educators reached the Minimization stage, adopting an ethnocentric perspective towards cultural differences. These findings are in accordance with Yuen’s & Grossman’s (2009) comparative pilot study in three different Chinese cities. In this research, teachers tended to simplify or polarize cultural differences, focusing on commonality and displaying difficulties in comprehending diverse cultures. These studies provided evidence about the urgent need of preparing teachers for cultural differences and creating a reflective basis for managing different ethnic groups.

In Greek relevant literature, several scholars urge upon the importance of intercultural sensitivity, as a valuable component of culturally responsive teachers who have to cope with students from diverse cultural backgrounds. A recent study of Chranioti & Arvaniti (2018), exemplifies intercultural sensitivity as a teacher attitude for establishing a meaningful interaction among foreign students and equally highlights teacher’s personal awareness of his/her own intercultural competence as a critical point for
the management of diversity. The same authors, ascertain that an interculturally sensitive
person is able to experience, identify, respond to and respect cultural variations. Seeking to
determine the levels of intercultural sensitivity of primary school teachers this study outlines
a considerable acceptance of cultural diversity and generally positive expressed attitudes
towards multiculturalism while at the same time they expose a deficient intercultural
competence in all its three dimensions (intercultural awareness, adroitness and sensitivity).

Moreover, as Arvanitis & Sakellariou (2014) reveal childhood prospective teachers
display a satisfactory level of intercultural sensitivity, corresponding to
Spinthourakis, Karatzia- Stavlioti & Roussaki’s (2009) findings about pre-service teachers’
high scores of intercultural sensitivity. Karanikola (2015) accordingly shows up an
orientation of school teachers from an ethnocentric way of conceptualization of diversity
towards acceptance, openness to new experiences and willingness for intercultural
interaction. A current study by Arvanitis, Bertozzi & Armaos (2018) provided fruitful insights
about the intercultural sensitivity of prospective teachers in Greece in comparison to
Italy. This study outlines Greek teachers’ higher scores in intercultural sensitivity and a
quitetly more satisfactory performance relatively to open-mindedness and respect of cultural
differences while at the same time a deficiency on more practical aspects of intercultural
interaction.
3.6 Models of Intercultural Sensitivity (IS)

Among studies of this research area, Chen & Starosta (2000) developed a model of intercultural communication competence that incorporates features of cross-cultural attitude and behavioral skill models.

According to Chen & Starosta (1998), intercultural sensitivity is comprised of four distinct elements: self-concept, open-mindedness, nonjudgmental attitudes and social relaxation. For measuring intercultural sensitivity, Chen and Starosta (2000) developed the Intercultural Sensitivity Scale, which was also translated into German language and empirically validated (Fritz & Möllenberg, 1999; Fritz, Möllenberg, & Chen, 2002, 2004). The conceptual underpinning of this Scale is structured on the idea that intercultural communicative competence emanates from different dimensions; intercultural awareness as a cognitive component that mainly corresponds to the insight of other cultures, intercultural adroitness as a behavioral component that represents the ability of someone to reach communication goals during interaction with diverse others. Especially, intercultural adroitness incorporates message skills, appropriate self-disclosure, behavioral flexibility, interaction management.

Inextricably linked to intercultural communication and as a third dimension for obtaining intercultural competence, Chen & Starosta (1998) intend to measure intercultural sensitivity through the examination of five factors-positive characteristics: Intercultural Engagement, Respect for Cultural Differences, Interaction Confidence, Interaction Enjoyment, Interaction Attentiveness. The Chen and Starosta Intercultural Awareness Scale consists of 24 items that belong to one of the following five factors that determine intercultural sensitivity. The first factor, entitled 'Interaction Engagement', relates to the respondents' feelings about their involvement in intercultural communication. The second factor, called 'Respect for Cultural Differences', determines how participants orient or tolerate the culture and opinion of 'others'. The third factor is called "Interaction Confidence" and refers to whether individuals feel comfortable and capable in an intercultural environment. The fourth factor, entitled 'Interaction Enjoyment', concerns the positive or negative response of participants to communicating with culturally diverse people. Finally, the fifth factor, called 'Interaction Attentiveness', concerns participants' attempt to
understand what is happening during an intercultural interaction (Chen, 2014; Chen & Starosta, 2000; Fritz et al., 2002). The use of the instrument has shown that individuals with high levels of awareness are more effective in their intercultural interactions and exhibit more positive attitudes / behavior in intercultural communication situations (Chen & Starosta, 2000).

The Developmental Model Of Intercultural Sensitivity (DMIS) proposed by Bennett (2013) comprises a conceptual framework for identifying dimensions of intercultural competence. It refers to a grounded theory approach driven from constructivist perceptions and communication theory and as Hammer et al. (2003) signify the underlying assumption of this framework is that when the experience of cultural difference becomes more complex, competence in intercultural relations increases. According to Bennett (2017) DMIS provides nuanced understandings about the way we are constructing perceptions of “self” and “other” in the context of intercultural events. In this model, designed for codifying observations about people becoming more interculturally competent in academic and corporate settings, cultural difference is experienced as a continuum of predictable stages, where more ethnocentric constructions lead to more ethnorelative ones. With an ultimate goal of developing a coherent theoretical basis that could explain the sequence of competence attainment for facilitating intercultural training, DMIS aligned with constructivism, that upholds people’s experience is a practice for delimiting the perceptual constructs of reality.

In Bennett’s (1993) assumptions, in the developmental process of dealing with otherness the movement across the continuum is the key element for obtaining communicative competence. Within this light of thought, the move from Ethnocentrism to Ethnorelativism could be reached through elaborating categories of otherness, and the overall ability to gain a more complex experience of otherness is described with the notion of intercultural sensitivity. In each stage a perception in relation to otherness is described while the name of each of the six stages concerns emerging issues for how cultural difference is experienced. The Ethnocentric stages; Denial, Defense and Minimization refer to issues regards to experiencing one’s personal cultural construct as more “central to reality” while moving across Ethnorelativism, Acceptance, Adaptation and Integration depict the experiencing of different cultures as alternative ways of perceiving reality. Explicitly, Denial represents the failure to recognize the existence or relevance of culturally diverse others, who are vaguely categorized as “foreigners” or “minorities” and
due to the fact that perceptions of otherness are not well developed discriminations among different cultures are inflamed. In this stage, people tend to stability and the resolution of the exaggerated contradictions involves the eliciting of more complex ways of perceiving diverse others. This resolution directs to a dichotomy of perception of reality; the categorization of “us and them” where others are highly criticized and issues of superiority and inferiority arise driving to the stage of Defense. For succeeding Minimization, the acceptance of similarities generates tolerance for other cultures and differences are assumed as variations on shared universal issues.

Towards ethnorelative dimensions, people’s consciousness about equality of themselves and diverse others as well as the acceptance of cultural difference become reality. In the stage of Acceptance, there is a respectful position of other cultures, a positive position that in Adaptation phase, the inclusive phase of diversity, emerges through the perceptual mechanism of empathy. The final stage of the DMIS is that of Integration, a condition where one’s culture is experienced in the context of other cultures. As Petrovic & Zlatkovic (2009) argue, in the ethnorelative stages difference occurs as a challenge for individuals rather than as a threat. During these stages people are more and more sensitive to cultural difference through acknowledging its significance, being adapted to it and integrating this difference into a definition of identity. Based on this theoretical foundation, as Hammer, Bennett & Wiseman (2003) point out, the Intercultural Development Inventory (IDI) was constructed to measure the orientations toward cultural differences described in the DMIS through 50-items (with 10 additional demographic items).
4. METHODOLOGICAL CONSIDERATIONS

4.1 Aim and Research Questions

Taking into advance the challenges of Greek multicultural classrooms and teachers’ valuable role for achieving intercultural communication effectiveness with diverse students, this study strives to evaluate primary school teachers’ intercultural sensitivity and competence towards diversity.

The overarching aim of this study is the assessment of teachers’ attitudes and emotions towards students with migrant or refugee background in an effort to expand our knowledge in this specific topic. In an extensive literature investigation (Markou & Parthenis, 2015; Tsaliki, 2015; Spinthourakis & Karakatsanis, 2011) concerning teachers’ role in multicultural educational contexts, it was found that an intercultural approach is needed to be adopted, so that students from immigrant families to be able to participate equally in schooling. As a prerequisite of culturally diverse students’ integration emerges the development of appropriately prepared teachers that are competent to manage diversity (Tsigilis, Tsioumis & Georgiadis, 2006). In Greek research, teachers overall considered to be interculturally non competent as they exhibit distrust for other cultures, they express positions of superiority of their cultural heritage (Magos & Simopoulos, 2009) and they feel non adequately specialized on multicultural issues (Bougioukli & Sipitanou, 2014). At the same time, teachers present a more interculturally sensitive profile as they move from an ethnocentric to a more ethno relative way of conceptualization towards diversity (Karanikola, 2015; Arvanitis & Sakellariou, 2014; Spinthourakis et al., 2009). More explicitly, through this research a more descriptive image about the management of cultural diversity in the classroom by primary school teachers’ in Greece would be given according to their personal statements, based on the following dimensions-research questions:

1. In which degree primary school teachers feel interculturally sensitive to cope with students with migrant or refugee background?
2. In which degree primary school teachers are interculturally competent for managing diversity in classroom; concerning different counterparts of the learning process such as classroom relationships, teaching strategies and design of teaching material?
4.2 Research Design

This study employs both quantitative and qualitative research methodologies; thus, a mixed method research design is proposed as the most appropriate method for obtaining more accurate and valid insights in our research questions. In the broad area of social sciences, mixed method approach has gained the attention as the “third paradigm” in evaluation research (Creswell, 1999) and the researcher bases the inquiry on the assumption that collecting diverse data is more effective. In our study, a broad survey of our research questions is promoted for generalizing results and then focusing on qualitative and open-ended interviews with regard to collect detailed views of our participants in specific research topics of our design.

As Creswell (2011) supports, the combination of quantitative and qualitative approaches enhances a deeper understanding of a research problem than either approach alone while mixed method approach is considered to be the corner stone of research within social science that is experienced within everyday life. Mixed methods was defined as “a third methodological movement” following quantitative and qualitative methods (Teddlie & Tashakkori, 2009, p. 5). As Li et al. (2000) point out mixed methods could be assumed both as a method and as research methodology. As a method, it is an approach and techniques to collect, analyze, and mix qualitative and quantitative data. As a methodology, it involves the integration of qualitative and quantitative methods in many stages in the research process: from philosophical assumptions to data collection and analysis. Questionnaires and interviews are often combined in mixed method studies investigating educational assessment (Brookhart&Durkin, 2003; Lai&Waktman, 2008) and while questionnaires provide information amongst large populations, interviews provide more in-depth insights on participants ‘attitudes and thoughts(Kendall,2008).

The core rationale of using mixed methods is that the combined use of both qualitative and quantitative methods can provide a better understanding of research issues than a single method (Creswell & Plano Clark, 2012) and the theoretical basis underlying this approach is pragmatism. Pragmatism as a philosophical worldview overlooks the contentious issues of truth and reality and accepts that there are singular and multiple
realities open to empirical inquiry, orienting research towards solving practical problems in the “real world” (Creswell & Plano Clark, 2007).

In current research, an explanatory sequential mixed methods design was employed in order to answer the research questions which included an initial quantitative survey implemented through the distribution of an e-questionnaire in a google form and structured on a set of open-ended questions for obtaining qualitative data and a follow-up qualitative phase based on individual and in-person interviews. The sequential approach is used as the most appropriate strategy of inquiry, where the quantitative phase (numbers) is followed by the qualitative phase (personal experience) (Creswell, 2014). Driven from this research strategy, the main objective is the collection of quantitative data that accordingly would be analyzed and codified for the production of qualitative research.

For Creswell (2014), this strategy may provide more nuanced and detailed understandings of our research problem while the sequential character of this type of research is due to the initial quantitative analysis of data, as a basis for the quantitative inquiry. This type of research design, one of the most common in the area of mixed method research, consists of two distinct and interactive phases and is better used when researchers need qualitative data to decode quantitative significant or nonsignificant results; or when researchers want to form groups based on quantitative results and follow up with the groups through subsequent qualitative research (Creswell & Plano Clark, 2012). In our case the initial investigation of primary school teachers’ understandings and perspectives towards intercultural communication lead us to the further exploration and clarification of a specific target groups’ assumptions; teachers as second language instructors in Greek reception classes.

1 (https://docs.google.com/forms/d/e/1FAIpQLScZEYmkoz9A9hYr5d_fPLy0fdR1eFWfpi0qA_yuwIn4IBU2dg/Viewform)
4.3 Research Sample

For the collection of our useful data, a small sample of forty primary school teachers with previous experience in culturally diverse student population was selected. This sample consists of permanent and substitute teachers who have schooling involvement with migrant or refugee students either in the context of mainstream classrooms or in the context of special classes where Greek is taught as a second language; TY-ZEP, DYEP. In regards to the intercultural dimension of Greek educational system, primary school teachers would provide valuable insights in our research by giving their own voices concerning teaching practices and communicative patterns during the engagement with culturally and linguistically diverse students.

Focusing on the sampling approach of this study, a convenience type of sample was selected. Convenience sample appertains to nonprobability sampling where randomization is not essential in selecting a target group from the population of interest (Etikan, 2016). In this case, more subjective methods are employed for deciding which elements could be included in the sample. In this approach, samples are collected in a process that gives all participants equal opportunities to be included and the main factors that define the boundaries of the sample are accessibility, proximity, availability at a given time and willingness to participate on research. Thus, in this study a set of questionnaires was distributed to the inner circle of the researchers, based on the factor of proximity, in order to be diffused in the target group of primary school teachers with prior experience with culturally diverse students, and in an electronic form so that the highest accessibility could be reached. For conducting the qualitative research phase, in person interviews were implemented in the geographical region of the researchers driven from the willingness of the participants to be heard.
4.4 E-Questionnaire

The implementation of the qualitative research phase was structured on an e-questionnaire form that was distributed via e-mail or was communicated in social platforms. This self-completed form contains a set of 30 questions, close and open-ended by using a Likert scale for multiple choice answers or short descriptive personal answers. The first 9 questions referred to the demographic characteristics of participants including age, sex, previous experience with migrant or refugee students, context of teaching experience (regular classes, reception classes or DYEP classes), years of teaching experience, educational resources about intercultural education. Grounded on Chen & Starosta’s ISS (2000), 9 different questions were designed for assessing the intercultural sensitivity of teachers towards diversity. Conceptualizing intercultural sensitivity as the emotional component for sustaining an effective communication in classroom, these questions emphasized on the personal emotions (satisfaction, confidence) or changes in feelings caused by culturally diverse situations or involvement with migrant or refugee students. The researcher’s intention was to investigate through different questions feelings of the participants during intercultural communication with migrant or refugee students (Interaction engagement), Respect for cultural differences, Interaction confidence, Positive or negative response to culturally diverse others (Interaction Enjoyment) and willingness to understand (interaction attentiveness).

<table>
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<tr>
<th>Interaction Engagement</th>
<th>Interaction Confidence</th>
<th>Respect for Cultural Differences</th>
<th>Interaction Enjoyment</th>
<th>Interaction Attentiveness</th>
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*Table 1: Five factors of Intercultural Sensitivity according to Chen & Starosta’s ISS Scale (2000)*

In the second part of this questionnaire, a set of 12 particularly open-ended questions was designed for evaluating teachers’ competence, as their appropriately adjusted behavior for facilitating learning in multicultural environments. In this part, key-items were explored; teaching strategies for meeting the needs of culturally and linguistically diverse students, design of culturally relevant teaching material, relationships in classroom.
4.5 Interviews

According to Wilson (2012) semi-structured interviews permit higher flexibility. They involve a guiding line of different questions that will keep the interview on track. However, the researcher can follow topics of interest during the interview without having to adhere to a structured set of questions. For unstructured interviews, the researcher will have an idea of the key-items that have to be uncovered, but the interview is more like a conversation—flexible and unrestricted. Overall, interviews as a data collection tool provide in-depth information bearing on participants’ experiences and viewpoints of a specific topic. In current research, a General Interview Guide approach (Turner, 2010) was chosen, for eliciting information about general areas with a certain degree of freedom and adaptability by means of interchanging the consistency of questions according to the discussion. The interviewing process was semi-structured, without definite guidance but this particular debate evolved through a series of open-ended questions based on a list of fundamental and relevant to the research questions themes. The interview was designed upon ten questions that were segmented and contextualized into different subtopics emerged from the quantitative phase as non-sufficiently examined questions and representing different counterparts of the learning process that could address the profile of a culturally competent teacher; teaching material, difficulties in communication, teaching strategies, relationships in classroom, language issues.

In this study, five in-person semi-structured interviews were implemented in primary schools in the region of Kalamata during school hours. The interview was conducted in the Greek language, the instrument of the recording proceedings was a cell phone so as to collect the necessary information needed in order to connect the real findings. Finally, the audio data were transcribed for their final interpretation. It is worth mentioning that interviews were in accordance with specific ethical guidelines that accordingly to Sanjari(2014) are essential in conducting a qualitative research, as they carried out maintaining the confidentiality and the transparency of all participants and with essential sensitivity and concern for autonomy, beneficence and justice(Orb et al.,2001). A fundamental principle for the implementation of this research was the reassurance of
participants’ integrity and confidentiality (Shawa, 2017) through the interviewing process with an informed consent.

<table>
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<tr>
<th>INTERVIEW GUIDE</th>
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<tbody>
<tr>
<td>1. Teaching Material</td>
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<tr>
<td>2. Communication and Relationships in Classroom</td>
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<tr>
<td>3. Teaching Strategies</td>
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<td>4. Language Issues</td>
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*Table 2: Thematic units of the interviewing process*
5. RESULTS

In this chapter, after the collection of research data an interpretation in line with the main objectives of this survey would lead to the promotion of final results. The different data resources would provide a more detailed description and an in-depth understanding about primary school teachers’ views and attitudes concerning cultural diversity in classroom. The results of the qualitative research phase are expected to generalize results to a more specific guideline, which would support the second qualitative phase of this research in obtaining more valuable insights in most crucial issues.

5.1 Results of Quantitative Research

For the analysis of the quantitative research phase a combination of descriptive statistics and content analysis method. For an in-depth understanding of participants’ perceptions and demographic characteristics, descriptive statistics were employed presenting quantitative descriptions in a manageable form (William, 2006). In descriptive statistics the researcher is able to quantify and describe the basic characteristics of a data set. As such, descriptive statistics serve as a starting point for data analysis, allowing researchers to organize, simplify, and summarize data. A data set, which contains hundreds or thousands of individual data points or observations, for example, can be condensed into a series of statistics that provide useful information on the population of interest. Moreover, descriptive statistics determine which advanced statistical tests are appropriate. Descriptive statistics do not allow the researcher to make presumptive conclusions about the population of interest, however, as this is reserved for more advanced, inferential statistics (Allen, 2017).

In this study, descriptive statistics where coupled with content analysis method for the codification and interpretation of open-ended questions. Krippendorff (2004) defined
content analysis as a technique used for making replicable and valid inferences from texts to their contextual framework.

5.1.1 Participants’ Demographics

According to first demographic question posed to the participants of this research we may conclude that the high majority of the research sample is comprised by female teachers, as they represent the 31 of 35 participants while only 4 are male teachers. In Greek society, it is widely accepted that teacher’s profession is dominated by female professionals.

In the second question, considering the age of participants’ research findings indicate a high percentage of teachers’ between 31-40 years old and an average percentage of participants between 25-30 years old, assuming that in this population group belong mainly substitute teachers with minimum prior schooling experience.
Considering participants’ training, the results of this survey point out a relatively average educational level since 12 of them have a Master Degree, 5 have acquired a Second Diploma and only one of the thirty five participants holds a Phd Degree.
In the next question, referred to the context of participants’ teaching experience with migrant or refugee students, an adequate number (19/35) revealed that in this sample are mainly incorporated teachers in regular classes while at the same time 10/35 were professionals who have working experience in reception classrooms. Subsequently, examining the years of teaching experience our findings reveals a low prior teaching experience with migrant or refugee students as 15 of the 35 participants has only one year experience, 9 of them had a two-year experience, 2 of them had a three-year experience one of them had four-year experience, four of them had five-year old experience and ten, eleven, twelve and fifteen years of experience were reported by one person each. The main resources through which participants gained knowledge about intercultural education according to their responses were: Google/Internet, University studies, Master/LRM programme, Personal experience, Personal Research, Books, Seminars and none according to four respondents. At the same time, 14 participants of the whole sample, stated that they had attended a seminar related to intercultural education while the rest of them had not.

Figure 4: Participants’ attendance of seminars in Intercultural Education
5.1.2 Participants’ responses concerning intercultural sensitivity

In the first group of questions, intercultural sensitivity levels were examined through participants’ responses concerning their emotional reaction to intercultural communication in classroom. Thus, in the first question participants pointed out high levels of positive feelings towards intercultural communication with migrant and refugee students as the vast majority (32/35) of them stated that it is pleasant for them to interact with culturally diverse students.

![Figure 5: Interaction with migrant or refugee students](image)

Explaining the reasons for these positive feelings during interaction the responses of participants were focused on their willingness to support migrant or refugee students’ integration, the interest of this teaching experience as a challenging one, the interest and correspondence of students, interaction with new cultures and new communicative modes. Specifically, teachers’ perceptions stresses the important role of teachers as facilitators in multicultural class and their practices in intercultural education environments that affect students’ cognitive development as well as the broader professional and personal
advancement of multicultural educators. As also mentioned in relevant literature, teacher’s role is multidimensional and comprises an essential part of the efforts for social reconstruction leading to a new cultural identity (Chatzisotiriou & Xenofontos, 2014), expanding students’ knowledge resources by preserving their cultural heritage. Also referred as a didactic challenge, in this context teachers are given the opportunity for teaching enrichment with subject-matter and adopting new instructional strategies that will allow students to mutually influence each other, demonstrate their personal talents and process a variety of interpretations concerning school lesson (Kesidou, 2004; Dimitriadou & Efstathiou, 2008):

“It feels like I am a constant reference point for these students and I feel I am gaining and expanding my knowledge by penetrating their culture, their habits, and their customs.”

“It is a professional-level and personal-level challenge that interests me with migration stories.

“It is also extremely interesting for the personal development of the teacher who interacts with these students.”

Another key point emerging from teachers’ responses, is the interactive relationship between students during the learning experience. Teaching culturally diverse students implicates the development of native students’ tolerance and thus the promotion of equity; a statement than complies with literature review. As Tsaliki (2015) previously reported the provision of intercultural practices will promote the enhancement of pupils’ positive attitudes towards differences and at the same time the opportunity for pupils from different cultural backgrounds to experience equal educational chances. The same author asserts that students, as the future active citizens of our society, need to be well prepared for negotiating cross-cultural interactions and developing cooperation with people from diverse cultures as well as establishing social cohesion. Thus, the reciprocal relationship between Greek
students and diverse students is highlighted as an important factor in intercultural communication.

“Οι μαθητές συνήθως έχουν μεγάλη όρεξη και θέληση να μάθουν την ελληνική γλώσσα. Ίσως μεγαλύτερη και από τους Έλληνες μαθητές. Επίσης η διάδραση με τέτοιους μαθητές διευρύνει τους ορίζοντες όλων των παιδιών προς την ανεκτικότητα στο διαφορετικό” (Students usually have a great appetite and willingness to learn Greek. Perhaps even greater than the Greek students. Also interacting with such students broadens the horizons of all children towards tolerance in the different).

The interaction with diverse students presupposes as LeRoux (2002) argued specific qualifications for managing effectively diversity in the learning process; the possession of concrete perceptions-attitudes, the development of a respectful, open and flexible disposition for other cultures, the ability to recognize his/her own possible prejudices and the management of cultural differences for establishing new learning opportunities. Teachers’ openness to new cultural knowledge reflects their ability to embrace differences and exploit them as new patterns of communication that may enhance students’ inclusion in classroom and their social inclusion too. A positive disposition towards diverse students’ cultural background reinforces teachers’ competence of interactive effectively and appropriately in classroom for facilitating learning of Greek language.

“Γιατί μαθαίνω καινούριους τρόπους επικοινωνίας και θεωρώ σημαντικό να υποδέχεσαι τους και να εντάσεις αυτούς τους μαθητές στο σχολείο και την κοινωνία (Because I am learning new ways of communicating and I find it important to welcome and include these students in school and in society).”

“Είναι ενδιαφέρον να ανακαλύπτω το δικό τους πολιτισμικό υπόβαθρο και να εφευρέσω κοινά σημεία με την ελληνική κουλτούρα, ώστε να τα εντάξω σε ενδιαφέρουσες δραστηριότητες στην τάξη. (It is interesting to discover their own cultural background and to find common ground with Greek culture in order to incorporate them into interesting classroom activities.”
Afterwards, with reference to the communicative context in which interaction with migrant or refugee students is occurred the responses of participants were centralized in their contact with these students at school hours, both in regular classrooms and in reception classes (2hs per day) and during the school breaks. For the assessment of the communication with them, teacher’s responses were divided as the 17 of them stated that communication is easy when 15 of them perceived that there are difficulties. Among the most representative constraints during interaction, participants’ responses pinpointed the language deficiencies as the main problem. The language barrier is addressed as the major challenge in multicultural educational settings and communicative constraints emanate from deficiencies in Greek language. Besides, Krumm and Pultzer (2008), “from the perspective of the receiving society there is a danger that migrants may be considered as “speechless”, because they are not able to use the language(s) of that country” and therefore speaking the language(s) of the receiving country is highly essential in the process of integration.

“Πολλές φορές χρειάζεται να εξηγήσεις λέξεις ή έννοιες οι οποίες τους είναι άγνωστες σε σημαιολογικό επίπεδο” (Sometimes you need to explain words or concepts that are unfamiliar to them on a semantic level. ”)

“Στην αρχή δεν είναι εύκολο, καθώς δεν γνωρίζουν καθόλου ελληνικά ή αγγλικά. Δεν υπάρχει κάποιος κοινός γλωσσικός κώδικας.” (At first it is not easy as they do not know any Greek or English. There is no common language code)

In the next question “Are you able to respect migrant or refugee students’ different modes of behavior?” all participants had a positive response while their responses were differentiated when they were asked about the integration of student’s culture in the teaching process. Participants’ responses indicated a positive attitude towards diverse students’ culture and their practices for facilitating this integration were directed towards sharing of student’s experiences and cultural affiliations, use of their linguistic resources and group-activities based on intercultural issues. Some of the most indicative responses were:
«Strikou Maria», «Assessing the intercultural competence and sensitivity of primary school teachers in Greece: a mixed-method research»

“Πάντοτε δίνω στους μαθητές την ευκαιρία να μιλήσουν για τον πολιτισμό τους και συνδέω το μάθημα με στοιχεία του δίκοι τους πολιτισμού. Τους ρωτάω να μάθω για τον τρόπο που ζούσαν στις πατρίδες τους για να νιώσουν ότι ενδιαφέρομαι γι' αυτούς. Σε περίπτωση μαθητών από διαφορετικούς πολιτισμούς μέσα στην τάξη είναι ευκαιρία να συγκρίνουμε τους διάφορους πολιτισμούς και να τους γνωρίσουμε καλύτερα..

(I always give students the opportunity to talk about their culture and connect the lesson with elements of their own culture. I ask them to find out about the way they lived in their homeland to feel that I care about them. In the case of students from different cultures in the classroom it is an opportunity to compare the different cultures and get to know them better.)

“Μου αρέσει να εμπλέκω στοιχεία του πολιτισμού τους σε ομαδικές δραστηριότητες ώστε να μαθαίνουμε όλοι (μαθητές και δασκάλα) πράγματα που σε διαφορετική περίπτωση δεν θα ήμασταν σε θέση να έρθουμε σε επαφή. Αποτελεί πρόκληση στην εκπαιδευτική πράξη η επαφή με παιδιά διαφορετικού πολιτισμικού υποβάθρου.

(I like to incorporate elements of their culture into group activities so that we can all learn (students and teachers) things that otherwise would not be able to come into contact. Contacting children from different cultural backgrounds is a challenge in educational practice.)

Respondents’ confidence during communication with migrant or refugee students seems to be quite in quite satisfactory levels as the 25/35 stated that they feel confident due to the following reasons: experience, student’s correspondence and excitement during the learning process, active participation.
5.1.3 Participants’ responses concerning intercultural competence

Thereupon, concerning the teaching approach of participants for managing cultural diversity in classroom, their description about the teaching procedure was provided valuable information about the emergence of the differentiated teaching method:

![Figure 6: Confidence during interaction with migrant or refugee students](image)

![Figure 7: Description of teaching approach](image)
In the next question, respondents were divided concerning their disappointment from their contact with migrant or refugee students. Particularly, 19/35 seem to feel disappointed from their cross-cultural interaction and the main reasons explaining this condition are: language problems, difficulties in comprehension and school failure. The domain that participants stated that they can support culturally diverse students is mainly the cognitive one and the majority (33/35) of them mentioned that they are able to extract information about students’ for facilitating their learning. These information could be summarized in the following factors: previous schooling experience, previous knowledge and skills, competence in first language, years of residence in host country, family, country of origin, personal interests. In the next question, “During your communication with students with a migrant or refugee background, you try to either verbally or nonverbally show that you understand and the resulting hidden meanings?” all participants responded positively while when referring to the adjustment of their teaching approaches to students’ special needs they presented equally positive in a percentage of 80%.

![Figure 8: Competence to adjust teaching approaches in order to meet the needs of diverse students](image_url)
As regards the teaching material, 14 of the participants reported that they were based on formal stimuli proposed by the Ministry of Education while the rest of them use differentiated teaching material according to students’ needs. This teaching material strives to the enhancement of all four language skills (comprehension of oral and written speech and production of oral and written speech) according to all participants except from one who highlighted only comprehension of oral speech and it facilitates the development of students’ first language according to 15 participants of the sample. Participants’ responses regarding teaching strategies for promoting students’ first language exhibit a significant variation: translation techniques, use of dictionary, songs in home language, production of identity texts, greetings use home language vocabulary, bilingual storytelling, creative writing activities in two languages (e.g. comics). According to the vast majority, it is important to incorporate elements of students’ culture into the teaching material while teaching strategies for overpassing language barriers and difficulties in classroom are centered on repetition, playful activities, personalized support, cooperation between students, simple vocabulary use and visualized material.

![Figure 9: Integration of students' culture in the learning process](image)

**Figure 9: Integration of students' culture in the learning process**
When they are asked about the design of teaching material for fostering confidence of students with migrant or refugee background, participants responded in a positive way (22/35). Examining the same aspect of teachers’ competence in a more practical way, respondents featured valuable teaching practices for enhancing students’ confidence in classroom. Among the different teaching practices, 3 participants mentioned the construction of material based upon students’ interests, 3 of them made reference to cooperative activities and theater play while the rest of them proposed the enhancement of students’ first language, parental involvement, and production of identity texts.

Following, the next question regarding participants’ competence to identify school practices that may harm students with a migrant or refugee background, was quite positive (25/35). These school practices, according to our sample were social exclusion, racist behaviors from peers and educators, relegation of students’ linguistic, religious and cultural capital. Participants were divided in their responses concerning the design of appropriate school material for reinforcing students’ cultural heritage through learning. Thus, almost half of participants declared that they are able to design teaching material,
which according to their statements could be based on writing production as well as more transformative and creative practices driven from students’ cultural heritage; reflective discussion about personal experiences, cooperative activities for composing collage based on customs, manifestations with cultural elements of students, development of digital storytelling scenarios, storytelling from countries of origin, familiarization with national history. The exploitation of students’ cultural affiliations complies with the principles of Culturally responsive pedagogy proposed by several scholars. In this teaching orientation, cultural differences, experiences and perspectives of ethnically diverse students occur as conduits for effective learning (Gay, 2000). The core assumption of this teaching pedagogy is that academic knowledge could be situated within students’ lived experiences and frames of reference being more personally meaningful and interesting for them and enhancing learning.

Ωμαδοσυνεργατικές δραστηριότητες: να συνθέσουν ένα κολάζ σχετικά με ήθη, έθιμα και τραγούδια του τόπου τους. (Teamwork: to make a collage about their place’s customs, customs and songs.)

In the last question, participants’ responses indicated their difficulty to help their students develop strategies to deal with racial discrimination, as only 16 of them corresponded positively proposing classroom discussion, activities with intercultural references. This result is in accordance with previous studies that point out educators’ failure to perceive the correlation between discrimination of minority groups and structural and educational inequalities (Mattheoudakis, Chatzidaki & Maligkoudi, 2017)
5.2 Results of the Qualitative Phase

For obtaining more valuable insights in teachers’ perceptions about managing diversity and concurrently evaluate their competence and sensitivity towards migrant and refugee students, a set of in-depth interviews were conducted in line with the generalized results of the quantitative research phase. Thus, from participants’ responses a series of under investigation topics emerged leading to the main codes – thematic units of the qualitative research phase. These codes were transformed into open-ended questions for the implementation of personal interviews including issues of teaching/instructional strategies, teaching material, relationships/communication in classroom and language issues. As Elliott (2018) supports, coding is a fundamental aspect of the analytical process while Creswell (2015) refers to coding technique as “the process of analyzing qualitative text data by taking them apart to see what they yield before putting the data back together in a meaningful way” (p. 156).

With concern of qualitative analysis, content analysis was selected as the most appropriate method for results’ decoding. Schreier (2012) describes this method as one of the several qualitative methods currently available for analyzing data and interpreting its meaning. According to Mayring (2000), qualitative content analysis is “an approach of empirical, methodological controlled analysis of texts within their context of communication, following content analytic rules and step-by-step models, without rash quantification” (p. 23). Qualitative content analysis can be used inductively or a deductively. Both inductive and deductive content analysis processes involve three main phases: preparation, organization, and reporting of results. The preparation phase includes gathering of suitable data for content analysis, making sense of the data, and concluding to the unit of analysis. In the inductive approach, the organization phase includes open coding, creating categories, and abstraction (Elo & Kyngäs, 2008). In deductive content analysis, the organization phase involves categorization matrix development, whereby all the data are reviewed for categorization (Polit & Beck, 2012). The categorization matrix can be regarded as valid if the categories adequately represent the concepts, and from the viewpoint of validity, the categorization matrix accurately captures what was intended (Schreier, 2012).
In the reporting phase, results are described by the content of the categories describing the phenomenon using a selected approach (either deductive or inductive).

In this research, the responses’ of five primary school teachers in the context of reception classrooms were collected and organized. Mapping the major key trends and themes based on their reflections about crucial issues in teaching with migrant or refugee students, a systematic coding was followed and final conclusions were imported. In particular, the target group of this research phase consisted of five primary school teachers working in Reception Classrooms during the 2019-2020 academic year in the region of Messenia. Specifically, five different scheduled interviews were occurred in the workplace of participants after the required permission of the headmaster of each school. Regarding the target group’s profile, all participants were female substitute teachers aged 28-30 working in the context of Reception Classroom for the first year, with limited previous experience with migrant or refugee students.

5.2.1 Teachers’ views about intercultural dimension in education

In a first place, participants were asked about school’s and more specifically teacher’s role in facilitating the integration of migrant or refugee students into the Greek society. Their answers centered on the valuable role of school for integrating culturally diverse students with the prerequisite of teachers’ training on intercultural issues and practices. Based on Extract 1 and Extract 2, teachers reflect upon the nesecity of training teachers in more specialized knowledge about intercultural education. For teachers is highly important to contribute in the integration of students with different cultural background by raising their teaching competence, a finding that assents to Spinthourakis(2007) assumptions about teachers deficient training in intercultural education. According to her study, teachers are increasingly confronted with multicultural classrooms where heterogeneous ethnical, religious and racial students coexist and teachers are not sufficiently prepared with knowledge and skills to meet the needs of every child and by extension teaching with tolerance.

Extract 1: Ναι θεωρώ ότι δεν είναι αρκετή η απλά μια γενική γνώση.(Yes, I consider that a simply broader knowledge is not enough).
Extract 2: Θεωρώ ότι μια επιπλέον επιμόρφωση εθελούσια από τον εκπαιδευτικό ή παρεχόμενη από το σχολείο θα ήταν αρκετά οφέλιμη. (I consider that an additional training either volitional or imposed by school would be high beneficial).

Thus, this study reveals the need for designing and promoting in-service structured training sessions and support for second language teachers involved in greek reception classrooms.

5.2.2 Teachers’ views about school material

As far as teaching material is concerned, teachers are based on the official stimuli concerning instruction of Greek as a second language but with significant modifications. In their viewpoints, this material is quietly supportive (Extract 3) but not sufficiently organized for all different levels and needs of diverse students (Extract 4). Teaching material is grounded on official stimuli, but due to the differentiated learning styles and needs of students, a more personalized instructional direction is necessary. This personalized teaching leads to the design of specialized material from teachers by their own. Thus, these findings reveal a more flexible and manageable operational framework, as teachers in Greek reception classrooms, as it was previously revealed by Mitakidou & Tressou (2005) tend to use their own resources and they are free to experiment with programs and material best fit for their student population:

Extract 3: Είναι αρκετά βοηθητικό. Εντάξει και συμπληρώνω πολλές φορές και με υλικό που μπορεί να βρω.. (it is quite supportive, ok and I add sometimes material that I search)

Extract 4: Επειδή υπάρχουν διαφοροποιημένα επίπεδα μάθησης σε κάθε μαθητή ανάλογα με την ηλικία του ,θαμίζει περισσότερο εξατομικευμένη μάθηση, οπότε το υλικό , η βάση είναι αυτό που δίνει το Υπουργείο σήμανα αλλά διαφοροποιείται ως προς τον όγκο εργασίας. (Due to the fact that there are differentiated learning levels in each student according to his/her
5.2.3 Teachers’ views about relationships and communication in classroom

Examining the dimension of communication in classroom, teachers’ views about students’ relationships converge to the point that there are no significant problems and the interactions are quite harmonious. The good interactive patterns between students are based on their out-of-school communication (Extract 6), the number of participants in classroom (Extract 5) and their activation in cooperative modes of learning. Despite the overall good interactive climate, there are some communicative constrains driven from cultural differences that sometimes foster inner conflicts.

Extract 5: Είναι πολύ αρμονικές οι σχέσεις γιατί είναι και μικρός ο αριθμός των παιδιών που έρχονται κάθε φορά. Είναι δύο με τρία άτομα (the relationships are very harmonious because there is a small number of children coming each time)

Extract 6: Γενικά έχουν επικοινωνία επειδή τα παιδιά μένουν και μαζί [ωραία] και έξω από το σχολείο και έχουν μάθει (generally they have communication since children live together out of school and they have learned.)
5.2.4 Teachers’ views about language issues

With reference to language difficulties, the development of written language production is in lower levels in comparison to oral speech. Students are familiarized with Greek language and they are able to manage oral speech for facilitating communication but there are spelling and reading constraints (Extract 8).

Extract 7: επειδή ξέρουν ελληνικά καλά, τουλάχιστον να μιλάνε στον προφορικό λόγο, στο γραπτό όχι τόσο καλά ναι μπορούμε να επικοινωνήσουμε. (because they know Greek language, in oral speech not in written one we can effectively communicate).

Extract 8: το στάδιο του γραπτού λόγου ίσως αργήσει να ξεκινήσει δηλαδή το να αναγνωρίσει τα φωνήεντα, ηχητική αναγνώριση. Μετά να την αποδώσει και μετά να την αναγνωρίσει σαν γράμμα. Αυτό που δύσκολα πετυχάνεται μετά είναι η ανάγνωση (the stage of written speech may be late, by means of recognizing vowels, oral recognition. Convey and recognize like a letter. Something difficult to be succeeded is reading.)

A significant finding from teachers’ responses is the non-exploitation of students’ first language during the learning process. Students are not restricted to use all of their linguistic resources, which they mainly use during school breaks and not during lessons, and their instructors are interested in them but they are not included in the learning process. The underlying assumption behind this practice is that students’ mission in Greek schools is the acquisition only of the dominant language, an assumption related to teachers’ ignorance of the relevant theories which support the interdependence of languages and the transfer of notions and concepts between them (Cummins, 2000, ; Σκούρτου, 2005,). Additionally, teachers do not seem to realize the importance of the development and use of the home heritage language either for psychological or cognitive reasons (Σκούρτου, 2005) and they are not competent enough to use all linguistic resources for empowering learners.

Extract 9: πιο πολύ η μητρική γλώσσα ομιλείται έξω στο προαύλιο, όταν θα έρθουν στην τάξη και τα ίδια δηλαδή προτιμούν να μάθουν.(their mother tongue is used in schoolyard, when they come in classroom they prefer to learn).
5.2.5 Teachers’ views about teaching strategies

Respondents’ assumptions about the teaching strategies used in the context of reception classrooms converge to the point that teaching practices are in accordance with students’ personal characteristics and needs. As previously referred the adoption of culturally responsive practices in multicultural classrooms converge to the point where cultural differences, experiences and perspectives of ethnically diverse students occur as conduits for effective learning (Gay, 2002). Teachers in Greek reception classrooms tend to regard students’ profiles as a decisive factor for the implementation of second language lessons. Data analysis revealed that in general confession, the nature of Reception classroom facilitates cooperative teaching methods (Extract 10) due to the small number of students (Extract 11), but in some cases considering the different learning levels coexisting in classroom alternative methods are used; personalized learning, dialogue (Extract 12.).

Different teaching strategies in these supportive classrooms highlight their flexible nature, given the fact that there is no strict limitation or a predefined teaching code as there are major differences in students’ learning characteristics from classroom to classroom. Overpassing stereotypical pedagogical implications, teachers seem to adjust effectively their teaching to students’ characteristics. There is a significant tendency towards cooperative learning, a form of education that promotes students’ interactions and is associated with higher student achievement, as Angelopoulou & Manesis (2017) point out in their report. In teaching Greek as a second language, Papachristos (2009) proposes cooperative learning as the most suitable teaching method that facilitates the learning process, relieves the teacher and provides students with more effective support.

Extract 10: έχω χωρίσει τα γκρουπάκια τα έχω βάλει έτσι ώστε να είναι ίδιο επίπεδο οι μαθητές σε κάθε γκρουπ, οπότε δεν χρειάζεται να κάνω εξατομικευμένη μάθηση γιατί ούτως ή άλλως είναι δύο παιδιά, πόσο πιο ατομικό να το κάνεις ;( I've divided the groups into groups so that the students in each group are at the same level, so I don't need to do personalized learning because there are two kids anyway, how much more individualized could you do it?).
Excerpt 11: είναι μεγάλος ο αριθμός δεν μπορώ να κάνω εξατομικευμένα μόνο σε ένα μαθητή, οπότε ενώνω τις ανάγκες δύο παιδιών τα οποία μπορεί να είναι από διαφορετικές τάξεις. (the number of students is small, I cannot teach personally in one student, so I couple the needs of two students from different classrooms).

The overview of teachers’ responses provided fruitful insights about the operational framework of greek reception classrooms and their perceptions about different counterparts of the learning process set light in practical issues related to the intercultural dimension in educational contexts. The provision of teacher’s required in-service training in order to meet the needs of diverse student populations, the need for improvement of the official material which is supportive but not adequate enough to support second language learning, the non-utilization of student’s first language during the learning process as well as the exploitation of alternative teaching strategies adapted to classroom’s profile are the main findings driven from this qualitative research phase. The combination of these valuable findings with the outcomes of the quantitative research phase would lead to the final conclusions of this mixed-method study.
6. Discussion

In this chapter, after the analysis of research results a discussion would be carried out based on the aim and the research questions of this study. The overview of participants’ responses, both in quantitative and qualitative phases of this mixed-method survey, has led us to some significant conclusions referring to Greek teachers’ competence and sensitivity towards cultural diversity in classroom.

The findings of this research concerning teachers’ training in intercultural issues indicate significant deficiencies. Intercultural educators seem to have a superficially based knowledge repository in intercultural issues, driven from their own personal interests and motivation and this knowledge is not contextualized within educational practices in Greek classrooms but is distributed partially in a seminar form or through selected university-level courses. Importantly, teachers implicated in Reception Classrooms, highlight the need for further reeducation and reflect upon the necessity of training teachers in more specialized knowledge about intercultural education. Intercultural competence of teachers in managing diversity refers to their ability to communicate in effective ways in specific cultural contexts. The developmental nature of Intercultural Competence indicates the opportunity to raise teachers’ behavioral skills for teaching migrant or refugee students, and the cultivation of this ability is highly connected to teachers’ intercultural training (Polat & Ogay, 2014; Garrote & Aguero, 2016). As previously supported by several scholars, limited intercultural education of teachers amplifies the need for organizing intercultural training programs for in-service teachers, (Magos & Simopoulos, 2009; Palaiologou & Evangelou, 2007; Georgogiannis, 2006) while teachers’ insecurity in their training level towards intercultural education converge to Sakka’s (2010) previous findings about teachers’ evident need to be more prepared. In her study, it was revealed that teacher training programs is a vital concern in the context of intercultural education and there is a need of incorporating intercultural strategies for teaching new curricula for supporting teachers’ role in multicultural classrooms.

Findings highlighted the promotion of intercultural dimension in education for promoting effective interaction and communication. Teachers’ responses focused on the valuable role of school for integrating culturally diverse students acknowledging the immersion of Intercultural Education in greek educational system. In relevant literature, Intercultural Education has been pointed out either as an answer to new
educational challenges emerging from Greece’s major sociodemographic changes (Gotovos, 2002), as an operational framework for enhancing mutual interaction (Maniati, 2012), strengthen cross-cultural relationships (Spinthourakis, 2011) and raising appreciation towards cultural diversity (Markou, 2010) or as a prerequisite for the inclusion of diverse students into Greek society (Tsaliki, 2015).

According to the objectives of this research, a satisfactory level of Greek teachers’ intercultural competence was revealed in comparison with previous studies (Sercu, 2006; Magos & Simopoulos, 2009). In a previous Greek study by Magos & Simopoulos (2006) concerning competence of teachers for managing diversity in classroom, it was indicated that teachers are not interculturally competence enough due to their distrust towards other cultures, their positions of superiority of their own cultural heritage, their low expectations for minority students, their disability to integrate students’ cultural background and personal knowledge into the learning process and the overall rejection of their cultural identity. Conversely, in this study primary school teachers expose a positive attitude towards different components of the learning process. Establishing an interactive dialogue with native students is a key finding from teachers’ statements about relationships in classroom. Teaching culturally diverse students implicates the development of native students’ tolerance and thus the promotion of equity; a statement than complies with literature review. As Tsaliki (2015) previously reported the provision of intercultural practices will promote the enhancement of pupils’ positive attitudes towards differences and at the same time the opportunity for pupils from different cultural backgrounds to experience equal educational chances. The same author asserts that students, as the future active citizens of our society, need to be well prepared for negotiating cross-cultural interactions and developing cooperation with people from diverse cultures as well as establishing social cohesion.

In accordance with LeRoux’s (2002) assumptions about the interculturally competent educator, primary school teachers seem to correspond to effective and appropriate intercultural communication in classroom as their answers show up their willingness, openness and flexibility to promote an inclusive learning environment. Interaction with diverse students presupposes as LeRoux (2002) argued specific qualifications for managing effectively diversity in the learning process; the possession of concrete perceptions-attitudes, the development of a respectful, open and flexible disposition for other cultures, the ability to recognize his/her own possible prejudices and
the management of cultural differences for establishing new learning opportunities. Teachers’ openness to new cultural knowledge reflects their ability to embrace differences and exploit them as new patterns of communication that may enhance students’ inclusion in classroom and their social inclusion too. A positive disposition towards diverse students’ cultural background reinforces teachers’ competence of interact effectively and appropriately in classroom for facilitating learning of Greek language and at the same time their ability to identify practices that may harm students’ integration is quite valuable.

In terms of pedagogical implications, examining teachers’ behavioral competence in coping with culturally diverse students the results of this study indicate that teachers are highly engaged with culturally responsive practices that include the enhancement of a supportive learning environment. For establishing appropriate communicative modes teachers strive to develop native students’ tolerance and promote equity in classroom through cross-cultural interactions. Teaching practices are structured upon students’ profiles, including their previous schooling experience, previous knowledge and skills, competence in first language, years of residence in host country, family, country of origin, personal interests and teachers’ competence is positively displayed considering the adjustment of teaching approaches to students’ special needs.

The importance of needs analysis has been given prominence in the case of migrant populations, where smooth integration has to take into consideration both the needs of migrants and those of the host community (Little, 2008; Van Avermeat & Gysen, 2008) and as Kantzou et al. (2017) underline the adoption of more flexible teaching approaches that include motivated didactic principles in psycholinguistic and philosophic terms and are structured upon learner’s needs analysis, taking into advance individual differences and goals (Long, 2014). In Papachristou (2009) viewpoint concerning the requirements of an interculturally competent educator, for the effective teaching of Greek as a second language, regardless of the point of view from which it is taught, teachers must take account of the following conditions in order to be effective: The needs that they have, these students each time. This presupposes a diagnosis of these needs. The content of a language teaching may not be the same with the same language code for all students. Diversification is needed to cover all levels. Linguistic code fluctuations are also needed in order for students of all linguistic levels to be understood. This diagnosis is easy for teachers, either by using weighted tests or by exercises that they can prepare themselves. However, the diagnosis of these needs is especially critical for teachers who teach Modern Greek as a second and
foreign language, because only if these needs are identified, recorded and prioritized will they be able to be met. Another important parameter is the level of students' language learning. In linguistically homogeneous classes, it is necessary for the teacher to know the level at which students master the Modern Greek language. Equally important is the teaching material to be used for language teaching. It is worth mentioning that the new textbooks used today in general education schools favor only the teaching of the language as a mother tongue and little or nothing as a second and foreign language (Papachristos, 2009).

In light of teaching strategies (cooperative teaching, visualized learning modes) and the design of teaching material (bilingual strategies) could be evaluated as more progressive than traditional instructional practices, other for fostering students’ confidence and enhance the development of their first language or for the acquisition of Greek as a second language. Teaching material is grounded on official stimuli, but due to the differentiated learning styles and needs of students, a more personalized instructional direction considered to be necessary. This personalized teaching leads to the design of specialized material from teachers by their own. Overpassing stereotypical pedagogical implications, teachers seem to adjust effectively their teaching to students’ characteristics. There is a significant tendency towards cooperative learning, a form of education that promotes students’ interactions and is associated with higher student achievement, as Angelopoulou & Manesis (2017) point out in their report. In teaching Greek as a second language, Papachristos (2009) proposes cooperative learning as the most suitable teaching method that facilitates the learning process, relieves the teacher and provides students with more effective support.

Teachers’ competence to design teaching material for minority students is quite satisfactory according to their references. Specifically, teachers propose writing production as well as more transformative and creative practices driven from students’ cultural heritage. The exploitation of students’ cultural affiliations complies with the principles of Culturally responsive pedagogy proposed by several scholars. In this teaching orientation, cultural differences, experiences and perspectives of ethnically diverse students occur as conduits for effective learning (Gay, 2000). The core assumption of this teaching pedagogy is that academic knowledge could be situated within students’ lived experiences and frames of reference being more personally meaningful and interesting for them and enhancing learning. Commonly, teachers’ competence in designing teaching material for the enhancement of students’ confidence is in high levels given their valuable didactic
proposals; cooperative learning, role-play, first-language support, parental involvement, identity text production. Especially, Cummins & Early (2011) make reference to students’ identity texts, as a powerful pedagogical tool that engages students, through the creative production of written, spoken or broadly multimodal forms while previous research findings intensify the importance of parental involvement in the facilitation of children’s education (Androulakis, G., Gkaintartzi, A., Kitsiou, R., & Tsioli, S.; 2016). Despite the above mentioned, teachers present a low competence in designing teaching material for supporting their students to develop strategies to deal with racial discrimination.

A significant finding from teachers’ responses is the non-exploitation of students’ first language during the learning process. Research studies on second language acquisition have confirmed the significance of the first language for the acquisition of the second. According to Cummins’ theory (2000): the development of the first language during the first year of immersion school benefits the second language acquisition process. In fact, the theory suggests that even if the two languages are visually different, they do operate through the same processing system. In all learning situations, previous knowledge is a starting point for acquiring a new language (Cummins, 2000). As Mitakidou & Tressou (2005) the official policy for the education of language minority children, however, does not nurture the childrens’ continuous first language acquisition. Importantly, it does not build on the childrens’ knowledge and experience in their first language thus disrupting their linguistic and cognitive growth. In the use of first language, teachers’ affirmations signify an acceptance towards students’ linguistic heritage. Students are not restricted to use all of their linguistic resources, which they mainly use during school breaks and not during lessons, and their instructors are interested in them but they are not included in the learning process. The underlying assumption behind this practice is that students’ mission in Greek schools is the acquisition only of the dominant language, an assumption related to teachers’ ignorance of the relevant theories which support the interdependence of languages and the transfer of notions and concepts between them (Cummins, 2000; Σκούρτου, 2005,)

One of the main findings of this research is the satisfactory levels of teachers’ intercultural sensitivity in cultural differences in accordance to previous research findings internationally (Segura-Robles, 2019; Arvanitis & Sakellariou, 2014; Spinthourakis et al., 2009; Arvanitis et al., 2018) and in comparison to Chraniotis & Arvaniti’s (2018) that indicated deficiency of teachers’ intercultural competence in all its three dimensions (intercultural awareness, adroitness and sensitivity current study. Participants’ perceptions led us to the
conclusion that overall teachers present positive reactions towards intercultural communication in classroom and towards culturally different children. Their disposition for the establishment of a pleasant learning environment that would enhance students’ cognitive advancement, elaborate their social inclusion, enhance native students’ tolerance, lead to the attainment of language proficiency and promote their own professional-personal development indicates their sensitivity towards minorities. Specifically, through teachers’ responses their interaction engagement, confidence, enjoyment and attentiveness are reinforced while the respect for cultural difference is quite obvious. Precisely, teachers’ confidence emanates from experience, student’s correspondence and excitement during the learning process, active participation.
7. Conclusions

New pedagogical challenges within the overchanging Greek sociocultural framework led to an intercultural dimension in education according to which integration of diverse student population could be facilitated through effective interaction and cooperation. Greek society’s transformation from a monocultural to an inherently multicultural created new instructional needs for fostering those conditions and experiences that will potentially support multiculturalism at all educational levels. In this context, teachers are charged with the task of students’ preparation in becoming active agents of society and for coping with these challenges changes need to be made; teachers should be intercultural competent and sensitive enough so that they can adjust and effectively relate to different values and communication styles. For the attainment of appropriately adjusted communication teachers dispose a prominent role, by orchestrating the learning process and managing cultural differences in terms of equity and inclusion. For a sustainable intercultural communication with linguistically and culturally diverse students, a set of competences is required in terms of knowledge, skills and emotions and a set of qualifications is needed for supporting a culturally responsive pedagogy. In current study, primary school teachers’ competence and
sensitivity was evaluated in positive levels concerning the implementation of intercultural practices either in the context of mainstream classrooms where the existence of linguistically and culturally diverse students create new learning challenges or in the context of supplementary classes (ZEP) for intensive language instruction for migrants and refugees. An overview of this research’s results, may lead us to the conclusion that teacher training in intercultural practices as well as designing of effective material are two areas in particular need further investigation developed through empirical studies. Intercultural in-service training programmes for language teachers are not readily accessible for enhancing the cultivation of knowledge and the acquisition of skills concerning the teaching of migrant and refugee student population. Especially, the case of Greek reception classrooms offers a lot of future recommendations due to current influx of refugee students into the Greek educational system in a set of key themes: teaching material based on more communicative teaching approaches, task-based approach, project-based approach and different instructional strategies that could be effective in these educational frameworks.
8. Limitations

In this research, an explanatory sequential mixed method design was used including a synthesis of quantitative and qualitative research data. For obtaining more in-depth insights about primary schools teachers’ intercultural competence and sensitivity, a combination of two consecutive phases was used within the same study. Despite the affordances of this methodological choice, a significant number of limitation need to be mentioned. The implementation of this mixed-method research was time-consuming since different data resources had to be well designed and prepared for analyzing and accordingly synthesizing final results. The distribution of the questionnaires created a number of difficulties given the convenience of the research sample selected. Convenience sample appertains to nonprobability sampling where randomization is not essential in selecting a target group from the population of interest and in conjunction with small number of participants, the results of both the quantitative and qualitative phase could not be easily generalized since they are not considered as representative enough.
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Appendix A: «Questionnaire»

ο ερωτηματολόγιο αυτό αποτελεί μέρος διπλωματικής εργασίας με αντικείμενο τη διαπολιτισμική εκπαίδευση το οποίο εξετάζει την διαπολιτισμική ευαισθητοποίηση και διαπολιτισμική ετοιμότητα των δασκάλων που έχουν εργασθεί στο παρελθόν με πρόσφυγες ή μετανάστες. Σας παρακαλούμε να συμπληρώσετε τα προσωπικά σας στοιχεία και να απαντήσετε στις ερωτήσεις εκφράζοντας τις απόψεις σας που απορρέουν από την εμπειρία σας σε μία τάξη Υποδοχής.

ΦΥΛΟ ΕΚΠΑΙΔΕΥΤΙΚΟΥ *

ΑΝΔΡΑΣ
ΓΥΝΑΙΚΑ

Ηλικία Εκπαιδευτικού *
25-30
31-40
41-45
46-50
Άνω των 50

Είστε κάτοχος μεταπτυχιακού; *
NAI
OXI

Είστε κάτοχος δεύτερου τίτλου σπουδών; *
NAI
OXI
"Έχετε διδακτορικό τίτλο σπουδών; *

NAI
OXI

Ποια είναι η διδακτική σας εμπειρία με μαθητές με μεταναστευτικό ή προσφυγικό υπόβαθρο; *

Στα πλαίσια της Γενικής εκπαίδευσης
Σε τάξη TY-ZEΠ
Σε ΔΥΕΠ

Πόσα χρόνια έχετε διδακτική εμπειρία με μαθητές με μεταναστευτικό ή προσφυγικό υπόβαθρο; *

Ποιες είναι οι πηγές από τις οποίες έχετε αντλήσει πληροφορίες για την διαπολιτισμική εκπαίδευση; *

Έχετε παρακολοουθήσει κάποια επιμόρφωση με αντικείμενο τη διαπολιτισμική εκπαίδευση; *

NAI
OXI

Σας είναι ευχάριστο να αλληλεπιδράτε με μαθητές με μεταναστευτικό ή προσφυγικό υπόβαθρο; *

NAI
OXI

Αν ναι, γιατί; *
Αν όχι, εξηγήστε τους λόγους: *

Ποιο είναι το πλαίσιο επικοινωνίας με μαθητές με μεταναστευτικό ή προσφυγικό υπόβαθρο; *

Είναι εύκολη η επικοινωνία; Αν όχι, μπορείτε να περιγράψετε τις δυσκολίες που αντιμετωπίζετε σε επίπεδο επικοινωνίας; *

NAI
OXI

Κατά την επικοινωνία σας με μαθητές με μεταναστευτικό και προσφυγικό υπόβαθρο, είστε σε θέση να σεβαστείτε τους τρόπους συμπεριφοράς τους; *

NAI
OXI

Αξιοποιείτε τον πολιτισμό των μαθητών με μεταναστευτικό ή προσφυγικό υπόβαθρο στην τάξη; *

NAI
OXI

Αν ναι, με ποιο τρόπο κυρίως;
Νιώθετε αυτοπεποίθηση κατά την αλληλεπίδρασή σας με μαθητές με μεταναστευτικό ή προσφυγικό υπόβαθρο; *
NAI
OXI

Αν ναι, τι σας κάνει να νιώθετε αυτοπεποίθηση; *

Μπορείτε να περιγράψετε τη διδασκαλία σας σε μια τάξη με μαθητές με μεταναστευτικό ή προσφυγικό υπόβαθρο; *
νιώθω άνετα σαν να διδάσκω σε κανονική τάξη
νιώθω άβολα
αποφεύγω να επικοινωνήσω με τους μαθητές για ζητήματα εκτός του διδακτικού υλικού
η διδασκαλία προσαρμόζεται στις ανάγκες κάθε μαθητή
λειτουργώ ομαδοσυνεργατικά

Συχνά απογοητεύεστε κατά την επικοινωνία σας με αλλοεθνείς μαθητές; *
NAI
OXI

Αν ναι, αναφέρετε συνοπτικά ορισμένους λόγους *
Σε ποιο τομέα θεωρείτε ότι μπορείτε να προσφέρετε σε μαθητές με μεταναστευτικό ή προσφυγικό υπόβαθρο; *

Κατά την επικοινωνία σας προσπαθείτε να μάθετε όσες περισσότερες πληροφορίες μπορείτε για τους μαθητές σας; *

NAI
OXI

Αν ναι, ποιες πληροφορίες θεωρείται απαραίτητες για το εκπαιδευτικό σας έργο; *

Κατά την επικοινωνία με μαθητές με μεταναστευτικό ή προσφυγικό υπόβαθρο, προσπαθείτε είτε λεκτικά είτε μη λεκτικά να δείξετε ότι αντιλαμβάνεστε και τα κρυφά νοήματα που προκύπτουν; *

NAI
OXI

Μπορείτε να προσαρμόσετε τις διδακτικές σας μεθόδους για να ανταποκριθείτε στις ανάγκες των μαθητών με μεταναστευτικό ή προσφυγικό υπόβαθρο; *

NAI
OXI
Ποιο υλικό χρησιμοποιείτε κατά τη διδασκαλία σας σε μία τάξη με αλλοδαπούς μαθητές; *

Αξιοποιώ το προβλεπόμενο διδακτικό υλικό από το Υπουργείο Παιδείας

Δεν αξιοποιώ καθόλου το προβλεπόμενο διδακτικό υλικό και σχεδιάζω το μάθημα ανάλογα με τις ανάγκες των μαθητών

Άλλο:

Το υλικό το οποίο αξιοποιείτε στοχεύει στην ανάπτυξη των εξής γλωσσικών δεξιοτήτων: *

Κατανόηση προφορικού λόγου
Παραγωγή προφορικού λόγου
Κατανόηση γραπτού λόγου
Παραγωγή γραπτού λόγου
Όλα τα παραπάνω

Το διδακτικό υλικό επιτρέπει στους μαθητές να αξιοποιούν την μητρική τους γλώσσα; *

ΝΑΙ
ΟΧΙ

Αν ναι, τότε δώστε ένα μικρό παράδειγμα *

Θεωρείτε πώς το διδακτικό υλικό θα πρέπει να εντάσσει στοιχεία από τον πολιτισμό-κουλτούρα των μαθητών; *
Με ποιο τρόπο αντιμετωπίζετε τις τυχόν γλωσσικές ελλείψεις των μαθητών σας; *

Είστε σε θέση να παράγετε δραστηριότητες που τουόνουν την αυτοπεποίθηση των μαθητών με μεταναστευτικό ή προσφυγικό υπόβαθρο; *

Μπορείτε να εντοπίσετε σχολικές πρακτικές που μπορεί να βλάπτουν μαθητές με μεταναστευτικό ή προσφυγικό υπόβαθρο; *

Αν ναι, περιγράψτε εν συντομία κάποιες απ' αυτές:
Μπορείτε να παράγετε δραστηριότητες που να ενισχύουν τον πολιτισμό/κουλτούρα των μαθητών; *

NAI

OXI

Αν ναι, θα μπορούσατε να αναφέρετε κάποιες;

Μπορείτε να παράγετε διδακτικές δραστηριότητες στους μαθητές, ώστε να τους βοηθήσετε να αναπτύξουν στρατηγικές αντιμετώπισης φυλετικών διακρίσεων; *

NAI

OXI

Αν ναι, θα μπορούσατε να αναφέρετε κάποιες; *
ΣΥΝΕΝΤΕΥΞΗ 1η:
Ε: ΕΡΕΥΝΗΤΗΣ, Κ: ΚΑΘΗΓΗΤΗΣ

Ε: - Λοιπόν, θα ήθελα καταρχάς να σε ρωτήσω πόσα χρόνια εργάζεσαι με μαθητές με προσφυγικό ή μεταναστευτικό υπόβαθρο;
Κ: - Είναι η πρώτη χρονιά που εργάζομαι φέτος σε τάξη ΖΕΠ, τάξη Υποδοχής
Ε: - Πολύ ωραία...
Κ: - Αυτό, και είναι η πρώτη μου εμπειρία
Ε: - Ωραία..
Ε: - Πιστεύετε πως το σχολείο μπορεί να συμβάλει στην ενσωμάτωση αυτών των παιδιών στην κοινωνία γενικότερα;
Κ: - Εε, πιστεύω πως μπορεί να συμβάλει εφόσον διαμορφώσει και ειδικά προγράμματα, δηλαδή. Και παρέχει και ευκαιρίες
Ε: - Ωραία..
Ε-Πολύ ωραία.. τώρα όσον αφορά το ρόλο του εκπαιδευτικού. (...)Λοιπόν, δεν πειράζει. Τώρα όσον αφορά συγκεκριμένα το ρόλο του εκπαιδευτικού, θεωρείς πως πρέπει να διαθέτει κάποια συγκεκριμένα προσόντα ώστε να ανταπεξέλθει μαζί με αυτά τα παιδιά;
Κ: - Εεε, σίγουρα θα πρέπει να έχει κάποια πιο εξειδικευμένες γνώσεις όπως κάποιες εξειδικευμένες γνώσεις όπως να είναι και σε θέση να κάνει και εξειδικευμένα προγράμματα για το κάθε παιδί.;
Ε: - Ναι δηλαδή κάποια επάρκεια στο ζήτημα.
Κ: - Ναι θεωρώ ότι δεν είναι αρκετή η απλά μια γενική γνώση..
Ε: - Ωραία, τώρα όσο αφορά το υλικό της τάξης χρησιμοποιείς το υλικό που προτείνεται από το Υπουργείο Παιδείας ή κάποια δικό σου υλικό που έχεις ψάξει;
Κ: - Ε... Χρησιμοποιού υλικό της Υπουργείου ..
Ε: - Είναι βοηθητικό θεωρείς για τα παιδιά αυτά;
Κ: - Είναι αρκετά βοηθητικό. Εντάξει και συμπληρώνω πολλές φορές και με υλικό που μπορεί να βρω..
Ε: - Ωραία. Πολύ ωραία. Τώρα όσον αφορά τις βασικές δυσκολίες στην τάξη των μαθητών αυτών σε επίπεδο γλώσσας κυρίως θα έλεγα, θεωρείς ποιες είναι;
Κ: - Η πιο βασική δυσκολία είναι ότι πολλές φορές δεν έρχονται τακτικά στο σχολείο, οπότε είναι δύσκολο μετά, αν δεν έχει μία σειρά να μπορέσει...
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Ε: Να χτίσει μια βάση. Σε επίπεδο δεξιοτήτων ας πούμε όσον αφορά την ανάγνωση, τη γραφή εντοπίζεις κάπου συγκεκριμένη δυσκολία; στην πλειοψηφία;

Κ: Πιο πολύ στην γραφή δυσκολεύονται

Ε: Και ορθογραφία να φανταστά;

Κ: - Και ορθογραφία [σίγουρα]...και τις λέξεις επειδή δεν τις έχουν συνηθίσει [ναι] στην ελληνική γλώσσα...

Ε: Κατάλαβα, υπάρχει κενό εκεί [ναι]. Ωραία, οι σχέσεις μεταξύ των παιδιών στην τάξη; Είναι καλές; Επικοινωνούν μεταξύ τους;

Κ: Γενικά έχουν επικοινωνία επειδή τα παιδιά μένουν και μαζί [ωραία] και έξω από το σχολείο και έχουν μάθει

Ε: Έχουν καλές σχέσεις...ες, τώρα με τη διδασκαλία θεωρείς ότι μπορείς να προάγεις τα ατομικά χαρακτηριστικά κάθε παιδιού; Δηλαδή να εστιάσεις στις ανάγκες καθενός μαθητή σου;

Κ: Επειδή είναι πιο μικρός αριθμός, θα είναι δηλαδή δύο ή τρία παιδιά είναι πιο εύκολο γιατί μπορείς, δεν είναι μια τάξη [ναι, είναι πιο εύκολο, ενσυγχρονική] ενσυγχρονική ακριβώς. Οπότε μπορείς να δείς και πιο ατομικά το κάθε παιδί και τι ανάγκες έχει και να βρεις το αντίστοιχο...

Ε: Ωραία, πολύ ενδιαφέρον αυτό. Και επίσης διαφοροποιείς κατά κάποιο τρόπο τη διδασκαλία σου, εννοούν συγκριτικά με τη Γενική εκπαίδευση, υπάρχει μεγαλύτερη διαφοροποίηση στους μαθητές σε ατομικές ανάγκες όπως είπαμε...

Κ: - Υπάρχει διαφοροποίηση γιατί μπορείς για τον κάθε μαθητή, ανάλογα με τις ανάγκες του, να φτιάξεις και το αντίστοιχο [πλάνο], πλάνο ναι, ακριβώς!

Ε: Και όσον αφορά τις μεθόδους δηλαδή τις στρατηγικές διδασκαλίας χρησιμοποιείς πιο πολύ ομαδικές δραστηριότητες για τα παιδιά ή ατομικά λόγω της φύσεως του προγράμματος;

Κ: Ατομικά πιο πολύ γιατί δεν γίνεται να δημιουργηθεί και ομάδα λόγω του ότι είναι λίγα παιδάκια

Ε: Και υπάρχει και διαφορά στα επίπεδα όπως φαντάζομαι[ακριβώς]. Και τέλος, θα ήθελα για τη μητρική γλώσσα των παιδιών, αν αυτή αξιοποιείται στην τάξη με οποιοδήποτε τρόπο καθώς και ενισχύεται; Η αν εμπίπτει στο κοράκι κατά περιοχή, ας πούμε;

Κ: E...πιο πολύ η μητρική γλώσσα ομιλείται έξω στο προαύλιο, όταν θα έρθουν στην τάξη και τα ιδία δηλαδή προτιμούν να μάθουν.

Ε: - A, οπότε και τα ιδία τα παιδιά δεν θέλουν να επικοινωνούν.

Κ: Nai, γιατί έχουν έρθει στο σχολείο για να μάθουν [γι’αυτό], οπότε το βλέπουν έτσι..

Ε: - Ωραία, αυτά θα ήθελα να σε ρωτήσω, ευχαριστώ πάρα πολύ, να σαι καλά.
Συνέντευξη 2:

Ε: ΕΡΕΥΝΗΤΗΣ, Κ: ΚΑΘΗΓΗΤΗΣ

Ε: Ωραία, λοιπόν θα ήθελα καταρχάς να σε ρωτήσω πόσα χρόνια έχεις δidακτική εμπειρία με πρόσφυγες ή μετανάστες;

Κ: Είναι η φετινή χρονιά και μία παλαιότερη που είχα δουλέψει σε Δήμο με τους πρόσφυγες από τη Συρία.

Ε: Ωραία, άρα σε επίσημο επίπεδο, δύο

Κ: Όμως η τορινή είναι ενάμιση.

Ε: Ωραία, θα ήθελα να σε ρωτήσω ποιος πιστεύει ότι θα πρέπει να είναι ο ρόλος του σχολείου γενικότερα για την ένταξη των μαθητών(...), ο ρόλος του σχολείου σε σχέση με την ενσωμάτωση αυτών στην κοινωνία γενικότερα. Μπορεί να βοηθήσει το σχολείο με κάποιο τρόπο;

Κ: Φυσικά, μαθαίνοντας αρχές ρουτίνας ως προς την κοινωνικοποίηση, ως προς την ιεραρχία των προσώπων που θα αναδειχθούν στην κοινωνία ευρύ μεθαύριο και το να προσαναθήσουν και να αφομοιωθούν και να ενταχθούν, αύριο μεθαύριο.

Ε: Δηλαδή, όσον αφορά την ενσωμάτωση μέσω της γλώσσας, θεωρείς ότι η γλώσσα μπορεί να παίξει σημαντικό ρόλο αν την κατακτήσουν στην πορεία;

Κ: -Σαφώς!

Ε: Αυτό. Και όσον αφορά τη θέση του εκπαιδευτικού συγκεκριμένα, θεωρείς ότι οι εκπαιδευτικοί που εργάζονται με παιδιά πρόσφυγες-μετανάστες πρέπει να έχουν συγκεκριμένα προσόντα; Δηλαδή, έξτρα προσόντα από τους κανονικούς δασκάλους;

Κ:- Ε, θεωρώ ότι μια επιπλέον επιμόρφωση εθελούσια από τον εκπαιδευτικό ή παρεχόμενη από το σχολείο θα ήταν αρκετά ωφέλιμη.

Ε:- Ωραία! Και προστίθενται από εμένα το ότι έχει το προσωπικό του τετράδιο κάθε παιδί στο οποίο φαίνεται η εξέλιξη και η πρόοδος του σύμφωνα με τις ικανότητές του.
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Ε: - Ωραία, αυτό θα σε ρώταγα και μετά, για τη διαφοροποιημένη διδασκαλία αν χρησιμοποιείς αλλά μου το έχεις ήδη απαντήσει..

Κ: - Είναι αναπόφευκτο, γιατί μου έχει τίθει να έχω δώδεκα χρόνια αναλφάβητο και είναι δώδεκα χρονών στο Δημοτικό, επαναφορτισθήκε και επαναφορτισθήκε.

Ε: - Ωραία, οπότε ουσιαστικά αυτό που κάνεις εσύ είναι και να προσπαθείς να προάγεις και τις ατομικές ανάγκες του κάθε μαθητή. Δηλαδή, να κοιτάς τα χαρακτηριστικά του κάθε παιδιού και να προσαρμόζεις..

Κ: - Σαφέστατα, και αυτόματα όμως επειδή είναι μεγάλος ο όγκος των παιδιών στο συγκεκριμένο σχολείο, είναι μεγάλος ο αριθμός δεν μπορώ να κάνω εξατομικευμένα μόνο σε ένα μαθήτη, οπότε ενώνω τις ανάγκες δύο παιδιών τα οποία μπορεί να είναι από διαφορετικές τάξεις..

Ε: - Αυτό σημαίνει ότι και με τη μέθοδο διδασκαλίας μπορεί να κάνεις κάτι σε ομαδικό επίπεδο; Δηλαδή;

Κ: - Και ομαδικό, χρησιμοποιού και τη μετωπική διδασκαλία και ομαδοσυνεργατική και ερώτηση-απάντηση, διάλογο..

Ε: - Πολύ οραία! Ε, για τις σχέσεις τώρα των μαθητών θα μπορούσες να πεις κάτι που... Σε Σχέση με την επικοινωνία κυρίως, είναι καλές οι σχέσεις μεταξύ τους; Επικοινωνούν; Υπάρχουν θέματα;

Κ: - Εννοείς στο γκρουπάκι που κάθε φορά ασχολούμαι;

Ε: - Ναι!

Κ: - Υπάρχουν θέματα. Δεν υπάρχουν θέματα, εντάξει επειδή ο στόχος της μια-δύο ώρας της διδακτικής που έχουμε είναι πολύ περιορισμένος ο χρόνος μας, τα παιδιά σέβονται και ακολουθούν την διαδικασία που έχει η κυρία.

Ε: - Ωραία,

Κ: - Τούς βάζω εγώ, όταν υπάρχει μεταξύ τους πρόβλημα υπάρχει κυρίως λόγω οικογενειακών θεμάτων τα οποία προέρχονται από το σπίτι τους, τα οποία όμως δεν θα εμφανιστούν την ώρα εκείνη που ασχολούνται με το μαθησιακό

Ε: - Ωραία...

Κ: - Θα είναι αποτέλεσμα του διαλείμματος

Ε: - Κατάλαβα

Κ: - Κάπως έτσι, δηλαδή θα υπήρχε κάποια σύγκρουση νορίτερα

Ε: - Κατάλαβα

Κ: - Και φυλετικά υπάρχουν μεταξύ τους πολλές διαφορές

Ε: - Α!
Κ.: Υπάρχουν κάποιες φυλετικές διαφορές, δηλαδή μπορεί να υπάρχει ένας αυταρχισμός από τα αγόρια και τα κορίτσια μια παραπάνω ελευθερία έκφρασης χωρίς όρια.
Ε.: Μάλιστα
Κ.: Οπότε εκεί μπορεί να συγκρούνται λίγο μες στο μάθημα
Ε.: Κατάλαβα
Κ.: Αυτό... Αυτό όμως δεν ξέρω κατά πόσο. Δηλαδή, πιστεύω είναι και της ομάδας τους
Ε.: Δεν είναι δηλαδή θέμα κουλτούρας
Κ.: Πιστεύω είναι της κουλτούρας τους
Ε.: Α, είναι θέμα κουλτούρας. Μάλιστα, ωραία για τις δυσκολίες τώρα γενικότερα μέσα στην τάξη εκτός από τις επικοινωνιακές δυσκολίες υπάρχουν και άλλες δυσκολίες μέσα στην τάξη;
Κ.: Εε, στην τάξη που κάνω εγώ έτσι; Εντάξει επειδή έχω μόνα τους αυτά τα παιδιά ξέρουν ότι όλα δυσκολεύονται και όλα προσπαθούν να το βελτιώσουν οπότε δεν έχω εντοπίσει ας πούμε τη σχολική αποτυχία, να έχουν φόβο όπως πάνω στην ορθογραφία γιατί ξέρουν ότι εγώ ,ο ρόλος μου είναι πώς να το πω..
Ε.: Ενισχυτικός;
Κ.: Μπράβο, ναι. Είναι μια συμβολή αυτό που κάνω, δεν βαθμολογώ
Ε.: Ναι ναι ναι. Οπότε δεν το βλέπουν ..
Κ.: Δεν έχω δεί δηλαδή κάποια προβλήματα που είναι τέτοιας φύσεως
Ε.: Κατάλαβα
Κ.: Έχω δεί προβλήματα των αντικειμένων τους, δηλαδή να κατοχυρώσουν το αντικείμενό τους ότι είναι δικό τους , το τετράδιό μου, το μολύβι μου
Ε.: Κτητικότητα
Κ.: Μου πήρες το..
Ε.: Ναι κατάλαβα
Κ.: Αυτά, έχουν ύπογειό ότι θα τους κάνουν κακό , να στο πω αλλιώς
Ε.: Κατάλαβα, υπάρχει δηλαδή ύπογειό σχολικό.
Κ.: Ναι
Ε.: Αυτό που σκεφτόμουν εγώ σαν δυσκολία είναι όσον αφορά τις δεξιότητες στην γλώσσα, ας πούμε.
Κ.: Αρκετά
Ε.: Η μεγαλύτερη δυσκολία είναι ας πούμε στο γραπτό λόγο; Στον προφορικό λόγο; Στην ανάγνωση;
Κ: Εε, το στάδιο του γραπτού λόγου ίσως απλά αργήσει να ξεκινήσει δηλαδή το να αναγνωρίσει τα φωνήεντα, ηχητική αναγνώριση. Μετά να την αποδώσει και μετά να την αναγνωρίσει σαν γράμμα. Αυτό που δύσκολα πετυχάνεται μετά είναι η ανάγνωση...

Ε: Α!
Κ: -Η ανάγνωση είναι κάτι το οποίο τραβάει πολύ καιρό να επιτευχθεί και πάμε πολύ αργά σταδιακά σαν υλικό της πρώτης δημοτικού, με μια όμως διαφορά ότι κάποια γράμματα αυτό που παρατηρούμε είναι ότι ό,τι επίπεδο και να είναι τα παιδιά έχουν όλα κοινό σημείο ότι κάποια γράμματα που εγώ τα λέω πολύ ελληνικά ας πούμε..
Ε: - Α, μάλιστα.
Κ: Τα οποία κολλάνε, το «θ» ας πούμε, το «λ»
Ε: - Συγκεκριμένα

Κ: -Πρέπει να μην τα έχουν στην γλώσσα τους, τη φυσική; Εκεί βλέπω ότι κολλάνε πολύ. Στο προφορικό, δεν θα το «λέγα
Ε: - Ολα καλά
Κ: - Μιλάνε και στο προαύλιο και σ’ αυτά και έχουν πάρει τον αέρα τους.
Ε: - Τώρα στην παραγωγή λόγου που είναι το ανώτερο στάδιο, φαντάζομαι δεν έχει προχωρήσει
Κ: - Εκεί παρατηρούν πολύ όταν μόνο το …μία ύπνουση, μία λέξη, μία πρόταση όταν είναι χωρίσμενη σε λέξεις είναι όλο μια λέξη.
Ε: - Α, κατάλαβα. Άρα ακόμα δεν έχει κατακτηθεί.
Κ: - Δεν έχει κανέ. Παρατηρούν δηλαδή ότι αφού μάθουν να γράφουν και πάνε καλά, μετά μου το κολλάνε όλοι σε ένα.
Ε: - Κατάλαβα, ωραία.
Κ: - Πρόβλημα ήχου και απόδοσης γενικότερα.
Ε: - Λογικό να υπάρχει δυσκολία.
Κ: - Ναι.
Ε: - Εντάξει. Όσον αφορά, τελευταία ερώτησή θα ήθελα να σου κάνω τώρα, για τη μητρική τους γλώσσα με ενδιαφέρει να μου πεις. Αν αξιοποιείται με κάποιο τρόπο στην τάξη, γενικότερα αν θεωρείς ότι πρέπει να ενισχύεται η μητρική γλώσσα ή να αποσιωπάται;
Κ: - Δεν θεωρώ ότι πρέπει να αποσιωπάται. Ίσως ισα εγώ και έτσι για να ελαφρύνω το κλίμα που λέμε και να νιώσουν πιο άνετα τους έχει ρωτήσει κάποια δυο-τρία πράγματα τα οποία τα χρησιμοποιούμε και εμείς στην καθημερινότητα ως ενήλικες. Καφέ, να φτιάξεις ένα καφέ, «καλημέρα», και τέτοια.
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Ε: Πολύ ωραία

Κ: Μου έχουν εξηγήσει, έχω δει ότι ταυτίζονται πολλές λέξεις, μου έχουν πει τα παιδιά. Όμως τι έγινε τώρα, εγώ δεν είμαι πολύ ικανή να σου απαντήσω σε αυτό γιατί εγώ τα πήρα ως ΖΕΠ 2. Υπάρχουν στο πρόγραμμα που είμαι ΖΕΠ1 και ΖΕΠ2.

Ε: Ναι, ναι.

Κ: Το ΖΕΠ 1 είναι όταν τα παιδιά δεν μιλούν καθόλου την ελληνική. Οπότε εγώ τους πήρα να μιλάνε ήδη την ελληνική. Οπότε δεν μου ανέφεραν καν κάτι για τη μητρική τους γλώσσα.

Ε: Μάλιστα

Κ: Την οικειοποιούνται καθημερινά στα διαλείμματα τους, στην τάξη

Ε: Ναι..

Κ: Δεν έχει ζητηθεί και από τους ίδιους. Καμιά φορά τους βλέπω να μιλάνε μεταξύ τους. Εκεί τους πειράζω και τους λέω «να μου πεις και μένα τι λέει». Καθαρά για λόγους ευγένειας.

Ε: Αυτό, δεν είναι ότι το απαγορεύεις

Κ: Όχι καθαρά για λόγους ευγένειας, θα ήθελα να μου πεις γιατί δεν είναι ωραίο να ειμαστε τρία άτομα και να μην ξέρουμε τι λέει.

Ε: Δίκιο έχεις.

Κ: Αυτό μόνο. Αλλά, αστειεύοντας μαθαίνω και εγώ καμιά λέξη. Δηλαδή τους λέω «θα μου μάθεις και θα σου μάθω»

Ε: Έχει ένα ενδιαφέρον όσο να ναι...

Κ: Αυτό

Ε: Λοιπόν, αυτά ήθελα να σε ρωτήσω, πιστεύω ότι μην σε ταλαιπώρησα.

Κ: Όχι καθόλου

Ε: Σ’ ευχαριστώ πάρα πολύ

ΣΥΝΕΝΤΕΥΞΗ 3η

Ε: ΕΡΕΥΝΗΤΗΣ, Κ: ΚΑΘΗΓΗΤΗΣ

Ε: - Λοιπόν, θα ήθελα να σε ρωτήσω αρχικά πόσα χρόνια εργάζεσαι με πρόσφυγες και μετανάστες;

Κ: Είναι η πρώτη χρονιά που εργάζομαι από τον Σεπτέμβρη.

Ε: Ωραία.

Κ: Αρα είναι περίπου τέσσερις μήνες; Πόσοι βγαίνουν;
Ε:- Ωραία, άρα έχεις σύντομη εμπειρία.

Κ:- Ναι

Ε:- Σε αυτή την εμπειρία σου θεωρείς ότι το σχολείο μπορεί να βοηθήσει στην ενσωμάτωση των μαθητών αυτών στην κοινωνία γενικότερα;

Κ:- Θεωρώ να ότι μπορεί να βοηθήσει αν και για να συμβεί αυτό θα έπρεπε όλοι οι εκπαιδευτικοί να κάνουν σεμινάρια, τα οποία να γίνονται κάθε χρόνο βέβαια για να ενημερωνόμαστε και για τις εξελίξεις και για τις ανάγκες όλων αυτών των παιδιών.

Ε:-Πολύ ωραία. Τώρα για το υλικό που χρησιμοποιείτε, τα βιβλία ουσιαστικά είναι αυτά που προτείνει το Υπουργείο Παιδείας; Αυτά που χρησιμοποιείς;

Κ:- Ναι, ναι είναι τα βιβλία, «ΓΕΙΑ ΣΑΣ» λέγονται.

Ε:- Τα «ΓΕΙΑ ΣΑΣ» ναι

Κ:- «ΓΕΙΑ ΣΑΣ 1,2,3,4»

Ε:- Ωραία

Κ:- Και βασιζόμαστε σε αυτά και επιπλέον φωτοτυπίες που φτιάχνουμε..

Ε:- Που φέρνεις εσύ).

Κ:- Εδώ στο σχολείο ναι.

Ε:- Ωραία, τώρα όσον αφορά τις δυσκολίες επικοινωνίας, υπάρχει μεγάλη δυσκολία με τα παιδιά να επικοινωνήσετε στην τάξη;

Κ:- Όχι τα συγκεκριμένα παιδιά που είναι σε αυτό το σχολείο επειδή ξέρουν ελληνικά καλά, τουλάχιστον να μιλάνε στον προφορικό λόγο, στο γραπτό όχι τόσο καλά και μπορούμε να επικοινωνήσουμε.

Ε:- Και οι σχέσεις με τους μαθητές και μεταξύ των μέσα στην τάξη είναι αρμονικές ή υπάρχουν προβλήματα; Εδώ στην τάξη ΖΕΠ;

Κ:- Είναι πολύ αρμονικές οι σχέσεις γιατί είναι και μικρός ο αριθμός των παιδιών που έρχονται κάθε φορά. Είναι δύο με τρία άτομα.

Ε:- Ωραία,

Κ:- Ανά ώρα και γίνεται μάθημα, οπότε υπάρχει πολύ καλή συνεργασία και ανάμεσα στα ίδια τα παιδιά και με μένα.

Ε:- Ωραία, και στο κομμάτι το διδακτικό εσύ προσπαθείς με κάποιο τρόπο να αναδείξεις και τις ατομικές, ας πούμε, ανάγκες του κάθε μαθητή ή κάνεις, εφαρμόζεις κάποια μέθοδο που να μην είναι προσωποποιημένη, ας πούμε, στον κάθε μαθητή. Αν διαφοροποιείς τη διδασκαλία σου για το κάθε παιδί εννοώ.
Κ.: Ε, κοίτα έχω χωρίσει τα γκρουπάκια τα έχω βάλει έτσι ώστε να είναι ίδιο επίπεδο οι μαθητές σε κάθε γκρούπ, οπότε δεν χρειάζεται να κάνω εξατομικευμένη μάθηση γιατί ούτως ή άλλως είναι δύο παιδιά, πόσο πιο ατομικό να το κάνεις;

Ε.: Είναι διαφοροποιημένη όπως και να ‘χει λόγω του επιπέδου.

Κ.: Έχο χωρίσει σε γκρουπάκια, ναι.

Ε.: Ωραία, άρα αναφορικά και με τις μεθόδους δεν είναι ατομοκεντρική η μέθοδος κυρίως σε γκρουπάκια ομαδοσυνεργατικά.

Κ.: Είναι 2-3 άτομα, οπότε...

Ε.: Εννοώ κάνουν παράλληλα τις ίδιες δράσεις τα παιδιά και τα συζητάτε όλα μαζί. Ωραία, και αυτό που θα ήθελα να σε ρωτήσω στο τέλος είναι όσον αφορά την μητρική τους γλώσσα αν προσπαθείς να την αναδείξεις, να την καλύψεις, αν θεωρείς ότι δεν πρέπει να υπάρχει καμία επαφή με την μητρική εδώ στο σχολείο το ελληνικό και γιατί αν θες να μου πεις.

Κ.: Όχι, δεν έχω κάτσει να τα σταματήσω. Μιλάνε, θα μιλήσουν και στα διαλείμματα μιλάνε τη δική τους γλώσσα, δεν τους έχουμε απαγορέψει ποτέ να μιλάνε και εδώ αν χρειαστεί να πούνε κάτι μεταξύ τους δεν θα επέμβω. Αλλά τα συγκεκριμένα παιδιά εδώ είναι πιο καλά, είναι πιο αθώα. Σκέφτου ότι θα μιλήσουν αλλά θα τους βγει αυθόρμητα να πούνε κάτι στη δική τους γλώσσα και επειδή οι αισθάνονται από μόνα τους άσχημα μου λένε «κυρία, συγγνώμη που μιλήσαμε αλλά είπαμε αυτό», και μου μεταφράζουν και στα ελληνικά.

Ε.: Αυτό θα σε ρώταγα, αν τους δείχνεις ενδιαφέρον σε αυτό το κομμάτι.

Κ.: Γενικά, μου λένε και μόνα τους και εγώ τους το ζητάω, και μου λένε λέξεις στη δική τους γλώσσα, τους λέω εγώ στα ελληνικά πώς είναι.

Ε.: Να νιώθουν οικειότητα...

Κ.: -Ναι, να τα αφήνω να μιλάνε αλλά όχι σε μεγάλο βαθμό για να μην ξεφεύγουμε.

Ε.: Όχι γιατί μαθαίνουν τα ελληνικά.

Κ.: Εδώ έχουν για να μάθουν ελληνικά.

Ε.: Ωραία, αυτό ήταν ευχαριστώ πάρα πολύ.
Υπεύθυνη Δήλωση Συγγραφέα:

Δηλώνω ρητά ότι, σύμφωνα με το άρθρο 8 του Ν.1599/1986, η παρούσα εργασία αποτελεί αποκλειστικά προϊόν προσωπικής μου εργασίας, δεν προσβάλλει κάθε μορφής δικαιώματα διανοητικής ιδιοκτησίας, προσωπικότητας και προσωπικών δεδομένων τρίτων, δεν περιέχει έργα/εισφορές τρίτων για τα οποία απαιτείται άδεια των δημιουργών/δικαιούχων και δεν είναι προϊόν μερικής ή ολικής αντιγραφής, οι πηγές δε που χρησιμοποιήθηκαν περιορίζονται στις βιβλιογραφικές αναφορές και μόνον και πληρούν τους κανόνες της επιστημονικής παράθεσης.