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Intercultural transmission perspective in using school leadership of social justice to include refugee and migrant children into Greek public primary education: Perceptions of school principals

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INTERCULTURAL TRANSMISSION PERSPECTIVE

IN USING SCHOOL LEADERSHIP OF SOCIAL JUSTICE

TO INCLUDE REFUGEE AND MIGRANT STUDENTS

INTO GREEK PUBLIC PRIMARY EDUCATION:

PERCEPTIONS OF SCHOOL PRINCIPALS

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Dedicated to the memory of my beloved father Dionysios S. Rentzis

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Contents

SUMMARY

Historically, over the years, it seems that globally, societies have undergone severe changes, due to population movements, because of wars, internal conflicts and pandemics. History repeats itself today, as wars, civil violence, poverty and pandemics have not stopped, causing an influx of refugees and migrants in the western world (USA, Canada, Germany, Spain, Italy, France, etc.). Greece is one of these countries, which is an accessible place for refugees and migrants, due to its geophysical location. Therefore, up to this day, the coexistence of people with different races, cultures, religions and languages is a point of discussion for the host countries.

As a standard value, social justice creates conditions of equality and acceptance of diversity, passing down from generation to generation through family and, later, school. Social justice in education is linked to the ability to perceive conditions that marginalize and exclude children of certain social groups from access to education and knowledge. At the same time, it is linked to the creation of an open democratic school, which promotes the values of equality, acceptance and love for those students, who belong to marginalized social groups, such as refugees and migrants. School leadership of social justice is the continuation of education of social justice, called upon to envision and create this open democratic school through transformational leadership practices.

This research comes to add another stone to the previous relevant research, inspired by them, aiming at highlighting the implementation of school leadership of social justice in Greek multicultural primary schools in the light of the views of their principals. Through the development of the theoretical framework, this research paper, presenting historical backgrounds from the Middle Ages to the present day, thoroughly

describes the multicultural social context in Greece and Europe, as well as social justice in the educational and school leadership process. Specifically, this research study attempts to discover the inclusive practices of school leadership of social justice, which are related to the co-education of refugee/migrant students in the Greek primary schools and to highlight problems that may, possibly, stop them.

Action research has been chosen as an appropriate methodological tool, since its main goal is to explore and understand societies and educational systems, as well as to achieve their change to a better quality. The research process, which, in fact, took place in the year 2021, is characterized by a substantial social phenomenon, which stroke humanity, worldwide, at that time. The COVID-19 pandemic brought significant changes to the operation of schools, as education was carried out remotely, through special platforms, resulting in the closure of schools for long periods of time. For this reason, quantitative methods and practices have been used, such as the questionnaire, which is the most appropriate and reliable form of research tool, especially when research takes place in such difficult social conditions. The investigation focused on: a) the search for practices followed by school social justice leaders to include refugee/migrant students, b) the search for problems that may deter these practices, and c) the intercultural values that govern the school leader of social justice.

The most important findings of the research can be summarized as follows: a) school leaders believe in the value of social justice and try to implement and promote it, creating an appropriate school environment, b) they believe in the co-education of refugee/migrant children with other students in the same classroom and not at separate times in the school timetable, c) they consider that coexistence with refugee/migrant students

is beneficial for all children, d) they believe that the main problem that makes it difficult for them to include refugee/migrant students into the school environment is the different language and religion and e) even if they believe that inclusive practices should be applied for these students, Greek school leaders do not seem to organize and implement intercultural innovative educational programs and events at their schools.

The originality and contribution of this research study to the science of school leadership of social justice is essential, as it has given its intercultural dimension in the light of the inclusion of refugee/migrant students. There are not many research studies that focus on the intercultural character of school leadership of social justice. Therefore, this research, in Greece, provides the opportunity to obtain important information for being used by the Greek and international Ministries of Education, The main proposal of this research concerns the design and imperative implementation of Intercultural Education Training Programs for school leaders, as, nowadays, worldwide, not only in Greece, school has a multicultural nature.

CHAPTER 1: THE RESEARCH PROBLEM
UNIT 1: BRIEF THEORETICAL DESCRIPTION OF THE RESEARCH PROBLEM

Introduction

As it seems, from relevant bibliography, Europe has experienced several conflicts and catastrophic events in its history (Neymayer, 2005). In the interwar decades, as well as afterwards, efforts to restructure the European populations formed the basis of the migration movement of the time, choosing destinations, such as: the USA, Canada, Australia, Belgium, Germany and the Netherlands (2005). In the early 1990s, when the European Union began to bear fruit, the first steps towards the abolition of its internal borders were a fact (Hatton, Richter & Faini, 2004). The movement of people, goods and services took place without barriers within the common market. Such a development, combined with security and the high standard of living, made Europe an attractive destination for the migrants and refugees (Boswell, 2003).

Stylianidis and Pashiardis (2006) refer that the current era is marked with global political and economic developments, which require the transformation from the industrial economy and society to what is called *"the new economy"* (Rentzi, 2018). It is obvious, therefore, that in the modern world, these social changes have great impacts beyond the borders, causing migratory and refugee phenomena worldwide (Kaloforidis, 2014).

After the late 1970s and most importantly during the 1990s, among the European countries, Greece became a host country of migrants. On one hand, this fact is linked to the socio-economic conditions of the migrants' native country, on the other hand, on some geophysical peculiarities of Greece (Vgenopoulos, 1998). Amitsis and Lasaridi (2001) point out that the collapse of the Eastern and the Central European regimes and the resulting political and socio-economic crisis have been the main factors that have reinforced migratory waves in Greece. At the same time, they stated that the political crisis and war in the former Yugoslavia caused a wave of refugees and migrants, while refugee / migrant flows from Asian and African countries, mainly due to domestic civil wars, use Greece as a pass for easy access to other European countries. During the last seven years, there is a rapid rise of Syrian refugee flows in Europe, due to the civil warfare. The host countries, which accept the biggest numbers

of refugees and migrants, are Greece, Italy and Spain, while a big part of this population is composed by children. To all this 21st century warfare, the Russian invasion of Ukraine was added, in February 2022, which created additional refugee flows to Eastern Europe and Greece.

Taking the above developments into account, the Greek State stopped being a coherent legal part of a particular geographical area, consisting of a culturally homogeneous population (Modoot, 2007). Exposure of the modern state to external influences has led to the gradual deconstruction of the territorial entity, national sovereignty and culture, as elements that ensure its stabilization (Gundara, 2000). In this context, the resulting change of student population necessitates a theoretical and empirical discussion of the ways, in which the educational management of cultural pluralism can contribute to achieving social cohesion (Faas, 2007). From the intercultural point of view, heterogeneity: a) must be treated as an overtime existing situation and b) requires the creation of a diversified educational setting, determined by the acceptance and respect of the peculiarity of the other, the creation of appropriate communication conditions and the provision of equal opportunities to knowledge (Kanakidou & Papagianni, 2009). Multicultural authority must diffuse in all areas of the educational process. Many years ago, Nieto (1996) proposed a series of diachronic purposes for pedagogical practice: 1) conduct and information to avoid ignorance and distance, 2) cultural enrichment, 3) logical engagement with the foreign element, 4) responsible cooperation with the national minorities, 5) overcoming ethnocentrism and interacting with the foreign element, 6) tolerance, solidarity and acceptance, 7) interaction with cultural groups and mutual cultural enrichment.

Researches show that in multicultural societies, social and political situations seem to affect the way school leaders perceive issues of justice and interculturalism (Dimmock & Walker, 2005; Pitre, 2014). School principals are encouraged to provide a friendly environment to access and inclusion of pupils with a different racial, socio-economic, religious and cultural identity. Because of their complex social and political reality, multicultural societies are, often, confronted with internal conflicts, ranging from resource allocation issues to issues of different socio-cultural, religious values and violations of the human rights. All of these have a significant impact on schools and, above all, on how school principals seek justice and multiculturalism in their schools (Zembylas & Iasonos, 2014, p.23). In multicultural societies, school

leadership is linked to the leadership of social justice (Zembylas & Iasonos, 2010, p.11).

In recent years, due to the multicultural context that has been underpinning Greek society, especially after the massive refugee / migrant flows, discussion on the ways, in which refugee / migrant children can be included into the Greek educational system, becomes more and more intense. Based on the above theoretical approaches, school leadership could play an important role in preparing the school environment, so that refugees and migrants can be accepted. The subject of the dissertation will focus, precisely, on this: to investigate whether the principals of the Greek primary schools adopt attitudes and practices of social justice leadership, regarding the integration of refugee and migrant students.

1.1. Social Justice in Education

This research study is based on theoretical approaches that concern the term of *"social justice in education"*. For this purpose, the relevant international literature will be critically presented, particularly with regard to how social justice can be ensured in schools by the school leadership. The way, in which "social justice" is perceived in relation to education, changes, due to the political, economic and social conditions of each time period (Turhan, 2010). Thus, in this research, the concept of social justice will be promoted by reference to the social and historical parameters. Several years ago, Griffiths (1998) gave a historical preview of the term *"social justice"*, indicating that during the 1970s and 1980s, the term changed. Specifically, it transferred from having a social meaning to including gender and national equality. In the 1990s it expanded, covering the topics of "sexuality and disability". Gerwirtz (1998), also, agrees with Griffiths, reminding that the concept of *"justice"* separates into two forms: the *"distributive"* and the *"relational"* one. Furthermore, she argues that the term of "social justice" should not, only, define the "narrow" sense of the fair distribution of goods in society, but should be extended to include all aspects of institutional rules and relationships (Gerwitz, 1998 in Rentzi, 2021).

In education, justice has been presented in three forms (1998). The first form, *"equality of opportunity"*, refers to equality with regard to formal rights, equality of access and equal participation; what is, typically, called "the common good", which is determined by mutual recognition, respect and a fair distribution of benefits and responsibilities (Griffiths, 2003 in Rentzi, 2021).

The second form, "equality of outcomes", refers to offering equal opportunities for a successful life to marginalized social groups, through the interference of "positive discrimination policies" and "affirmative actions" (2003). According to Marshall and Ward (2004) "positive discrimination policies" are actions that benefit social groups, which were treated unequally and unfairly, due to their race, disability, gender, etc. "Affirmative actions" offer chances for work and education to minority groups through government policies, programs and processes, aiming at access to social benefits (Berkovich, 2014).

The third version, *"equality of condition",* derived from the weakness of the previous concepts of distributive justice to face the basic problems, arising from the inequality that wealth and privileged power brings (Gerwitz (1998),. It refers to equal living conditions of all society members (citizens and non – citizens), *"taking their sexual, racial, gender, religious, sexual heterogeneity into account,"* (Gerwirtz, 1998 in Rentzi 2021). However, in a study of Cribb και Gerwirtz (2003), it is proposed to separate *"relational justice"* into two distinct dimensionς: *"cultural"* and *"communal",* resulting in a three – dimensional form of social justice, that is the "distributive, "cultural" and "relational" one (Rentzi, 2018). Additionally, Cribb and Gerwirtz (2003) define "cultural justice" as the absence of cultural sovereignty, disregard and lack of respect (Rentzi, 2018). They, also, state that the rational dimension of justice is complementary to the two others, the "distributive" and the "cultural" one, as it concerns the mechanisms, which impede or restrict the ability of certain persons or groups to participate in decision making processes, which involve important issues of their lives (2003). "Relational" justice is based on freedom from oppressive relations (Young, 2006).

Bell (2007) states that the role of social justice in education is to enable people to develop critical, analytical tools, necessary to understand the concept of oppression and their own way of socializing within holistic systems in order to change elements and attitudes towards themselves and the communities, where they participate (Rentzi, 2018). Critic, postmodern, transformative, feminist and multicultural theories frame the aims of educational social justice (2018). Their common focus is on schools, as institutions that uncover and transform oppressive actions and policies (Mthethwa-Sommers, 2012). These theories are clarified below (Rentzi, 2018. pp.57-58):

- **Critic Theory:** according to the fundamental principal of the critic theory, social sciences or human relationships cannot be perceived by a scientific, logical, objective view, as they develop into the educational frame (Kontou, 2015). Critic theory deals with the role of institutions, such as schools, regarding the spreading of socio-economic and political inequalities, so critic theorists believe that social inequalities, partly, derive from racism, sexism, class hierarchy and human ability discrimination (Hooks, 1994 in Rentzi, 2018). Decades ago, Freire (1970) pointed out that the basis of critic theory was the concept of *"conscientization",* which referred to the fact that the human being placed himself/herself in a socio-economic and political structure. The well known pedagogue, also, stressed that knowing each person's placement in this structure made it easier to call this differentiation into question, which led to the achievement of social justice.

- **Postmodern Theory:** it is linked to educational justice, since, according to De Marrias and Le Compte (1995, p.32), it challenges "not only the power of traditional science but the legitimacy of any valid model or rule, whether it concerns art, literature, science or philosophy". Postmodern theorists argue that students and teachers should be aware of the relationship between power and knowledge or what Foucault (1980, p.131) calls the "regime of truth", by saying that: "every society has its own truth system, the general policy of truth, which consists of the types of speeches that are accepted and function as truth". This theory mentions that schools, as institutions, are responsible of the socialization of young people by being the foreground of knowledge classification within the structure of power (Chomsky, 2000). By becoming aware of the relationship between power and knowledge, teachers become self-reflective, thinking that their pedagogical practice may, unwillingly, marginalize certain pupils and prime others, so

20

they apply a pedagogical practice that is pluralistic and representative for all groups, encouraging students to participate in actions of social justice (Sommers, 2014).

- **Transformational Theory:** similarly with the postmodern theory, transformational theory has characteristics of educational social justice. The sense that power penetrates education determines transformational theorists, such as Cherryholmes (1988, p.5), who defined power as "individual or group relationships based on political, social, material asymmetries, because of which, some are rewarded and enjoy, while others are denied and sanctioned". From this point of view, power at schools serves to reward some students and punish others, based on their social position in the pyramid of hierarchical social structure (1988).

- **Multicultural Theory:** Kincheloe and Steinberg (1997) propose four important approaches of intercultural theory:

    1. "Consrvative Multiculturalism / Monoculturalism", which emphasizes hierarchical identity and culture within society (i.e. in Arabic and African countries). Teachers and school leaders who accept this approach, often, see diversity as inferiority (Nieto, 1996).

    2. "Liberal Multiculturalism", which emphasizes the similarities, stating that multicultural groups share equal and common humanity.

    3. "Pluralist Multiculturalism", which focuses on diversity more than similarity. Diversity and cultural heritage are popular concepts here, but, again, as in the two above approaches, power relations and structural inequalities are not questioned (Fish, 1997). Pluralism interculturalism emphasizes pluralism, referring to liberal democracy, tolerance and variety of views in the context of co-existence of population groups with

different cultural traditions, values and lifestyles (Bhandar, 2006).

4. "Critic interculturalism", which, on the contrary, questions inequalities and recognizes the role of power relationships in forming practices of domination. The attention of this theory is directed not to surface differences but to those related to social injustices. The central point of this approach is the recognition of the ideological mission of school and the role of the teachers in controlling the values of dominant culture (Kincheloe, & Steinberg, 1997). On such issues critic intercultural approaches are allied to anti-racist education, stressing that critic interculturalism needs to actively challenge racism and other types of injustice, rather than simply recognize differences (Berlak & Moyenda, 2001). An important concern of this theory is to emphasize the structural racism that exists in students' lives in the educational theory, policy and practice, wanting to reduce differences and "change our way of thinking about diversity" (Lesliee, 1998, p.64).

The above analysis will allow a documented review of the terms: *"social justice"* and *"social justice in education"* in order to approach the parameters, which define the concept of "educational leadership of social justice".

1.2. School Leadership of Social Justice: Bibliographic Review

A conceptual approach of social justice has already been attempted in order to show its value in a wider context of reference and establish its interconnection with education. This discussion has brought to light a new type of school leadership, the leadership of social justice. (Furman & Shields, 2003; Haffner, 2010; Leithwood, Mascall & Stauss, 2009). The twenty-first century has led to significant socio-cultural redistributions for many nations, due to the movement of populations, directly affecting the school environment, which seeks ways to adapt to this new reality (Hajisotiriou, 2011). School leadership of social justice concerns the fact that school leaders pose the issues of social inclusion and interculturalism (such as race, social

class, gender, disability, etc) as central axles in their vision and their leading practice (Theoharis, 2007; 2009 in Rentzi, 2022). In the frame of a more general movement towards a fairer, less oppressive society, the concept of social justice is linked to the action of school leadership, seeking ways to overcome inequality and improve the conditions of access and success of all children, both in education and in other goods of public and private life (Griffiths, 2003). Dantley and Tillman, 2010 emphasize that school leadership of social justice explores and examines the policies and procedures that schools form, perpetuating social inequalities and marginalization due to race, social class, disability and other characteristics (Rentzi, 2021).

In recent years, research on social justice leadership has become, increasingly, intense (Bogotch, Beachum, Blount, Brooks, & English, 2008; Bogotch & Shields, 2014; Furman & Gruenewald, 2004; Marshall & Oliva, 2006; Shoho, Merchant & Lugg, 2005), aiming at a premeditated intervention, which includes the ability of schools to promote values and commitments of social justice, "following tactics, practices and policies (educational and socio-economic) that promote opportunities for all children, especially for those who have been marginalized in the past" (Karpinski & Lugg, 2006, p.279 in Rentzi, 2018). In their research, Jean-Marie, Normore and Brooks (2009), point out that school leaders take action as advocates of marginalized and poor children (Rentzi, 2022). Furthermore, according to Rapp (2002), school leaders are committed to restoring such structures in economy, culture and power. Recently, Jenlick (2014, pp.375-376) stated that "the biggest challenge, perhaps, is to change the structures, which cause the barriers for inclusion, going beyond surface changes"

1.3.The Multicultural Greek Society: The Problem of Including Refugee and Migrant Children at Schools

Even today, world is plagued by violent civil conflicts for religious, political and socio-economic reasons, such as the civil war in Syria and the Russian attack in Ukraine, resulting in the forced movement of large populations for survival reasons. Big parts of these populations consist of children, many of them being accompanied. (The Greek Ombudsman Independent Authority, 2018). UNESCO (2015, p.77) emphasizes that preserving and enhancing human dignity, ability and well-being, in relation to nature, should be the primary purpose of the 21st century education.

People change, education must, also, change, as societies, everywhere, undergo a deep transformation, demanding new forms of education which adopt the skills

societies and economies need today and tomorrow (UNESCO, 2015, p.58). As a model for the foundation of the subjects in their social and cultural processes, the field of education plays an important role in creating conditions of acceptance and recognition of pluralism as basic characteristics of social development (Nikolaou, 2011). Regarding diversity as an actual timeless state, interculturalism contributes to the creation of an educational setting, which is determined by the acceptance and respect of the peculiarity of the other, the creation of appropriate communication conditions and the provision of equal opportunities of access to knowledge (Kanakidou & Papayianni, 2009). In fact, the beginning of intercultural education in Greece was in the 1990s through the Law 2413/1996. The issue of equal opportunities, smooth educational and social inclusion of pupils with different national, cultural and religious background is the main target of the Greek educational policy. In the wake of a rapid increase of refugee and migrant flows in Greece, mainly due to the Syrian civil war, the Greek Ministry of Education, Research and Religious Affairs has proceeded to design actions for the support, care and education of refugee and migrant children in our country. These actions and the legal framework that governs them will be presented in detail in a specific section of this research essay.

As it is observed, it is necessary for school leadership to turn to educational practices of social justice in order to include refugee and migrant children in the Greek schools as smoothly as possible.

UNIT 2: PURPOSE OF THE RESEARCH, INDIVIDUAL GOALS AND RESEARCH QUESTIONS

Based on previous research findings (Aveling, 2007; Theoharis & Brooks, 2013; Zembylas & Iasonos, 2016), this research proposal aims to identify and explore factors and variables at the level of school leadership that seem to facilitate the successful access of refugee and migrant children to primary education from the aspect of social justice (i.e. exercising a transformative type of school leadership with participation in decision making, organizing intercultural educational programs, events, in-school trainings, etc). The promotion of the value of social justice within this proposal is understood as an activation aiming at an academic and socio-emotional empowerment as well as at improving the lives of all children, with emphases on those belonging to marginalized and non-privileged groups, such as refugees and migrants.

More specifically the individual goals of this research proposal are:

- Exploring the school leaders' moral values of social justice through the resolution of ethical dilemmas, which arise in their daily school life. These dilemmas are determined by conflicting situations between moral values and the institutional framework and norms of behavior, imposed by the position of the school principal.

- Investigating the ways school leadership is practiced by school leaders who defend the values of social justice (transformational style of leadership, promotion of democratic leadership practices, involvement of the teaching staff in the decision-making, etc).

- Exploring the readiness of school leaders to detect refugee and migrant student exclusion issues and apply social justice practices to eliminate them.

- Investigating the social justice advocacy practices, implemented by school leaders in a multicultural student environment, regarding the inclusion of refugee and migrant children in the primary school context (i.e.. creation of innovative intercultural educational programs, organization of events, cooperation with institutions, etc).

Based on the main purpose and the individual goals of this research, the questions, that derive, are:

- Which perceptions and attitudes are formed by school leaders of primary schools, regarding issues of inclusion and social justice of refugee and migrant students, during the exercise of their duties in their school unit?

- Which types of school leadership do they adopt with regard to intercultural education and diversity?

- o What problems do they identify, which are caused by the existence of migrant and refugee students and create resistance to the smooth inclusion of these students in their schools?

- o How are they activated to deal with those resistances effectively and in what practical way do they promote social justice in their school, aiming at equal treatment and access to learning for the refugee and migrant children?

UNIT 3: METHODOLOGY

The research procedure will take place as an action - research. The reason for this choice is the fact that it can include an expanded number of school leaders' views on teaching, education and society (Noftke & Zeichner, 1987). Furthermore, action research serves the purpose of this proposal, because, as Hult and Lennyng (1980) and Mc Kennan (1991) state: a) research action tries to understand complex social situations, b) it focuses on problems that directly concern the educational community, c) it tries to understand complex social issues and d) it is formative; that means, it is functioning in such a way that the definition of the research problem, its goals and methodology can be modified, during the research procedure.

As to how it is conducted, questionnaires will be preferred, since they are a widespread and easy-to use data collection tool for reviews. At the preliminary stage, the design of the questionnaires will clarify, first, the general goals of the questionnaire and, then, translate them into a series of aims (Cohen, Manion & Morrison, 2018). It is clear that the composition of the questionnaires will be based on relevant literature, but there will, also, be a necessary adaptation to the specific research questions. The type of the questionnaires will be semi – structured, as they will include "open" questions in addition to the structured "closed" ones. In these "open" questions, the participants will be asked to respond, react or comment on them in any way they judge as being the most appropriate. These questionnaires, are characterized by a clear structure, order and emphasis, but the form is of an "open" type, raising issues of the everyday agenda, while not prejudging the nature of the response (Wilson & Mc Lean, 1994). All of the questionnaires will include letters, presenting the purpose of this research and its importance for the formulation of the Greek and, by extension, European educational policy, regarding the refugee / migrant issue. Moreover, there will be assurance of confidentiality. In order to assure the

reliability, practicality and validity of these questionnaires, their preliminary check will be carried out through a pilot-research (Oppernheim, 1992). This pilot-research will be evaluated so as to provide both the final questionnaire and the accompanying material. The sample, to which questionnaires are suggested to be sent, will consist of school leaders of public primary schools of the south region of Attika. As a sampling model, the gradual multiphase sampling is suggested, since in a multiphase sample, the purposes are different and are performed on the basis of a specific criterion (Robson & Mc Cartan, 2016). In the proposed research, the central criterion is the socio-economic context of schools, depending on their geographical location, as the south region of Attica is characterized by a broad social stratification. In the first research phase, questionnaires can be sent to public primary schools, which are in high socio-economic areas and, secondly, to public primary schools, which are in the lower ones. Using this form of sampling, it is evident that the school context will change at each stage, providing information on the existence, or not, of refugee-migrant children in the samples-school units, something that will provide multiple and remarkable research findings to discuss about.

Finally, the statistical analysis of the data is proposed to be done through inductive statistics, in order to be able to generalize the results from the sample across the population (Loukaidis, 2011). A quantitative analysis of the data will be carried out through the Statistical (Software) Package of Social Sciences (SPSS), which provides many and varied possibilities for valid statistical analysis of quantitative data, which will be useful for decoding the findings of this research proposal (Loukaidis, 2011; Robson & Mc Cartan, 2016).

An indicative timetable, regarding the duration of the proposed research, is: a) during the first year, there will be research, study and critical presentation of all relevant literature, b) during the second year, there will be formulation of the final questionnaire and research conducting, c) during the final third year, there will be statistical processing of data, analysis, interpretation of the data and presentation of the findings.

UNIT 4: SIGNIFICANCE AND ORIGINALITY OF THE RESEARCH

As mentioned above, the multicultural environment of Greek society, as shaped by migratory and refugee flows, makes it imperative to shift school leadership into social justice practices. School leaders are the most suitable people to manage and facilitate

an effective inclusion of refugee - migrant children into the school context. With a clear orientation towards more participatory forms of school leadership, in this proposed research, there will be an attempt to form a link between the participatory – democratic school leadership and the promotion of the value of social justice within the Greek public schools, aiming at the smooth inclusion of refugee - migrant children into them. Taking the above into account, the findings of this research aspire to contribute to the practical role of leadership in the Greek public schools in order to provide a qualitative education for all children. School leadership faces new challenges in terms of equality and diversity, among the student population, regarding the educational inclusion of refugees and migrants (Brooks, Jean-Marie, Normore & Hodgins, 2007). The importance of this proposal derives from the fact that it will develop at the micro-level of the Greek school reality, taking a wider social context into account, where school operates, so as to emphasize the significance of local action and the decisive role of the wider institutional and social situation, which surrounds the refugee / migrant issue.

The necessity of the proposed research lies in the fact that, after reviewing bibliography, there are not many relevant research studies, which have explored ways of including refugee/migrant children into school as an individual minority population group, setting possible conceptual and empirical links between pedagogical application of social justice with alternative participatory perspectives of school leadership. Besides, by exploring ways in which school leadership can promote the value of social justice, there will be implications for both theory and the development of political and social practice for the inclusion of refugees and migrants into school and society. With regard to the development of policies and actions to promote social justice in practice, this research proposal aims to highlighting implications, concerning the educational system policies on issues of equality and justice for refugees and migrants, as well as implications, which will concern the need to prepare the principals of public schools, as part of a wider effort to democratize.

The originality of this proposed research derives from the fact that it will deal with the problem of including refugee and migrant children into the educational system by exploring the possibility of using school leadership of social justice. In existing literature, there are no significant signs of such research efforts that explore the chances of applying social justice leadership at schools, aiming at the smooth

educational inclusion of a particular minority group (refugee and migrant children). In this approach, this proposed research will contribute to the wider educational policy of countries all over the world, that are tormented by the refugee / migrant issue, by enriching the existing knowledge with presenting the personal experience of the Greek primary school principal and the practices he/she pursues for achieving social justice and, therefore, respect for the rights of refugee - migrant children so as to have an equal access to education.

CHAPTER 2: THEORETICAL SUPPORT OF THE RESEARCH THROUGH RELEVANT BIBLIOGRAPHY

UNIT 1: INTRODUCTION

Globalization is an extensive phenomenon, which consists of socio-economic and political practices that govern modern society and, consequently, have made education recipient of diverse student populations. It is difficult to understand diversity, let alone the human one. Specifically, Griffiths (2003) explains that it is difficult to balance the knowledge that all human beings are the same, knowing the part of being human is precisely this need and ability to create societies, where we are all humanly different. She also emphasis our need to know how to get along well with other people, that is to behave in a fair and intelligent way (2003). Education is the most important nucleus of socializing with other people, each of whom carries a different identity, which, is characterized by race/enthinicity, socioeconomic status, gender, sexuality, religion, disability, family environmernt (2003). School, as an open system, which interacts with the external environment, is called to adapt to this diverse situation, offering equal access to knowledge to all students, respecting the identity and needs of each child (Rentzi, 2021; 2022). Therefore, school leaders are called to manage this complex reality on a daily basis, enabling their schools to deliver high educational outcomes for all their students, on one hand respecting the legislative framework of the school operation, on the other hand influenced by their personal experiences, beliefs, perceptions and attitudes. Because of this, the decisions and practices that school leaders follow are not value-neutral. As Theoharis (2007) points out, leaders are directly involved with their school context through ongoing experiences and in this way, they are concerned with issues related to their visions and practices, regarding race, social class, gender, disability and the creation of

conditions to avoid the marginalization and exclusion of student groups (2021; 2022). In his research work, Michail (2013) explains that as a result of the above statement, in the last two decades, an expanded field of knowledge has developed in the field of educational research, worldwide, which connects the issues of equality, diversity and social justice in the act of school leadership (Bogotch, 2002· Bogotch, Shoorman & Miron (2008); Bogotch & Shields, 2014; Brown, 2004; 2005; 2006; Cambron – Mc Gabe & McCarthy, 2010; Capper & Frattura, 2009 ; Dantley & Tilman, 2010 ; DeMathews & Mawhinney, 2014; Frattura & Capper, 2007 ; Hafner, 2010 ; Jacobs, Baray & Guerra, 2013; Zembylas & Iasonos, 2010; 2014; 2016).

The exclusion of students, belonging to minority groups, (due to race, gender, disability, etc) occurs in many schools worldwide and proves the link between the values of social justice and inclusion. As DeMathews and Mawhinney (2014) argue, equal and inclusive education for all students is a key element of social justice leadership, because the pervasive segregation system has created unequal outcomes for marginalized groups of students. After all, much earlier, this finding was reported by Dunn in his research in 1968, who claimed that children from minority groups were identified as students with disabilities and that segregation educational programs were ineffective and morally corrupt. However, over the last two decades, research results have revealed that this situation has not changed significantly and that inequality, segregation and low performance of minority students still exist, especially, at schools in low socioeconomic areas (Blanchett, Mumford & Beachum, 2005; Harry & Klinger, 2006). School leaders, who use social justice leadership, seek to improve the educational outcomes of historically marginalized groups by facing challenges, when they lead schools in low socio-economic urban areas, where, often, inequality structures, which include segregation of minorities, are maintained (Hanushek & Rivkin, 2010). For this reason, social justice is a high value for the field of education, as it lays the foundation of a very important social issue, which should be raised as a central theme of policy acts and decisions, concerning the nature of education, but, also, the position of school in society (Clark, 2006).

In the context of the present research, promoting the value of social justice is perceived as an activity that aims the academic and socio-emotional empowerment, as well as the improvement of the lives of all children, emphasizing, however, on those belonging to marginalized and disadvantaged groups, such as refugees and migrants.

In addition this research focuses on the value of social justice and its applicability in the school context through the practice of school leadership.

The bibliographic review theoretically supports and documents this research effort, presenting, at the same time, the empirical data so far. "School leadership of social justice" is the central concept of this research, while the factors that influence this concept are sought through research findings, concerning this thematic area. The review adopts the "eclectic approach", citing targeted bibliographic documentation, as follows:

- In Unit 2 there is a clarification between the terms "refugee" and "migrant / immigrant".

- Unit 3 presents the phenomenon of refugism and migration in Europe through a historical flashback of the Middleages to modern history.

- In Unit 4 there is a theoretical approach of the Greek multicultural social environment through a historical retrospective from the Middle Ages to the present day.

- In Unit 5 there is a documented analysis of the term of *"social justice in education"* through contemporary theoretical approaches.

- Unit 6 presents the Medieval educational system and the lack of social justice in it.

- In Unit 7 there will be a thorough description of "school leadership of social justice".

- Unit 8 concerns access to education for refugee and migrant children in Europe and in Greece, including relevant statistical data.

- In Unit 9 the difference of multiculturism and interculturism in education is clarified, while there is a presentation of the legislative framework of intercultural education in Greece.

- At the end of the theoretical framework, in Unit 10, the great effects of the COVID-19 pandemic on schools are described. More precisely, the key role of the school leader of social justice in the co-education of refugee/migrant students is presented thoroughly.

UNIT 2: CLARIFICATION OF THE TERMS "REFUGEE" AND "MIGRANT"

Starting the theoretical framework of this work, it is essential to clarify the terms: *"refugee"* and *"migrant"* as this will give the readers the opportunity to understand the distinctions between the moving groups of people.

According to Papadopoulou (2016), the main groups of moving people are three: a) "refugees", who flee mainly due to wars or prosecution and do not receive any protection from their country, b) "internally displaced", who, compared with refugees, have not left their country and remain legally protected by their state and c) "migrants", who decide to move from their country in order to improve their lives. In recent years, there has been an increasing flow of mobile populations of all three groups, which are treated with suspicion and marginalization, making racism a particularly evident phenomenon (2016). According to the United Nations High Commissioner for Refugees (U.N.H.C.R., 2016), the preferred practice is to refer to *"refugees"* and *"migrants"* when it comes to mixed groups of people on the move. The reason is that this way, it will become clear that the special rights, these groups have, must be recognized and protected under a specific legal framework. According to the U.N.H.C.R. (2016), *"refugees"* are people, who are outside their original country, due to fear, because of persecutions, conflicts, violence or other situations, which have, significantly, disturbed public order and because of this, these people need *"international protection"*. Furthermore, according to the Geneva Convention of 1951 and the New York Protocol of 1967, a *"refugee"* is a person who is outside of his/her country of origin without wanting to have its protection, because of being prosecuted due to his/her race, religion, or his/her political beliefs (2016). The peculiarity of refugees' group lies to the fact that it is dangerous for them to return back to their homeland, so they seek for security in other countries and need asylum, while the denial of asylum can have fatal consequences for them. The special legal regime for the protection of refugees' rights is referred to as *"international protection"*. The rationale for creating this strong legal framework is the fact that

refugees are people in a specific situation, which requires additional safeguards, as they do not have the protection of their own country (2016). According to Kontis (2005), another distinction of the term *"refugee"* refers to the legal body that recognizes the refugee status. Specifically, he states that refugees are distinguished as *"convention refugees",* when they are recognized by the host country under the Geneva Convention, and as *"refugees by order",* when they are recognized by the U.N.H.C.R., either because of a dispute with the host country, or because the host country does not belong to the Geneva Convention. In addition, refugees are recognized as; a) "Refugees on the Spot*":* those who are prosecuted and, therefore, they are unable to return to their country of origin, b) *"*De Facto Refugees": those who are not covered by the Geneva Convention, but are included in the category of refugees by the U.N.H.C.R. , due to the fact that bad situations occur in their country, i.e. wars,, etc   (it should be noted that that rejected or unsubmitted asylum applications are the criteria for their inclusion in this category) and c)   *"*Subsidiary Protection Refugees*":* those who are at risk of being executed or sentenced to death or being under serious physical harm, if they return to their original country (intimidation, tortures, etc) (Kontis, 2005; Papadopoulou, 2016; Tsioukas, 2009).

According to the U.N.H.C.R. (2016), migrants leave their country due to the difficult economic situation there, seeking better socioeconomic conditions for themselves and their families. A very important issue is to clarify the terms *"migrant"* and *"immigrant".* An *"immigrant"* is a person, who has moved to another country, usually for permanent residence; the key to remembering what this word means is its prefix *–im,* that comes from the Latin word for *in,* which reflects the fact that an *immigrant* is the one who comes *into a new country* (Dictionary.com, 2020). According to the International Organization of Migration (2019) the definition of *"migrant"* is an umbrella term, not defined under international law, reflecting the common lay understanding of a person who moves away from his/her place of usual residence, whether within the country or across an international border, temporarily or permanently and for a variety of reasons. The I.O.M. (2019), also, explains that the term includes of well-defined legal categories of people, such as *"migrant workers",* persons whose particular types of movements are legally-defined, such as smuggled migrants, as well as those, whose status or means are not specifically defined under international law, such as international students. That is why for the needs of this

research essay the term *"migrant"* will be used, since it is a more general one and under its umbrella all types of migration are included.

In the light of a more specialized point of view, Papadopoulou (2016) separates the term in three categories: a) *"economic migrants":* means people who leave their country of origin in order to improve their socioeconomic life and may enter the host country legally or illegally, b) *"illegal migrants":* means individuals entering a country without the necessary travel documents, justifying entry into the host country and proving their identity and c) *"labor migration":* relates to employment reasons in specific countries, which apply strict occupational criteria, based on their professional requirements.

Regarding the term *"forced migration",* there is no accepted definition universally and it covers a wide range of cases. However, according to the U.N.H.C.R. (2016), what needs to be clarified is that the reference to refugees as "forced migrants" diverts attention from their particular needs and the corresponding strict institutional framework, which surrounds them. For this reason the U.N.H.C.R. avoids using this term, so as not to confuse it with refugee movements and other forms of displacement. In addition, the terms *"refugee"* and *"migrant"* could be interchangeable, although this is the case, widely, as there is a significant legal difference between the two terms and their confusion can lead to problems for refugees and asylum seekers, as well as misunderstandings in discussions on migration and asylum (2016).

UNIT 3: THE PHENOMENON OF REFUGISM AND MIGRATION IN EUROPE: HISTORICAL FLASHBACK FROM THE MIDDLE AGES TO MODERN HISTORY

3.1. Introduction

Europe has experienced many conflicts and catastrophes in its history, mainly from the Middle Ages to modern history. It is noteworthy that in the Middle Ages the movement of people was free from country to country, as there were no borders. Merchants, pilgrims, people of letters and arts (writers, painters, etc) used to travel constantly, throughout the Middle Ages, changing places of residence, while there were increased migratory and refugee flows in Europe due to internal wars (Gabriele, 2018). Furthermore, in their effort to restructure, especially in the interwar decades, as well as afterwards, European populations formed the basis of the migration movement of that time with destinations, such as: the USA, Canada, Australia, Belgium,

Germany and the Netherlands (Neymayer, 2005). In the early 1990s, when the European Union began to bear fruit, the first steps towards the abolition of its internal borders were a fact (Hatton, Richter & Faini, 2004). The movement of persons, goods and services took place without barriers in the context of the common market. Such a development, combined with the security E.U. could offer to its citizens, away from armed conflicts and wars and, also, its high standard of living, made Europe an attractive destination for migrants and refugees (Boswell, 2003).

As Stylianidis and Pashiardis (2006) mention, current era is marked by rapid political and economic developments, worldwide, which mark the transition from the industrial economy and society to what is called *"new economy"* (Rentzi, 2018). Thus, it is becoming increasingly clear that in the modern world these developments have implications, which, often, go beyond the borders of states, leading to migratory and refugee movements worldwide (Kaloforidis, 2014 in Rentzi, 2018, 2022).

In modern European history, the phenomenon of colonialism is observed, as European citizens migrate, first to Africa and Asia and later to America and Australia, seeking temporary or permanent good living conditions (Soultani, 2018). The reasons that led European citizens to move were due to: a) the discovery of America as an unexploited continent, b) to the growth of the European population and c) to the development of means of transport and to individual adventure (2018).

In general, for the needs of this research, there have been identified three important periods of European populations' movements: the *"medieval"*, the *"pro-war"* and the *"post-war"*. These approaches are presented in direct connection with the particular socio-economic and historical data of the time, which frame the evolution of the phenomenon.

3.2. The Medieval Period

The migration period was a period in the history of Europe, during and after the decline of the Western Roman Empire, where there was extensive migration and invasions, especially by German tribes and the Huns (Halsall, 2014). Nevertheless, there are conflicting views as to whether the fall of the Western Roman Empire was the cause or effect of these migrations or both (Heather, 2003). Noteworthy is the reference by Hines and Nielsen (1999) to the fact that the Eastern Roman Empire was less affected by migration and managed to survive until the fall of Constantinople to

the Ottomans in 1453, despite the fact that it lost much of its population and was oppressed to pay tribute to the invaders. In the 5th and 6th century, in the place of the Western Roman Empire, Barbaric kingdoms appeared, which shaped the principles of the European Middle Ages (1999). Moreover, the first migrations of peoples were made by German tribes, such as the Goths (including the Visigoths and the Ostrogoths), the Vandals, the Anglo-Saxons, the Lombards, the Swambians, , the Viogians, the Frisians, the Yudians, the Burgudians, the Alemanis and the Francs; later they were pushed west by the Huns, the Avars, the Slavsand the Bulgarians (Bury, 2000). During the 7th and 8th centuries, mass migrations of Slavic tribes to Eastern and Southeastern Europe changed the linguistic, cultural and demographic data of these areas (Rakkas, 2019).

The Crusades played an important role in the migratory movement of the population, in the 13th century. Specifically, as Gilles (2006) reports, after the occupation of Constantinople in 1204, the Fourth Crusaders established various states in former Byzantine territories, as the westerners moved to Greece (Thrace, Aegean Islands) and Asia Minor, starting from the conquered imperial center. These migrants brought their relatives from the west, formed marriage alliances for themselves and their children in the east and redefined their lives in order to govern and defend their newly conquered lands (2006).

Subsequent invasions, such as the Vigigs, the Normans, the Varangians, the Hungarians, the Moors, the Turks, the Mongols, the Anglo-Saxons, etc, also, created significant refugee and migrant movements, affecting areas, like: Africa, the Iberian Peninsula, the British Islands, Anatolia, Central and Eastern Europe (Green, 2000). Specifically, as Omrond (2015) observed, at the beginning of the 15th century, the first migrants from Fladers appeared to England, having a very high profile, as they came as agricultural workers, as skilled weavers and as traders involved in the international trade. During the Middle Ages, England was a nation of migrants and refugees due to early invasions by the Romans, the Anglo-Saxons, the Vigigs the Normans and, then, the Ungadants as refugees, during the Reformation (2015). In addition, during the Middle Ages, a significant part of the history of travel concerns migration to the British Islands, according to existing data, that testify the movement and interaction between the English, Welsh, Irish and Scots, while, around 1440, there is a significant

number of migratory arrivals from Italy, Iberia and a smaller number of the Eastern Mediterranean (2015).

In 1492, the Catholic kings of Spain, Ferdinard and Isabella, exiled almost all the Jews of their country, leaving them with the dilemma of either converting their religious beliefs to stay, or abandoning homes and properties, resorting to several countries of the surrounding Mediterranean area (Portugal, Italy, Greece, Turkey) (Perdikaris, 2020). Gabriele (2018), also, reported that the Vigigs' attacks on the Scandinavian Peninsula resulted in refugee flows of monks, who travelled to various countries to find permanent residence.

As it shows, the Medieval Period is characterized by massive movements of populations, mainly, due to conflict situations, which created a division of Europe into much smaller hegemonies and states.

3.3. The Pro-war Period

According to Castel and Miller (2014), during the pro-war period and the period from 1914 to 1921, there were strong migration trends due to the industrial development of the European countries. According to the same scholars, Great Britain receives large flows of immigrants as labor force from Poland, Italy, Ireland and Jews from Russia, while the same thing happened in Germany. The First World War brought significant population reclassifications to Europe, as Europe faced the first great shock of migration and refugee flows in the modern world. According to Parnwell (1993), these currents were directed, mainly, to countries, such as: France, England and the Netherlands. The most important examples are the evacuation of the lost ground by the German army, the repatriation of the refugees and the large influx of migrant workers in France in the 1920s, given the fact of the declined productive population due to the war (1993). The European world was called upon to face the effects of the First World War at all levels, since, in the mid – 1930s, fascism terrorized Europe, resulting to a violent persecution and extinction of minority populations, inflicting a wave of refugees, mainly in Europe and America (Castles, 2000).

3.4. The After-War Period

During World War II, Europe experienced new waves of population displacement, as thousands of people were forced to move to save their lives due to persecution and imprisonment in concentration camps by the fascist regimes. Moreover, from the

beginning of the 20th century (1922-1975), the independence of the English, Dutch, French, Italian, Portuguese and Belgian colonies started (Massey, Arango, Hugo, Kouaouaci, Pellegrino & Taylor, 1993). This phenomenon led to military conflicts, demanding the political self-determination of the colonies, resulting in population movements and refugee flows to European territory, as reported by Parnwell (1993). According to him, at the same time, a number of natives of these colonies migrated to Europe in search of work and education.

In 1973, the oil crisis, greatly, affected migration to Europe, as a significant number of unskilled workers became unemployed, while this crisis, also, hit Third World countries, which are economically dependent on the West, resulting in an increased rate of poverty (Castles, 2000). Furthermore, the collapse of the communist states in Europe in the 1990s created a series of local conflicts, aiming at the independence of the regions and the creation of independent states of different nationalities (Young, 1996). For these reasons, as D'Haenens, Joris & Heinderyckx (2019), point out, over the last twenty years, Western Europe has become a pole of attraction for new and huge refugee and migration flows from the former Eastern European, African, Asian and Middle Eastern countries. In recent years, from 2015 and onwards, there has been a rapid increase of refugee flows from Syria to Europe, due to the civil war that is torturing the region. Added to this was Russia's attack on Ukraine, which created huge refugee flows to mainly Eastern Europe (Poland, Romania, Hungary, Greece) (Wikipedia, 2022).

As it seems, since today, the greatest weight of this phenomenon bears in the backs of the countries of Southern Europe in the Mediterranean area, mainly Greece, Italy and Spain, which, due to their geophysical position and good standard of living, become host countries for all these refugee and migrant flows that seek for protection and asylum.

UNIT 4: THE GREEK MULTICULTURAL SOCIAL ENVIRONMENT: A HISTORICAL RETROSPECTIVE FROM THE MIDDLE AGES TO THE PRESENT DAY

4.1. Introduction

As mentioned in the previous section, in its history, Europe has experienced several conflicts and catastrophic events, that caused population movements from the Middle Ages to the present day.

Among the European countries, Greece has been a host country from the Medieval Ages until recently. On one hand, this fact is connected with the socio-economic conditions that prevail in the refugees' and migrants' home country, on the other hand, it is connected with some geophysical peculiarities of Greece as a host country (Vgenopoulos, 1998).

In this context, the resulting changes in the composition of the Greek population make it necessary to review the past and current socio-political and economic implications, in order to understand the causes that led to these changes. After all, diversity must be treated as a real situation, that: i) exists overtime and ii) requires the design of a differentiated socio-political scenario, determined by the acceptance and respect of each other's individuality, the creation of appropriate communication conditions and equal access to social structures.

Due to the multicultural context that, now, governs Greek society, especially after the recent increase of the refugee and migrant flows, concerns become more and more intense, regarding the ways of refugee and migrant children's inclusion in the Greek educational system. Thus, in this section, it is important for the needs of this research work to present the changing socio-cultural status in Greece, due to incoming migrant and refugee flows, through historical reports from the Middle Ages until today.

4.2. A historical Journey in Medieval Greece: Migratory and Refugee Movements

As Papavlou (2018) reports, since the founding of the Greek State, the urban center has been developed and manned in its administrative structures with staff from Bavaria and other western European countries, while, demographically and economically, it was based on migration and refugee flows from Ottoman Empire.

It is a fact that Greece has become a cradle of refugees and migrants throughout its long history, due to various factors that have caused these forced migration and refugee flows. In this section, this research essay will focus on the medieval historical periods, where in Greece there were significant social reorganizations, due to violent population movements; these periods cover the Middle Ages, mainly, between the 13th and 15th centuries, when movements within Byzantium, due to the constant wars, epidemics and the economic fragmentation of the state, affected Greek society, causing significant demographic changes.

As Kontogiannopoulou (2017), thoroughly, states, during the medieval social changes, the imperative framework of movements in Greece is characterized by many factors, such as: political, religious and economic developments, imperial initiatives, natural phenomena, diseases or a combination of all these factors. The 4th Crusade (1202-1204) changed the scene in Greece with the subjugation of the Byzantine State to the Franks. (Kantzinos, 2020). Athens was directly affected by this, as the Franks were its rulers; such conditions were made to highlight Athens to Dutchy, through socio-political ferment, which took place in the neighboring Frankish States of Romania (Ionian Islands, Evia, Epirus, Cyclades and Peloponnese) (2020). In 1204, the conquest of Constantinople brought about the territorial fragmentation of the Byzantine Empire by the victorious forces of the Venetians and the Franks (2020). Specifically, the Frankish troops reached as far as the Peloponnese, while the Venetians settled in a huge part of Greece for centuries, being dominant in most of the Aegean Islands (indicative: Crete (1204-1669), Corfu (1386-1797), Zakynthos (1485-1797), Kefalonia (1500-1797), Lefkada (1685-1797), Tinos (1390-1715), Mykonos (1350-1550)) (Page, 2008). In the 13th century, the presence of the Catalans in Greece was important, since, at their peak, they controlled Thessaly, Central Greece to Corinth, while they conquered Athens, Thessaloniki, the region of Thrace, reaching the peninsula of Mount Athos, while exercising an oppressive policy on the Greek inhabitants, forcing them not to be able to trade, transfer their property to their children and practice other professions rather than the agricultural ones (Kantzinos. 2020). Furthermore, an interesting reference was made by Kantzinos (2020), in his research on Medieval Athens, which refers to the Dutchy of Athens, in the 13th century, under the government of the French dynasty of De La Roche and presents this period as very harmonious without internal conflicts, as it was a common phenomenon in all Romania States. He points out that the most important factor, which contributed to the preservation of this peaceful period, was the presence of a decreased population. Specifically, he reports:

"In particular many natives from Attikovoiotia moved before the arrival of the Franks, due to the violent actions of the Byzantine generals against the local population, while several Atheneans left their home, due to economic poverty that affected the city" (Kantzinos, 2020, p.84).

It is obvious, then, that, during the Medieval Years, in Greece there was huge population mobility, due to intense war conflicts and riots inside and outside the country. However, in general, according to various historical sources, in these years, the Greek locals did not resist much and accepted the settlement of the Western Medieval peoples, assimilating their culture, customs and traditions, because they were tired of the constant conflicts of that time of the long period of being conquered, while, what played an important role for this harmonious co-existence was the fact that some freedoms were given to the inhabitants and the orthodox religion was preserved (Nikiforou, 1999).

Another important situation to be mentioned is the refugee crisis, which is observed in Crete, during the Venetian domination, after the 4th Crusade (1204, 1211-1669) (Hasiotis, 1974). Throughout all this period, Crete was the most important possession in the Mediterranean, due to its geophysical location, as it was the immovable fleet of Venice in the East, while the most significant social problem, brought by the Venetian domination, was the class division of the local community, as the land was given to Venetian settlers in exchange for military services (1974). In addition, the geographical superiority of the island attracted the interest of the Ottomans, provoking many years of Venetian – Turkish wars with the final ending up of Crete to the Ottomans. According to Tsokkou (2008), the Cretan War created new data in the Greek area, influencing the fate of the Cretans, as a large part of the population was forced to move to other parts of the Venetian territory, as well as in Venice. The Cretan refugees, soon, settled in other Venetian areas with the cooperation of the Venetian authorities, while, at the same time, they were given houses and land for cultivation (2008).

During the 14th century, Florence emerged as a strong political and economic force in the Mediterranean area. Specifically, according to Kantzinos (2020), the Florentines managed to take control of important financial institutions in Peloponnese and buy a number of properties there, while expanding their business activities in the Duchy of Athens and in Rhodes. Furthermore, the same historian points out that, with regard to the Dutchy of Athens, during the Florentine period of settlement and domination, the situation for the natives was particularly favorable, as many Athenians held senior government positions, improving the relations between the governors and the local population. Nevertheless, the wrong tactics of the Florentines led the Duchy to its

final and immediate enslavement to the Ottomans (2020). The expansion of the Ottoman domination in the Byzantine region resulted in mass refugee movements of Byzantine populations to the Aegean Islands, Macedonia and Thrace (Kontogiannopoulou, 2017).

As mentioned by Mandyla – Kousouni, Poulakou – Rebelakou, Tsiamis and Anogiatis – Pele (2017), in addition to the intense hostilities, another noteworthy reason that caused massive refugee flows, was the epidemic and endemic form of infectious diseases, such as plague, smallpox, typhoid cholera, malaria, etc, which exterminated populations. Unfortunately, as Mandyla – Kousouni et.al. (2017) point out, these intense population movements were a very dangerous factor for the transmission of various deadly epidemics in East and West. Kantzinos (2020), also, confirms that plagues and epidemics caused significant blows to the daily lives of Greeks, especially the Athenians, many of whom, having escaped from disease, were forced to move and leave their homes.

So, what is obvious from this brief historical review of the Medieval Ages, is that in Greece, but also, in the wider region of Europe, everyone fought against everyone, causing endogenous and exogenous population movements and refugee flows. Kantzinos (2020, p.289) has made a characteristically well – aimed report about this historical phenomenon:

"In such a violent and unstable world, the violent states of Romania were created, namely, the Principality of Achaia, the Duchy of Athens, the Palatine County of Kefalonia and Zakynthos, the Baronies of Evia, the Duchy of Naxos and the short – lived Kingdom of Thessaloniki. All the above mortal states, following the dominant law, which governs nature, that is the law of the strongest, finally, submitted to the totalitarianism of the Ottoman Empire".

In conclusion, the dark and violent Middle Ages deepened the human value and freedom, forcing huge masses of people to move in search of a better future.

4.3. Population Movements in Greece in Modern History

At the end of 1870, the industrialization of Greece relied on Italian workers in the first mechanical silk factories, while the shipyards of Ermoupolis on the island of Syros employed French, Italian and German refugees (Papapavlou, 2018). At the end of the 19th and the beginning of the 20th century, Greece functioned as a host country of

migrants and refugees. With the collapse of the Ottoman Empire in the 19th century, small independent states were created in the Balkans (Greece, Serbia in the 1830s), which were reduced, when the Berlin Conference began and ended at the eve of the Balkan Wars (1912-13), causing waves of Muslim refugees to Greece (Triadafilopoulos & Vogel, 2006).

At the beginning of the 20th century, the persecution of the Hellenism of Ottoman Empire began, almost in parallel with the persecutions in Russia, resulting in the creation of the "refugee issue" with multiple consequences in Greece (Papadopoulou, 2016). According to Pallis' study (1977), a large number of Christian refugees arrived at Greece, gradually, from 1918 to 1928, due to persecutions on the coast of Asia Minor and in Eastern Thrace (namely: 1,221,849 people were persecuted). Generally, the continuous Greek – Turkish war conflicts (1897, 1912-13, 1917-22) and the Asia Minor catastrophe caused waves of refugees to Greece, during the period of 1888 to 1932, from Thrace, Eastern Romulia, the Caucasus, the Crimea, Ionia, Pontus and the rest of Asia Minor (Hasiotis, 2006).

The post-war dissolution of African colonies in the 1950s, also, affected the outbreaks of Hellenism in these areas (Papadopoulou, 2016; Papapavlou, 2018). Therefore, in the decade of 1955 to 1965, Nasser's nationalization practices let the Greeks to leave Egypt, massively, and were repatriated as political refugees (Papadopoulou, 2016). From the end of 1970s to the early 1980s, investments in the Greek economy and the need for new labor created new migratory and refugee flows, mainly, from the Middle East, Asia, Africa and the East of Europe (Emke – Poulopoulou, 2007). Among European countries, after the late 1970s and, mainly, during the 1990s, Greece became a host country for migrants on one hand, this fact is connected with socio-economic conditions prevailing in the country of origin and, on the other hand, with some geophysical peculiarities of Greece as a host country (Vgenopoulos, 1998).

Amitosis and Lazaridi (2001) emphasize that the collapse of the regimes of Central and Eastern Europe, as long as the consequent political and socio-economic crisis were one of the main factors that strengthened the migration waves in the country. At the same time, the same scholars pointed out that the political crisis and the war in the former Yugoslavia caused a wave of refugees, while, mainly due to domestic civil wars, migratory and refugee flows from countries of Asia and Africa, using Greece as a passage for easy access to other European countries (2001). In the 1990s, Albanians

became the largest wave of immigrants, receiving racist and xenophobic voices, due to their cultural diversity, yet, still remaining one of the most populous immigrant communities in Greece (Manos, Papadopoulou & Makrygianni, 2017).

At the turn of the 21st century, massive waves of population movement from the region of the Middle East, owing to hostilities there, combined with political persecution in the Southern Mediterranean (Morocco, Algeria, Tunisia, Lybia), have created huge influxes of refugees and migrants to the countries of Europe, which Greece accepted as well, because of its geophysical position as a gate-away to the countries of the European Union (Tsakonas, Xenakis & Karatrantos, 2014). In 2015, owing to the civil war in Syria, a massive wave of refugees arrives in Europe, having as main host countries: Greece, Italy and Spain. Furthermore, the biggest percentages of refugees and migrants in Greece come from Syria, Afghanistan and Pakistan, according to the available data from the Greek Police and the Port Authorities (Papadopoulou, 2016). According to the statistical data from the Greek U.N.H.C.R. (2020), until March 2020, the arrivals of refugees and migrants in Greece reached the amount of 9,486, while in 2019 they reached the amount of 76,613. According to the Greek Ministry of Migration and Asylum and the U.N.H.C.R., from 2015 to 2019, 1,152,111 refugees and migrants passed through Greece, having the largest outbreak of arrivals in 2015 (856,723 arrivals) (Newsroom Iefimerida.gr, 2019 · UNHCR, 2020).

The Ukraine refugee crisis was triggered by the Russian invasion of Ukraine and began at the same time as the invasion on February 24, 2022 (Wikipedia, 2022). The invasion of Russian troops caused the largest refugee crisis in Europe since World War II (Harding, 2022). It is, also, the first of its kind in Europe since the Yugoslav Wars in the 1990s (Rutter, 2022). Overall, according to the United Nations, it is one of the largest global refugee crises in the 21st century with the highest refugee flow in the world, affecting Greece as well (Beaumont, 2022). On March 1st 2022, the Greek government considered evacuating 100,000 Greek expatriates from Mariupol and the surrounding area. (Bali, 2022). According to government officials, by March 11, about 16,000 Ukrainian refugees had arrived in Greece,. most of them coming from the great Greek community in Ukraine (Smith, 2022). According to the Greek Ministry of Civil Protection, a total of 11,867 Ukrainian citizens have crossed the

border into Greece since the beginning of the war, of which 3,844 are minors (Ertnews. gr, 2022).

UNIT 5: SOCIAL JUSTICE IN EDUCATION: CONTEMPORARY THEORETICAL APPROACHES

5.1. Introduction

Human beings are born and live in a society, necessarily, being obliged to follow rules and laws. At this point, justice is a guide, which determines the way of a person's life as a member of a society. Therefore, social justice is the most important issue in modern societies, because human actions have an impact on other people. Additionally, Rebore (2010) emphasizes that human actions have a greater social impact now than in the past.

According to Turhan (2010), great theorists and philosophers, such as Aristotle, Platon, Locke and Marx have struggled with the virtues of quality and freedom in their quest for the definition of social justice. He argues that most scholars have described a more *"communitarian"* approach of social justice as particularly relevant to the field of psychology, which is based on the claim that people are "radically interdependent". In particular, the *"communitarian"* point of view considers that the balance of the principles of: "what is deserved*"*, *"*what is required*"* and *"*what is equivalent*"* varies, depending on the relationships. (2010). Social justice, then, constitutes a consultation on process and relationships (Miller, 1999; Spreight & Vera, 2004). After all, the way everyone perceives justice varies over time, depending on each person's profession and, also, varies from person to person (Tannenbergerova, 2013). According to Rawls (1999), understanding justice is based on two principles: a) every individual should have an equal right to the most extensive fundamental freedom, which is compatible with a similar freedom of others and b) socio-economic inequalities should be arranged in such a way that i) they bring the greatest profit to the least favorite members of a society and ii) there is equal access to social goods for everyone (Rentzi, 2021). Gerwitz (1998) gives a broader conception of social justice, recognizing the difficulty of reaching a final definition. These approaches transcend the surface of the unequal definition of wealth and power among people and focus on the individual position of each one in the social and institutional context. Similarly, earlier, Young (1990) referred to an expanded framework for delimiting social justice and suggested to understand the term through

45

the ways goods are distributed in society. As Michail (2013), rightly, explains, Young's above approach to justice is based on understanding marginalization, imperialism and cultural violence. After all, this point of view has been confirmed by Gerwitz (1998), who claims that justice in the form of equality has appeared, mainly, in three forms: the first one, *"equality of opportunity",* refers to equality towards formal rights, equal access and equal participation. The second form, *"equality of outcome"*, refers to the equal rates of success of different social groups, through interventions that prevent deprivation, such as positive discrimination and affirmative action policies (Rentzi, 2018; 2021). Positive discrimination policies refer to actions, which provide benefits to social groups, that have received unequal and unfair treatment because of their gender, race, disability, etc (Marshall & Ward, 2004 in Rentzi, 2018, 2021). Additionally, affirmative actions create opportunities for work and education for minority groups, that is, government policies, programs and procedures, aiming at facilitating minorities' access to social benefits. (Berkovich, 2014 in Rentzi, 2018; 2021)). According to Gerwitz (1998), the third version, *"equality of condition",* arose from the inability of previous notions of distributive justice to address the fundamental problems, arising from the inequality of the power of wealth and other privileges (2018; 2021). It is interpreted as equality in the living conditions of all members of society (citizens and non - citizens), taking their inequality into account, which may arise from gender, nationality, disability, religion, age, sexual orientation or any other orientation (2018, 2021).

In the same spirit of the pluralistic interpretation of social justice, Gerwitz and Gribb (2002) propose a concept, which includes understandings of cultural pluralism and distribution of goods (2018; 2021). Additionally, in a subsequent study by Cribbs and Gerwitz (2003), the separation of the *"relational justice"* into two distinct dimensions is proposed: the *"cultural"* and the *"relational"* ones, resulting, therefore, in a three dimensional form of social justice: *"distributive", "cultural"* and *"relational"* (2018, 2021). At the same time, cultural justice is identified as the absence of cultural sovereignty, ignorance and lack of respect (Rentzi, 2021). The relational dimension of justice completes the other two, the distributive and the cultural ones, as it concerns the mechanisms that hinder or limit the participation of certain individuals or groups in the decision-making processes, regarding issues of their lives (Cribb & Gewirtz, 2003; Rentzi, 2021). Griffiths (2003), also, gives social justice a dynamic character,

explaining that social justice is a dynamic state of affairs and is good for the common well-being, including both being goof for each one and being good for everyone (Rentzi, 2018, 2021).

Facing the difficulty of agreeing on a commonly accepted definition of justice, Marshall and Oliva (2010), rightly, wonder what the challenge to social justice is. The answer to this, often, comes from discussions on the issue of equality, cultural pluralism and diversity. Other times, these discussions extend to the level of respect for human rights and different individual identities.

With these thoughts in mind and in order to achieve the objectives of the present research work, there will be no focus on reproducing philosophical discussions about the concept of social justice, but there will be emphasis on social justice in education. UNESCO (2017, p.77) points out that, in relation to others and to nature, the maintenance and enhancement of human dignity, ability and well-being should be the primary purpose of education in the 21st century (Rentzi, 2022). Therefore, the field of education plays an important role in creating conditions for the acceptance and recognition of pluralism and otherness as key elements of social status. by being a model for the foundation of the subjects in the processes of their social and cultural inclusion (Nikolaou, 2011 in Rentzi, 2022). Bell (2007), aptly, states that the role of social justice in education is enabling people to develop the critical, analytical tools, which are necessary to understand the concept of oppression and their own way of socializing within holistic systems, in order to change elements and attitudes in themselves and in the communities they participate (Rentzi, 2018).

In order to understand the application of social justice in educational practice, it is important in this research paper to present an overview of the theories, related to social justice in education. According to Mthethwa-Sommers (2012), their common element is the requirement for institutes, such as schools, to disclose and change oppressive policies and practices (Rentzi, 2018).

At this point, the definition of social justice will be attempted through a bibliographic, eclectic approach and analysis of the theories that govern this definition. Initially, there will be a presentation of the *"social transmission theory"*, from which the theories of social justice derive. Secondly, it is appropriate to achieve a holistic development of the concept of social justice in education, through a thorough

discussion of the theories that govern it. These are: *"critical theory"*, *"postmodern theory"*, *"post-structural theory"* and *"multicultural educational theories"*.

5.2. Description of the Social Transmission Theories

Transmission theories assume that a society survives, only, if it maintains and reproduces its current socio-economic and political structure (DeMarrias & LeCompte, 1995). Specifically, Mthethwa-Sommers (2014) explains that the maintenance and reproduction of the socio-economic and political structure of societies can be achieved through the transmission of the dominant desired cultural traditions, beliefs and values from one generation of people to another. She states that social transmission theories support current socio-economic and political preparations, based on the claim that inequalities are inherent in society and, therefore, inevitable (2014).

The two main types of these theories, within the school context, are *"functionalism"* and *"structural functionalism"* (2014).

5.2.1. Functionalism

The type of functionalism believes that schools should strengthen the present social and political order and assume that the values and beliefs of society agree on this, especially with regard to the distribution and use of power (DeMarrias & LeCompte, 1995). Schools, therefore, serve two purposes, according to Morrow and Torres (1995). The first goal that schools must agree on is to ensure that the current socio-political structures are not disrupted (1995). In order to achieve this goal, schools must teach values of unbridled patriotism and encourage faithful obedience and acceptance of laws, rules and current authority so as to create a desirable environment for the maintenance of the current social situation (1995). After all, as Mthethwa-Sommers (2014) points out, by teaching students to consent and comply with the expectations and desires of power, they, automatically, cease to be a threat to it.

The second goal of functionalism is to facilitate the assimilation of students into a single national culture or dominant culture (Hirsch, Kerr & Treffil, 1988). This way, schools function as mechanisms of cultural extermination of those who do not embrace the desired culture or otherwise the dominant culture, what Hirsch et.al. (1988:15) called *"national culture"*. Schlesinger (1991), the historian, agrees with this statement, arguing that, after the end of the educational process, functionalists

48

demand that every student shall embrace views and beliefs, which reflect the dominant culture. This is achieved through the corresponding conversion of the Educational Curiculla (Ravitch, 1995). However, Spring (1997) introduces a third goal to functionalism: schools owe to prepare citizens for their integration into the capitalist system. Schools achieve this categorizing students according to their academic abilities and, then, directing them to appropriate career goals (DeMarrias & LeCompte, 1995). This way, the efficiency of the economic aspect of society is facilitated, maintaining its social structure.

To summarize, according to functionalists, these are the main goals for schools: a) training students to obey power indiscriminately, while maintaining social structure, b) teaching the dominant culture as a unifying national consciousness of the citizens of a society and c) defining students' cognitive abilities and prepare so as to prepare them for taking on corresponding roles in the capitalist economy.

5.2.2. Structional Functionalism

Similar to the theory of functionalism is the theory of structional functionalism, as it agrees that the role of schools is to: a) maintain the social structure by sorting students into future jobs, b) educate students to obey the authorities and c) assimilate students to the dominant culture (Mthethwa-Sommers, 2014). Very early on, DeMarrias and LeCompte (1995) reported that social institutions, as the human organs, evolve, exercising vital actions in society and balancing among themselves in order to maintain healthy social cohesion. According to structional functionalists, schools play the most important role in society, similar to the role of the heart in the human body, creating assimilated students into the dominant culture and, at the same time, supplying the social system with a future obedient workforce.

In conclusion, the two theories of functionalism and structural functionalism converge in serving anachronistic notions of social exclusion and marginalization, as they state that the primary role of schools is to maintain the prevailing socio-economic and political situation. They achieve this through: a) teaching blind obedience to institutions and authorities, b) teaching acceptance of the dominant culture and, finally, c) the classification of students, according to their performance, in such a way that they serve the capitalist hierarchical system.

5.3. Social Justice Education Theories

As Mthethwa-Sommers (2014) stated, social justice education theories agree with the claim of social transmission theories, regarding the position of schools in the social system as primary tools for its maintenance through the creation of obedient citizens, assimilated by the dominant culture and classified, according to their qualifications, in a way that serves the capitalist system. Nevertheless, she observes that theories of social justice in education claim that when schools are tools of transmitting the dominant culture, then they perpetuate the inequalities and injustices that exist in society (2014).

Social justice education theorists agree that schools should be places for social improvement, where social justice is practiced and cultivated (Adams, Bell & Griffin, 2007). In other words, theories of social justice advocate schools as places of cultivation of democracy within the social becoming. Specifically, Bell (2007) states that the main goal of social justice is the equal participation of all groups in a society which mutually meets their needs and distributes its resources fairly to all its members, ensuring their mental and physical health. In addition to this goal, Bell (2007) gives equal importance to the process of social justice, characterizing it as complex and continuous. It includes democratic accession and participatory actions, without exclusions, encouraging members to work together for an evolutionary change (2007).

Social justice education theories consist of: a) critical theory, b) postmodern theory, c) transformational theory and d) multicultural theories. They all have an important element in common: they require schools to expose and transform oppressive and exclusionary practices.

5.3.1. Critical Theory

Mthethwa-Sommers (2014) reports that, according to the fundamental principles of critical theory, the social sciences or human relation sciences, such as education, cannot be understood from a rational, scientifically substantiated approach. She points out that the distinction of human relations requires the recognition of subjectivity and the historical economic and political influences, which govern them.

Critical theory deals with the role of institutions, such as schools, in spreading socio-economic and political inequalities; critical theorists believe that inequalities derive,

partly, from racism, sexism, class hierarchy and discrimination, regarding the human qualifications (Hooks, 1994). Much earlier, Freire (1970) pointed out that the basis of critical theory is the concept of *"conscientization"*, which refers to the fact that an individual places himself/herself in a socio-economic and political structure. The well-known scholar stressed that knowing the position of everyone in this structure makes it easier to question this differentiation, which leads to the achievement of social justice (1970). According to the critical theorists the concept of *"dialogue"* plays an important role and is defined as a strategy of examining and dealing with social phenomena through different perspectives (Hooks, 1994). Critical theorists agree that dialogue is paramount to understand the concept of oppression and to build partnerships between those seeking to eliminate oppressive and exclusionary practices. The two main founders of critical theory, Freire and Hooks, agree that critical consciousness and dialogue are essential tools for examining unequal economic and political structures of society.

As Mthethwa-Sommers (2014) points out, critical theorists believe that, at present, social structures and institutions are unequal and unfair, resulting to the fact that schools, as social institutions, reproduce class and racial inequalities, inequalities as to gender, sexual orientation, disability, etc. She notes that critical theorists argue that, in order for schools to be relevant with democracy and to facilitate the perception of social justice, several changes need to be made, such as: a) students and teachers must adopt practices of conscientization, critical thinking and dialogue, b) teachers should see themselves as intellectuals and not as depositors of information (banking method of teaching), c) educational curricula should reflect all types of social inequalities (racial, national, class, sexual orientation, etc), d) social structures and practices should be examined with a critical spirit and e) teachers and students should see themselves as ministers of democracy (2014).

5.3.2. Postmodern Theory

Postmodern theory is linked to educational social justice, as, according to DeMarrias and Le Compte (1995, p. 32): "not only does it challenge the power of traditional science, but the legitimacy of any valid standard and rule, whether it considers art, literature, science or philosophy".

Postmodern theorists argue that students and teachers should be aware of the relationship between power and knowledge or what Foucault (1980) called *"the*

regime of truth". He stated that "every society has its own regime of truth, the general policy of truth, which consists of the types of speeches that accept and function as truth" (Foucault, 1980, p.131). This theory, therefore, argues that schools, as institutions, are responsible for the socialization of young people, being the forefront of the classification of knowledge within the power structure (Chomsky, 2000). Knowing the relationship between power and knowledge, teachers become self-reflective, perhaps, unintentionally, while this pedagogical practice marginalizes some students and rewards others (2000). By applying pedagogical practices, which are pluralistic and representative of all groups, students are encouraged to participate in social justice actions (Mthethwa-Sommers, 2014).

5.3.3. Transformative Theory

Similar to postmodern theory, transformative theory has features of social justice theory in education, as, according to transformational theorists, such as Cherryholmes, power penetrates educational speech and practice is subject to educational work (Mthethwa-Sommers, 2014). Cherryholmes (1988) defined power as *"individual or group relationships"*, based on political, social material asymmetries, due to which some are rewarded and enjoy life, while others are deprived and punished.

According to this theory, power in schools serves to reward some students and punishes others, depending on their hierarchical position in the social structure. Cherryholmes (1988) insisted that the values promoted by schools as *"global"* were fake, because, in essence, they were the values of those in power. Much earlier, Bourdieu και Passeron (1977) argued that this imposition of *"global values"* provided privileges to students, who embraced them and consisted of the "cultural capital" of a society. They stated that the above practice was reinforced by open educational curricula, which, in a way, were involved with power relations (1977). Transformational theorists suggest teachers should challenge the so-called *"objective scientific knowledge and practice"* and become critical pragmatisms (Mthethwa-Sommers, 2014). As Munro (1988), also, says, critical pragmatisms adopt multidimensional forms of epistemology and recognize the ambiguities that arise in human relationships. She, also, points out that, when students are encouraged and concerned, then, they will challenge the dominant social structures and harmonize with the principles of transformative theory (1988).

5.3.4. Multicultural Education Theory

As this research paper will focus on the inclusion of refugees and migrants in the Greek schools, the theory of multicultural education holds a prominent place in the way it perceives the application of social justice practices, with regard to inclusing national minorities in schools. After all, the theory of multicultural education falls under the theories of social justice in education.

As Sleeter and Grant (1987) have pointed out, some schools have adopted practices of multicultural theory, which reflect democratic ideals. However, as they warn, not all multicultural theories do they promote social transformation and the maintenance of social justice. Although the traditional goal of education is to ensure the socialization of students through the indiscriminate acceptance of the present social structure, the ultimate goal of multicultural education promotes the implementation and maintenance of social justice and equality and the safeguarding of social transformation (Ciftci & Gurol, 2015). After all, as Bennett (1990) states, multicultural education is an approach to teaching and learning, based on democratic values, which adopt a culture of pluralism. In its most complete form, multicultural education is a commitment to achieve equality in education by developing educational curricula that comprehend with national minorities and combat practices of oppression and exclusion.

The contribution of Kincheloe και Steinberg (1997) to the analysis of multicultural theory is important, dividing it into four sections: a) conservative multiculturalism, b) liberal multiculturalism, c) pluralistic multiculturalism and d) critical multiculturalism.

I. Conservative Multiculturalism

In the context of conservative multiculturalism, ethnic minorities are expected to be assimilated by the dominant culture (Gorski, 2006). Theorists of conservative multiculturalism see themselves as committed to equality, but this equality comes through its assimilation of its dominant culture of values and standards (Kanpol, 1994). This theory assumes that this equality is possible for all and can be distributed equally (McLaren, 1999).

Conservative multicultural theorists understand the concept of race as not historical and global, not including the economic and class aspects of diversity (Platt, 2002).

The traditional goal of education is to turn students to the indiscriminate acceptance of dominant ideologies and values through appropriately methodized curricula (2002). Nevertheless, as Ciftci and Gurol (2015) point out, a curriculum, that focuses on the experiences of the dominant culture and ignores the culture and history of other ethnic, racial, linguistic and religious groups, has negative consequences for all students. They explain that deep-rooted cultural socialization becomes problematic in education, a) when school operates with a mono-cultural model, neutralizing all other cultures and b) when children with different cultures are expected to give up all their habits in order to succeed at school (2015). After all, culture plays an important role in influencing each child's learning process.

II. *Liberal Multiculturalism*

Liberal multiculturalism accepts that all ethnicities and racial groups are equal in their physical and mental condition (McLaren, 1995). Respecting cultural and ethnic differences, this theory supports cultural sensitivity in curricula and teaching and adores cultural traditions (Banks & Banks, 2010).

According to Grant (1994), liberal multicultural education proposes that learning strategies, schools and parents should be included in educational curriculum. That is, teachers teach content, which includes other cultures. This is in line with the view of Ciftci and Gurol (2015), who state that teachers should be prepared to understand students with different backgrounds and learn how to communicate with the parents of these children. They explain that the liberal multicultural version claims that culture is dynamic and flexible in contrast to the conservatives, who consider it stable and essential (2015). Thus, according to Hopkins – Gillispie (2011), liberal multicultural theory supports the fact that the world can be different. In particular, she explains that from a liberal perspective, the mechanisms of racism redefine the social structure of superiority and inferiority of discrimination and exclusion, based on natural or ethnic differences, while ethnocentric prejudices reconsider its prospect of globalization (2011). Therefore, from a liberal point of view, the world can be different.

III. *Pluralistic Multiculturalism*

Pluralistic multiculturalism emphasizes similarities, arguing that multicultural groups share equal and common humanity. The term of *"cultural pluralism"* is used when

smaller groups, within a wider society, maintain their unique cultural identities, while, in addition, their values and practices are accepted by the wider dominant culture, provided that they comply with the laws and values of the wider society (Hazard & Stent, 1973).

In a pluralistic culture, not only do the groups co-exist, but, they, also, accept the qualities of other groups as characteristics worth having in the dominant culture. However, accepting a minority culture may require the removal of certain aspects, which are incompatible with the laws or values of the dominant culture (Inazu, 2016). Examining the general meaning of the term, "pluralism" refers to the existence of diverse and competing interests as a basis of a democratic balance, which is essential for achieving the goals, each individual sets for himself/herself (Colombo, 2012). The concept of "pluralism", therefore, has a double meaning and according to Bobbio (1991): a) it is a *"descriptive principle"* for a better understanding of modern institutions and organizations and b) it is a "regulatory principle" in the sense of interconnecting social diversities. This means that the different is better than the similar and that diversity in itself is a value for the social system, which can benefit more from the presence of this pluralism than from homogeneity (Colombo, 2012).

In exactly the same way, pluralistic multiculturalism is defined within the school system, that is, as an assimilative ideology, in which an effective interactive combination of the various social groups is sought at schools.

IV. *Critical Multicultural Theory*

Critical multiculturalism embraces the idea that schools are places of transforming oppressive socio-political and economic structures (Mthethwa-Sommers, 2014). The critical theory of multicultural education extends to the educational curriculum and guidance, which focuses on liberal multiculturalism and emphasizes the need for structural change (Ciftci & Gurol, 2015). It, also, provides a cultural context and content on how to maintain unequal power relations in day-to-day interactions at an institutional and structural level (May & Sleeter, 2010).

Sleeter and Grant (2006) criticize modern society, arguing that the pressure one team builds on another should be minimized and this is why, educational curricula should be transformed to reflect the concerns of different cultural groups. In essence, this perspective supports the possibility of making educational programs, which meet the

needs of all students, while it, also, suggests that diversity should be examined, using as many approaches as possible. In particular, this perspective emphasizes the importance of student participation in decision-making processes, as well as the involvement of parents of ethnic and minority groups in social action projects (2006).

Critical multicultural theory supports the different cultures and multicultural students in a society. As McLaren (2003) says, critical multicultural education supports educational programs, pedagogical steps, social relations and democratic initiatives at schools. Much earlier, Freire (1998), reported that critical multicultural education saw teachers as students, shaping themselves through their personal values and interactions with others. From a critical point of view, racial and ethnic prejudices are challenged, but critical multicultural education requires transformative actions for a multinational, multicultural, democratic equal and inclusive social transformation in all educational practices (Ciftci & Gurol, 2015). According to the critical multicultural vision, therefore, the world should change (Hopkins & Gillispie, 2011).

Critical multicultural theory will influence the present research through its values and principles, as well as intercultural education in Greece. For this reason, a more extensive bibliographic review will be attempted below.

5.4. Theoretical Analysis of Critical Multicultural Education: Definition of the Terms: "Culture" and "Civilization"

Before beginning a theoretical approach to the concept of *"critical multicultural education"* and *"intercultural education"* in the units below, it is essential to define the concepts of *"culture"* and *"civilization"*.

"Culture" is defined by Gosh (2002) as the way in which specific social groups respond behaviorally, mentally and emotionally to their environment and experiences. While the traditional conceptions of the term, mainly, refer to the national background and the individuals' lifestyle, modern interpretations of the concept of *"culture"*, broadly, cover all the self-identifications that define each individual and group, such as: gender, religion, ethnicity, social class (Gosh, 2002). All these self-identifications are created socially and serve to divide social groups and to form boundaries. This has been interpreted: a) as a process of spiritual development, b) as a way of life of human groups, c) as the whole of art or the mass media and d) as a system of meaning (Jordan & Weedon, 1995). Mikelis (2015) explains that when one refers to *"culture"*,

the context of it highlights, exactly, where the emphasis is, for example, on spiritual cultivation, lifestyles, art or systems of ideas and beliefs.

According to Bitsani (2004), the concept of *"civilization"*, mainly, refers to the border of material, spiritual values and achievements, inherited from generation to generation over the years, forming a common memory-image for a set of individuals and, consequently, creating the feeling of a common starting point and common life-experiences, referring to a course of steady socio-economic progress. *"Civilization"* is an important experience with many components, which covers the collective human behaviors and functions as part of the collective memory of social groups. Furthermore, it is characterized be polysemy and is a carrier of a cultural dimension, as it is associated with the concepts of education, training, communication, entertainment and, generally, spiritual and mental upgrading, social participation and technological upgrading (Badie, 1995). Thanks to *"civilization"*, the members of a society recognize each other, integrate into the social ensemble, acquiring, therefore, their social identity and participating in life through their inclusion in it (Cuche, 2010). According to Mikelis (2015), the term *"civilization"* has been approached in a, similarly, different way and is interpreted as a quality of individuals and societies (in terms of self-control and possession of good manners), as a state of process (i.e. against a barbaric, savage or primitive behavior) and as collectivity. Earlier, Arnason (2003) and Bowden (2009) agreed with this position, stating that the plural, *"civilizations"*, indicated the existence of societies with their own remarkable cultural characteristics, in contrast to the singular, *"civilization"*, which differentiated someone/something as *"civilized"* against other *"uncivilized"* or, otherwise, *"barbarians"*.

As Mikelis (2015) states, *"civilization"* and *"culture"* are multifaceted and multidimensional terms, often, having been discussed together or, sometimes, having been identified. He argues that they relate to the way of life of human beings and the groups formed by them, as well as to the belonging to communities of varying degrees: how people live, think, associate and identify themselves and the collectives in which they participate (2015). Finally, he, correctly, points out that there is not a simple, unified and, commonly, accepted term for both concepts (2015).

5.4.1. Critical Multicultural Education: Pedagogical Framework

Critical multicultural education is a transformative pedagogical framework, which brings different experiences and voices to the students' speech and empowers them to critique and challenge social norms that continue to benefit some groups to the detriment of others (Banks, 2006; Gerin-Lajoie, 2008; Ghosh, 2002).

For critical multicultural education theorists, the role of school, curriculum and teaching are not forms of social regulation. They are places and ways of producing democratic citizens. Kincheloe and Steinberg (2002) point out that the theorists of multicultural education criticize teaching and curriculum in their historical and political contexts, challenging the existing socio-economic class, because of their belief that there are significant social inequalities and injustices, affecting large sections of society. For them, societies have not completed their task of providing equal opportunities for all. Critical multicultural education does not teach teachers and students to comply with or adapt to social inequality or submit to power, instead it promotes anti-hegemonic democratic ideas and attitudes (2002). According to Hopkins – Gillispie (2011), critical multicultural education guides the teacher and the student to draw the good elements from the depths of history and the variety of cultural resources. Criticizing modern society, Sleeter and Grant (2006) aimed to eliminate the oppression of one group of people by another and expressed the hope that the entire curriculum would be redesigned to reflect the concerns of different cultural groups. This perspective proposes educational practices, which promote the inclusion of all students in educational programs through their involvement in democratic decision-making processes. Mainly, school should aim at preparing students as tomorrow's active citizens in the direction of social equality, promoting cultural pluralism and alternative lifestyles (2006). Although some theorists have insisted that the development of learning skills is necessary for students to become critically aware and socially active, other authors have focused on establishing a connection between what happens inside and outside the classroom with regard to the students' cultural environment (Hopkins – Gillispie, 2011). However, everyone agrees that critical multicultural education is about socio-cultural transformation. Equality, therefore, aims at equal accessibility under an educational curriculum, in which all students will be represented at schools and, later, plan their active and successful lives as wise citizens, opposing to any form of social oppression and exclusion. According

to the critical view of multicultural education, the process of becoming a multicultural competent teacher includes of: a) denouncing stereotypes, prejudices, discrimination, as well as racist attitudes and ethnocentric perceptions and b) promoting transformative practices at school and society (2011).

Modern bibliography shows that many teachers, who have embraced this approach, have spent years, developing a critical multicultural pedagogy, the objectives of which include the following practices: i) the change of the traditional student – teacher relationship, ii) the encouragement and acceptance of cultural diversity and iii) the functioning of a democratic and inclusive school (2011). In other words, practicing critical multiculturalism in the classroom alters traditional power – teacher relationships, enhances understanding of diversity and encourages students to develop critical thinking about the world they live in. As McLaren (2003) points out, the critical aspect of multiculturalism seeks to transcend the goals of promoting pluralism and valuing diversity, by providing students with tools to judge power and knowledge and their related resources, which oppress certain members of society. She defines that a critical approach to multicultural reform must search for substantial links between knowledge and power (2003). Such an approach would bring all traditional and modern practices at schools and between schools and communities to the forefront of reappraisal, aiming transformation (2003).

5.4.2. Critical Race Theory

The rejection and marginalization of colored students at Harvard Law School inspired law professors Alan Freeman, Richard Delgado and Derrick Bell to develop critical race theory in the mid-1970s (Acar - Ciftci & Gurol, 2015; Delgado & Stefancic, 2012). This theory is a complex tool, having a legal and intellectual character, which, greatly, raises awareness against racial hierarchy and racist institutions, as well as all kinds of racial inequality between people (Ladson – Billings, 2009).

This theory is a part of the critical multicultural theory, as for many scholars the concept of race is a category of identity, such as Dolby (2000), who argues that the concept of identity, which is a central element of multicultural education, must break away from its symbolic formulations and emerge as a strong concept with distinct formations, produced in specific institutional and historical contexts. A significant aspect of Dolby's view is that it approaches multicultural education, emphasizing not the physical differences, but the contradictory ways in which economic, political and

cultural structures construct and then use diversity. The critical theory of races, therefore, analyzes the role of racism through deeper sociological dimensions, proposing pedagogical methods and perspectives of diagnosing and analyzing the efforts of those who aim at the structural transformation of multicultural education inside and outside the classroom in order to stop dominant racial groups and oppressed ones (Acar - Ciftci & Gurol, 2015).

Critical race theory focuses on five elements (Yosso, Smith, Ceja & Solorgano, 2009): a) race and racism, as well as other forms of submission, b) the expression of opposition to the existence of a dominant race, c) experimental knowledge, d) the inter-science approach and e) what is central in this research work, social justice. With regard to education, critical theory of race seems to be different from the corresponding theories in other fields, because it studies race and racism in depth, contrary to traditional methods and standards, thus showing how various discussions about race, gender, social structures and classes can intersect and affect people, who belong to marginalized race groups (Acar - Ciftci & Gurol, 2015). After all, supporters of this theory do not consider school racism as an isolated, individual action, on the contrary, they connect it with other socio-economic phenomena, such as poverty, something that agrees with the principles of this research and the school leadership of social justice.

UNIT 6: THE ELEMENTARY EDUCATIONAL SYSTEM IN THE MIDDLE AGES AS A CONTRADICTORY SYSTEM WITHOUT SOCIAL JUSTICE

6.1. Introduction

By reviewing the relevant bibliography on the Middle Ages and the types of education, which prevailed at the time, one can understand the anxious attempt of researchers and historians to point out the prevailing misconception that the medieval world is uneducated and ignorant. A century, almost earlier, traditional historical errors were exposed, concerning the condition of medieval education (Graham, 1933). In the medieval era, the barbaric invasions and violent conflicts, seemed to play a significant role in creating a false impression that any form of education was absent. However, as Rentzi (2021) points out, relevant bibliography refuses this view, emphasizing the need of medieval humanity to find the driving force of its existence, which is knowledge (Haskins, 1955; Lindberg, 2007; Riche, 1978). Therefore, as Karzis (1998, p.10) stated, despite their negative observations, the medieval era

should be considered as the "harbinger of the Renaissance", since, during those times, there was a cultural explosion, which illuminated Europe and the rest of the world.

In the middle of the 20th century, historical research started removing the dark veils of the contempt that used to cover the medieval education and civilization, attempting to focus on all of these elements which proved the contribution of this period to cultural and spiritual construction (Karzis, 1998 in Rentzi, 2021). The evolution of medieval education reflected the evolution of the relationship between Christianity, ancient Greek culture and Roman philosophy, since Christianity was associated with the Greek and Roman traditions and was influenced by them (2021). The situation changed, when the first catechism schools began to appear in the 2nd AD century and it was obvious, then, that during these first AD centuries, people, who adopted the Christian values , used to live a pagan way of life (2021).

6.2. The Most Important Elements of Education in the Middle Ages

Regarding the levels of education in the medieval years, informally, education started at a very young age, depending on the feudal class of the child's parents (Rentzi, 2021). Depending on the country, older children could attend either grammar or monastic schools, if they came from a wealthy family and had the required abilities (Vaughn, 2000). Only the richest and most accomplished students managed to graduate and continue their education at the first medieval universities (Rentzi, 2021). As Murphy (2005) stated, it was worth noting that the children of the slaveholders were, also, taught the necessary skills by their parents, so that they could survive (Rentzi, 2021). The boys were out in the fields, helping the family, while the girls stayed at home, learning household chores such as weaving, feeding animals, etc (Melville, 2016 in Rentzi, 2021). The young boys, who came from poor families, learnt how to hunt and handle a gun, while the young ones used to learn how to cook (Melville, 2016 in Rentzi, 2021). In the medieval era, the craftsmen's and merchants' sons were trained to learn about art and trade, in order to be able to continue the family business. The most common thing at this era was that girls were not assigned such a responsibility.

Specifically, some interesting elements, sketching medieval education, are the following (Newman, 2012 in Rentzi, 2021):

- Education was purely religious: during the first centuries of the Middle Ages (2nd to 5th century AD), the religious nature of education was in decline, as the development of combat skills was considered more important, due to the violent conflicts that took place in medieval world. However, the impact of other cultures reminded of the importance of knowledge and so the education system came under the control of the church. The schools, founded by pagans, were closed and the responsibility for teaching children was in the hands of the representatives of the religion.

- Only the wealthy could study: The religious representatives, mainly, taught young people from wealthy families. This was due to the high cost of providing education in medieval societies, as there were quite high fees and the purchase of books was extremely expensive. An additional reason was the fact that teaching the slaveholders went beyond the rules of feudalism, because the duty of both the slaveholders and the peasants was to serve the representatives of the upper social class.

- Only upper class women could study for a limited course: all the schools and universities, founded in the Middle Ages, were created for boys. Only wealthy young men could go to school, while young women did not remain uneducated. Young girls could not attend educational institutions but were provided with home tutoring. Therefore, the preferred subjects taught were reading, writing and rules related to effective household maintenance, as women did not have the opportunity to learn other disciplines, because their main purpose in life was to serve their husbands and organize household chores.

- School education was divided in three types: a) Choir schools, where young students were taught to perform religious hymns, as well as reading and writing, b) Monastic schools, which were intended for boys who wanted to connect their lives with religion. Children from poor families also had access to these schools, but in order to be given the opportunity to study, they had to serve in the cathedral. Children from poor families, also, had access to these schools, but, in order to be given the opportunity to study, they had to serve in the cathedral. c) Schools of grammar, founded on the territory of a church or a cathedral, where boys were taught basic subjects (Latin, rhetoric, basic

62

elements of mathematics and science, astronomy and philosophy). As all the courses were designed to be based on Roman and German sources and due to the lack of evidence, education in the medieval years focused on superstitions and specific beliefs.

- The first universities were founded: The Middle Ages are the time when two well-known universities were founded around the world: Oxford University and Cambridge University (12th century). These institutions were the main learning centers, where young students could pursue their studies.

A century ago, Leach (1915) stated that the way boys were educated in the medieval years had some specific characteristics, such as (Rentzi, 2021, p.108):

o During teaching, boys were sitting on the floor, while the teacher used to sit on an impressive armchair, showing off his strength.

o Their graphic tools were constructed by animal bones or ivory and the young students used to write on wooden and wax-covered boards.

o Classes lasted from early in the morning until sunset.

o Teaching process involved corporal punishment by the teacher.

o The main way of learning was through the method of memorization.

o Main education was completed when the boys were 14 to 15 years old, calling them "scholars", while they could continue their studies in higher education institutions, run by bishops.

Generally, during the medieval era, much of the classical literature was saved, thanks to the copies of the classical texts, created by young students, making a preparatory step for theological education (Leclercq & Misrahi, 1961 in Rentzi, 2021). As a result, many religious books were written, as well as books, concerning the classical tradition of Roman times, which were used as the main school textbooks (Leclercq & Misrahi, 1961 in Rentzi, 2021). Such an example is the book of Martianos Capellas (5th century): "The Marriage of Philology and Hermes", which taught the Seven Liberal Arts: a) the trivioum: grammar, rhetoric and dialectic or logic and b) the quatrivium: arithmetic, geometry, astronomy and music (Lindberg, 2007 in Rentzi, 2021). In addition, interest in the ancient Greek culture is remarkable, during the medieval times, while in the 6th century the first encyclopedias were created (Pirenne, 1939). In

medieval Europe, education varied from kingdom to kingdom (Karzis, 1998 in Rentzi, 2021). According to Karzis (1998), restricted access became the whip that kept the population in line, while for the few who were fortunate enough to be educated, it was a sword that freed them from a life of ignorance and forced slavery (Rentzi, 2021). In general, there is a very clear concept of the fact that the more centralized the system was, the less chance there was for the population to access knowledge.

Below, a presentation of these bright spots of education in the Middle Ages will be attempted, in two subsections: in the first part, reference will be made to the education of the medieval west, while, in the second part, the education in the medieval east will be presented.

6.3. Western Europe: Education in Temples and Monasteries

According to Karzis (1998), historians have a disagreement about the dates of the beginning and end of the medieval era, but they place an indisputable chronological milestone in the 5th century AD, when the world was buried under severe wars and internal social conflicts, due to the barbaric invasions, which ravaged and, eventually, succeeded in conquering Central, Western and much of Southern Europe (Rentzi, 2021). As Karzis (1998) reported, the barbarians carried out continuous and extensive violent attacks, drowning in blood the western part of Europe (Rentzi, 2021). Ostrogoths, Visigoths, Franks, Vandals, Burgundians, Lombards, Swedes, Thuringians, Alans, Alamanites, Jutes, Gepids, Picts, Saxons, etc. composed a long list of bloody attacks, plunging the whole of Central and Southern Europe into chaos and disaster (Karzis, 1998 in Rentzi, 2021).

After the barbarians conquered Western Europe, it was natural for the fate of European education to depend on them (2021). However, historical reality refuses the connection of the European education decline with barbaric invasions (Rentzi, 2021). In fact, as Karzis (1998) pointed out, despite the barbarians' devotion to the development of military skills, they maintained their admiration for the Greco-Roman culture, which they felt "as a mysterious force, beyond their own capabilities" (p. 30).

According to historical research, if there was one thing that characterized medieval life and education in Western Europe, this was the monastic life (Rentzi, 2021). It first appeared during the medieval years from 500 AD to 1500 AD: the time between the fall of the Roman Empire and the Renaissance (Fersoco & Muessig, 2000 in Rentzi,

2021). The term "monasticism" referred to a way of life, inextricably, linked to religion and the rules that govern it (Leclercq & Misrahi, 1961 in Rentzi, 2021).

It seemed that that monastic schools were the most important educational institutions, during the Middle Ages, in Western Europe, while monastic life was made up of four fundamental ideals (Haskins, 1955; Lindberg, 2007; Rentzi, 2021):

1) The main idea of monasticism is asceticism and its original meaning concerned discipline and devotion of athletes during their training. For the monastic life, it indicates the submission or discipline of all physical desires and human emotions, so that the mind and soul can be dedicated to the spiritual values of Christianity. Besides, the highest moral goal of ascetics was to increase their spiritual excellence through the elimination of all natural and material desires. A person must be an ascetic in all his thoughts and actions. According to the ascetic philosophy, life on this earth is not complete and its fulfillment depends on death, since this life on earth is a preparation for heavenly life. For this reason, man should not be greedy for material possessions and physical pleasure.

2) Poverty was another important feature associated with monasticism.

3) Purity was the third qualification of an ascetic. That is why, he must be unmarried and must not have a family, including spouses and children.

4) Another important characteristic of monasticism was obedience and belief in the hierarchy order of the monks. Self-determination was not allowed, while obedience to the doctrines of the Christian religion was necessary.

The spread of monasticism in Western Europe concerned the development of the secular role of church, after the integration of the Roman population into the official borders of Christianity (Riche, 1978 in Rentzi, 2021). Monasticism became a social value in Europe. The ideals of solitary life and asceticism were, directly, related to education and were expressed through discipline and obedience. On the other hand, monasticism became an educational force of great importance for the whole of medieval society, while each of the above monastic ideals introduced new factors into social development, such as the habit of obedience, as opposed to the strong individualism coming to life through the state of war and violent invasions at that time

(Woods, 2019 in Rentzi, 2021). This resulted in the fact that the ideals and habits of monks influenced the medieval societies in different ways.

Monasticism influenced education in many ways, since it promoted moral development as the main goal (Rentzi, 2021). From the 7th to the 13th century A.D. monastic schools were the only educational institutions (Ferzoco & Muessig, 2000). In Western Medieval Europe, education was not a mass issue, since most people, outside church, were illiterate, so some arrangements had to be made, regarding education of young people in monasteries (Rentzi, 2021). This arrangement started by young boys, who were transferred to monasteries as "novices", resulting in the establishment of ecclesiastical schools (Lawrence, 2000 in Rentzi, 2021), In the early medieval years, ecclesiastical schools were, also, the only institutions that offered elementary education. For the purpose of teaching the "beginners", the monks had to read and keep books and manuscripts (Rentzi, 2021). Each monastery had a library room and a room for manuscripts, while there was a separate writing area, which became known, using the Latin term: "Scriptorium" (Karzis, 1998 in Rentzi, 2021). The work of a copy was both mechanical and intellectual (2021) In medieval times, monasteries were sources of literature and learning, while according to Vaughn (2000), some of them had large libraries, paying special attention to the collection of books through a regular book exchange system (Rentzi, 2021). Since mechanic printing methods were not invented and due to the need to reproduce the manuscripts, the basic way of reprinting was the manual copying of the original texts (Vaughn, 2000 in Rentzi, 2021). Monasteries, therefore, were, also, offering professional training and research as well, while, at the same time, they used to publish books, being the only libraries for the preservation of learning and the only educational institutions of the medieval era (Rentzi, 2021). Monks produced almost all the literature of the time, as they wrote chronicles, lives of saints, theoretical studies and according to Wagner (1986), the literary legacy of monasticism was the development of the "Seven Liberal Arts", which included all the learning of the time, such as: geometry, arithmetic, geography, astronomy, physics, grammar, rhetoric, literature, history, etc. (Karzis in Rentzi, 2021).

6.4. Children in Monastic Education

The main shortcomings of monastic education were a consequence of the ideal of solitary life and relate to the following (Brooks, 2002; Melville, 2016; Rentzi, 2021):

- Family life was, completely, neglected, in the medieval era, during the period of monasticism, while emotions and human desires were exterminated through cruel practices and even repeated corporal punishment. Therefore, the educational system, provided by the monasteries, was highly traditional and based on discipline through harsh and rigorous pedagogical practices, such as corporal punishment and abuse as a "method of repentance and return to the right path."

- The Public State, was neglected, as the monks had no obligation to it.

- Monasticism ignored the economic life of the people, since monastic education used to concentrate on religious matters and not social ones.

- In monastic schools, studying was based on disciplinary means. The only literature taught included religious books, excluding any other type of texts. As a result, young students were educated in an environment with prejudices and one-dimensional values and views, which they were forced to embrace, otherwise they were imposed on them through harsh ways of punishment. For this reason, in monasteries, the opportunity for education was not provided to boys, who were not destined for monastic life, so, therefore, there was little field of education outside the monastery. Gradually, however, monasteries used to provide education for young people, not destined for monastic life.

Whiting (1968) stated that an English quote from the Middle Ages said that "whoever sees a child sees nothing" and pointed out that from all the relevant evidence, one can conclude that the child's place was in the lowest position, in European medieval societies, explaining that from the relevant bibliographic research, it seems, even within the "patriarchal" family, beating was a widespread means of the child's prudence (Rentzi, 2021). Family granted the right to use corporal punishment, as a pedagogical method, either to the respective educators in the monastic / ecclesiastical schools or to the private ones for the rich students (Karzis, 1998 in Rentzi, 2021). During the medieval years, the current theory, which concerned the abusive type of upbringing of children, was included in the Latin saying ″verbis et verberibus″ (with words and with beatings), as Karzis (1998, p.61) explained, giving a description of the torturous authoritarian education of monk students:

"Apart from the physical and mental torments, the first book on the elementary education of the young student-monk was (and could not be) the psalter on which he learned to read and write. For the teaching of writing, the monk teacher wrote the psalms on signs and asked his students to copy and memorize them. In this way, the sacred texts performed a triple function, allowing children to progress simultaneously in reading, writing and memorizing. To memorize the 150 psalms and hymns, contained in the psalter, the good students needed about a year, while the mediocre two to three".

Another part of the life of the young students in monastic schools was the manual work, which was considered an integral part of the operation of monasteries (Karzis, 1998). After all, for the leaders of the monastic movement, manual labor removes the believer from the tendency for laziness. Thus, the medieval monastery has various forms as a school, construction site, autonomous administrative authority, shaping the culture of Western European medieval history. Nevertheless, in medieval societies, which were governed by extreme inequality, an important part of the success of monasteries was that they offered students of poorer social classes the chance to be educated, while at the same time, these boys could climb to higher ecclesiastical authorities, later (Melville, 2016). However, it should be noted that this action was aimed only at the prosperity of the church and not society, because as Karzis (1998) pointed out, in medieval times, monasticism was the spiritual support of feudalism (Rentzi, 2021).

6.5. Education in the Medieval East (Byzantine Empire)

As the European West collapsed and various barbarian kingdoms sprouted in its territory, the blossom of the Greco-Roman intellect left Rome, Ravenna, Marseilles and other western cultural centers to head to Constantinople, Beirut, Antioch, Alexandria, Athens (Nicol, 1993 in Rentzi, 2021). The Byzantine educational system functioned for about 11 centuries, inheriting the Hellenistic tradition, connecting ancient and modern Hellenism (Karzis, 1998 in Rentzi, 2021). Byzantium attracted the interest of social scientists, internationally, as it was the longest-standing center of international power and influence in the history of Western civilization (Papasotiriou, 2000 in Rentzi, 2021).

Kourkoules (1948) mentioned that in the Byzantine years, education was so valuable that uneducated people were called "illiterate". However, as shown in relevant books,

schooling was not compulsory or offered by the Public State (Mullett, 2003; Michail, 1999; Rentzi, 2021). Primary education was known as "propaideia" (beginning at 6 - 8 years old, lasting 3-4 years) and school teachers were known as "paidagogoi", "paidotribes", "paidodidaskaloi" or "grammatistes" (Antoniadis, 2020; Karzis, 1998; Rentzi, 2021). Secondary education was known as "enkyklios paideia" (beginning at 12 - 14 years old, lasting at least 4 years) (Antoniadis, 2020 in Rentzi, 2021). Based on the limited information available, these two educational levels were attended by young people, mainly, from the middle and upper social classes, because their parents could afford the financial cost (Griffin, 2020 in Rentzi, 2021). Schools were private and parents, who wanted their children to receive a good (or even average) education, had to pay tuition fees ("misthos" or "siteresion") (Antoniadis, 2020 in Rentzi, 2021). These fees were high, depending on the teacher's reputation and learning, while cases of legal challenges were recorded, due to fees owed (Antoniadis, 2020 in Rentzi, 2021). In the middle Byzantine period, an official named "prokathemenos ton pedaiuterion" supervised those private schools (Antoniadis, 2020 in Rentzi, 2021). Therefore, while there were plenty of spiritually cultured people in the upper classes, poor families seemed to remain uneducated, as many did not even know how to read or write (2021). Although it was difficult to count the percentages of literates and illiterates, reportedly, the Byzantine Empire had the highest literacy rates, remaining the most literate state in history until the advent of state educational systems in 19th-century Europe (Arnold, 1997).

6.6. The Byzantine Educational System: Characteristics of Elementary Education

There is no sufficient information about elementary education in Byzantium (Kourkoules, 1948 in Rentzi, 2021). The only sure finding, though, through bibliographic review, is that the Byzantine educational system continued the Hellenistic tradition, almost without any differences, remaining approximately the same (Papasotiriou, 2000 in Rentzi, 2021).

As mentioned above, elementary education corresponded to the modern primary school and lasted three to four years, while there can be no certainty about the age of starting basic education. However, it seemed that children used to attend school at the age of six to eight. Responsible for this education was the "grammatikos / maistor", while pupils were taught by "ekkritoi tes schools" ("perfects") (Antoniadis, 2019 in

Rentzi, 2021). "Grammatikoi" monitored the general progress of pupils and supervised the "ekkritoi" (Antoniadis, 2019 in Rentzi, 2021).. Primary education was usually conducted in courtyards of monasteries or churches (as many of the teachers were from the clergy) while secondary education was conducted in buildings in the city center (Antoniadis, 2020 in Rentzi, 2021). According to Karzis (1998, p.192), in Byzantium, schools of basic education were the "narthexes", or some rooms in the courtyards of the temples (Rentzi, 2021). In addition to the temples and monasteries, there were, also, schools of public orphanages, which operated in many cities and hosted, mainly, children whose fathers had been killed on the battlefield (Karzis, 1998 in Rentzi, 2021). The percentage of students was minimal in relation to the population and, of course, it, mainly, concerned the boys, as the position of women in Byzantine society was inferior to men, thus, there were no literate women (Smelyanski, 2020 in Rentzi, 2021).

According to Karzis (1998), students attended school from morning to afternoon and were taught reading, writing, grammar and arithmetic, while the Psalter was their basic textbook (Rentzi, 2021). In addition, teachers, "grammatistes", did not have enough formal qualifications, while the lesson took place with the children sitting on the floor, since there were many times when the lessons were done outdoors on the ground, because there was no roof (Kourkoules, 1948 in Rentzi, 2021). Furthermore, the teacher used to sit on an elevated teacher's throne and was assisted by one of his assistants, a sub-teacher, "ypodidaskalos" or an elementary teacher ,"stoicheiotis" (because he taught the children the first elements, "stoicheia", of knowledge) (Karzis, 1998 in Rentzi, 2021). Students were taught to read syllables and texts, which they should read without mistakes (Karzis, 1998 in Rentzi, 2021). Pupils would write exercises on "schedaria" (wooden tablets) or "ostraca", using stylus (Antoniadis, 2020 in Rentzi, 2021).

"Psalter" and "Octave" were the main textbooks that, in addition to their religious ideological background, offered a pedagogical practice, their melodic reading, which helped young students to memorize (Holmes & Waring, 2003 in Rentzi, 2021). Through this process, some of the children managed to become aspiring chanters, who, later, would help the teacher - chaplain in his duties (Holmes & Waring, 2003 in Rentzi, 2021). Principal textbooks were the *Iliad* and nine tragedies: "Persians", "Prometheus Bound", and "Seven Against Thebes" by Aischylos, "Ajax", "Electra"

and "Oedipus the King" by Sophokles, and "Hecuba*"*, "Orestes*"*, and "Phoenician Women*"* by Euripides (Antoniadis, 2020 in Rentzi, 2021). Bible was another important religious textbook, which was used to teach grammar (Griffin (2020 in Rentzi, 2021). With regard to teaching arithmetic, students learnt to count and do math operations, using their fingers or mall stones, while later, they used the *"*abacus*"*, a wooden construction for measuring and performing operations (Karzis, 1998 in Rentzi, 2021).

Unfortunately, in the Byzantine educational system as well, there seem to be abusive methods in order to punish the "bad students". According to the historical researcher Karzis (1998: 199), punishments from the teacher for the discipline of the negligent student started from fasting after school, keeping him fasting, until he learned the lesson he did not know, reaching the point of expulsion, when the teacher thought that this student continued not to fulfill his duties (Rentzi, 2021). In the interval between these two sentences, other abusive punishments prevailed, such as hitting the student's palm with a ruler or a withe, beating and whipping him in the back (Karzis, 1998 in Rentzi, 2021). In addition, another way of punishing the negligent student, was his spitting from the whole class, which was done in a ritual way (Karzis, 1998 in Rentzi, 2021). Karzis (199, pp.200-201) described, shockingly, that as it seemed from Byzantine legal documents, deaths of students were mentioned, due to the tortures of their teachers, while the law was forgiving a teacher for murder, characterizing him as "involuntary murderer" (Rentzi, 2021).

6.7. Concluding Discussion: Social Justice, an Unknown Concept to the Medieval Educators

The goal of submitting all the above documented information about the medieval educational system, by reviewing relevant bibliography, is to offer a testimony of the torturously difficult social conditions that prevailed in the medieval period, regarding the education of young children (Rentzi, 2021).

As it seems, the medieval period is characterized by a complete lack of social justice in all aspects of societies and in all institutional frameworks, as well as in education, since they are under oligarchic and authoritarian state systems (2021). There seems to be social class inequality, which divides the medieval societies into economically powerful and poor groups. The fate and lives of poor people are determined by the rich ones. Few wealthy families manage to have access to basic goods, such as

71

knowledge and education, thanks to which they have the opportunity to educate their children. In addition to class inequality, medieval societies were also governed by gender inequalities, as boys had the privilege of education, while girls were subject to the "male master" model (Rentzi, 2021, p.113). As a result, young girls received almost no education and if they received one, this was based on learning mainly household chores, so that they could offer their services to the family and their future husbands.

The most shocking piece of the bibliographic information concerned the existence of brutal abusive teaching methods, taking place in religious temples, where through sacred religious texts, such as the Bible and the Psalter, teachers used to teach Jesus' words of love for fellow human beings. Churches and monasteries were transformed into educational institutions, where the acquisition of knowledge was a forced task, framed by no child-centered teaching methods, certainly, not promoting love and equal treatment. Students were divided into good and bad students, having negligent students punished through psychological and physical torture. The most shocking fact that bibliography reveals is the existence of such cruelty and brutality from the teachers that caused the death of many students, because of their physical torture.

The student population was divided into rich and poor, while the most financially advantaged students had the protection of the church, being provided with more educational and social opportunities. One last divisive categorization of the students was based on their gender, as the girls were educated at home, rarely in the temples, and were provided with basic education, which, as already mentioned, mainly concerned their housework training, as well as in basic reading and writing skills (2021). In short, the entire medieval education system from the West to the East was based on authoritarian teacher-centered approaches, where children had no rights at all.

Understanding justice is based on two principles: a) every individual should have an equal right to freedom, which is compatible with a similar freedom for others, and b) socio-economic inequalities should be arranged in such a way that: i) they bring the greatest profit to the least favored members of a society and ii) there is equal access to social goods for all (Rawls, 1999 in Rentzi, 2021),. Therefore, justice, as a concept and a value, does not exist in the medieval societies.

Another worth-mentioning fact was that, although ancient Greek civilization and culture had great impact on medieval education and were taught to students, the humanitarian virtues and values, presented in texts by ancient Greek philosophers, did not seem to inspire the teachers of the medieval era. After all, in the Middle Ages, it was obvious that the curriculum was based on one-dimensional religious approaches, which were framed by superstitious and authoritarian views, immersing people in darkness and inability to develop critical thinking (2021). In this way, social inequality and brutality of the authoritarian system were promoted as acceptable social values. That is why, the ideal of social justice, which promoted the equal treatment of marginalized social groups, disappeared in the medieval social systems.

UNIT 7: SOCIAL JUSTICE IN SCHOOL LEADERSHIP

7.1. Introduction

A substantiated theoretical approach has already been attempted above, regarding the connection of social justice with education. Subsequently, the integration of social justice in the field of school leadership will be attempted, in order to highlight the importance of the new form of leadership in the field of education. Despite the assumption that there is no broad consensus on the conceptual definition of school leaders in relation to social justice, scholars are, increasingly, interested in describing the links between the theoretical understandings of social justice leadership and the everyday practice of the school principals (Michail, 2013; Radd, 2008).

One of the most important issues in education is the lack of recognition and respect of traditionally marginalized social groups, according to Michail (2013). These inequalities concern age, gender, nationality, race, disability, language and include actions of devaluation (Fraser, 1997 in Rentzi, 2022). School is an organization that must promote social justice, actively, through actions which offer a valuable contribution to children's life, including the basic philosophical values of a fair society (Michail, 2013). Scheurich and Sklra (2003) argue that social justice leadership means creating fair and, at the same time, excellent schools (Rentzi, 2022). The role of school leadership is a very important issue, as it forms the way children experience every day school-life, relating to the decisions of school leaders and the way they perceive social justice (Rentzi, 2022). In other words, exemplary leadership helps, on one hand to create the need for change, and on the other hand to make it possible to achieve it (Fullan, 2007 in Rentzi, 2022). More specifically, through his

research, Theoharis (2009) reveals that there are leaders at schools with students from marginalized groups, who lead with a commitment to focus on justice and equality (Rentzi, 2022). Furthermore, Theoharis (2009) points out that these leaders have, deliberately, transformed their schools into equality and justice communities, opposing against unequal treatment and oppression.

Rightly, Michail (2013) raises the question "whether social justice is an end in itself or a means to an end" (p. 54). The answer stems from the multitude of bibliographic approaches in the field of school leadership, related to the issues of equality, diversity and social justice (Grogan & Andrews, 2002; Marshall, 2004; Normore, 2008; Shoho, 2006; Theoharis, 2007; 2009). At the same time, it springs from the respective relevant research works, which have been developed around this scientific field and on which the development of the present research effort will be based (Bogotch, Beachum, Blount, Brooks, & English, 2008; Bogotch & Shields, 2014; Furman & Gruenewald, 2004; Marshall & Oliva, 2006; Michail, 2013; Shoho, Merchant & Lugg, 2005; Zembylas & Iasonos, 2014; 2016). As the above essays observe and Pounder, Reitzuk, & Young (2002) confirm, social justice is, conceptually, approached both as a means and as an end. As Michail (2013) points out the concept of "social justice" is chosen by scholars, because it is a broader one than the concepts of "equal opportunities" and "equality", which makes it even more difficult to define (Rentzi, 2022). The attempt to define "social justice" above showed that it demonstrates the unifying factors, which support the general movement towards a fairer, less oppressive society (Griffiths, 1998 in Rentzi, 2022).

Regarding the connection of social justice with school leadership practices, in the relevant bibliography ways are sought, in which leadership could reverse inequality and encourage equal access for all children to public goods, such as school teaching and learning (Michail, 2013 in Rentzi, 2022). This search will inspire the present research, trying to enrich bibliography on this topic. After all, as the United Nations have pointed out, through U.N.E.S.C.O. (2015), maintenance and enhancement of the human dignity, ability and well-being in relation to others and nature, should be the primary goal of education in the 21st century. Nevertheless, as Michail (2013) observes in his own research, equal access to institutionalized education is not sufficient, as it is, often, claimed in political agendas and legislation.

Social justice means that schools leaders raise issues of questioning, historically, marginalized situations (Theoharis, 2009). Social justice leaders act as advocates for, traditionally, marginalized and poor students, being committed to fighting unequal structures related to economy, civilization and power (Jean – Marie, Normore & Brooks, 2009; Rapp, 2002; Rentzi, 2022). There are three important factors that distinguishe school leaders fighting for social justice: a) their deep and critical reflection on their experiences and fundamental values (Zembylas & Iasonos, 2016 in Rentzi, 2022), b) the fact that there is a moral purpose that defines their actions (Shields, 2006) and c) their efforts to try to find alternative ways in order to promote a culture of fellowship and democracy in their schools (Shields, Laroque & Oberg, 2002). School leaders of social justice have the ability to appreciate the daily school reality, overcoming any obstacles that upset the smooth transformation of their schools (Rodriguez & Baum, 2006).

As Zembylas and Iasonos (2016) observe, social justice leaders challenge inequalities in a number of ways, by creating a climate of belonging, by improving the academic performance all students without exception, by improving the core teaching at school and curriculum and, finally, by promoting equal inclusion, access and opportunity for every student (Rentzi, 2022). However, in order to achieve the above, they must be able to overcome the obstacles that arise and be adaptable to current conditions (2022). As Jean Marie et al. (2009) state, the standards of preparing school leaders have now acquired a framework that derives from the values of social justice, according to Interstate School Leaders Licensure Consortium's (ISLLC). This framework consists of the following: a) the role of school leaders is to: a) develop a common learning vision, b) maintain a school culture that contributes to learning, c) ensure the proper management of school resources and functions, d) facilitate collaboration with the families of all students to meet a variety of needs, acting with integrity and fairness and e) be able to respond effectively to the current political, socio-economic institutional and cultural school environment (Cambron-McCabe, 2006 in Rentzi, 2022).

What is more apparent in bibliography, is that the increased focus on social justice is, strongly, related to the ethical goals of school leadership and how they can be achieved (2022). Social justice brings out the concept that school leaders have a moral and social obligation to adopt fair and equal school actions and outcomes for students

from different socio-economic, cultural, national/racial backgrounds, as well as for students with disabilities and different sexual orientation (Evans, 2007). In an effort to summarize the features that distinguish social justice school leaders, Lopez, Gonzalez and Fiero (2010) came up with six key features (Rentzi, 2022): i) they are school leaders above everything else, ii) they are extroverts, iii) they promote critical dialogue, involving parents and community members iv) they are not afraid to express their feelings, v) they are devoted to the values of social justice and vi) they invest in families and communities.

7.2. School Leaders of Social Justice in Relevant Research Work

As school environment becomes more and more diverse, there is a global mobility in meeting the needs of all students without exception. This research paper was inspired by the research work of many scholars, who highlighted all the characteristics that a school leader needs to have, in order not to be just a good school leader, but to be able to foresee the conditions of inequality and marginalization at his/her school and to deal with them, effectively, by exercising social justice leadership.

As Zembylas και Iasonos (2016) have pointed out, the research work of Theoharis (2007, 2009) has inspired many researchers of social justice school leadership, as well as the author of this research essay, because, by researching school leaders, who practiced social justice at schools, Theoharis managed to identify their successes in transforming schools, as well as the challenges and strategies, they adopted. After all, this is one of the main objectives of this research to enrich bibliography even further.

Theoharis's research has concluded in a context of social justice leadership, according to which this leader has key leadership characteristics, such as: empathy of social justice, relevant knowledge and skills (Theoharis & Brooks, 2013). Moreover, as a researcher who, thoroughly, studied social justice leadership in relation with inclusive education in his book *"The School Leaders our Children Deserve",* George Theoharis pointed out that "understanding leadership traits is a way to more deeply understand who social justice leaders are and how they work" (Theoharis, 2009, p.141). Furthermore, he clarifies that "the leaders came to their positions by different routes, but they, also, differ greatly in leadership style and personality", while he cites a relevant explanatory table (Table 1) (Theoharis, 2009 in Rentzi, 2022, p.205).

Table 1: Consciousness, knowledge and skills of social justice principals

Social Justice Consciousness	Knowledge	Skills
Possesses a bold vision	Research on inclusion tracking and heterogeneous grouping	Using and presenting data.
Believes that inclusive services and heterogeneous grouping benefit all students	Special Education: Policy, procedures, disability information and practice.	Interpersonal communication
Is committed to differentiation and teaming.	Using and presenting data.	Language / experience / comfort with issues of race.
Believes a sense of belonging and of classroom community are imperative for learning.	Language, Learners research, policy and practice.	Accessing talented outside resources.
Sees teachers as professionals.	Content area, curriculum and instruction.	Developing relationships with diverse people.
		Management skills: scheduling, creating service delivery and staffing patterns, facilitating class placement ,working within negotiating contracts, utilizing release time, creating resources for professional

		development, organizing people, arranging transportation and child care, scheduling proactive time for outreach.
Is committed to own learning and learning of others.	Interconnected nature of equity in schools.	
Understands and values diversity.	Race, identity and privilege.	
Believes in holistic approach to working with students and families.		
Is committed to engaging with the community.		

In conclusion, through his research work, Theoharis highlights school leadership of social justice as something more than good leadership and explains that school leaders of social justice have a distinct charisma, compared to the ones who, simply, exercise school leadership, as they follow thoughtful and inclusive actions (Michail, 2013 in Rentzi, 2022). Table 2 contrasts the social justice school leader's practices with those of a good school leader, according to Theoharis (2007), as presented by (Michail, 2013, p.69).

Table 2: Practices of a good school leader and a social justice school leader

A Good School Leader	A School Leader of Social Justice
Works with sub-groups to connect with the community.	Attributes great value to diversity, understanding it and expanding

	cultural respect.
Makes reference to success for all students.	Terminates educational programs that separate, exclude and impede both the emotional and academic success of children.
Supports different programs for different learners.	Strengthens basic teaching and curriculum, ensuring that all students have equal access to knowledge.
Facilitates professional development, by applying good practices.	Integrates professional development into collaborative structures in a context that seeks to make sense of race, class, gender, disability.
Builds a collective vision for a great school.	Knows that schools cannot be great, until students from marginalized groups enjoy the same enriched experiences, both academically and socially, as their privileged classmates.
Strengthens the staff and works collaboratively.	Requires the success of all students, through collaborative practices, facing the problems that arise in achieving this goal.
Networks and builds alliances.	He is looking for other active school leaders, who will support him/her.
Uses data to understand the realities of his/her school.	Sees all the data through the lens of justice.
Understands that children have special individual needs.	Knows that community building and differentiation are tools which ensure that all students succeed together.
Works hard to make his/her school	Becomes intertwined with life,

great.	community and the soul of the school.

What a lot of researches show is that the work of the social justice school leaders is difficult, controversial and requires a lot of dedication (Lindsey, Graham, Westphal & Jew, 2008; Singleton & Linton, 2005; Sklra, Scheurich, Garcia & Nolly, 2004). What relevant bibliography, also, states is that we need leaders who have the ability of transforming their schools in a culture of equality and social justice (Brown, 2006; McKenzie, Christman, Hernandez, Fiero, Capper & Dantley, 2008). Social justice school leaders focus on the academic success of all students and work to recognize and criticize any injustice (McKenzie et. al., 2008; Theoharis, 2007). An important point of view, widely, in the research bibliography, is that, given the resistance that school principals face in their work for social justice, the need for in-time preparation earlier in their careers is important, through relevant training programs (McKenzie et. al., 2008).

In relevant research bibliography on school leadership of social justice, there are silent and clear links to the importance of relationships (Jacobs et. al., 2013). In particular, earlier, in her own research work, Shields (2004) pointed out that for the schools which question the current social situation, their leaders must recognize the central meaning of relationships. She explains that *"pathologies of silence"* develop, which hide the problematic relationships in the school environment, when schools fail to recognize and discuss issues of diversity. In his research work, Theoharis (2007; 2009) agreed with that, highlighting the fact that school leaders had, explicitly, named the development of relationships as an insightful way of combating resistance and maintaining the difficult task of social justice leadership. In his results, schools leaders identified their relationships with other school principals, who have similar values of activism and social justice as a supportive network for their work (2007; 2009).

Another common finding in the relevant research bibliography is that social justice school leaders must develop an equal culture within their school, but, also, they need to welcome and connect with the multitude of different voices in their community (Evans, 2007; Marshall & Oliva, 2010; Shields, 2004). Aς Bustamante, Nelson and Onwuegbuzie (2009) have pointed out, school leaders of social justice are committed to building relationships and getting involved with an ongoing dialogue with

communities. Brown (2006) suggests that these school leaders should develop a relationship with themselves, increasing their self-awareness and critical awareness.

The importance of the relationship between school and parents, as well as teachers and students is implied in relevant research bibliography; for instance, McKenzie, et.al. (2008) identified the academic success of all students and the development of inclusion programs as the main objectives of the school leadership of social justice, In order to achieve this goal, these researchers identified the significance of the relationship between school and parents (2008).

At the same time, school leaders of social justice work with their teaching staff so as to engage with difficult dialogues, support the questioning of identity issues and retest traditional professional development practices (Kose, 2007). Guerra and Nelson (2007) and Theoharis (2007; 2009) agreed that, in order to become an effective leader of social justice, quite often, one has to challenge and, dramatically, change existing values, perceptions and practices. Rightly, these researchers stress out that these leaders deal with resistance to their work from the school environment and the community, effectively.

7.3. The Values' Framework of School Leadership of Social Justice: Its Connection with Emotional Intelligence

School leadership of social justice is treated with a dynamic approach, rather than a static one, in the relevant international bibliography, as it emphasizes high values, such as: equality, justice, respect for diversity, while investigating the influence of resultants, such as: gender, race, ethnicity, social class, sexual orientation and disability in children's socio-emotional and academic development (Bogotch, 2002; Michail, 2013). Furthermore, school leadership of social justice turns its attention to, traditionally, oppressed groups of people, socially marginalized, trying to create conditions of equal access to goods and public wealth. Dantley and Tillman (2010), also, support all of the above, summarizing five key value characteristics of this leadership: a) awareness of the wider socio-economic and political environment of schools, b) critical attitude towards any form of marginalization, c) commitment to promoting democratic principals at schools, d) promise of education with anti-hegemonic dimensions and e) creating activist attitudes and practices, aiming at defending human rights.

All the above values and moral commitments of social justice school leadership have a revolutionary character, which aims at awakening society against all forms of oppression and exclusion. Achieving this presupposes that principals will escape from the closed barriers of their schools and their administrative routine and move out of it, in order to listen to all those social voices, which affect the well-being of their students from marginalized groups (Marshall, Young & Moll, 2010). This is the high value vision of social justice school leadership, to transform society. Besides, scholars agree that social justice and education are deliberate social interventions, which require the moral use of power (Bogotch, 2002; Miron & Elliott, 1994). As, in his doctoral research, Michail (2013) points out, the school leader can create an environment at his/her school, which allows the implementation of educational programs, based on social justice. He, also, points out that, due to the continuous and dynamic reshaping of the external environmental conditions, which affect school, social justice school leadership cannot design a program or exclude other existing programs but must be able to maneuver in these continuous changes, so as to create inclusive structures and culture for all students (2013). At the same time, social justice school leaders must create the conditions for dealing with possible resistance, because, based on their democratic values, they must take all the opposing voices, which will arise within school, into account.

All the above moral and value characteristics of the school leader of social justice presuppose the existence of an important factor, that of high emotional intelligence. According to Coleman (2008), in his book *"Working with Emotional Intelligence",* the most important characteristics, which prove that a leader has this gift, are the following: 1) to be able to listen to society, 2) to have empathy, that is to be able to feel what others feel without saying it, 3) to understand and accept the views of others, taking an active interest in their concerns, 4) to possess the *"art of listening",* that is to have the patience to listen to his fellow human beings, 5) to possess the *"art of criticism",* that is to have the ability to give positive, encouraging and objective feedback, 6) to have the *"Pygmalion power",* that is to help his/her staff to develop their skills, 7) to use the resources of the organization, he/she leads, effectively, 8) to foresee the threats, in order to create the appropriate and safe environment that deals with them, 9) to understand and be well acquainted with the official image and policy

82

of the organization, which he leads and 10) to create effective strategies for handling diversity.

Regarding the last characteristic of the leader who has the gift of high emotional intelligence, very early, Steele (1997) developed the following strategies for managing diversities for handling diversity (Coleman, 2008, p.455-456):

- "Optimistic leaders": mentors or supervisors who confirm the ability of people, who might, otherwise, suffer from the threats of stereotypes

- "Genuine challenges": the work that contains challenges, shows respect for each person's qualifications and proves that he/she is not treated through the prism of the negative stereotype.

- "Emphasis on learning": emphasis is placed on the idea that specialization and ability are developed through practice and that ability is increased, gradually. This questions the most extreme stereotype that a person's innate ability is limited, because he/she belongs to a particular group.

- "Confirmation of the sense of belonging"*:* negative stereotypes create a sense of the type: "I do not belong somewhere", reducing self-confidence.

- "Value attribute in multiple perspectives"*:* philosophy of organizations attributes value to many forms of contribution. This tells whoever is threatened by stereotypes that this is an organization that stereotypes are not allowed.

- "Role models": people from that person's group, who are successful, transfer the clear message that threatening stereotypes are not obstacles here.

- "Cultivating self-confidence through the Socratic method of feedback": instead of criticizing performance, a continuous dialogue guides the individual, paying little attention to what he/she did not do well or did mediocrity. This strengthens the relationship with the mentor, while minimizing the emotional

cost of past failures and being a strategy, which allows for a gradual cultivation of a sense of self-efficacy, combined with small and large successes.

According to the above analysis of Steele (1997) and Coleman (2008), the school leader of social justice has a very high index of emotional intelligence, possessing virtues and gifts, which allow him/her to overcome the idea of being, simply, a manager of administrative tasks and see his/her work as a mission with high social attitudes and values.

7.4. The School Leader of Social Justice in the Multicultural School Through Research

Since this research paper will refer to the connection between social justice school leadership and the inclusion of national minorities in the Greek school, it is important to detect relevant researches in the international bibliography (Rentzi, 2022). As Jacobs, Yamamura, Guerra and Nelson reveal (2013), in their research, unfortunately, relevant bibliography shows that very few school leaders are qualified to respond in a multicultural student environment effectively.

In recent years, various studies have emphasized the significance of the values social justice school leaders have, since they lead multicultural schools, using methods of cultural transformation, while they set pedagogical practices and priorities with regard to the school organization, in order to benefit marginalized students (Goddard, 2007; Leeman, 2007; Rentzi, 2022). Similarly, relevant research data confirms that social justice leadership shows the way to school principals to start reacting to diversity at their schools (Cambron-McCabe & McCarthy, 2010; Sklra et. al., 2004; Theoharis, 2007, 2009). Research in relevant bibliography highlights the fact that there are significant practices of school leadership in multicultural societies (Pitre, 2014 in Rentzi, 2022). Furthermore, a very important factor emerging from the relevant research, is that schools with a multicultural student environment, located in ethnically or religiously divided societies, (such as Cyprus, Northern Ireland, Israel, etc) are more complex and have to face more difficult challenges (McGlynn, 2008; McGlynn & London, 2013; Zembylas & Iasonos, 2017; Rentzi, 2022). In particular, these schools are burdened with suffering from *"intractable conflicts",* that is conflicts which are difficult to manage (Bar-Tar, 2007 in Rentzi, 2022). In their research work, which took place in a country with such a social structure, Cyprus,

Zembylas and Iasonos (2017) pointed out that, in these countries, the complex socio-political realities handle issues, related to the distribution of goods and power, the different cultural and religious beliefs, the presence of migrants and refugees and, finally, the existence of a history with nationalist voices and human rights violations. The same researchers explain that all these socio-political realities have a significant impact on schools and, especially, on how their principals perceive multiculturalism, justice and shape their leadership in this context (2017). In their research work, Zembylas and Iasonos (2010; 2014; 2017) state that, in divided societies, school leadership is linked to social justice leadership, because, often, in these societies, the focus of conflict, is on social justice issues.

Other similar research on the field of social justice leadership in a multicultural school environment promote the distinctive characteristics and inclusion practices that school leaders of multicultural school enviromnents follow, guided by the values of social justice and equality in their school communities (Theoharis, 2007; 2009; Zembylas & Iasonos, 2017; Rentzi, 2022). Similarly, earlier, Walker's (2005) findings agreed that successful school principals used to be committed to enforcing values relating to justice, equality and mutual respect (Rentzi, 2022). Other research outcomes reveal that these school leaders form aggressive practices against racism and poverty and are more provident in taking action towards this direction (Goddard, 2007; Leeman, 2007; Mahieu & Clycq, 2007; Rentzi, 2021). In addition, relevant research findings emphasize how important it is for the school principals to exercise school leadership of social justice in multicultural schools through the transformation of culture and school organization (Bogotch & Shields, 2014 in Rentzi, 2022).

In recent years, another significant thing that has emerged from research is the substantiated evidence that the critical multicultural approach is linked to the school leadership of social justice, practically, especially in societies suffering from ethnic divisions (Santamaria & Santamaria, 2012; Zembylas & Iasonos, 2017). These studies confirm previous research on the characteristics which distinguish those school leaders who fight for social justice, influenced by the principles of the critical multicultural approach through transformational leadership (Santamaria & Santamaria, 2012; Shields, 2006; Theoharis, 2007; 2009; Zembylas & Iasonos, 2017). According to this research work, these principals, based on their experiences and fundamental principles, deliberately, intervene to bring out change, while, at the same

time, they try to find alternative explanations and ways to understand the given situations. As researchers point out, what distinguishes this particular group of school principals, is the way they incorporate elements of social justice leadership into a divided society (Zembylas & Iasonos, 2017). As Zembylas (2008) explains, although there may be significant practices of racism and nationalism at their schools, these principals lead their schools on a daily basis in such a way, that they show us how to create small openings and rifts, through which new perspectives emerge, framed by terms of social justice. Specifically, as this researcher explains, these school leaders, being influenced by the critical multicultural approach (2008): a) participate in a critical dialogue with the staff and parents of their school, b) work to dispel negative stereotypes, c) fight to build trust among the community members, while, d) they do not hesitate to steadily stand against racism and nationalism. As Zembylas and Iasonos (2017) observe the lives of many of these school principals have been so affected by experiences of war, division and refugism, that they have embraced a type of leadership, opposed to any form of marginalization, which endangers the value of social justice.

In general, such as the work of Zembylas και Iasonos (2010; 2014; 2017), as well as other research papers (Goddard, 2007; Leeman, 2007; Mahieu & Clycq, 2007; McGlynn, 2008; McGlynn & London, 2013; Santamaria & Santamaria, 2012; Theoharis, 2007; 2009) reveal that leaders, who react critically to issues, such as, justice, racism and inequality, demonstrate a critical multicultural dimension in exercising social justice leadership. These principals' interest in social justice has components, such as: a) criticizing the educational system and its structures, b) insisting on, firmly, standing against racism and nationalism and c) adopting empathy. In the end, all the above research studies suggest that another common feature of these school principals is to criticize the existing social and political situation.

UNIT 8: ACCESS TO EDUCATION FOR REFUGEE AND MIGRANT CHILDREN IN EUROPE AND IN GREECE: A FEW STATISTIC DATA

As the U.N.H.C.R. (2022) has pointed out, at the end of 2020, worldwide, 82.4 million people have been displaced forcibly, due to persecution, conflict, violence, human rights violations, including 26.4 million refugees, while more than half of them are children. According to a special report of the Independent Authority of the Greek Ombudsman, for the year 2018, in total, more than 17,127 accompanied and

unaccompanied refugee and migrant children had arrived in Greece through sea and land borders. Seventy eight percent of these were children aged from 0 to 13 years old, while 22% were adolescents, aged from 14 to 17 years old (Independent Authority of the Greek Ombudsman, 2018). Furthermore, according to this special report, what is observed and is remarkable is the increasing trend (approximately of 10%) of the influx of refugee and migrant children to Greece. Respectively, in the same year, UNICEF estimated that, until the end of December of 2018, 27,000 migrant and refugee children were in Greece, of whom 3,548 were unaccompanied and 283 were separated from their families (UNICEF, 2018). In the year 2019, data showed that 34.800 estimated number of refugee and migrant children were in Greece, while among them 4.383 were accompanied (UNICEF, 2019). As official reports showed, at the same year, out of the 4,383 unaccompanied children in Greece, approximately 3.187 (including 238 in protective custody) were still in need for long term accommodation (2019).

From the 7.1 million refugee children of school age, 3.7 million – more than half – do not attend school (U.N.H.C.R., 2019). Three major global organizations, UNICEF, U.N.H.C.R. and I.O.M. (International Organization for Migration) sound the alarm, by pointing out that on the routes of the Eastern and Central Mediterranean, many children have left their countries of origin, mainly, due to violent internal conflicts, many of those having as an initial purpose to travel to Europe (U.N.H.C.R., UNICEF & I.O.M., 2019). However, the decisive factor for the migrant and refugee children, who decided to travel to Europe, was the provision of education, while, at the same time, education was the key element for their social inclusion (U.N.H.C.R., UNICEF & I.O.M., 2019). According to the same report by these three organizations, all the European countries, which were mostly affected by the migration and refugee crisis, have made significant efforts to ensure that these children have access to their educational systems (2019). A positive piece of information, which is pointed out by these organizations, concerning Greece, is the fact that there is a very good statistical record of data for all the, recently, arrived migrant and refugee children (2019).

At the same time, Greece is among the countries of Europe, which show a high rate of inclusion of these children in its educational system: in particular, since December 2018, there has been an increase of over 40% in the enrollment of refugee and migrant children at the Greek primary and secondary schools (2019). According to the

statistical data of primary education by the Greek Ministry of Education, the enrollment of children, aged 4-5 years old, in the public kindergartens, reached 57%, while the enrollment of children, aged 6-12, in the public primary schools, reached 75% (2019). Respectively, the enrollment of adolescents, aged 13-15 years old in the public Junior High Schools reached 62%, while the enrollment of adolescents, aged 15-17 years old in the public High Schools reached 57% (2019). This event occurred, because of the intervention of the Greek Ministry of Education, which defined the education of these children as obligatory (Law 4636/2019).

UNIT 9: INTERCULTURAL AND MULTICULTURAL EDUCATION: PRESENTING THE LEGISLATIVE FRAMEWORK OF INTERCULTURAL EDUCATION IN GREECE

9.1. Introduction

From the end of the 1980s to the beginning of the 1990s, Greek society has started to become more and more aware of the changes taking place in its environment, which has begun to acquire a multicultural character.

As mentioned before, multicultural pluralism does not, only, concern Greek society, but is a global phenomenon. This is confirmed by Kesidou (2008), who states that, in addition to the large refugee and migration movements, this pluralism is owe to the contemporary prevalence of the supranational economic systems, the European Union and the international communication, creating a framework of interdependence, cultural touch and relationship between people. The prevailing multicultural character of today's societies, therefore, brings about the national, religious, linguistic and cultural heterogeneity within them. Since the coexistence of many cultures is a dynamic and long-term situation, which, as it seems, will be strengthened in the future, it appears that there will be corresponding changes in both the ideological orientation and the institutional structures of societies (Deitrich, 2006). According to Kesidou (2008), the goal of this ideological orientation is the formation of *"multicultural personalities",* using education as a means. The term of "multicultural personality" refers to the man – citizen*,* who, already carries a cultural capital through the process of socialization and has, at the same time, developed the willingness and ability of adopting traditional elements from different multicultural means (Kesidou, 2008).

The world changes, education must, also, change, as societies everywhere are undergoing a profound transformation, demanding new forms of education, which embrace the skills societies and economies need today and tomorrow (UNESCO, 2015, p.58). As a model of the foundation of the subjects in the processes of their cultural and social inclusion, the field of education plays an important role in creating conditions for the acceptance and recognition of pluralism and otherness as basic features of social becoming (Nikolaou, 2011). In relation to otherness, as an existing timeless state, interculturalism contributes to the creation of an educational setting, which is determined by the acceptance and respect of the other's individuality, the creation of appropriate communication conditions and the provision of equal opportunities of access to knowledge (Kanakidou & Papagianni, 2009).

In this unit, which concerns intercultural education in Greece, initially, there will be a documented explanation of the term "intercultural education*",* clarifying it in relation to the term of *"multicultural education".* Additionally, a substantiated clarification of the terms *"racism",* *"inclusion"* and *"exclusion"*, regarding the school context, will be attempted. At the end of this unit, the legislative configuration of intercultural education in Greece will be presented in detail.

9.2. Intercultural and Multicultural Education: Are There Any Identified Differences?

Intercultural and multicultural education have been discussed and researched by various scholars for a long time, either identifying differences between the two concepts, or considering them as synonymous ones (Hill, 2007; Nieto, 2006; Zilliacus & Holm, 2009). Often, the interpretation of these two concepts is unclear, as is whether they refer to the same or different things. Some researchers use the term "intercultural" to analyze and describe this *"multicultural"* social situation (Porscher, 1981). Hartmut (2004) separates the two terms, using *"multiculturalism"* to refer to an existing situation and *"interculturalism"* to describe what that situation should be. In other words, *"interculturalism"* involves *"multiculturalism".* *"Multiculturalism"* is the given, while *"interculturalism"* is the desired. Zilliacus and Holm (2009) report that, in many cases, the difference between these two terms is geographical; that is, because, in the U.S.A., mainly, in North America, in Australia and in Asia, they use the term *"multiculturalism",* while *i*n Europe (and Greece as well) *"interculturalism"*

seems to be preferred. Other scholars, also, seem to agree with that (Hill, 2007; Leeman & Reid, 2006; Sleeter & Grant, 2006).

According to Schriefer (2016), *"multiculturalism"*, refers to a society, which includes different cultural and ethnic groups, where people live side by side, but do not, necessarily, interact with each other. Furthermore, the term *"interculturalism"* differs, as it describes communities with deep understanding and respect for all cultures, whether intercultural communication focuses on mutual exchange of ideas and cultural rules, as well as the development of deep relationships (2016). Years ago, Essinger (1993) gave a humanitarian, political approach to intercultural education, describing it as a campaign of supporting the equal rights of the national minorities. In an intercultural society, no one remains unchanged, as there is a dynamic interaction between different cultures and nations with each other, learning from each other and growing up together. According to Baltatzis and Davelos (2009), intercultural learning must aim at a deep understanding of minorities and, therefore, at the acquisition of empathy. These scholars state that the main goal of intercultural education is the organization and operation of effective primary and secondary schools, so as to provide supportive measures to students, who have faced and are facing obstacles to equal access to education, because of their linguistic and cultural differences. In specific, they set the following goals, which intercultural education should enclose at schools (2009, p.257):

- Ensure that all students enjoy equality in their educational outcomes, regardless their cultural and linguistic background.

- Encourage the school of multilingualism and diversity, which characterize today's society.

- Support the school units with strategies that promote intercultural understanding and communication.

- Promote attitudes that turn against discrimination, based on ethno-cultural differences.

Nevertheless, it is important to see the approach of the two concepts, which have been adopted by two important institutions with significant interventions in the design of educational programs for migrants and refugees, those are UNESCO and the Council of Europe, which seem to have influenced and shaped the views of scholars. Thus, as

stated by UNESCO (2006), the term "multicultural" describes the culturally diverse nature of human society and not only, does it refer to ethnic elements, but also to linguistic, religious and socio-economic diversity. According to UNESCO (2006), *"interculturalism"* is a dynamic concept, which concerns the evolving relations between cultural groups, and is defined as the existence and fair interaction of different cultures. It, also, states that it is defined as the possibility of producing common cultural expressions through dialogues and mutual respect (2006). Thus, there is an interconnection between the two concepts, as *"interculturalism"* presupposes *"multiculturalism"* and arises from intercultural exchange and dialogue at the local, international or global level. UNESCO (2006, pp.18-19), reports the following important things for understanding the two terms:

"In order to strengthen democracy, education systems need to take into account the multicultural character of society, and aim at actively contributing to peaceful coexistence and positive interaction between different cultural groups. There have been traditionally two approaches: multicultural education and Intercultural Education. Multicultural education uses learning about cultures in order to produce acceptance, or at least tolerance, of these cultures. Intercultural Education aims to go beyond passive coexistence, to achieve a developing and sustainable way of living together in multicultural societies through the creation of understanding of, respect for, and dialogue between the different cultural groups. Intercultural education cannot be just a simple "add on" to the regular curriculum. It needs to concern the learning environment as a whole, as well as other dimensions of educational processes such as school life and decision making, teacher education and training, curricula, languages of instruction, teaching methods and student interaction, and learning materials. This can be done through the inclusion of multiple perspectives and voices"

Another important institution, the Council of Europe, in its platform on resources and references to multilingual and intercultural education, states that today's children are exposed to multiculturalism at an early age, both socially and when they start school (Council of Europe, 2020). The same institution points out that the intercultural aspect of school education is a place where children can meet, get in touch, interact with difference and diversity. The Council of Europe (2020) concludes that intercultural education, also, contributes to preparing children for life in the community, to developing them as democratic citizens and to evolving their ability of participating.

What is clear from the above is that the two concepts of *"intercultural"* and *"multicultural"* education have differences, but, at the same time, they complement each other, as *"interculturalism"* involves "multiculturalism". Intercultural education is a dynamic process, which encloses practices in all areas (learning, curricula, teaching, school leadership, teaching methods, educational programs, etc) with the aim of developing democratic values and ideas, related to respect, understanding, interaction and dialogue between different cultural groups.

9.3. The Concept of "Racism" Against Refugees and Migrants: The Case of Greece

The concept of *"racism"* derives from the word *"race",* which means *"gender",* having a history, at least, four centuries, constituting a timeless phenomenon which is found in all, historical societies, without exception (Geiss, 1988). Kaloforidis (2014) seems to agree with this view, saying that the concept of *"racism"* is open to many perspectives. He, also, identifies that in the 19th century at the center of the conceptual demarcation of *"racism"* is *"race",* which for others expresses biological inequalities, while for others it is a sum of heterogeneous social features, which substantiate the ideology, on which racial discrimination is based (2014).

During the period of 20th century, the term *"racism"* took a cultural content. Therefore, the prevailing conception was that if the host country wished to maintain its social cohesion, then it must limit the entry of migrants and refugees, excluding them socially from all the socio-economic and political procedures (Kasimati, 2004; Papageorgiou, 2011). Macey (1996) gives a more comprehensive terminology, defining *"racism"* as the situation in which groups of people are ranked, based on their differences, and is, symbolically, represented with emphasis on their social, cultural and biological characteristics. In the same vein, a little earlier, Moss (1995) characterized *"racism"* as *"a whole",* encompassing the *"whole of personality",* gaze, behavior and intelligence, constituting a stable and centralized phenomenon, which does not allow social change and pursues stability.

Taguieff's (1990) approach is of particular interest, which gives racism three dimensions: a) ways of thinking, including opinions, beliefs, stereotypes and prejudices, b) modes of action, that is practices, behaviors, actions, with which it manifests itself and c) ideological compositions, which are the various theories – doctrines, racism is based on. In his study of the causes, nature of racism and racial

discrimination, Banton (1992, p.52) gave them psychological, socio-economic, historical / nationalist and religious dimensions, which can be summarized as follows:

- Psychological: relate to behaviors that find fault to others, underestimating them, as they feel superior, whether this superiority concerns their national identity, race, religion, etc.

- Socio-economic: include the efforts of nations, peoples, individuals, in international history and policy, to exploit and have socio-economic and political benefits to the detriment of others. This includes the deliberate propaganda of the Media, in order to influence the popular mass in a specific direction against specific social groups or individuals.

- Historical / nationalist: involve efforts to defend national identity, history, tradition and culture through a nationalist approach, often, resorting to violent and warlike conflicts.

- Religious: they refer to religious prejudices, which oppose to "different religions", characterizing them as "inferior", "without faith", "atheist".

The consequences of racism have been identified by several theorists, taking social, political, psychological / behavioral, economic dimensions, depending on the prism in which they have viewed them, summarizing the consequences racism causes, as follows (Engerman & Sokoloff, 2002; Ferstment & Gneezy, 2001; Fryer Jr, 2011): i) insult to the human condition and personality, ii) contributes to the economical exploitation of individuals and peoples, iii) violent uprisings, social conflicts, war situations and bloodshed, iv) hatred, prejudice fanaticism and contempt for certain groups of people, v) socio-economic and political inequalities and vi) inequalities in education and access to knowledge.

In the case of Greece, the attitude of the Greek society is focused on protecting the country's borders from any interference and invasion (Kaloforidis, 2014). Papageorgiou (2011) finds that, in general, according to the results of relevant researches and polls, the attitude of Greeks towards migrants and refugees is negative. In Greece, a phobia has been developed that all these migrants and refugees will, significantly, affect and alter Greek cultural, religious and racial identity. However,

despite all the phobias, and racist sentiments, Greece, still, has enough tolerance and foci of resistance against the racist dialogue, projecting another truth, which is the one considering that the coexistence of people is the only way to an organized society with cohesion and development. (Kaloforidis, 2014; Kassimati, 2003; Papageorgiou, 2011). Greek young students are of great hope, since their speech encloses respectful messages of coexistence and inclusion, seeing refugees and migrants with a positive outlook, seeking interaction with them. This is shown by the results of a large research, conducted in 2019 at Greek secondary schools by the Research University Institute of Mental Health, Neuroscience and Medical Precision "KOSTAS STEFANIS", having adolescent students as a sample (Karlatira, 2019).

9.4. The Concept of "Inclusion" of Refugee and Migrant Students at Schools

Before attempting to clarify the term *"school inclusion"* for refugee and migrant children, it is very important to clarify that this is a special social group with its own characteristics, which must be taken into account by the educational community (Rentzi, 2022). In addition to the different cultural, religious, socio-economic, linguistic, racial and national identities, which these children carry, at the same time, they have experienced and are, still, experiencing very difficult situations in their home countries, but, also, in the host countries as well (2022). UNICEF Report (2017) points out that even if these children manage to enter the country of transit or the host country, they are forced to live in the streets, fearing the risk of deportation (Rentzi, 2022). Furthermore, they are, often, forced to commit illegal actions and sexual work, so as to secure money to survive and continue their journey, by paying their traffickers (Unicef, 2017 in Retzi, 2022).

At the same time, research reveals that refugee children show high levels of Post – Traumatic Stress Disorder (P.T.S.D.) and report symptoms of depression (44%) (Digidiki & Bhabba, 2017 in Rentzi, 2022). Many of these children have serious health issues and forms of disability, while a high percentage of them (70%) have experienced a violent death in the family (Sirin & Rogers-Sirin, 2015 in Rentzi, 2022). According to a European Parliament Report (2016), 60% of these children have witnessed violence, while 30% have experienced shooting and physical abuse (Rentzi, 2022). It is, therefore, understandable that, due to these painful experiences, these children have a burdened psychological state and low self-esteem (Ozer, Sirin & Oppedal, 2013 in Rentzi, 2022). In addition, refugee children tend to have higher

levels of behavioral difficulties, including aggression and other emotional disorders (Dryden-Peterson, 2015; Sirin & Rogers-Sirin , 2015; Watkins & Zyck, 2014 in Rentzi, 2022).

All of the above factors of displacement of these children affect their resettlement in the host countries, which is why researchers have emphasized the fact that more attention should be paid to the socio-political conditions of their settlement, rather than paying too much attention and emphasis on the impact of their injuries, before they are displaced (Mathews, 2008; Porte & Haslam, 2005 in Rentzi, 2022). In order to adapt to a new language and culture, often, refugee and migrant children are forced to overcome their previous education in their country of origin (Block., Cross, Riggs & Gibbs, 2014 in Rentzi, 2922). Their smooth settlement has to do with family problems, insecure housing, poverty, negative stereotypes, racist treatment (Block et.al. 2014 in Rentzi, 2022). Exposure to violence has been shown to be a factor causing young people mental disorders (Fazel, Reed, Panter-Brick & Stein, 2012 in Rentzi, 2022). Tauma-related psychological disorders include social withdrawal, behavioral problems / aggressiveness, hyperexcitability, memory difficulties, sleep disturbance, guilt, post-traumatic stress disorder and anxiety disorders (Correa-Velez, Gifford & Barnett, 2010; Murray, Davidson & Schweitzer, 2008 in Rentzi, 2022).

For the above reasons, if there is a lack of adequate response and support from schools, there will be a negative impact on the education and learning of refugee and migrant children (Porche, Fortuna, Lin & Alegria, 2011 in Rentzi, 2022). According to Ross and Wu (1995), the link between education and health, has shown that success in education is associated with a greater sense of self-control, higher levels of social support and inclusion, better financial conditions and improved mental and physical health (2022). Furthermore, Block et.al. (2014) agree that schools are in a privileged position to be able to support students with refugee and migrant backgrounds and to deal with social exclusion, mental health problems and poor educational outcomes (2022). Downey (2007) pointed out, that the appropriate institution for children's social development and emotionally autonomy is school, as, by entering the first level of education, they leave their private place and enter a vast public environment, where they must interact with other young people,, who have their own personality and identity (2022). Removing barriers of participation and achievement allows children to experience success and use their qualifications with long-term positive results

(Downey, 2007). Effective participation in formal education can improve self esteem, promote social inclusion, develop individual resilience, creating skills for future success in areas, such as employment and further education (Jeffery, 2004 in Rentzi, 2022).

According to UNICEF (2022), inclusive education is the only effective way for all children to have a fair opportunity to go to school and develop the skills they need to thrive. For UNICEF (2022), inclusive education means that all children share the same classrooms at the same schools, providing real learning opportunities to groups of people, who have, traditionally, been excluded and not only does this include children with disabilities, but, also, those form national minorities. Moreover, the same organization emphasizes that inclusion systems value the unique contributions of students from all backgrounds in the classrooms and allow different groups to grow side by side for the benefit of all (2022). The same logic is shared by scholars of inclusive education, who define that it concerns the placement of all students, regardless of the challenges they may have in appropriate general education classes, in order to receive a high level of teaching, intervention and support, aiming at their successful response to the curriculum (Alquraini & Gut, 2012; Bui, Quirk, Almazan & Valenti, 2010). After all, the benefits of inclusive education appear to be great for children with refugee and migrant backgrounds, according to research studies. Thus, the study of Amot and Pinson (2005, p.103) identified the "ethos of inclusion" and the "celebration of identity" as important features of good practice at schools.

In the present research work, good practice at schools concerns the implementation of successful, supportive educational programs for refugee and migrant children, which facilitate their inclusion in schools and the wider society. As Taylor και Sidhu (2012) point out, in order for schools to play an important role in the inclusion progress of refugee and migrant students, a positive and welcoming attitude towards these children seems to be essential. They emphasize that such a school change requires effective school leadership and, ideally, will be supported by the educational authorities. Their research, such as the Arnot's and Pinsot's (2005) research work, showed that the exercise of social justice in schools is the key to the successful implementation of inclusive education for refugee and migrant children.

As can be seen from the above, it is important for schools to provide appropriate inclusion programs, which will aim at: a) helping children with refugee and migrant

backgrounds to overcome their traumas, b) reducing the behavioral and learning problems of refugee / migrant students, c) strengthening the inclusion of these children in the general education classes and in the current curriculum (National Child Traumatic Stress Network: Refugee Trauma Taskforce, 2005; Steele, 2002). Failure to implement inclusion programs in this group of children will result in a significant disadvantage for them, as they will be able to reach their potential (Department of Education and Early Childhood Development, 2008).

Through relevant bibliography, one can distinguish various models of inclusion in the educational and social system of the host countries (assimilating, incorporating, multicultural, anti-racist, intercultural, etc) (Hatzisotiriou, 2014). Each model has specific characteristics, based on the political and social choices, made by the respective host countries and the type of citizens, which they attempt to shape through their political and educational system (Sgoura, Manesis & Mitropoulou, 2018). In Greece, the intercultural model is the acceptable choice of educating migrant and refugee students, as it aims at interaction and equality between people with different cultural backgrounds and identities (Nikolaou, 2011).

9.5. Educational Exclusion of Refugee and Migrant Children: Presenting the Consequences

It is, particularly, important for the further course of this research work to clarify the term *"exclusion from education"* with a central reference to children from the minority group of refugees and migrants. A central point of school leadership of social justice is the equal access of all children to education and the effort to detect phenomena of exclusion from school for some minority groups, as well as the formation of frameworks for actions to neutralize such phenomena.

According to the Summary of the World Education Monitoring Report (2019), the right to education and the general principle of non-discrimination are enshrined in the International Covenant on Economic, Social and Cultural Rights, as well as in the United Nations Convention on Human Rights. Increasingly, education is seen as the key to an inclusive and sustainable society. As UNESCO (2012) points out, experiences from many countries show that social and economic inequalities, as well, as the exclusion of certain groups from basic social goods, such as education, can lead to dissatisfaction, social fragmentation and even to violent conflict. Thus, according to

UNESCO (2012), exclusion from qualitative educational experiences is related to social inequality.

The term *"educational exclusion"* defines both those who are excluded from access to the educational system and those excluded from a certain level or direction of the educational system (Stamelos, 2003). Bibliography shows that there is an inextricable link between social inequalities and educational exclusion. Specifically, Dhillon (2011) highlights the reproductive role of educational institutions in consolidating the social reality of the country with unequal characteristics, talking about structural violence and clarifying that school dropout and interrupted or incomplete education, often, lead to social exclusion. This is, also, advocated by Kenyon (2011), who emphasizes the importance of education in combating exclusion and achieving social inclusion and mobility. Educational exclusion, therefore, has a social, economic basis, as it affects the possibility of full participation in society and, in the long run, it leads to social exclusion and poverty. Furthermore educational exclusion is a multidimensional problem with political, economic and social implications, while it is linked to issues of political education and human rights violations (Wang, 2011). Macrea, Maguire και Milbourne (2003) highlight the disastrous effects of exclusion from primary education, as children acquire basic skills (reading, writing, socio-emotional development), while, at this young age, a possible disruption of the education and socialization process is difficult to be recovered in the future.

According to Stamellos (2003), educational exclusion can be either formal (institutionalized) or informal through social and school practices (non-institutionalized processes). As he mentions, for example, in the first case, those who do not have the necessary documents for their enrollment in schools are included. Migrant and refugee children belong to this category, whose families, quite often, do not have the necessary documents with them, resulting to problems with their enrollment in schools, as they contradict the legislative framework. Furthermore, as, already mentioned before, there is a large number of unaccompanied minors with the result that the services and authorities of the country, they are hosted, have to go through lengthy procedures to prove their identity. This problem is, also, stated by UNESCO in the Summary of the World Education Report (2019), reporting that, despite the institutional efforts of host countries to facilitate enrollment processes in

schools without official documents, access to education remains difficult for these children.

According to Stamelos (2003) the term of "school exclusion" includes:

- School systems that cannot meet the peculiarities of the way of life of certain groups of people, such as refugees and migrants, who have a different cultural, religious, linguistic and ethnic background.

- Schools and teachers who with various bureaucratic excuses do not enroll children who usually come from ethnic minorities, such as refugees and migrants. In addition, there are cases, in which after their enrollment, inhospitable conditions are created at school with the result that these children are forced to leave.

- Parents and Parents' Associations, that do not want their children to get in contact with classmates, who belong to ethnic minority groups, creating a hostile atmosphere towards students with a migrant and refugee background.

- Children who have been excluded from education because of their families (economic, social, cultural reasons, etc).

Furthermore, UNESCO (2012) points out that children, belonging to ethnic minority groups, have been found to receive educational exclusion much more than children belonging to ethnic majority groups (originating from the host country). The same organization, also, in the Summary of the World Education Report (2019), emphasizes that language deficiency is a significant barrier to education, as it limits socialization, building relationships and a sense of "belonging", increasing the risk of discrimination. The report, therefore, highlights the importance of the participation of refugee and migrant children in pre-school and primary education.

9.6. Intercultural Education in Greece: A Historical Path of the Legislative Framework

Through its long history, Greek society, for many years has been affected by the global phenomenon of refugism and migration, directly. Because of this, the Greek educational system has been searching for innovative pedagogical approaches, so as to create the right conditions for including these children.

This discussion begins in the early 1980s, as the resettlement of thousands of expatriates back to Greece, brought on the issue of trying to find proper practices to deal with the educational needs of these students (Kaloforidis, 2014; Katsifi, 2019; Rentzi, 2022). Law 1404/1983, therefore, was the starting point for the State to help these students adapt to the Greek educational context through the creation of tutoring departments and reception classes (Rentzi, 2022). These structures involve parallel classes, lasting two years, assisting these students to adapt to the Greek school (Tsaliki, 2016). Subsequently, this law was replaced by Law 1894/1990, which transfers the creation of these structures to the local authorities (Katsifi, 2019 in Rentzi, 2022) In the process, there was a clarifying Ministerial Decision from the Ministry of Education, which included all the appropriate information, adding the chance for foreign students to attend these classes (Tsaliki, 2016 in Rentzi, 2022). However, as someone could see from the strong criticism they received, these programs did not have an effective pedagogical approach, because, mainly, they aimed at learning the Greek language and covering the language deficiencies of these children, in order to, quickly, integrate them into the Greek school and society (Kaloforidis, 2014; Nikolaou, 2000; Rentzi, 2021; Sfakakis, 2007; Tsaliki, 2016).

As the flows of migration towards Greece increased in the 1990s, the current educational framework was called into question, putting educational policy in a new context, that of the intercultural educational approach (Rentzi, 2022). Therefore, in Greece, the real need for intercultural education emerged from Law 2413/1996, which stipulated the creation of intercultural schools in order to educate and include students belonging to ethnic minority groups (Katsifi, 2019; Tsouki, 2012). At the same time it was necessary to establish an official institution, which would undertake the conduct of research projects, related to Greek education abroad, forming intercultural educational programs. Therefore, this law created the Institute of Education and Intercultural Education (Kaloforidis, 2014 in Rentzi, 2022). However, there was a negative public reflection on the creation of Intercultural Schools, as fears of ghettoization of these students were expressed (2022). Specifically, according to Tsaliki (2016), this law presented the students of Intercultural Schools as having a deficit, without determining (Rentzi, 2022): a) their educational, social and cultural needs, b) the conditions in which public Intercultural Schools were created and c) the qualifications of the teachers, who would work at these schools.

The Ministerial Decision (M.D.) Φ.10/20/Γ1/708/1999 of the Greek Ministry of Education formed the final framework of the reception classes and the tutoring departments, through which refugee and migrant students would be included in the Greek schools of general education (Rentzi, 2022). The criticism, however, went on, as these changes were, still, far from the essence of intercultural education and insisted on strengthening the assimilation of these students by the Greek educational and social context, as they continued to teach the Greek language, only, without taking these students' mother-language into account (Katsifi, 2019; Rentzi, 2022; Tsaliki, 2016). All these controversies enhanced the dialogue about the effective implementation of intercultural education in Greece (2022). This resulted in the creation of the new Law 3879/2010, which introduced intercultural educational structures, called Educational Priority Zones (2022). Katsifi (2019) and Tsouki (2012) agree that in an effort to deal with the educational and social exclusion of foreign students, Educational Priority Zones were created at schools with high rates of school drop-out and low educational and socio-economic index, including reception classes and supportive tutoring departments (M. D. Φ1 T.Y./809/101455/Γ1/7-9-2011, Ministry of Education) (Rentzi, 2022).

As mentioned before, in 2015, huge flows of refugees from Syria came to Greece, because of the war. That was why it was necessary to redefine the educational framework, in order to include these refugee children. Furthermore, there was a great need to simplify the procedures for the enrollment of these children in schools, The main problem needed to be faced was the non existence of official identification documents (Rentzi, 2022). For this reason, in 2016, the Greek government proceeded to actions for the support, care and education of refugee children (2022). The Hellenic Republic with Law 2101/1992 ratified the International Convention on the Rights of the Child through its Articles 22, 28, 29 and 30, concerning issues of refugee children and their education. Moreover, the Greek Government set up the Committee for the Support of the Refugee Children, aiming at the actions below (M.D. ΓΓ1/47079/18-3-2016, Ministry of Education) (2022):

1. The registration of pre-school and school aged children (age, family situation, level of education), in order to determine the need for support, care and training of human resources, as well as the infrastructure needed.

2. The registration of refugees who could work or volunteer in educational structures and programs, based on their certified professional qualifications, language and other skills.

3. The recording of related initiatives by Greek and international organizations, the pursuit of developing collaborations and the creation of good practices.

4. The education and training of the staff, involved in theσε actions.

5. Any other executive action, concerning the strategical planning, organization and coordination of these practices, as well as the resources needed

Article 26 of Law 4636/2019 instituted the compulsory inclusion of refugee children in the public Greek schools, while any violation of this obligation is an offence for the refugee and migrant families as well as for the Greek citizens (2022). At the same time, with the M.D. 2009/ΓΔ4/ΦΕΚ 208, τ.β'/3-2-2020 of the Greek Ministry of Education the procedures for the registration of refugee children in schools were simplified, giving them the opportunity to register with incomplete supporting documents (2022).

It is a fact that, historically, intercultural education in Greece needs to be redefined, as, even today, educational policy continues to ignore the ethnic and socio-cultural diversity of migrant and refugee children, paying attention to the insufficient knowledge of the Greek language, focusing, mainly, in its learning (Rentzi, 2022). It is, therefore, important to focus on intercultural values, which, as mentioned above, encourage respect for the linguistic, ethnic, cultural and religious identity of these students by creating a school culture of acceptance. Learning the Greek language, therefore, should be connected with their mother-tongue in a useful way (2022). It would, also, be good to introduce, compulsory training programs concerning intercultural education for all the educational leaders and teachers, since, now, in their majority, the Greek public schools are called to deal with such issues (2022).

According to Kaloforidis (2014), "in today's world, where societies are being tested by counterproductive ethnocentric ideas and religious obsessions, that lead to conflicts and fragmentation of, once, powerful countries, a return to universal values

is the only way to co-existence between peoples" (Rentzi, 2022, p.200). That is why, this can be achieved through intercultural education, since it is a valuable and reliable tool to promote social justice and democratic values at schools.

UNIT 10: THE KEY ROLE OF THE SCHOOL LEADER OF SOCIAL JUSTICE IN CO-EDUCATING THE REFUGEE AND MIGRANT STUDENTS AT THE GREEK PRIMARY SCHOOLS, DURING THE COVID-19 PANDEMIC

10.1. Introduction

Wars, violence, economic crisis, pandemics are the most characteristically difficult elements in history, which continue to affect human societies negatively, worldwide, causing significant changes in human survival and lifestyle (Rentzi, 2022).

Two thousand and twenty (2020) was a milestone year, which would be remembered, in the world history, as the year that humanity experienced one of the worst pandemics, that of the Coronavirus-19 (COVID-19) (2022).

The oldest known case of infection dated back in December 1st 2019 in the city of Yuhan China and, then, the virus spread rapidly in all provinces of China and in more than 150 other countries around the world, including Greece (CONID-19 Dashboard CSSE, 2020 in Rentzi, 2022, p.196). This pandemic of COVID-19 was caused by severe respiratory syndrome coronavirus 2 (SARS-COV-2) with rapid human to human transmission and a mortality rate of approximately 0.6%, (WHO Coronavirus Disease (COVID-19) Dashboard, 2020 in Rentzi, 2022, p.196). In particular, the baseline number (Ro) was 5.7, which means that any infection with the virus was expected to lead to 5.7 new infections, when no new members of the community were immune and no precautions were taken, while, additionally, the virus spread, mainly, between humans through close conduct and through airborne droplets, produced by coughing or sneezing (Wiersinga, Rhodes, Cheng, Peacock & Prescott, 2020 in Rentzi, 2022).

According to the guidelines of the World Health Organization (2020), regarding the prevention and control of infections, a number of measures must be taken in order to reduce the transmission of this virus, such as: hand hygiene and use of a protective mask, proposing, however, the avoidance of social conduct and home isolation (quarantine) as the main measure (2022). People must adapt to a new way of life, due to these measures, in order to avoid infection.

School is an important part of the wider social system so every day it receives intense changes, due to what is happening in the external environment. As a result, when a society is hit by the pandemic phenomenon, the school organization, extroverted and interconnected with the external social environment, is directly affected, conducting a series of educational changes in order to appear effective in these new social data (2022). School principals play the most important role in managing such a crucial social situation and in assisting the school unit to cope with these changes successfully (2022). As Murphy, Yff and Shipman (2000) point out, a school leader promotes the success of all students by understanding and responding to current socio-economic, political, institutional and cultural content (2022). Furthermore, in addition to the pandemic phenomenon, society has to deal with other critical situations, such as the management of the refugee and migrant flows, which have defined modern world, bringing increased impact to the European countries around the Mediterranean area (Greece, Spain, Italy) (2022). Similarly, since school, is an open organization which interacts with society, it has been influenced by this situation, forming a multicultural student population, composed of groups with particular ethnic, religious and cultural characteristics (2022).

The school leader is, therefore, called to find effective ways of and co-educating refugee and migrant students, promoting the creation of an intercultural school environment (2022). In addition, worldwide, the institutional framework, concerning school operation, has changed dramatically, due to the pandemic, as, now, teaching is provided through distance learning tools (distance education) (2022). That is why, school leaders must create favorable educational conditions for all students, including refugee and migrant children, who come from different socio-cultural backgrounds and have special educational needs (2022). School leaders, who practice social justice, are the orchestrators of creating inclusive schools by promoting acceptance and care of all their students, aiming at their academic success, even in difficult social conditions, such as that of the COVID-19 pandemic.

10.2. Changing the Greek Primary Schools Operation Because of the Pandemic

The precautionary closure of the Greek schools was decided in 28th February 2020 after four confirmed cases of infection, when there was concern that members of these schools communities may have come into contact with a coronavirus carrier (Rentzi, 2022). On the same day, all educational trips abroad, arranged by Greek schools, were

postponed and the local municipalities started decontamination procedures in the school buildings (Panagopoulos, 2020 in Rentzi, 2022). In order to protect public health against coronavirus COVID-19 and following the recommendation by the National Committee for the Protection of Public Health, in March 21st 2020, the Greek Government postponed the operation of all private and public schools (Minesterial Decision No Δ1α/ΓΠ.οικ.20021/ΦΕΚ 956/3-21-2020 in Rentzi, 2022). During this time that schools were not operating, all the principals were obliged to be at their schools, continuing their administrative work (2022).

Schools re-opened on September 14th, having to fulfill a list of conditions, concerning hygiene measures, break times, school trips and various educational activities (Minesterial Decision No Δ1α/ΓΠ.οικ.55339/ΦΕΚ 3780/09-08-2020). Everyone inside the school unit, principals, students, teachers and guests had to wear a medical mask for protection (2022). Moreover, for the students from kindergarten to the third grade of primary education, special emphasis was given to educate and familiarize them with the appropriate use of the mask (Gov.gr 2020a in Rentzi, 2022). Students with severe disabilities and special educational needs (i.e. autism, psychological trauma, etc) were excluded from the use of the mask (Rentzi, 2022).

The Greek Ministry of Education and Religious Affairs published a new Ministerial Decision, stating that the operation of secondary schools was postponed from November 7th to November 30th 2020, while the primary and special education schools continued to operate (Ministerial Decision No Δ1α/ΓΠ.οικ.71342/ΦΕΚ 4899β/11-06-2020). The operation of the structures is carried out with the obligatory use of a mask indoors, outdoors and during the breaks, but not during the lesson of gymnastics (physical education) (Gov.gr, 2020b in Rentzi, 2022).

While, initially, it was decided that kindergartens and primary schools would remain open, during the lockdown, finally, they closed down as well, from November 7 2020 until January 7 2020 (M.D. No Δ1α/Γ.Π.οικ.72989/ΦΕΚ5043β/11-14-2020 · M.D. No Δ1α/Γ.Π.οικ. 76629/ΦΕΚ5255β/11-28-2020 · M.D. No Δ1α/Γ.Π.οικ.80189/ΦΕΚ 5486β/12-12-2020 in Rentzi, 2022). The only school units, remaining open, were the special education ones (2022). Throughout the temporary closure of schools, principals used to continue working at their schools, fulfilling their administrative duties.

Distance education is the new educational experience for the young students and is provided through a special platform (Cisco Webex) by the Greek Ministry of Education and Religious Affairs, setting the daily teaching schedule in primary schools from 14:10 a.m. to 17:20 a.m. (M.D. 155689/Γ∆4/ΦΕΚ 5044β/11-14-2020 in Rentzi, 2022). A part of the tele-courses is, also, offered through television programs by the Educational Television of the second channel of the Hellenic Radio and Television (EPT2) (2022).

In the end, during the school year of 2021-22, Greek schools remained open, continuing to follow the safety measures, indicated by the Greek Ministry of Health (use of mask, hygiene protocols, protocols for dealing with possible cases of infection, etc.).

10.3. Distance Co-Education for the Refugee and Migrant Students: Utopia or Reality?

Even before COVID-19, refugee and migrant children were twice, as likely, to be out of school than other children and, despite improvements in enrolment rates, only 63% of refugees and migrants attend primary schools (UNESCO, 2020 in Rentzi, 2022). As this essay has presented above, in recent years, significant efforts have been made for the inclusion of refugee and migrant students in national educational systems (in Greece as well), however, barriers to education persist and could, potentially, worsen due to the pandemic (2022).

From the above, one can see the significance of refugee and migrant children's participation in the national educational process, as it is institutionalized by the Greek State, especially in difficult social conditions, such as these ones because of the COVID-19 pandemic (2022). At the moment, education of students throughout Greece is done through distance learning, so through this educational model refugee and migrant children must be co-educated.

Distance education describes a set of teaching and learning strategies (or educational methods) that can be used to overcome spatial and temporal separation between educators and learners (Butcher, 2000 in Rentzi, 2022). These strategies or methods can be included into any education program and, potentially, be used in any combination with other teaching and learning strategies (including those strategies which demand that learners and educators be together at the same time and/or place) (Perraton, 2000 in Rentzi, 2022). Children belonging to ethnic minorities can be co-

educated through distance education, since, according to the International Institute for Educational Planning (2009), children who are excluded from the conventional education (because of work or family commitments, geographical distance, insecurity, poor quality or inadequate prior learning experiences) may be able to participate through open and distance education (2022). Vasileiadou (2020 explains that there are many benefits of distance education for refugee and migrant students in Greece, because (2022):

1) They maintain contact with the Greek language.

2) They maintain contact with their teachers.

3) They have free time to spend it in a pedagogical way.

4) They develop feelings of joy and develop stronger bonds with their teachers

5) Distance education is a pedagogical way to make virtual trips through interactive activities.

Nevertheless, International Institute for Educational Planning (I.I.E.P.) (2009) points out that it may be difficult for refugee and migrant students to enroll in distance education courses in the host country, because of language differences or bureaucratic constraints (2022). As UNESCO (2020) points out, lack of access to infrastructure, hardware and connectivity, living conditions and the remoteness of many refugee-hosting areas means that many refugee and migrant children are at risk of not being able to access national distance learning programs (Rentzi, 2022, p.203). UNCHR estimates that the connectivity level of refugee communities is 50% less than that of the non-refugees (Watkins and Jaafar, 2020 in Rentzi, 2022).

As Rentzi (2022) reveals in her essay, the same negative factors seem to have influenced the distance education of refugee / migrant students in Greece as well. In particular, according to Vasileiadou (2020) and Makri (2020), the main difficulties, identified in relation to the distance learning of refugee children, are the following (2022):

- Not all families have available equipment (cell phones, computers, tablets, etc).

- Most of the families have no or very bad internet connection.

- Many families live under conditions of poverty.

- There is strong heterogeneity and constant mobility in the refugee student population.

- There is no school experience (because of their age or their living conditions).

- There are language barriers.

- In many cases, there is an unknown student profile and social background, because of the lack of official papers of identification.

- Due to the refugee students' learning difficulties, there is a gradual fatigue and a decrease in learning interest.

- Many refugee families have lack of digital literacy.

Open and distance learning offers opportunities for access to education, involving a great number of young learners all over a territory, in emergencies, such as the current COVID-19 pandemic condition (2022). Any of the existing national open and distance education programs, such as the Greek one, can be expanded, during critical situations and early reconstruction (I.I.E.P., 2009 in Rentzi, 2022). The school leader of social justice can offer a great deal to this process, promoting the values of equal access to learning for all students.

10.4. Co-Educating Refugee Students Through Distance Education in the Greek Primary Schools: Ten Practical Steps for the School Leader of Social Justice

According to Theoharis (2009), school leaders of social justice try to achieve the academic success of all students through collaborative practices, facing the problems that arise (2022). For this reason, school leaders who believe and advocate the principles of social justice can play a key-role so as to help the refugee / migrant children and their families adjust to the current COVID-19 coronavirus pandemic situation (2022). Furthermore, they can provide these students and their families with all the relevant information and equipment needed, in order to gain equal access to the Greek distance educational program for the primary schools.

Based on their above skills, ten (10) practical steps can be proposed in order for the school leaders of social justice to play a significant role in the distance co-education of refugee students of the Greek primary schools (Rentzi, 2022, p.204):

1) They should adopt a transformational leadership style, promoting a democratic climate and staff involvement in decision-making, delegating responsibilities (Pashiardis, 2004).

2) They should promote and improve the collaboration between the school staff, which contributes to better communication and problem solving (Keep On Project, 2016a).

3) They should find resources to provide psychological support to the refugee children and their families in order to improve their mental and psycho-social well-being in the midst of an emergency situation, such as the COVID-19 pandemic. UNESCO (2020) provides school principals and teachers with useful resources, such as:

   o http://keepon-project.eu/1/wp-content/uploads/2018/03/KEEP-ON_IO3_HANDBOOK_GR.pdf

   o [WHO mental health and psychosocial guidance during the COVID-19 outbreak](#)

   o UNICEF guidance on [how teachers should talk to children about COVID-19](#)

   o UNICEF guidance on [how parents and caregivers can talk children about COVID-19](#)

   o The Greek Ministry of Health, has, also, announced instructions for the psychological support of the children due to the restraint and self-restraint measures, taken in order to limit the spread of COVID-19 disease. These instructions were prepared by the First Psychiatric Clinic of the Medical School of the National and Kapodistrian University of Athens and can be found in

the link below:
https://www.moh.gov.gr/articles/health/dieythynsh-
dhmosias-ygieinhs/metadotika-kai-mh-metadotika-
noshmata/c388-egkyklioi/6936-korwnoios-covid-19-
odhgies-psyxologikhs-yposthrikshs-twn-politwn .

4) They should detect how committed the refugee / migrant families are to their children's engagement with distance education, using special tools for it, such as the Problem Tree Tool (Keep On Project 2016b).

5) Through collaboration Non Governmental Organizations, school leaders should explore the infrastructure and living conditions of the refugee / migrant students and offer appropriate support to them (UNESCO, 2020). In this case, they should look for donations from private organizations, institutions and companies.

6) In collaboration with the teaching staff, school leaders should detect the new communication conditions, redesigning the teaching objectives and differentiating teaching, according to the special educational needs of the refugee and migrant students (Tomlinson & Alan, 2000). It would be helpful to cooperate with the Refugee Education Coordinators and the Educational and Counseling Support Centers of the Greek Ministry of Education and Religious Affairs for further support.

7) They should encourage the teaching staff to participate in training programs, regarding distance and intercultural education.

8) They should cooperate with the local authorities and the international institutions (UNICEF, UNCHR, etc) for further support.

9) It would be beneficial to collaborate with other schools, which have similar multicultural student environment and exchange experiences and ideas.

10) In collaboration with the teaching staff, school leaders should detect and apply existing valuable distance-education material that can be adapted to the special learning needs of refugee students of primary education. Some of them are suggested by Christakis (2020):

- o Institution of Educational Policy: Refugee Education http://iep.edu.gr/el/component/k2/content/50-ekpaidefsi-prosfygon

- o School books in: a) pdf format http://ebooks.edu.gr/ebooks/v2/allcoursespdf.jsp and b) interactive format http://ebooks.edu.gr/ebooks/v2/allcoursesdiadrastika.jsp

- o E-Learning Lab University of Crete: Distance Education Training Program: Design of educational materials from theory to practice https://www.edivea.org/elschools.html# , https://www.edivea.org/uliko2.html

- o Phototree – National Accumulator of Educational Content (for all teaching subjects) http://photodentro.edu.gr/aggregator/

- o Greek Educational Television http://www.edutv.gr/index.php

- o Educational program by the Refugee Reception and Education Structures Institution of Educational Policy) http://iep.edu.gr/el/component/k2/content/50-ekpaidefsi-prosfygon

10.5. Conclusion for Further Discussion

World-wide, COVID-19 pandemic has changed life style and social structures dramatically (Rentzi, 2022). Furthermore, the tremendous impact of the refugism and migration has influenced many countries around the world, especially those around the Mediterranean area (2022). Meanwhile, Greece seems to be taking slow and

steady steps towards the creation of appropriate structures for the integration of these people into Greek society (2022).

Nowadays, concepts, such as freedom, democracy and human rights have emerged, while inequities have diversified, as the idea of promoting equality has revealed the concept of social justice (Turhan, 2010 in Rentzi, 2022). Many years ago, Sergiovanni (1992), pointed out that if there was a power imbalance somewhere, there was a matter of ethics there (2022). This reference has highlighted the significance of a leadership that is based on ethical and social justice values (2022).

School is an open and interactive with society organization, affected by crucial social phenomena, such as the refugee issue and the COVID-19 pandemic (2022). Furthermore, schools are human-centered institutions, which, nowadays, consist of a multicultural environment (2022). In this case, diversity plays such a dominant role, in the multicultural school environment, that forces school communities to cultivate the values of respect, acceptance and equality, finding and implementing practical solutions, so that all students have equal access to education (2022). The role of the school leaders is significant, because they can inspire teachers to understand social justice and demonstrate such behaviors (2022). Especially, at a time like today, when the COVID-19 pandemic has changed people's lives and psychology, the need to cultivate values, such as mutual support and helping fellow human beings, is intensifying (2022). School leaders have the obligation to promote the school's humanitarian mission in supporting students belonging to marginalized groups, such as refugees and migrants (2022). In other words, as Brown (2004) points out, they have the responsibility to institutionalize social justice in schools (2022). In this case, school leaders must have special skills so as to be able to promote and implement social justice practices in their schools (2022).

Today, as all national educational systems offer distance education to students, because of the COVID-19 pandemic, there should, also, be a way for refugee / migrant students to be included in the educational systems. That is why, it is urgent that school leaders create the appropriate conditions, which will allow these children to have equal access to e-learning (2022). While distance education enables a wide engagement with learning, special infrastructures are necessary for its implementation (2022). In the context of social justice, school leaders must find solutions for the

refugee / migrant students, overcoming these children's difficult background and living conditions (2022).

In conclusion, it has become evident and clear that school leaders of social justice can play a key-role for the distance co-education of the refugee and migrant students (2022). That is why, the national educational policies must create training programs on the issues of leadership of social justice related to school inclusion of refugee and migrant children, as well as distance education programs for students with special educational needs (2022).

CHAPTER 3: THE RESEARCH METHODOLOGY

UNIT 1: ACTION RESEARCH IN EDUCATION: CONNECTING WITH CRITICAL THEORY, SOCIAL AND EDUCATIONAL CHANGE

1.1. Introduction

Action research is an important tool in education and social sciences in general, as its main goal is not only the interpretation and understanding of phenomena, but the change and improvement of quality, either in the educational process or in the social becoming. As reported by Cohen . (201 Cohen, Manion and Morrison (2018), the scope of action research, as a method, is impressive since it can be used in any environment, where a problem involving people, projects and procedures needs to be solved urgently, or where changing a feature can bring a desired result. Cohen et.al. (2018) have developed a list of areas, where action research can be conducted:

- Teaching methods*:* replacement of a traditional method by a method of discovery and innovation.

- *Learning strategies:* adopting an integrated learning method as opposed to teaching and learning individual courses.

- Evaluation procedures: improvement of evaluation methods.

- Attitudes and values: encouraging more positive attitudes towards work or changing students' value systems in relation to some aspects of life.

- Development of already working teachers*: improvement of teaching skills, development of new learning techniques, developing analytical skills, raising the level of self-knowledge.

- Management and control: gradual introduction of behavior change techniques.

- Administration: increasing the adequacy of some aspect of the administrative dimension of school life.

However, as Kemmis (1997) states, the above list of areas for use in action research does not mean that they categorize it, as this would distort its complex and multifaceted nature. In particular, very aptly, several years ago, Kemmis and McTaggart (1988, p.55) supported that on the one hand, action research, equally, deals with changing the behavior of individuals, while, on the other hand, deals with the culture of groups, institutions and societies to which these individuals belong. The culture of a group can be defined, based on the forms of language and speech of the activities and, also, on the social relations and the organization that compose the interactions within it (1988).

It is clear, through relevant bibliography about action research, that it is a bridge between theory and practice, an active process with a view to reflecting on older theories, creating new ones and changing attitudes and perceptions in the social and educational events. It is essential that, very early, researchers have pointed out that not only can research provide action in practice, but also, in formulating a theory in education and teaching that will be useful and accessible to teachers (Stenhouse, 1979). After all, as Zuber-Skerritt (1996) argues, the goal of any project or action research program is to achieve practical improvements, innovations, changes or extensions of a piece of practice and to improve the understanding of professionals about their work. The relationship between theory and practice is two-way in action research and interactive: theory feeds practice and, at the same time, is powered by it (Carr & Kemmis, 2005). At this point it is very important to recall what Katsarou (2016) states, that action research utilizes theory not as *"authority"* to be applied to solve the problem, but as a contemplative and cognitive basis, which will enrich the educational process with smart ideas and suggestions for solutions tested in practice. Using this practical application, theory and practice will be evaluated through results.

It is very important for Carr and Kemmis (2005) to find that action research is an important tool, as it enables teachers to recognize distorted interpretations of social reality by non-distorted ones. In specific, it involves them in process of (self)criticism and reflection, by criticizing the cultural socio-economic, historical and political context of the situation they are experiencing, seeking for their emancipation. Besides, as Kemmis (2001) points out, emancipation means liberation from traditional social norms and habits, which, often, limit the positive development of the educational process.

Therefore action research has a critical dimension, as it is an interpretive activity of understanding social situations with the aim of improving them. Critical social theory, research and practice seek to identify and change the factors that act as sources of oppression, while, at the same time, being interested in the causes of oppressions and focusing on social change through collective action Katsarou (2016). Zuber-Skerritt (1996) states that critical action research contributes to: a) technical and practical improvement, b) the increase of participants' understanding, to the modification and change of context and c) the change of the system / organization itself or of those conditions, which prevent its improvement. Critical action research, therefore, consists of the following states: 1) strategic planning, 2) project implementation (action), 3) observation, evaluation, self-evaluation, 4) critical and self-critical reflection on the results and 5) decision making (1996). This way, the research progress is authentic and essential, as it is a reflective process and a procedure of self-evaluation for the researcher. For this reason, what is happening is that questioned and interpretive questions are created, regarding the situation investigated, but also about the role of the researcher in it.

This research is influenced by critical research, because, as reported by Esposito and Evans-Winters (2007), it highlights social issues, related to the class, gender, race, power, voice of groups of people who belong to minority-marginalized groups (i.e. students). Katsarou (2016, p.127) seems to agree with that, explaining that:

"Researchers focus on the emancipation of underprivileged groups, helping their members to reflect on prevailing ideologies and oppressive structures. That is that the primary purpose is a transformational action in order to achieve a freer and more conscious social subject. The second, but equally important, goal is to develop and test the critical assumptions of the transformational possibilities, proved by critical

theory, through reflective or ideological critical analysis of specific historical conditions or through the dialogue and action of those working with the researcher and are engaged in resisting and struggling for liberation (Johansson & Lindhult, 2008)"

Many years earlier, Grundy (1987, p.146) argued that action research aiming at emancipation sought to increase participants' understanding of issues of illegal structural and interpersonal constraints that limit their autonomy and freedom. She pointed out that these restrictions were based on unjust oppression, domination and control and that, once participants were aware of these restrictions, they would begin to move forward to freedom, autonomy and social justice (1987).

1.2. Action Research as a Procedure of Democracy and Social Justice

The above sections presented the connection between action research with emancipation and exercise of criticism and reflection in all forms of oppression, power and control. One of the key characteristics, given by relevant bibliogrphy, is its connection with democracy and social justice.

By itself, as a process, action research is a democratic, participatory and collaborative activity. From a very early age, in his early action research endeavors, as the "pioneer" of action research, Lewin (1946) emphasized the importance of collaboration in the procedures of processing and discussing results. Lewin's (1946) research on disadvantaged populations and marginalized groups reinforced the view that those facing a problem should be involved in making decisions about it. In support of collaborative action research, Oja and Smulyan (1989) emphasize that teachers are likely to change their behaviors and attitudes, as long as they are involved in research, a fact that indicates the need for this change.

According to Elliott (1991), this is an empowerment activity, which is based more on the collective, than on the individual level, as individuals do not work in isolation from each other, but operate within an organizational and structural environment. Collaboration in action research is well illustrated by Van Rooyen and Gray (1995, in Baldwin, 2012), defining action research as an empirical research process with equal, collective involvement of all subjects, having the common goal of shaping knowledge in education, social change and empowerment. According to Cohen et.al. (2018), also

interesting is the approach of Torres (1992), who proposes a number of principals for participatory action research

- It begins with clear social and political intentions, expressing the submissive and poor classes and social groups.

- It must promote broad participation in the research process, which is to have a social basis.

- It aims at raising awareness of individuals, groups and nations.

This form of democracy is participatory, which is a key feature of critical theory and its connection to action research, presented above. Through collectivism and democratic dialogue, the subjects, involved in action research, seek to bring about social change through the analysis of results. Based on the common vision of those involved for a democratic society and for social justice, equal communication is a key feature of action research (Swantz, 2008). Besides, the social character of action research has been supported by several scientists, who emphasize that its practices are formed collectively and interactively through social action, while, as they, rightly, explain, by understanding these practices, we can understand the context that defines them (Kemmis, 2011; Schatzki, 2002 in Katsarou, 2016).

Another feature of action research, particularly important for this work, is the political knowledge, which is produced and stands critically against authoritarian social structures, challenging such "bossy" cultures (2016). After all, Gaventa and Cornwall (2001) have been strong advocates of the ability of action research to promote participation and inclusion in facing socio-economic inequalities in education. Many researchers agree that action research plays a significant role in transforming school culture into a democratic participatory one, involving all subjects (students, teachers, parents) in a collective vision of creating a fair society with open, accessible structures for all its members (Elliott, 1991; Carr & Kemmis, 2005; Zeichner & Gore, 1995; Noffke & Stevenson, 1995 in Katsarou, 2016). In addition, action research challenges forms of social inequality, including gender, race, disability, sexual orientation, religion, highlighting the causes that perpetuate this condition (Ledwith, 2007). As Katsarou (2016, p.201) identifies very correctly:

"In the current postmodern times, the pursuit of social justice in action research requires researchers to consider the conditions of the organizational concepts and

categories, they develop (i.e. concept of equity or cooperation), always open to negotiation, to carefully listen to the different interpretations individuals give to words, to recognize and respect the difference and variety and to constantly be vigilant against complacence and ordinary power games".

Similar situations of unequal access to education have been investigated in the context of action research so as to detect conditions of social justice in education (Cambron-McCabe & McCarthy, 2010; Michail, 2013; Sklra et. al., 2004; Theoharis, 2007; 2009; Zembylas & Iasonos, 2014; 2016; 2017). The revelations of Kemmis (2006) and Kinsler (2010) are very important, as they found that action research is, particularly, beneficial for the work of social justice leaders, as it can help identify those problems that hinder the improvement of school outcomes, which are related to issues of equality and social justice. That is why, action research is an important methodological tool for detecting the exercise of social justice in school life, either by the principal or by teachers and for this reason will be used in this paper.

1.3. Action Research and its Connection with the Professional Development of the School Leaders

As mentioned above, action research is a collective democratic process, involving the subjects in a common vision of upcoming changes in education and society. This in itself is an important process in order for the person involved to develop the gift of empathy (Boog, 2003). Action research promotes empowerment as a social procedure, which allows individuals to exercise control over internal and external phenomena, which affect their lives by engaging in community activities (Jacobs, 2006; Zimmerman, 1990 in Katsarou, 2016, p.187). The social dimension of action research and the oath of those involved towards emancipation are important points of empowerment of the school leader.

Action research engages school leaders in collective processes of challenging the reflection / evaluation of their practice and motivates them to redefine their circumstances and work with the ultimate goal of improving the effectiveness of their school. In addition, it puts the school leader in an emancipated procedure of worrying about the social dimensions of his/her role as a school principal, recognizing the problems created by the ideological stereotypes imposed by authorities, seeking for solutions and standing against them critically. After all, in the traditionally organized structures of school organizations, what seems to dominate and characterize the

professional life of principals and teachers is isolation (Barth, 1990). In particular, many researchers confirm this professional isolation of the school principals due to bureaucratic and centralized organizational conditions, highlighting the need for decentralization and innovative transformation of educational practices and administration (Bezzina & Testa, 2005; Thornton, 2006; Hatzidimitriou, 2010).

School is an *"open"* organization which interacts with society and listens to its problems. Creating, therefore, a framing for collaboration with the wider community and the social institutions is an important factor in effective school leadership. Action research is based on this *"opening"* to participation and cooperation of the school organization with the wider social structures, ultimately aiming at school effectiveness. As Calhoun (1993) points out, this is as process that involves focused efforts to improve the quality of organization and performance of school. As she, also, says, for school leaders action research promises progress in their professionalism, as allows them to have the experience of solving the problem, to model it to their teachers and students, carefully collecting the data for the diagnosis of the problem and look for solutions. (1993). In a very detailed post, Fichtman-Dana (2019) mentions five important reasons why school leaders should engage in action research: 1) it enables excellent practices to flourish in schools, 2) it focuses and strengthens efforts to school efficiency, 3) it helps them drop the pace of their work and gain control, 4) it enables them to become role models for their teaching staff and students and 5) frees them from isolation.

Action research, as a process, puts school leaders in a state of self-criticism about the power they have, wherever it is established (gender, race, religion, ability, etc) (Ledwith, 2007). Automatically, this activates them, even without knowing it, to make efforts to democratize their school culture, as well as to promote relevant teaching techniques (i.e. group teaching) (Katsarou, 2016). In addition, action research enables school leaders and teachers, who are involved, to pursue dealing with contemporary social issues that strongly affect school life, such as racial discrimination in education, inequalities in education, access to knowledge, the creation of conditions of social justice in schools, etc.. It, therefore, helps school leaders practice transformational leadership and self-improvement, seeking the shared commitment of their teaching staff to an educational vision which aims at democratic social change.

At the same time, school is a *"learning community"*, which is a community of teachers and students with common rules, values goals and interests, governed by reflective dialogue and cooperation (Giles & Hargreaves, 2006). For this reason, whichever way action research is conducted, its goal will be to develop school curriculum, based on experience, professional development, school democratization, teaching practices, the creation of conditions for cooperation, the development of knowledge about teaching (Christenson, 2002). Action research is collaborative effort to bridge the gap between research and practice so as to solve educational problems (Atkinson, 1994). It is, therefore, important for a school leader to engage in action research as it will revitalize the whole learning community, because teachers will be helped to change their practices and promote collaboration between school and community (open school) (Calhoun, 1993). Thus, as the effectiveness of the school organization is closely linked to the academic performance of its students, action research, as a transformational collaborative process, can bring about significant changes in teaching, aiming at improving student performance. At the same time, as action research raises social concerns, it helps the school leader and his/her teaching staff to develop techniques for equal access to knowledge for all students, reducing marginalization and isolation tendencies.

Through action research the school leader manages to improve him/herself in terms of his/her duties, but, also, on a personal level, as he/she acquires empowerment, emancipation and the ability for educational and social change. In the end, the words of a school leader are quoted in a few sentences, giving the stigma of the connection of action research with the school leader (Ryan, 2001, p.1):

"The image of a leader is one of standing alone or above a number of followers. I rejected this traditional image and preferred to stand with others, as I led fellow educators through a recent practical action research study. From the onset of our practical action research project, I felt a deep sense of responsibility. I was, after all, asking people to follow an agenda that was largely crafted by me. I wanted to lead and I believed I could, however these were only departure points on the path to leadership, which served to usher me into new territory"

UNIT 2: SELECTION OF THE RESEARCH TOOL

2.1. Introduction

According to Katsarou (2016), respect, integrity and dignity are the most important ideological targets of a researcher in order to plan each phase of his/her research. In addition the present study takes the finding of Cohen et al. (2018) into account, who state that the choice of the right research tool is, also, based on whether the data, it will provide, will serve the goals of the research and will answer the research questions.

This research is, also, influenced by Coghlan and Brannick (2001) pointing out that the diagnosis of the present condition plays an essential role in the design and implementation of research, so it clearly influences the choice of the research tool. For this reason, at the time the methodology procedures took place (time period: 2020-21), the current social situation had to be taken into account, as the pandemic of a deadly virus, called COVID-19, was prevalent, worldwide, and because of it, strict measures were imposed to limit interpersonal contacts (quarantine) and to promote hygiene in society. This had a great impact on schools, which had been closed for a long time and lessons were taught through distant learning. That is why, the choice of this research tool was greatly influenced by the lifestyle changes brought by this new social phenomenon of the *"*quarantine*"* and the restriction of contacts, due to pandemic. Distance education and, more generally, distance management and process of all bureaucratic practices of school administration, due to the pandemic, played a key role in choosing the questionnaire as the research tool for this research to collect data. This choice was predetermined by the design of the research proposal, as it may include an extended number of teachers' views on teaching, education and society **(**Noftke & Zeichner**,** 1987). However, as mentioned before, the social situation that prevailed because of the pandemic, strongly reinforced this methodological choice. After all, as Robson and Mc Cartan (2016) report, questionnaires can, often, be the only and easiest way to retrieve information and they can, also, be, extremely, effective in generating large data sets, in a short period of time, having a low, even a zero cost, as they can be designed through electronic forms, which are accessible and free of charge through internet. The same researchers point out another, equally, important advantage, the provision of anonymity to the responder, which encourages honesty (2016).

2.2. The Questionnaire of this Research

This questionnaire was designed in such a way so as to serve the main objectives of the research and to answer the research questions that arise from these objectives. In this case, the main purpose of this research is to identify and investigate factors and variables at the level of school leadership, which seem to facilitate the effective access of refugee and migrant children to primary education, in the light of social justice (i.e. transformational type of leadership with participation in decision making, organization of intercultural educational programs and events, in-school training, etc) (Unit 1.4.). At the same time, its sub-objectives concern the following:

- Investigate the way school leadership is practiced by school leaders who defend the values of social justice (transformational style, promotion of democratic leadership practices, involvement of teaching staff in decision-making, etc).

- Investigate the readiness of school leaders to detect issues of exclusion of refugee and migrant students and to apply social justice practices to eliminate them.

- Investigation of social justice advocacy practices , applied by school leaders in a multicultural student environment, regarding the integration of refugee and migrant children in Greek primary schools (i.e. creation of innovative intercultural educational programs, event organization, cooperation with other institutions, etc).

In addition, as it is mentioned in unit 1.4., based on the main purpose and objectives of the research, the questions that arise are the following:

1. What perceptions and attitudes do the public primary school principals form, regarding issues of inclusion and social justice refugee and migrant children, through exercising their managerial duties in their school units?

2. How are these perceptions affected in relation to the gender of the public primary school principals (i.e. are women principals

more sensitive in defending social justice for the inclusion of refugee/migrant students?)

3. How are these perceptions affected by the years of service as school principals and by their specialized knowledge (if any) in the field of intercultural education?

4. How are these perceptions influenced by the existence or not of refugee/migrant students at schools and by the socio-economic status of the areas where the schools are located?

5. What types of school leadership are adopted by public primary school principals, who advocate for social justice, regarding the inclusion of refugee/migrant students in their schools?

6. How is the type of leadership, they adopt, affected in relation to the existence, or not, of any specialization in the field of school administration/leadership, as well as to the years of service, they have, as school principals and in other executive positions in education (if any)?

7. What problems do they identify, which are caused by the existence of refugee and migrant students and create resistance to the smooth inclusion of these students in their schools?

8. How are these identified problems formed in relation to the subjects' years of service in positions as teachers and as school principals?

9. How are these identified problems formed in relation to the existence or not of refugee/migrant students in their schools and the socio-economic status of the area where the schools are located?

10. How are they activated to deal with resistances effectively and in what practical ways do they promote social justice in their schools with a view to equal treatment and access to learning for refugee / migrant students?

11. To what extent do the public primary school principals' leadership style, influence the way they face these resistances, and the practices they apply, in order to promote social justice for the inclusion of the refugee/migrant students in their schools?

12. To what extent do the specialized knowledge in the field of intercultural education, as well as the existence, or not, of a multicultural student environment affect the way the public primary school principals face these resistances, and the practices they apply, in order to promote social justice for the inclusion of the refugee/migrant students in their schools?

Through the bibliographic review of other research efforts in the field of social justice leadership, regarding the inclusion of minority groups, the researcher found that there was not a questionnaire, which meets this research needs and has been weighted to prove its reliability and validity, so as to be able to be used. The reason is that most research around the field of school leadership of social justice is based on qualitative methods, using interview as a key methodological tool. However, there have been some quantitative tools, which are valuable and reliable and by which this research effort is inspired . In particular, through Jennifer Kaye Dean's doctoral research at the University of Georgia (Dean, 2009), a remarkable quantitative research tool was developed, which measured the adequacy of social justice in the ability of counselors, involved with issues of social defense. Moreover, another significant quantitative questionnaire, designed by Langlois, Lapointe and Valois (2014) exposes the role that different ethical dimensions play in the exercise of ethical leadership in education. Another reliable quantitative tool, which has positively influenced this research, is that of Zhang, Goddard and Jakubiec (2018), whose work reports the evolution of the revised Social Justice Questionnaire 2, as a means of enabling quantitative examination of social justice leadership. Konstantinos Michail, also, through his remarkable doctoral research at the University of Cyprus on "Pedagogical Practice and Educational Leadership for the Promotion of Social Justice at School", establishes a combination of valuable qualitative and quantitative tools (Michail, 2013). At the same time, for the design of the questionnaire, this research utilized the remarkable research data from Table 1 of Theoharis (2009), which presented consciousness,

knowledge and skills of a school social justice leader. Furthermore, Theoharis (2007) data in Table 2 were, also, used, as presented by Michail (2013) and referred to the practices of a good school leader and a school social justice leader. The qualitative research of Zembylas and Iasonos (2010; 2016; 2017) were important sources of inspiration and knowledge, regarding the creation of the quantitative tool of the present doctoral research.

The questionnaire includes five (5) parts, which contain *"closed"* and "open" type questions, depending on the purpose they serve. In the "open questions" the respondent could answer in any way he/she deemed appropriate. In particular:

- Part A includes nine (9) closed – ended questions, which provide some individual information about the respondents, without revealing their identity and maintaining their anonymity.

- Part B of the Questionnaire contains closed-ended questions, which refer to description of key characteristics of the respondents' school units, which serve the need of this research and, in no case did they reveal the school unit, the area where it resided and relevant confidential data of it.

- Part C, entitled: "Resolving internal conflicts", contains six (6) closed-ended questions, which identify issues related to conflict situations between the moral values that a school leader has and the institutional frameworks and norms of behavior, required by the position of principal in a school unit.

- Part D, entitled: Practicing school leadership of social justice", includes two Likert Scale questions, including five (5) subqueries each, which refer to the detection of leadership practices, used by the school leader of social justice.

- Finally, Part E: "Advocating for social justice in a multicultural student environment" includes: a) one (1) Likert Scale question with seven (7) subqueries, b) two (2) multiple choice closed-ended questions and c) two (2) open-ended questions. This part of the questionnaire identifies the values and educational

practices of the school leader for the equal inclusion of refugee / migrant students.

2.3. Ethical Issues of the Research

The questionnaire was designed in such a way so as to be friendly to the respondent population and to cover the ethical issues that arise. Besides, as Cohen et.al. (2018) point out, no-one can force respondents to complete the questionnaire. For this reason, the researcher paid special attention to the ethical issues, raised by Cohen et.al. (2018), which were as follows:

- o The issue of conscious consent.

- o The issue of the participants' right to leave at any stage of the research process.

- o The issue of the benefit, that is the opportunities the research provides to the participants in order to improve their situation.

- o The issue of non-harm, that is that the investigation will not cause any harm.

- o The issue of guarantees of confidentiality, anonymity and non-traceability of the participants' personal data, provided by the research.

- o The issue of the degree of threat or sensitivity of the questions, which may put the respondents in a difficult position.

- o The issues of prejudice, validity and reliability of the questionnaire.

For the above reasons, a cover letter was attached, which guarantees the above parameters and the anonymity of the respondents. At the same time, this letter points out that the research process will not include confidential data of the school, the teaching staff, as well as the students and their families, while it will not interfere with the school timetable, as it does not take place during the operation of the school. Furthermore, to ensure the validity and reliability of this questionnaire, as the research tool, the researcher proceeded with the following procedures, according to the data, obtained from the review of relevant bibliography (Cohen, et.al., 2018; Hudson & Miller, 1997; Katsarou, 2020).

o The researcher used the electronic tool "Google Form" to design this research questionnaire, because it could provide the abilities of: a) tracking data collection through an excel form, as well as the ability to easily process data statistically, b) ease of shipment, use and access and c) using a filter that prevented respondents from sending their answers more than once, an action that would alter the results.

o She paid special attention to the design of the questionnaire to comply with all the rules of ethics, as well as to the design of its characteristics in such a way that it was easy to complete and understand, with as little as possible, so that it would take little time to complete it.

o She paid special attention to the role of *"the critical friend"* (Foulger, 2010; Stenhouse, 1975), having near her a group of trusted friends, fellow teachers, holding a PhD degree, professors at the National Kapodistrian University of Athens, who with their guidance and advice played an active role in the design of the questionnaire and in the methodological approach of this research.

o She conducted a pilot-research to ensure the greatest possible validity, reliability and practicality of the questionnaire (Cohen et.al., 2018; Robson & McCartan, 2016).

2.4. Research Sampling

According to Morrison (1993), the quality of a research paper is enhanced or weakened not only by the appropriateness of the methodology and the configuration of the research tools, but, also, by the appropriateness of the sampling strategy, which has been adopted by the researcher. Cohen et.al. (2018) have made useful remarks, which the researcher took into account in the design and execution of this research, in order to give reliable and valid results. In particular, a burning issue, pointed out by Cohen et.al. (2018), which, often, bothers young researchers is the sample size, as its suitability is determined both by the purposes of the research study and, also, by the particular nature of the under research population. In addition, as they point out, an

important parameter, determining the size of the sample, is the damage that can occur, due to the leakage of individuals, who are called to respond, either by leaving the research process or not returning the questionnaires. That is why, Cohen et.al. (2018) urge for an attempt to have a larger sample size, rather than a small one which, in the end, could prove to be insufficient.

In this research, the degree of difficulty, regarding the leakage of individuals in the sample, is increasing due to the social condition, in which this research takes place, as societies around the world are currently plagued by the deadly COVID 19 virus, a situation that has, greatly, affected the psychology and living conditions of the sample subjects. At the same time, the representativeness of the sample plays an essential role in helping the researcher to carry out a valid and reliable research. Another parameter, set by Robson και McCartan (2016), as well as by Cohen et.al. (2018), addresses the issue of sample accessibility, as, in this case, the researcher should ensure that access to the sample is possible, despite the difficult conditions that exist due to the pandemic.

Taking all the above parameters into account, the researcher chose the sample to be the principals of the 109 public primary schools in the southern part of Attica. Firstly, the reason is that the researcher serves in institutions and schools in these areas, knowing the situation and the environment of these schools, while she, also, has a personal acquaintance with several people from the sample. As mentioned above, because of the fact that this research takes place in a period of time when the pandemic prevails (from December 2020 to February 2021), this has changed the psychology of people and the state of the schools operation, owing to the implementation of the distance education. These conditions have caused great stress to the psychology of the school principals, as every day they are called to implement new directives, laws and ministerial decisions, facing, at the same time, any problems that arise with closed schools and the staff teaching outside of the school unit. Secondly, the central criterion of this research was the socio-economic context of the schools, depending on their geographical location, as the southern section of the Attica region (as an area of exploration) is characterized by a broad social stratification. Taking the given condition into serious consideration, therefore, the sample was selected by applying a strategy based on the theory of "non probability", which means that the researcher selected a specific part of the general population,

deliberately (Cohen & Holliday, 1996; Schofield, 1996). It could, also, be said that in this research the researcher used the method of "convenient sampling", selecting her sample from people to whom she has easy access, because of the prevailing social condition, in order to ensure as much as possible the smooth course of the research process and the reduction of leaks from the sample, no focusing on the parameter of generalizability as much (Cohen et.al., 2018).

Regarding the sampling strategy and method attempted by the researcher, there was a change in the way of data collection, due to the prevailing conditions in Greece and the constant changes in the operation of schools. In particular, while gradual, multiphase sampling was preferred in the design of this research (Robson, 2016), during the research process was found that this sampling method might meet resistance in its implementation, because of the social condition with the pandemic and the changes it caused to education. For this reason, because of the fact that the population of schools is dispersed in Attica, sampling took place in a, geographically, closed group in the southern region and cluster sampling was preferred, selecting the principals of a certain number of public primary schools (Cohen et.al., 2018). These schools met the criterion of diversity, in terms of the economic level of the areas where they were located, as the southern part of Attica had such characteristics, constituting a reliable way of investigating whether there is a validation in the hypothesis that principals' responses would vary, depending on the school context and the existence, or not, of a multicultural student population. In addition, the researcher was interested in investigating the opinion each school principal had about the inclusion of refugee and migrant students and whether he/she would practice school leadership of social justice, depending on the economic status of the area, where the school was located, and whether there were, or not, refugee and migrant students in it.

More specifically, out of the 109 school principals of the public primary schools in South Attica, to whom the questionnaires were distributed, 86 responded. The majority of the directors are women from 51 to 60 years old, with a master's degree and specialization in the fields of Educational Administration and Organization and, Intercultural Education. Most principals speak English, have served as teachers for over 20 years and have holden the position of principal for 6 to 10 years, having never served in any other executive position in the public educational administration.

UNIT 3: DATA ANALYSIS

3.1. Introduction

In order to ensure the accuracy, validity and reliability of the data analysis, the author of this research paper worked with a professional statistician.

After being collected in a Microsoft Excel file, research data has been encoded in the statistical program SPSS (version 25.0). The analysis of the questionnaire includes 2 sections, the descriptive statistics and the inductive statistics. In the first section, percentages, average values and standard deviations are used, in order to present the questions of the questionnaire, separately, and answer some research questions.

In addition, these elements are presented in tables and graphs[1], which are generated, either automatically by SPSS or after editing them in an Excel sheet. In inductive statistics, an effort is made to answer the research questions that need statistical analysis. The tools, which are used, are the parametric t-test, the non-parametric Mann-Whitney and Kruskal-Wallis, the Chi-Square and Crosstabulation Analysis and the Pearson linear correlation coefficient.

3.2. Pilot Research

In the present study, before the final distribution of the questionnaire, a pilot distribution was made to 30 individuals from the sample, in order to highlight weaknesses of the final scales. The pilot did not show any serious problems as the reliability indicators on the scales "Ways that principals act", "Ways to resolve internal conflicts", "Leadership practices followed by principals" and "Principals' views on the existence of students from migrants and refugees' school environments" were higher than 0.7. Thus, no questions were modified / removed from the original questionnaire and the research continued accordingly.

3.3. Descriptive Statistics

The following study explores the factors and variables at the level of school leadership, which seem to facilitate the effective access of refugee-migrants to primary education, in the light of social justice. For the above purposes, a 5-item questionnaire was used (Appendix 1), which analyzes: a) the demographic characteristics of the principals who participated in the research, b) the description of

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[1] Graphs are presented in Greek, as the questionnaire was in Greek when it was given to the sample.
All the graphs, concerning the descriptive statistics, are at the end of this paper as appendices.

the school unit, c) the resolution of internal conflicts, d) the exercise of school leadership social justice and e) the defense of social justice in a multicultural student environment.

3.3.1. Demographic Characteristics

The following section presents the demographics of the directors who participated in the survey.

In Table 3 and Graph 1 (Appendix 2), it is obvious that the sample is covered 58.1% by women, and 41.9% by men.

Table 3: Sex

		Frequency	Valid Percent	Cumulative Percent
Valid	Male	36	41.9	41.9
	Female	50	58.1	100.0
	Total	86	100.0	

Table 4 and Graph 2 (Appendix 3) show the age of the teachers. The majority, reaching 83.7% are occupied by people aged 51 to 60 years, while 9.3% belong to those aged 41 to 50 years. In addition, the remaining 7% of the sample is over 60 years old.

Table 4: Age

		Frequency	Valid Percent	Cumulative Percent
Valid	41-50	8	9.3	9.3
	51-60	72	83.7	93.0
	Over 60	6	7.0	100.0
	Total	86	100.0	

In addition, the studies of the participants are analyzed as follows: 61.6% are the holders of postgraduate studies, the graduates of the universities reach 19.8% and

15.1% belong to the holders of doctoral degrees. Also, 3.5% belong to the graduates of the Pedagogical Academy[2]. The above are presented in Table 5 below and Graph 3 (Appendix 4).

Table 5: Studies

		Frequency	Valid Percent	Cumulative Percent
Valid	Pedagogical Academy	3	3.5	3.5
	University Degree	17	19.8	23.3
	Masters Degree	53	61.6	84.9
	Doctoral Degree	13	15.1	100.0
	Total	86	100.0	

In Table 6 and Graph 4 (Appendix 5), it is investigated whether the sample individuals have specialization in the Administration and Organization of Education. 58.1% is covered by those who answered negatively, while 41.9% by those who gave a positive answer.

Table 6: Specialization in the Administration and Organization of Education – School Leadership and Policy

		Frequency	Valid Percent	Cumulative Percent
Valid	Yes	36	41.9	41.9
	No	50	58.1	100.0
	Total	86	100.0	

In Table 7 and Graph 5 (Appendix 6), it is observed that 81.4% of the sample does not have specialization in Intercultural Education, while 18.6% have such specialization.

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[2] The Pedagogical Academies were founded in 1933 and were two-year Higher Schools for Teachers and Kindergarten Teachers. In the 1990s, with the creation of the Pedagogical Departments in the Greek Universities, the institution of the Pedagogical Academies was abolished.

Table 7: Specialization in Intercultural Education

		Frequency	Valid Percent	Cumulative Percent
Valid	**Yes**	16	18.6	18.6
	No	70	81.4	100.0
	Total	86	100.0	

Furthermore, knowledge of the respondents, regarding the foreign languages they know (at least B2 Lower level), is presented: 58.8% of the total answers are related to English, 21.1% to knowledge of another language and 20.2% to French. The above are shown in Table 8 and Graph 6 (Appendix 7).

Table 8: Knowledge of foreign languages (at least B2 (Lower) Level)

		Frequency	Valid Percent	Cumulative Percent
Valid	**English**	67	58.8	58.8
	French	23	20.2	78.9
	Other	24	21.1	100.0

In Table 9 and Graph 7 (Appendix 8), the respondents' years of teaching service are investigated, before taking the position of a school principal: 77.9% of the sample declare previous service as a teacher over 20 years, while 22.1% of the respondents state 10 to 20 years of previous teaching service.

Table 9: Years of service as a teacher, before becoming a school principal

		Frequency	Valid Percent	Cumulative Percent
Valid	**10-20**	19	22.1	22.1
	Over 20	67	77.9	100.0
	Total	86	100.0	

The following Table 10 and Graph 8 (Appendix 9) show the years of service of the respondents in the position of school principal: 45.3% of them are in this position from 6 to 10 years, while 31.4% are in this position for up to 5 years. In addition, 23.3% belong to those who declare themselves principals for more than 10 years.

Table 10: Years of service as schools principals

		Frequency	Valid Percent	Cumulative Percent
Valid	**1-5**	27	31.4	31.4
	6-10	39	45.3	76.7
	Over 10	20	23.3	100.0
	Total	86	100.0	

90.7% of the sample seems to have never served in another position of the public educational administration, in contrast to the 9.3% who has worked in such a position of responsibility, as exemplified by Table 11 and Graph 9 (Appendix 10).

Table 11: Service in another position of the public educational administration

		Frequency	Valid Percent	Cumulative Percent
Valid	**Yes**	8	9.3	9.3
	No	78	90.7	100.0
	Total	86	100.0	

3.3.2. Description of the School Unit

In the following section, the characteristics of the school units in which the sample principals work are analyzed.

In Table 12 and Graph 10 (Appendix 11), it is obvious that 51.2% of respondents state that the student population exceeds 200 students, while 46.5% speak of 101 to 200 students. In addition, only 2.3% of principals work in schools with up to 100 students.

Table 12: Student dynamic of the school units

		Frequency	Valid Percent	Cumulative Percent
Valid	**Up to 100 students**	2	2.3	2.3
	101 – 200 students	40	46.5	48.8
	Over 200 students	44	51.2	100.0
	Total	86	100.0	

Table 13 and Graph 11 (Appendix 12) show the number of teaching staff in the school units, where the respondents work: 45.3% are those who work in schools with 31 to 40 teachers, 40.7% of the sample work in schools with 21 to 30 teachers and 11.6% with up to 20 teachers. Finally, the remaining 2.3% are reached by those who report more than 40 teachers in their school unit.

Table 13: Teaching staff

		Frequency	Valid Percent	Cumulative Percent
Valid	Up to 20 educators	10	11.6	11.6
	21 – 30 educators	35	40.7	52.3
	31 – 40 educators	39	45.3	97.7
	Over 40 educators	2	2.3	100.0
	Total	86	100.0	

Table 14 and Graph 12 (Appendix 13) show whether children from migrant or refugee backgrounds attend the principals' schools: 67.4% of them answered positively, while 32.6% seem to have given a negative answer to the existence of children from a migrant-refugee environment.

Table 14: Existence of students with refugee/migrant background

	Frequency	Valid Percent	Cumulative Percent
Yes	58	67.4	67.4
No	28	32.6	100.0
Total	86	100.0	

Table 15 and Graph 13 (Appendix 14) analyze the number of children attending school and coming from a migrant or refugee environment. As a continuation of the previous question, only those who answered positively, regarding the existence of children with such environments, 58.6% are those who speak of less than 10 children with such environments, 27.6% are those who report 11 to 20 students and those who speak of 21 to 30 or more than 50 students occupy by 5.2%. Furthermore, the principals, who claim that there are 31 to 40 or 41 to 50 students in their school unit coming from a migrant-refugee environment, occupy 1.7% each.

Table 15: Number of refugee/migrant students

		Frequency	Valid Percent	Cumulative Percent
Valid	**Less than 10**	34	58.6	58.6
	11-20	16	27.6	86.2
	21-30	3	5.2	91.4
	31-40	1	1.7	93.1
	41-50	1	1.7	94.8
	Over 50	3	5.2	100.0
	Total	58	100.0	
Missing	**System**	28		
	Total	86		

From Table 16 and Graph 14 (Appendix 15), it emerged that 83.7% of the principals state that there is no Reception Class in their school, in contrast to 16.3% who speak of the existence of such classes.

Table 16: Existence of Reception Classes

		Frequency	Valid Percent	Cumulative Percent
Valid	**Yes**	14	16.3	16.3
	No	72	83.7	100.0
	Total	86	100.0	

Concluding the second section, the view of the respondents is presented as to whether their school is located in an area of Attica with residents who have a high standard of living and economy: 54.7% of the sample gave a positive answer, while 45.3% do not claim that there is a high standard of living in the region. The above are analyzed in Table 17 and Graph 15 (Appendix 16).

		Frequency	Valid Percent	Cumulative Percent
Valid	**Yes**	47	54.7	54.7
	No	39	45.3	100.0
	Total	86	100.0	

3.3.3 Resolving Internal Conflicts

In this section, the analysis of how managers act and resolve an internal conflict is presented. The answers are valued from 1 to 5 (1-Never, 2-Rare, 3-Frequent, 4-Very often, 5-Always) and the higher the average is the higher the frequency with which the respondents behave in a particular way.

Table 18 and Graph 16 (Appendix 17) show the ways in which respondents act. Almost always, respondents try to maintain the safety and dignity of all students and teachers at school (4.80) and try to maintain a harmonious environment in the school unit (4.76). Furthermore, between the answers "Very often" and "Always", with a tendency towards the latter, they are placed in the fact that they are upset when they find that some social groups have fewer privileges (4.63), that they speak openly and oppose practices of injustice (4.51) and that institutional procedures and regulations are followed (4.50).

Table 18: The ways the school principals act

	Mean	Std. Deviation
I try to maintain a harmonious environment in my school unit	4.76	0.552
I follow the institutional procedures and regulations	4.50	0.628
I try to maintain the safety and dignity of all the students and teachers at my school.	4.80	0.481
I speak openly and oppose unfair practices, even if it puts me in a difficult situation because of my position as a principal.	4.51	0.664

	Mean	Std. Deviation
I am worried to find that some social groups have fewer privileges than others.	4.63	0.687

Table 19 and Graph 17 (Appendix 18) analyze how school principals resolve an internal conflict. Between the answers "Very often" and "Always", with a tendency towards the second, the respondents are placed in the fact that they patiently listen to the people involved in a situation (4.66), that they try to defend the value of the dialogue on controversial issues (4.64) and that their decision to resolve the internal conflict is based on the values of the performance of social justice (4.55).

Table 19: Ways of resolving internal conflicts

	Mean	Std. Deviation
I listen patiently to the people involved in the situation.	4.66	0.566
I try to defend the value of dialogue in disputed issues.	4.64	0.612
I feel that I can hurt others in order to find the truth and bring justice.	3.70	0.995
My decision to resolve an internal conflict is based on regulations and laws.	4.02	0.907
My decision to resolve an internal conflict is based on the values of social justice.	4.55	0.645

3.3.4. Practicing School Leadership of Social Justice

In this section of the descriptive statistics, the leadership practices, followed by the principals as school leaders in the school unit, are presented. The answers are valued from 1 to 5 (1-Never, 2-Rarely, 3-Often, 4-Very often, 5-Always) and the increase of the average implies with the increase of the use of the respective practice.

Through Table 20 and Graph 18 (Appendix 19), it is observed that between the answers "Very often" and "Always", with a tendency towards the second, the respondents are ranked: a) in terms of ensuring that there is access to knowledge by students, encouraging the empowerment of basic teaching and curriculum (4.62) and b) that they are in favor of promoting dialogue and joint decision-making with the

teachers staff on all issues of the school unit (4.57). On the same scale, but with a tendency towards the second, school principals are positioned in encouraging the teaching staff to participate in training programs for the acquisition of skills and knowledge in issues of integration of marginalized groups (4.38). At the same time, school principals, very often, pay attention to institutional procedures, laws and regulations (4.07), while between the answers "Often" and "Very often", they tend to the first, preferring to delegate administrative responsibilities to the teacher staff (3.26). In addition, respondents, often, prefer to: a) control and collect all administrative responsibilities on themselves (3.24), avoiding institutional proceedings if they consider that they will help to overcome a difficult situation, b) promote social justice (3.05) and c) when they realize that the state grants are not enough to support the infrastructure of the school unit, they are addressed to private funding (2.98). Finally, rarely, feeling the responsibility of their role, do the respondents avoid raising some issues to the teachers' staff and make their own decisions (2.17). The above answer the 5th research question

Table 20: Leadership practices school principals follow

	Mean	Std. Deviation
I prefer to control the situation and gather all administrative responsibilities to myself	3.24	0.894
I prefer to delegate administrative responsibilities to the teaching staff as well.	3.26	0.984
I am in favor of promoting dialogue and joint decision-making with the teaching staff on all issues of the school unit.	4.57	0.642
Feeling responsible of my role, I avoid raising some issues of discussion with the teaching staff and make my own decisions.	2.17	0.857
I pay much attention to institutional procedures, laws and regulations.	4.07	0.878
I will avoid following the institutional procedures, when I believe that in this way I will help to overcome a difficult situation and to promote social justice.	3.05	1.197

When state grants are not enough for the material infrastructure of my school, I turn to private granting.	2.98	1.208
I encourage the teaching staff to participate in training programs in order to continuously enrich their skills and knowledge in the field of inclusion of marginalized groups of students.	4.38	0.738
I ensure that all students have access to knowledge, encouraging teaching staff to strengthen basic teaching and curriculum.	4.62	0.617

3.3.5. Defending Social Justice in a Multicultural Environment

In the last section of the descriptive statistics, the views of the respondents are analyzed, regarding the defense of social justice in a multicultural student environment.

In Table 21 and Graph 19 (Appendix 20), the respondents' views on the existence of students from migrant and refugee backgrounds in their school are analyzed. The answers accept values from 1 to 5 (1-Not at all, 2-A little, 3-Enough, 4-A lot, 5-Too much) and the increase of the average, is identical with the increase of the agreement of the respondents regarding the each statement. Between the answers "Very" and "Too much", tending to the first, school principals believe: a) that the school is flexible in the changes of environment, due to the refugees-migrants b) in the promotion of diversity / cultural respect (4.42) and c) that the coexistence of the Greek students with refugee and migrant students has a positive effect (4.29). Moreover, between "Enough" and "Much", with a tendency towards the former, the respondents believe that the main concern of the educational system should be the learning of the Greek language to the refugee/migrant students (3.47). Between the answers "A little" and "Enough", with an obvious tendency towards the second, the school principals are placed in the fact that according to the Ministry of Education, the operation of the school unit should continue without exceptions, because of the refugees-migrants who do not speak the Greek language (2.69) and that these students must be assimilated by the dominant Greek culture (2.56). In addition, they argue, to a small extent, that the procedures for enrolling refugee/migrants in Greek public schools should be more stringent in terms of acceptance (2.17) and that refugee/migrants should take classes in a separate learning context other than the

school timetable (1.94). The above also answers the 1st research question of the research.

Table 21: View of the school principals on students coming from a refugee/migrant environment

	Mean	Std. Deviation
Refugee / migrant students must take classes in a separate learning environment and at different hours from the school timetable.	1.94	1.010
The procedures for enrolling refugee and migrant children in Greek public schools must be more strict in terms of their acceptance.	2.17	1.200
Refugee and migrant students must be assimilated by the dominant Greek culture.	2.56	1.242
The primary concern of the Greek educational system must be teaching the Greek language to the refugee / migrant students, because only then will they be included in the Greek schools.	3.47	1.124
The school must continue to operate normally in accordance with the educational policy, indicated by the Greek Ministry of Education and there should be no exceptions due to existence of refugee and migrant children, who do not speak the Greek language.	2.69	1.374
The co-existence of Greek and refugee / migrant students has a positive effect.	4.29	0.749
School must be flexible in the changes of its environment, brought by the existence of refugee and migrant students, attaching special value to diversity and expanding cultural respect.	4.42	0.847

Through Table 22 and Graph 20 (Appendix 21), the main problems with their refugee/migrant students, faced by the respondents, are analyzed: 25.6% of the total answers are related to language problems, 13.6% are affected by the lack of Reception Classes and 12.8% have difficulties in adapting and delimiting behavior due to hard and painful experiences. The different cultural environment reaches 10.1%, the issues of hygiene and health represent 9.3% and 8.1% belong to the family environment of

the students. The institutional framework of the education of refugee/migrant children follows, as it has been formed by the Ministry of Education, covering 7.4% and the creation of conflict situations with racist dispositions, occupies 6.6%. Collaboration with Non - Governmental Organizations and Support Structures accounts for 3.5% and students' different religions account for 3.1% of all responses. Therefore, from the above, the 7th research question of the research is answered.

Table 22: The main problems with refugee/migrant students

		Frequency	Valid Percent	Cumulative Percent
Valid	Language	66	25.6	25.6
	Different religion	8	3.1	28.7
	Different cultural environment	26	10.1	38.8
	Hygiene and health issues (i.e. the lack of vaccines)	24	9.3	48.1
	The refugee /migrant students families	21	8.1	56.2
	Difficulties in adjusting and delimiting behavior due to hard and painful experiences that may have been experienced by these children	33	12.8	69.0
	Problems in the co-operation with the Non - Governmental Organizations and the support structures	9	3.5	72.5
	Creating conflict situations with racist attitudes either between students or their parents	17	6.6	79.1
	The institutional framework of the education of these children, as has been formed by the Greek Ministry of Education	19	7.4	86.4

The lack of Reception Classes (Zones of Educational Priority)	35	13.6	100.0

Subsequently, the principals' views are presented, regarding the most important practices for the inclusion of refugee/migrant children in the Greek educational context. Due to the length of responses and the inability of the statistical program to record them, the responses received codifications, which are presented in Table 23. This coding remains throughout the descriptive and inductive statistics.

Table 23: Codifications of important practices for the integration of refugee/migrant children in the Greek educational context

Code	Answers
1	Co-operation with local and wider institutions (i.e. UNESCO, UNICEF, etc) regarding the school inclusion of the refugee / migrant students
2	Encourage the teaching staff to create differentiated educational programs for the inclusion of refugee / migrant students in collaboration with the specialized teaching staff of the Reception Classes (if there are any), as well as with the Centers of Educational and Consultative Support of the Greek Ministry of Education
3	Terminate the implementation of the programs that separate, exclude and impede the emotional and academic success of refugee / migrant students.
4	Utilization of expertise and specialization on issues of intercultural education some members of the teaching staff may have
5	Encourage teaching staff to implement intercultural education programs for all the students
6	Search for support from the Centers of Educational and Consultative Support of the Greek Ministry of Education by referring cases for inter-scientific evaluation
7	Search for other active school principals, who could support my work to promote social justice for the inclusion of the refugee / migrant students

8	Collaboration with the Association of Parents, regarding the promotion of inclusion practices inside the school and the wider social context of the refugee / migrant students and their families	
9	Detection of a negative climate towards refugee / migrant students and its active reversibility intervention	
10	Encouraging refugee / migrant students' families to participate in daily school life and school events	

Table 24 and Graph 21 (Appendix 22) present the principals' views on the most important practices for the inclusion of refugee/migrant students in the Greek educational context. 22.5% reach the 2nd statement, the 5th and 10th reach 12.4% and 10.5% belong to the 4th statement. It is followed by the 8th statement with 10.1%, the 9th with 9.7% and the 6th with 7.8%. Finally, the 1st and 3rd statements occupy 7.4% and 5.8% respectively, while the 7th reaches 1.6% of the total answers. The above completes the answer to the 10th research question.

Table 24: The most important practices for the inclusion of refugee/migrant students in the Greek educational context

		Frequency	Valid Percent	Cumulative Percent
Valid	**1.00**	19	7.4	7.4
	2.00	58	22.5	29.8
	3.00	15	5.8	35.7
	4.00	27	10.5	46.1
	5.00	32	12.4	58.5
	6.00	20	7.8	66.3
	7.00	4	1.6	67.8

		Frequency	Valid Percent	Cumulative Percent
	8.00	26	10.1	77.9
	9.00	25	9.7	87.6
	10.00	32	12.4	100.0

Through Table 25 and Graph 22 (Appendix 23), it is observed that 73% of the principals have not planned or implemented any innovative intercultural education program, regarding the inclusion of refugee and migrant children. Those who carried out an innovative program on issues of diversity and acceptance and the programs, undertaken in collaboration with the Heads of Cultural Affairs, occupy 6.3%, while the environmental-sports interdisciplinary programs and human rights programs reach 3.2% each. In the end, the answer "Other" occupies 7.9% and consists of innovative educational programs that were mentioned only once and it would not make sense to present them separately, as they occupy negligible percentages.

Table 25: Innovative educational programs for the inclusion of refugee/migrant students

		Frequency	Valid Percent	Cumulative Percent
Valid	**None**	46	73.0	73.0
	Programs about diversity and acceptance	4	6.3	79.4
	Environmental-sports interdisciplinary programs	2	3.2	82.5
	Programs about human rights	2	3.2	85.7
	Programs in collaboration with the Head of Cultural Affairs	4	6.3	92.1

		Frequency	Valid Percent	Cumulative Percent
	Other	5	7.9	100.0
	Total	63	100.0	
Missing	**System**	23		
	Total	86		

Table 25 and Graph 23 (Appendix 24) list the events that principals have planned in collaboration with local or wider social institutions to include refugees and migrants into the school and social context. 68.2% of the total answers concern the non-organization of such events, 15.2% refers to cooperation with the municipalities and other institutions, while 6.1% refer to the cooperation with UNICEF. In addition, festivals about the refugee/migrant students' countries, lectures and educational programs organized by the Parents and Guardians Associations of the school units, and cooperation with the UNHCR account for 3% each. The remaining 1.5% of the total responses relate to the cooperation with the Erasmus program.

Table 26: Events organized in collaboration with social institutions for the inclusion of refugees and migrants in the school-social context

		Frequency	Valid Percent	Cumulative Percent
Valid	**None**	45	68.2	68.2
	Festivals about the refugee/migrant students' countries	2	3.0	71.2
	In collaboration with the municipalities and other institutions	10	15.2	86.4
	In collaboration with UNICEF	4	6.1	92.4

Lectures and educational programs organized by the Parents and Guardians Associations of the school units	2	3.0	95.5
In collaboration with Erasmus	1	1.5	97.0
In collaboration with UNHCR	2	3.0	100.0

3.4. Inductive Statistics

In this section, all the research questions, which need statistical analysis are answered, except the 1st, 5th, 7th and 10th that have already been answered through descriptive statistics.

The parametric t-test and the non-parametric Mann-Whitney and Kruskal-Wallis have been used to answer the 2nd, 3rd, 4th and 6th research question. Their choice is based on the Central Marginal Theorem, which indicates that when a sample has more than 30 observations, then it can be assumed that any quantitative variable in it follows the normal distribution. In order to investigate the 8th, 9th, 11th and 12th research questions, the answers of the respondents, with regard to the main problems they face and the practices they follow to solve them, have been coded, so that they accept values 0-No and 1-Yes. Therefore, from multiple choice questions, they are formulated into closed-ended questions.

Chi Square test and Crosstabulation Analysis have been used in the 8th, 9th and 12th research questions. This test is performed between two quality variables, in order to draw a conclusion on the dependence between them. More analytically, a statistical test has been performed, with zero assumption of independence between the variables under study, rejected when the p-value value is less than 0.05, showing a statistically significant dependence. The same goes for the parametric and non-parametric tools mentioned above. Finally, the Pearson mathematical tool has been used to investigate

the 11th question. The linear correlation coefficient takes values from -1 to 1, while the closer to the unit (in absolute value), the stronger the correlation between the variables under study is considered.

3.4.1. The Second Research Question: Differentiations in Inclusive Views of the Respondents, In Relation To their Sex and Experience in other Executive Positions in Public Educational Administration

Table 27 presents the values of the statistical tests performed, from which one statistically significant differentiation emerges.

Table 27: Differentiations in inclusive views of the respondents, in relation to their sex and experience in other executive positions in public educational administration

	Sex (male/female) (t-test)	Have you served in another executive position in public educational administration? (Mann-Whitney)
Refugee / migrant students must take classes in a separate learning environment and at different hours from the school timetable.	0.203	0.008
The procedures for enrolling refugee and migrant children in Greek public schools must be more strict in terms of their acceptance.	0.339	0.159
Refugee and migrant students must be assimilated by the dominant Greek culture.	0.849	0.199
The primary concern of the Greek educational system must be teaching the Greek language to the refugee / migrant students, because only then will they be included in the Greek schools.	0.470	0.158
The school must continue to operate normally in accordance with the educational policy, indicated by the Greek Ministry of Education and there should be no	0.602	0.068

exceptions due to existence of refugee and migrant children, who do not speak the Greek language.		
The co-existence of Greek and refugee / migrant students has a positive effect.	0.657	0.492
School must be flexible in the changes of its environment, brought by the existence of refugee and migrant students, attaching special value to diversity and expanding cultural respect.	0.784	0.414

In Graph 24[3], the above statistically significant differentiation is analyzed. More specifically, respondents, who have not served in any other executive position in education, disagree at a higher level that students from refugee migrant backgrounds should study in separate learning settings and other hours from the school timetable. Furthermore, it does not show any, statistically, significant differences concerning the way their sex/gender affects their perceptions on including refugee/migrant students in their schools. On the left of the Graph 24, the context is translated as: "Refugee / migrant students must take classes in a separate learning environment and at different hours from the school timetable", while at the bottom of the Graph 24, the question is translated as: "Have you served in another executive position of the public educational administration?

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[3] Because of the fact that the questionnaire was answered in Greek, so did the statistical procedure through the SPSS (25.0 version) system. As a result, all the graphs are in the Greek language.

Graph 24: Differentiations in inclusive views of the respondents, in relation to their sex and experience in other executive positions in public educational administration
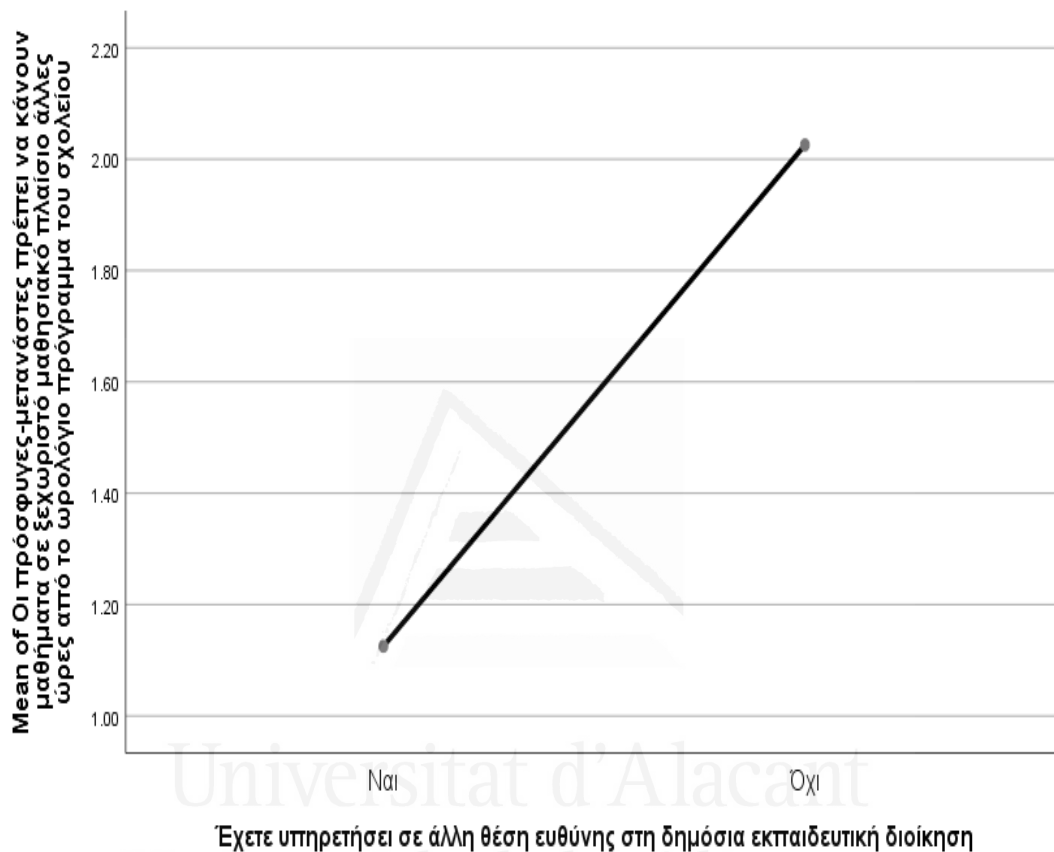
3.4.2. The third (3rd) Research Question: Differentiations in the Inclusive Views of the Respondents in Relation to Their Experience as School Principals and Their Certified Special Knowledge on Intercultural Education

Below, Table 28 does not show any, statistically, significant differences in the views of public primary school principals on issues of inclusion and social justice with regard to refugee and migrant children, during their managerial duties in their school unit, in relation to the years of their experience in this position and the specialization in intercultural education. Therefore, it can be considered that the two specific variables do not affect the views of the sample on the subject.

Table 28: Differentiations in the inclusive views of the respondents in relation to their experience as school principals and their certified special knowledge on intercultural education

	Years of service as a school principal (Kruskal-Wallis)	Have you got certified special knowledge on intercultural education? (Mann-Whitney)
Refugee / migrant students must take classes in a separate learning environment and at different hours from the school timetable.	0.241	0.962
The procedures for enrolling refugee and migrant children in Greek public schools must be more strict in terms of their acceptance.	0.141	0.646
Refugee and migrant students must be assimilated by the dominant Greek culture.	0.926	0.315
The primary concern of the Greek educational system must be teaching the Greek language to the refugee / migrant students, because only then will they be included in the Greek schools.	0.610	0.810
The school must continue to operate normally in accordance with the educational policy, indicated by the Greek Ministry of Education and there should be no exceptions due to existence of refugee and migrant children, who do not speak the Greek language.	0.729	0.474
The co-existence of Greek and refugee / migrant students has a positive effect.	0.712	0.971
School must be flexible in the changes of its environment, brought by the existence of	0.574	0.156

	Are there any refugee/migrant students at your school unit? (Mann-Whitney)	In your opinion, is your school located in an area in Attica, where the residents have a high standard of living? (t-test)
refugee and migrant students, attaching special value to diversity and expanding cultural respect		

3.4.3. The forth (4th) Research Question: Differentiations in the Inclusive Views of the Respondents in Relation to the Existence of Refugee/Migrant Students in Their School Unit and the Socio-Economic Situation of the Area Their School Is

Continuing with the 4th research question, two statistically significant differentiations emerge in Table 29, where the p-values of the statistical tests are presented.

Table 29: Differentiations in the inclusive views of the respondents in relation to the existence of refugee/migrant students in their school unit and the socio-economic situation of the area their school is

	Are there any refugee/migrant students at your school unit? (Mann-Whitney)	In your opinion, is your school located in an area in Attica, where the residents have a high standard of living? (t-test)
Refugee / migrant students must take classes in a separate learning environment and at different hours from the school timetable.	0.681	0.561
The procedures for enrolling refugee and migrant children in Greek public schools must be more strict in terms of their acceptance.	0.457	0.107
Refugee and migrant students must be assimilated by the dominant Greek culture.	0.397	0.177
The primary concern of the Greek educational system must be teaching the Greek language to the refugee / migrant students, because only then will they be included in the Greek schools.	0.679	0.117

The school must continue to operate normally in accordance with the educational policy, indicated by the Greek Ministry of Education and there should be no exceptions due to existence of refugee and migrant children, who do not speak the Greek language.	0.540	0.784
The co-existence of Greek and refugee / migrant students has a positive effect.	0.005	0.923
School must be flexible in the changes of its environment, brought by the existence of refugee and migrant students, attaching special value to diversity and expanding cultural respect	0.002	0.497

Graphs 25-26, below, show that, compared to those who work in a school without such students, principals, working in schools where there are students from refugee/migrant backgrounds, agree at a higher level that their interaction with Greek students has a positive effect and that school must be flexible in changing the environment in order to highlight diversity and cultural respect.

In Graph 25, the context on the left is translated as: "*The co-existence of Greek and refugee / migrant students has a positive effect",* while the question below is translated as: *"Are there any refugee/migrant students in your school unit".*

Graphs 25: Differentiations in the inclusive views of the respondents in relation to the existence of refugee/migrant students in their school unit
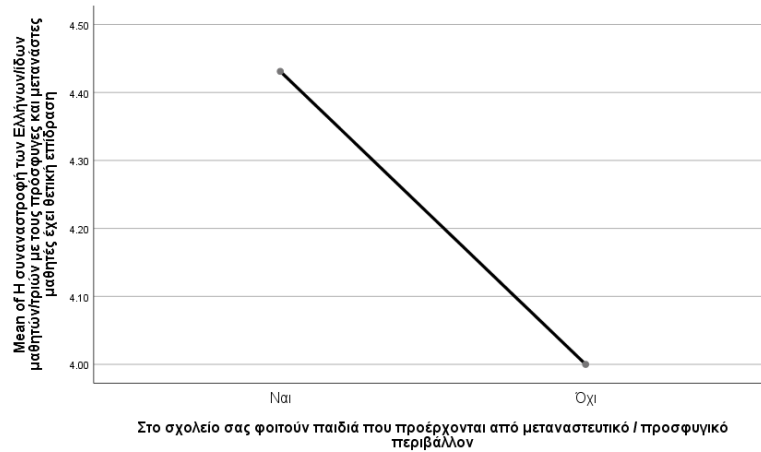
In Graph 26, the context on the left is translated as *"School must be flexible in the changes of its environment, brought by the existence of refugee and migrant students, attaching special value to diversity and expanding cultural respect"*, while the question, below, is translated as: *"Are there any refugee/migrant students in your school unit?".*

Graph 26: Differentiations in the inclusive views of the respondents in relation to the socioeconomic situation of the area the school is
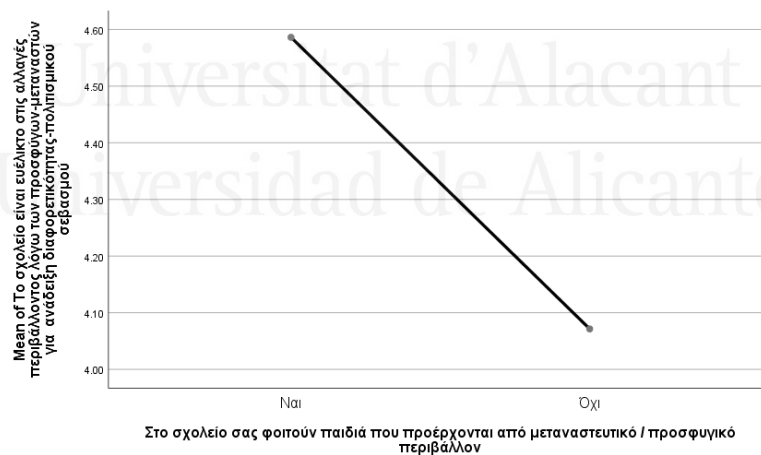
3.4.4. The Sixth (6th) Research Question: Differentiations in the Practice of School Leadership by the Respondents in Relation to Their Certified Special Knowledge on Educational Administration and Organization, Their Years of Service as School Principals and Their Experience in Other Executive Positions in the Public Educational Administration

The parametric t-test and the non-parametric Mann-Whitney and Kruskal-Wallis have been used to answer the 6th research question. Table 30 shows the values of these controls, from which three, statistically, significant differentiations emerge.

Table 30: Differentiations in the practice of school leadership by the respondents in relation to their certified special knowledge on educational administration and organization, their years of service as school principals and their experience in other executive positions in the public educational administration

	Certified special knowledge on Educational Administration and Organization (t-test)	Years of service as a chool principal (Kruskal-Wallis)	Service in another executive position in the public educational administration (Mann-Whitney)
I prefer to control the situation and gather all administrative responsibilities to myself	0.271	0.964	0.079
I prefer to delegate administrative responsibilities to the teaching staff as well.	0.016	0.329	0.749
I am in favor of promoting dialogue and joint decision-making with the teaching staff on all issues of the school unit.	0.118	0.838	0.614
Feeling responsible of my role, I avoid raising some issues of discussion with the teaching staff and make my own decisions.	0.491	0.694	0.451
I pay much attention to institutional	0.713	0.587	0.024

procedures, laws and regulations.			
I will avoid following the institutional procedures, when I believe that in this way I will help to overcome a difficult situation and to promote social justice.	0.183	0.376	0.903
When state grants are not enough for the material infrastructure of my school, I turn to private granting.	0.157	0.478	0.707
I encourage the teaching staff to participate in training programs in order to continuously enrich their skills and knowledge in the field of inclusion of marginalized groups of students.	0.014	0.372	0.462
I ensure that all students have access to knowledge, encouraging teaching staff to strengthen basic teaching and curriculum.	0.067	0.684	0.657

In Graphs 27, 28 and 29, the above statistically significant differences are analyzed. It is observed that the respondents who specialize in Administration and Organization of Education, more often, prefer to assign administrative responsibilities to the teaching staff and encourage them to participate in training programs on issues of inclusion of students from marginalized groups, compared to those who do not have such training. In addition, those who have not served in other positions of responsibility in the education sector seem to attach much importance to institutional procedures, laws and regulations, compared to others.

In Graph 27, the context on the left is translated as: *"I prefer to delegate administrative responsibilities to the teaching staff as well"*, while the question on the bottom is translated as: *"Have you got certified special knowledge on Educational Administration and Organization / Educational Leadership and Policy?"*
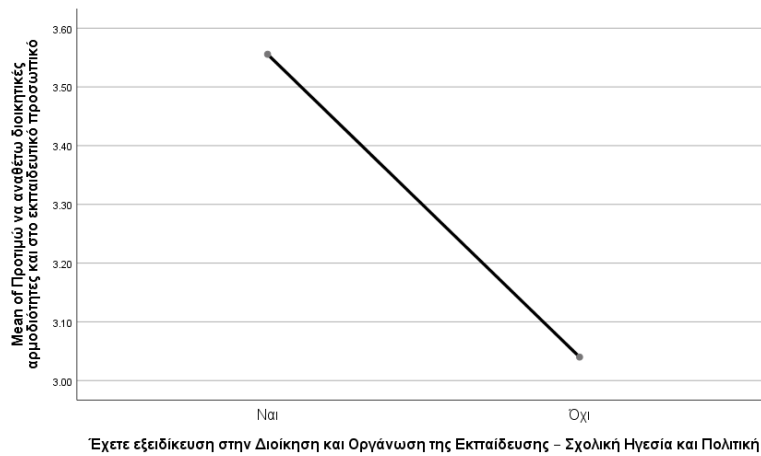
In Graph 28 the context on the left is translated as: *"I encourage the teaching staff to participate in training programs in order to continuously enrich their skills and knowledge in the field of inclusion of marginalized groups of students",* while the question below is translated as: *"Have you got certified special knowledge on Educational Administration and Organization / Educational Leadership and Policy?".*

Graph 28: Differentiations in the practice of school leadership by the respondents in relation to certified special knowledge on Educational Administration and Organization

In Graph 29, the context on the left is translated as: *"I pay much attention to institutional procedures, laws and regulations",* while the question below is translated as: *"Have you served in another executive position in the public educational administration?"*

Graph 29: Differentiations in the practice of school leadership by the respondents in relation to their experience in another executive position in the public school administration
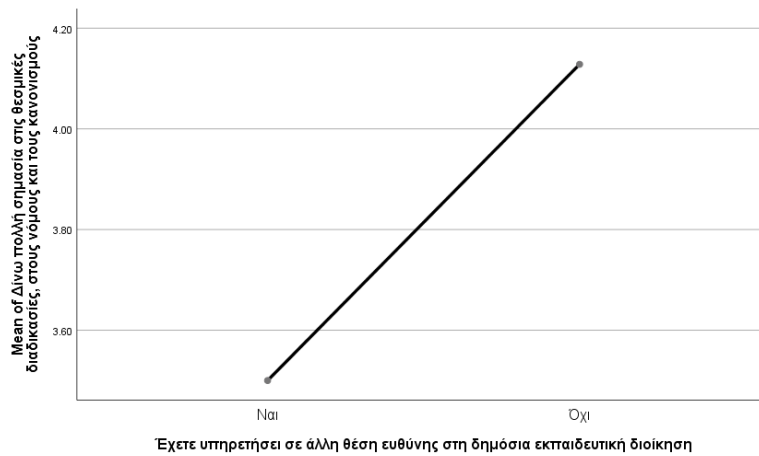
3.4.5. The eighth (8th) Research Question: Differentiations in the Problems the School Units Face due to the Existence of Refugee/Migrant Students in Relation to their Experience as Teachers and School Principals

In order to answer the 8th research question, the Chi-Square coefficient has been used, the values of which are presented in Table 31. However, there is no, statistically, significant difference with regard to the variables under study.

Table 31: Differentiations in the problems the school units face due to the existence of refugee/migrant students in relation to their experience as teachers and school principals

	Years of service as a teacher before becoming a school principal (Chi-Square)	Years of service as a school principal (Chi-Square)
Language	0.137	0.292
Different religion	0.492	0.746
Different cultural environment	0.674	0.185
Hygiene and health issues	0.861	0.863
The refugee/migrant students' families	0.410	0.746

Difficulties in adjusting and delimiting behavior due to hard and painful experiences that may have been experienced by these children	0.490	0.155
Problems in the co-operation with the Non Governmental Organizations and the support structures	0.992	0.217
Creating conflict situations with racist attitudes either between students or their parents	0.622	0.346
The institutional framework of the education of these children, as has been formed by the Greek Ministry of Education	0.901	0.612
1) The lack of Reception Classes (Zones of Educational Priority)	0.887	0.580

3.4.6. The Ninth (9th) Research Question: Differentiations in the Problems the School Units Face due to the Refugee/Migrant Students in Relation to the Existence of Such Students and the Socio-economic Level of the School Area

The values of the statistical tests of the 9th research question are listed in Table 30. Two, statistically, significant differences emerge., A s shown in Table 30 above: a) the principals whose schools are located in areas of high standard of living consider that the problems come from the different religion of the refugee / migrant students and b) the principals of schools, where there are refugee / migrant students, identify problems in cooperating with Non – Governmental Organizations and support structures. This is, also, proved in the following statistical analyzes of Tables 32 and 33.

Table 32: The Ninth (9ᵗʰ) research question: Differentiations in the problems the school units face due to the refugee/migrant students in relation to the existence of such Students and the socio-economic level of the school Area

	Children from refugee / migrant background attend your school (Chi-Square)	In your opinion, your school is located in an area in Attica, where the residents have a high standard of living (Chi-Square)
Language	0.410	0.633
Different religion	0.269	**0.007**
Different cultural environment	0.442	0.398
Hygiene and health issues	0.676	0.955
The refugee / migrant students' families	0.325	0.810
Difficulties in adjusting and delimiting behavior due to hard and painful experiences that may have been experienced by these children	0.725	0.645
Problems in the co-operation with the Non Governmental Organizations and the support structures	**0.028**	0.516
Creating conflict situations with racist attitudes either between students or their parents	0.154	0.483
The institutional framework of the education of these children, as has been formed by the Greek Ministry of Education	0.314	0.470
The lack of Reception Classes (Zones of Educational Priority)	0.262	0.619

In Table 33 below, it is clear that for most respondents, cooperation with government organizations and support structures is not a problem. However, although all respondents, working in schools without students from refugee/migrant backgrounds answered negatively, that this cooperation is a problem, some of the principals, working in schools where students from these environments study, responded positively.

Table 33: Cooperation with Non – Governmental Organizations and support structures with regard to schools where there are refugee/migrant students

			Cooperation with NGOs and support structures		
			No	Yes	Total
At your school are there students form refugee/migrant environment?	Yes	Count	49	9	58
		% within At your school , there are students from refugee/migrant environment.	84.5%	15.5%	100.0%
	No	Count	28	0	28
		% within At your school, there are students from refugee/migrant environment.	100.0%	0.0%	100.0%
Total		Count	77	9	86
		% within At your school, there are students form refugee/migrant environment.	89.5%	10.5%	100.0%

In Table 34, it is clear that different religions are not a problem for all principals, who consider that their school is not located in an area of Attica with a high standard of living and society. On the contrary, some respondents, who consider that the area of

their school is characterized with a high standard of living, seem to believe that different religions can be a problem.

Table 34: Different religion with regard to schools in areas of high living standard

			Different religion		
			Όχι	Ναι	Total
In your opinion your school is in a high standard living area	Yes	Count	39	8	47
		% within In your opinion your school is in a high standard living area	83.0%	17.0%	100.0%
	No	Count	39	0	39
		% within In your opinion your school is in a high standard living area	100.0%	0.0%	100.0%
Total		Count	78	8	86
		% within In your opinion your school is in a high standard living area	90.7%	9.3%	100.0%

3.4.7. Eleventh (11th) Research Question: Correlations of Leadership Practices with Internal Conflict Resolution and Practices of refugee/migrant students inclusion

In order to investigate the 11th research question, the Pearson linear correlation coefficient has used.

Table 35 presents the values of the correlations of leadership practices with the ways of resolving internal conflicts, from which fifty two (52), statistically, significant correlations emerge. There seems to be a positive correlation between all the leadership practices used by managers and the ways they resolve internal conflicts. The only exception is that the more respondents agree they avoid institutional proceedings, if they consider this way will help overcome a difficult situation and promote social justice, the less they follow institutional procedures and regulations.

The above correlations take values from 0.216 to 0.574, therefore, they are of low to moderate intensity. In addition, they are, statistically, significant at either 95% or 99% confidence level.

Table 35: Correlations of the school leadership practices with the ways of resolving internal conflicts

	I prefer to control the situation and gather all administrative responsibilities to myself	I prefer to delegate administrative responsibilities to the teaching staff as well.	I am in favor of promoting dialogue and joint decision-making with the teaching staff on all issues of the school unit.	Feeling responsible of my role, I avoid raising some issues of discussion with the teaching staff and make my own decisions.	I pay much attention to institutional procedures, laws and regulations.	I will avoid following the institutional procedures, when I believe that in this way I will help to overcome a difficult situation and to promote social justice.	When state grants are not enough for the material infrastructure of my school, I turn to private granting.	I encourage the teaching staff to participate in training programs in order to continuously enrich their skills and knowledge in the field of inclusion of marginalized groups of students.	I ensure that all students have access to knowledge, encouraging teaching staff to strengthen basic teaching and curriculum.
I try to maintain a harmonious environment in my school unit.	0.146	0.181	.497**	0.066	.230*	0.124	0.133	.233*	.344**
I follow the institutional procedures and regulations.	0.136	-0.038	0.190	0.098	.405**	-.250*	0.000	.267*	.319**
I try to maintain the safety and dignity of all the students and teachers at my school.	0.196	0.158	.407**	0.085	.284**	0.159	0.195	.216*	.376**
I speak openly and oppose unfair practices, even if it puts me in a difficult situation because of my position as a principal.	0.183	.247*	.357**	0.089	.301**	0.118	.220*	.219*	.399**
I am worried to find that some social groups have fewer privileges than others.	0.073	.229*	.326**	0.032	.317**	0.150	.330**	.354**	.353**
I listen patiently to the people involved in the situation.	0.002	0.178	.502**	-0.047	.261*	0.076	.298**	.285**	.333**
I try to defend the value of dialogue in disputed issues.	0.120	.233*	.469**	-0.013	.288**	.264*	.402**	.388**	.502**
I feel that I can hurt others in order to find the truth and bring justice.	0.124	.428**	0.181	.311**	.267*	.259*	.552**	.304**	.326**

My decision to resolve an internal conflict is based on regulations and laws.	.283**	0.085	0.159	0.146	.574**	-0.023	0.194	.320**	.332**
My decision to resolve an internal conflict is based on the values of social justice.	0.133	0.185	.347**	0.017	.223*	0.211	.304**	.321**	.386**
*. Correlation is significant at the 0.05 level (2-tailed).									
**. Correlation is significant at the 0.01 level (2-tailed).									

The following Table 36 lists the values of the correlations between the leadership practices and the inclusion practices of refugee/migrant children in the Greek educational context, used by the respondents. As can be seen, a total of eight (8) statistically significant differences emerge. More specifically, the more respondents prefer to control the situation and concentrate all administrative responsibilities on themselves, the more they agree that they use the 6th and 7th integration practices (see Table 23). In addition, school principals seem to use the 6th inclusive practice (see Table 23) more when: a) they prefer to delegate administrative responsibilities to teaching staff, b) avoid raising issues to the teachers' staff, making their own decisions, c) avoid institutional procedures if this will help to overcome a difficult situation and promote social justice and d) are addressed to private funding, when state grants are not enough to support their school's infrastructure. Furthermore, the more principals encourage staff to participate in training programs on marginalized student integration issues, the less they use the 4th inclusive practice (see Table 23) and the more they prefer the 6th (Table 23). The values of the correlations range from 0.240 to 0.362, so they are considered low intensity, and are, statistically, significant at 95% or 99% confidence level.

Table 36: Correlations of the school leadership practices with the inclusive ones with regard to the refugee/migrant students

	I prefer to control the situation and gather all administrative responsibilities to myself	I prefer to delegate administrative responsibilities to the teaching staff as well.	I am in favor of promoting dialogue and joint decision-making with the teaching staff on	Feeling responsible of my role, I avoid raising some issues of discussion with the teaching	I pay much attention to institutional procedures, laws and regulations.	I will avoid following the institutional procedures, when I believe that in this way I will help to overcome a	When state grants are not enough for the material infrastructure of my school, I turn to private granting.	I encourage the teaching staff to participate in training programs in order to continuously enrich their skills and	I ensure that all students have access to knowledge, encouraging teaching staff to strengthen basic

			all issues of the school unit.	staff and make my own decisions.		difficult situation and to promote social justice.		knowledge in the field of inclusion of marginalized groups of students.	teaching and curriculum.
1	-0.178	0.004	0.052	-0.142	0.022	0.050	-0.060	0.103	0.013
2	0.023	-0.173	0.076	-0.120	-0.115	0.027	-0.158	0.093	0.091
3	0.012	0.130	0.118	0.086	-0.002	0.008	0.188	.219*	0.138
4	-0.017	-0.074	-0.172	0.067	-0.054	-0.132	-0.133	-.320**	-0.149
5	-.239*	0.020	-0.009	-0.129	-0.117	0.071	0.035	-0.075	-0.107
6	.251*	.362**	0.198	.340**	0.177	.256*	.240*	.275*	0.165
7	.250*	-0.001	-0.024	0.084	0.046	0.038	0.050	0.035	0.138
8	0.161	-0.043	0.007	0.073	0.005	-0.090	0.013	-0.103	-0.125
9	0.112	-0.115	-0.170	0.019	0.037	-0.090	0.076	-0.056	-0.101
10	-0.212	-0.054	-0.046	-0.186	0.049	-0.091	-0.165	-0.075	0.050
*. Correlation is significant at the 0.05 level (2-tailed).									
**. Correlation is significant at the 0.01 level (2-tailed).									

3.4.8. The Twelfth (12th) Research Question: Differentiations in the Inclusive Practices, the Correspondents Follow, Regarding the Refugee/Migrant Students in Relation to the Certified Special Knowledge in Intercultural Education and the Existence of Refugee/Migrant Students at Their Schools

Table 37 shows the Chi-Square control values from which two (2) statistically significant differences emerge. As it is evident, when there are refugee/migrant students in the school environment, principals prefer to perform the 4th and 10th inclusion practices (Table 23).

Table 37: Differentiations in the inclusive practices, the correspondents follow, regarding the refugee/migrant students in relation to the certified special knowledge in Intercultural Education and the existence of refugee/migrant students at schools

	Certified special knowledge in Intercultural Education (Chi-Square)	Students from refugee/migrant environment attend your school (Chi-Square)
1	0.721	0.511
2	0.640	0.954

3	0.377	0.253
4	0.989	0.037
5	0.241	0.782
6	0.636	0.790
7	0.327	0.446
8	0.613	0.789
9	0.691	0.663
10	0.549	0.035

In Table 38, it is clear that the majority of respondents do not utilize the expertise on intercultural education that some members of the teaching staff have. What is noteworthy is the fact that the respondents who work at schools with students from refugee/migrant backgrounds are even more negative.

Table 38: Utilizing the expertise on intercultural education that some members of the teaching staff have with regard to the existence of from refugee/migrant backgrounds

Crosstab

			4		
			No	Yes	Total
Children with refugee/migrant backgrounds attend your school	Yes	Count	44	14	58
		% within At your school are there students who come from a refugee/migrant environment?	75.9%	24.1%	100.0%
	No	Count	15	13	28
		% within Children with refugee/migrant backgrounds at your school	53.6%	46.4%	100.0%

			No	Yes	Total
Total		Count	59	27	86
		% within Children with refugee/migrant backgrounds at your school	68.6%	31.4%	100.0%

In the last Table 39, it is clear that respondents, who do not work at schools with students with refugee/migrant backgrounds, disagree, to a greater extent, that they would encourage refugee and migrant students' families participating in daily school life and school events, in order to promote the inclusion of these students in their schools.

Table 39: Correlations between encouraging refugee and migrant students' families participating in daily school life and school events, in order to promote the inclusion of these students in their schools with the existence of refugee/migrant students at schools

Crossbat

			10		
			No	Yes	Total
Students with refugee/migrant background attend your schools	Ναι	Count	32	26	58
		% within Students with refugee/migrant background attend your schools	55.2%	44.8%	100.0%
	No	Count	22	6	28
		% within Students with refugee/migrant background attend your schools	78.6%	21.4%	100.0%
Total		Count	54	32	86
		% within Students with refugee/migrant background attend your schools	62.8%	37.2%	100.0%

CHAPTER 4: CONCLUSIONS AND FURTHER DISCUSSION

UNIT 1: THE RESEARCH RESULTS

General Description

In the above research, the factors and variables at the level of school leadership, which seem to facilitate the effective access of refugee/migrant children to the Greek public primary education in the light of social justice, have been investigated.

More specifically, eighty six (86) principals of primary schools in the southern part of Attica took part in the research. Most are women, from 51 to 60 years old, holders of a postgraduate degree and without certified specialization in Educational Administration and Organization or Intercultural Education. Moreover, the majority of the respondents has a certified knowledge of the English language, has taught for more than 10 years and has served as a principal for 6 to 10 years, Furthermore, the majority of the school principals has no previous executive position in the public education administration.

Continuing with the description of the school unit, in which the respondents work, most of the units have more than 200 students and a teaching staff that includes from 31 to 40 teachers. In addition, most schools have less than 10 children with refugee/migrant backgrounds and do not have Reception Classes (Zones of Educational Priority). Furthermore, most of the respondents claim that their school is located in an area of southern Attica with residents who have a high socio-economic standard of living.

Partly answering the 10th research question on resolving internal conflicts, most often, school principals try to maintain the safety and dignity of all students and teachers in their school unit, while they try to listen to those involved in a situation, patiently. With regard to the exercise of school leadership of social justice and the answer to the 5th research question, it is highlighted that, more often, the participants ensure there is access to knowledge for all the students, encouraging the strengthening of basic teaching and the curriculum. However, more rarely, feeling the responsibility of their role, they avoid discussing some issues with the teaching staff and prefer making their own decisions.

Regarding the defense of social justice in multicultural student environments, most often, the respondents argue that school should be flexible in changing the

environment, due to the existence of refugee/migrant students, in order to highlight diversity and cultural respect. In contrast, respondents are less likely to argue that these students should take classes in a separate learning, setting other hours than the school timetable. The above are the concise answer to the 1st research question. Due to the refugee/migrant students, the main problem, faced by the school principals, is the lack of communication, because of the ignorance of the Greek language, while they encourage the teaching staff for the creation of differentiated educational programs for the inclusion of refugee/migrant students in collaboration with the teachers of the Reception Classes (as long as they exist), as well as with the Centers of Educational Consultative Support of the Greek Ministry of Education and Religious Affairs. Finally, it has become clear that most schools do not organize collaborative events and educational programs, which aim at including refugee/migrant students.

Answering the 2nd research question through inductive statistics, it emerges that principals, who have no experience in any other position of responsibility, disagree more about the fact that students from refugee/migrant backgrounds should study in separate learning contexts and other hours from the school timetable. Answering the 4th research question, it is observed that those principals, whose schools have refugee/migrant students, are more positive in the view that the multicultural student environment has a positive effect on children and that school should be flexible in social changes, so as to highlight diversity and cultural respect. Moreover, in the 6th research question, it became clear that the respondents, who have a certified specialization in Administration and Organization of Education, prefer to assign administrative responsibilities to the teaching staff and to encourage them to participate in training programs on issues of marginalized students' inclusion. At the same time, those who do not have any previous experience in another position of education executive, show a higher agreement in terms of acting in accordance with institutional procedures, laws and regulations. In the investigation of the 9th research question, it has been revealed that the principals, who work in schools with refugee/migrant students, are more likely to consider different religion and cooperation with NGOs and support structures as a problem, compared to the rest of the sample.

In the 11th research question, there is a strong positive correlation between the leadership practices, used by the respondents, and the ways in which they resolve internal conflicts. However, there was an exception, as the more school principals avoid institutional proceedings, if they believe they can help overcome a difficult situation and promote social justice, the less they resolve internal conflicts under institutional procedures and regulations. Furthermore, it became clear that the more the participants prefer to control the situation and all the administrative responsibilities, the more: a) they agree that for the inclusion of the refugee/migrant students they seek support from the Centers of Educational Consultative Support of the Greek Ministry and Religious Affairs and b) seek for collaboration with other school principals, who have experience on multicultural student environments and could support their work to promote social justice for the inclusion of refugee/migrant students. In addition, it has emerged that the more often do the principals prefer to: a) avoid bringing up issues for discussion with the teaching staff and make their own decisions, b) avoid following institutional procedures, if they think this way will help them overcome a difficult situation, c) address to private funding, when the state cannot, financially, support the infrastructure of their school, the more they seek for the interdisciplinary evaluation of the Centers of Educational Consultative Support of the Greek Ministry and Religious Affairs. Moreover, the increase of the frequency, in which the principals encourage the staff to participate in training programs on issues of inclusion of refugee/migrant students, is identified with: a) the increase in the search for interdisciplinary evaluation from the Centers of Educational Consultative Support of the Greek Ministry and Religious Affairs and b) the reduction of utilization of expertise and specialization on issues of intercultural education, which some members of the teaching staff have. In the end, in the 12th research question, it has been revealed that the respondents, who work in schools with refugee/migrant students, more often, disagree with the use of the expertise and specialization in intercultural education issues, which some members of the teaching staff have, in order to design actions for the inclusion of these students. A last notable revelation is that those school principals, who do not work at schools with refugee/migrant students, strongly disagree that encouraging the families of these students to participate in the daily school life and school events would be appropriate for their inclusion.

1.2.: Characteristics of the School Leader of Social Justice in Relation to the Previous Research Data

As it has been extensively mentioned in a previous section (Chapter 2, Unit 7), mainly over the last twenty years, extensive research studies have been conducted to explore ways of exercising school leadership in social justice. These studies have shown significant findings in relation to the characteristics of school principals who choose this type of leadership.

As the results of this research show, there seem to be a lot of common elements with previous research data. Starting from the findings of the research work of the main inspirer of this research work, the researcher - professor George Theoharis (Theoharis, 2007; 2009; Theoharis & Brooks, 2013), there seems to be a converge with the findings of this research, with regard to the characteristics of the school principals who choose to practice school leadership of social justice (Tables 1 and 2). More specifically, the common key points are:

1. They encourage inclusion practices and consider that students' interaction with children from marginalized social environments brings significant benefits.
2. They have the gift of empathy and the ability to interpersonal communication by building relationships with different people.
3. They are committed to the vision of creating a school that respects diversity and resolutely catalyzes all forms of racist behavior.
4. They know the content of the Curricula and try to strengthen it in such a way so as to enhance the inclusion practices, in order to ensure the academic success of all students.
5. They have leadership skills, applying democratic practices.
6. They see teachers as professionals and promote their training and professional development
7. They have many qualifications, as they seek to train before careers as school principals.

This research highlights the commitment of school social justice leaders to maintain the safety and dignity of all students and teachers in their school, as well as to, patiently, listen to all those involved in a situation, trying to find the fairest solution for all. This finding is consistent with the research of Theoharis (2007) and McKenzie et al. (2008), who highlight the fact that school leaders of social justice have the

ability to recognize injustice and criticize it in all its forms. McKenzie et. al. (2008) address the importance that school leaders place on their preparation, early in their careers, in order to be trained as best they can, so as to acquire skills that will allow them to overcome the obstacles they will encounter in their work for social justice.

Another common finding with previous research bibliography is that social justice school leaders need to develop an equal culture within their school, but they also need to welcome and connect with the multitude of different voices in their community. (Evans, 2007; Marshall & Oliva, 2010 ; Shields, 2004). This research highlights a common practice with Kose's (2007) research, with regard to the fact that school leaders of social justice work with their teaching staff to initiate difficult dialogues, express their worries about identity reflection and transform traditional professional development practices.

1.2.1. The School Leader of Social Justice in a Multicultural School

In relation to the research data concerning the exercise of school leadership of social justice in a multicultural student environment, it seems that several common elements emerge. Initially,, this research work confirmed a negative result, which emerged from previous research. Specifically, it confirmed Jacobs et.al. (2013), when they had pointed out the lack of knowledge and qualifications of school leaders to respond effectively to changing social demographic elements. This research shows that very few school principals have received certified training in intercultural education, while they do not seem to utilize the expertise and specialization in intercultural education that some members of the teaching staff have. According to the data of the present research, despite the lack of specialized knowledge in this subject, the principals of schools with a multicultural student framework prioritize the planning of pedagogical practices and the organization of their school for the benefit of refugee/migrant students, the same as the research of Goddard (2007) and Leeman (2007) have shown. More specifically, what this research shows is that principals in schools with refugee /migrant students argue that the school needs to be flexible in changing the environment due to refugee/migrant students in order to highlight diversity and cultural respect. These principals, also, disagree that refugee/migrant students should take classes in a separate learning context other than the school timetable, seeking inclusion in the school context. In addition, this research paper is in line with research findings of similar work, which emphasize the importance of the values of social

justice that school leaders have, regarding multicultural school leadership, through the transformation of culture and school organization (Bogotch & Shields, 2014).

A finding of this research is the fact that the leaders of multicultural schools tend to highlight the difficulty in communicating with refugee/migrant students, due to language problems. What is noteworthy, though, is that the school leaders, who are experienced in multicultural student environments, think that the main problem they face at their schools, due to refugee/migrant students, is their different religion. This finding is justified, as Greek society and culture is governed by a strong religious conscience of Orthodox Christianity. In their research, Zembylas and Iasonos (2017) have, also, pointed out this issue, as the Cypriot society has strong religious beliefs and a common religion with the Greek one (Orthodox Christianity).

One last important fact, which this research has shown and there has been no other such approach in other research papers, is the different ways of approaching the practices of including refugee/migrant students among school leaders with experience, in multicultural student environments, and those who do not have such experience. School leaders with such experience seem to be better acquainted with the practices of intercultural education and encourage the co-education of refugee/migrant children with other students, disagreeing with their segregation and isolation. They are, also, more positive in the view that the multicultural student environment has a positive effect on children and that the school must be flexible in changing the environment to highlight diversity and cultural respect. Another difference, which concerns school principals, who do not have experience in multicultural student environments, is that they disagree, to a greater degree than those who have such experience, that encouraging refugee/migrant families to participate in everyday school life and school events would be appropriate for these students' inclusion. However, a contradictory and discouraging result of this research is the fact that in Greece, school leaders seem to have a rigidity in planning and implementing events and innovative educational programs to promote intercultural education, as a very large percentage states that it does not take such actions. This finding contradicts international research data, which, very early, highlighted the importance of implementing intercultural events and educational programs with the active involvement of parents, local communities and authorities, institutions and, even, the Media (Perotti, 1994).

In conclusion, as it seems, the present research presents quite common elements in relation to the data of other international similar research works. Despite the differences that societies around the world have, as research shows, there is a convergence of the concerns and debates about the exercise of school leadership of social justice for the inclusion of marginalized social groups in schools. Therefore, worldwide, the differences of social environments do not seem to bring significant differences and discrepancies in the way researchers think and concern about the issues of inclusive practices of school leadership of social justice.

UNIT 2: RESEARCH RESTRICTIONS

As already mentioned in Chapter 3 in the methodology, followed for this research study, the social context played an important role, which influenced the course of the research process. In particular, as pointed out in this chapter, the COVID-19 pandemic, which has hit humanity worldwide, has affected the methodology of the research process, bringing about changes in its course.

Necessarily, because of the limitation of social contacts, due to the pandemic, the choice of the quantitative method by using questionnaires for data collection was a one-way solution. In addition, changes in the operation of school units, which remained closed for long periods, applying distance education, came as a surprise, forcing the researcher to make the appropriate methodological adjustments (as mentioned in Chapter 3) to ensure as much response as possible from the sample. For this reason, the research maintained a local character, taking place only in the southern sector of Attica, not allowing the generalization of the results in a wider field of research. The psychological impact of the effects of the COVID-19 pandemic on the sample was another factor that significantly influenced its response to this research. There was a slower response rate, so the researcher needed το intervene, in order to encourage them to complete the process effectively.

A final restriction to this research was the fact that in some of the schools of the sample principals, there were no refugee/migrant students. However, in the present research study, this data provided important findings, regarding the different way of thinking and conducting inclusive practices among principals with experience in a multicultural student environment and those who do not have experience in such a school context.

UNIT 3: EPILOGUE

3.1. The Contribution of This Research Work to the International Bibliography: Further Suggestions

This research study highlights a great wealth of bibliographic research and theoretical studies with a significant contribution to the understanding of the concepts of school leadership of social justice, as well as to the characteristics of the school leader of social justice. At the same time, in its theoretical context, this study offers a historical background from the Middle Ages to the present day, through rich bibliographic material, highlighting the historical presence of multicultural societies and educational systems in Greece and Europe. In fact, a special critical reference is made to the non-existence of social justice in the medieval educational system through relevant bibliographic sources.

Another important contribution of this research, which has not been foreseen, is that it points out the difficulties and limitations that arise due to the outbreak of the global pandemic of COVID-19. Researchers conducting scientific work in difficult social conditions (due to conflicts, wars, pandemics, etc.) can provide important information about how this social situation has affected their work. In the history of science, such information can help other researchers to be able to effectively prevent and deal with similar phenomena, in the future.

The ultimate goal of this research study is to investigate the effect of school leadership of social justice on a multicultural context and, in particular, on the inclusion of refugee/migrant students in the Greek educational system. The constant accumulation of refugees and migrants in the countries of Europe and, mainly, in the European countries of the Mediterranean area (Greece, Italy, France, Spain, etc.) is a social phenomenon that concerns the educational policy of the countries, worldwide. From this work, important conclusions are drawn, regarding the way principals think and act in schools with a multicultural student context, something that can be used for further reflection and research. For example, one of the main gifts that school social justice leaders seem to have is that of high emotional intelligence (empathy). It would be of particular interest to further explore the relationship between emotional intelligence and social justice leadership practices. Furthermore, another important element that emerged from this research is the lack of knowledge of school leaders in the changes resulting from the changing demographic conditions in Greece, due to

refugee and migration flows. Therefore, there is an urgent need for the Greek Ministry of Education and Religious Affairs to design and develop compulsory training programs for school principals on the topics of Intercultural Education and School Leadership of Social Justice. In general, as shown in this study, school leaders need to monitor social developments and be informed of current changes in education, school leadership, and institutional/legislative framework. It is, also, essential that all school leaders are, properly, prepared to put an end to the exclusion of students from marginalized social groups.

Through this research, an approach is made to the problems that school leaders consider they arise from the existence of refugee/migrant students in their schools, demolishing any inclusive process. It would be of particular interest to explore this topic further, globally, in order to make relevant comparative studies from which useful conclusions can be drawn. This research process is limited to a specific local context, due to the difficulties mentioned in the section on its limitations. It would be of particular interest to work on a larger sample in other parts of Greece, where there is a greater accumulation of refugee/migrant students (such as the islands of Lesvos, Samos and Chios), so that the results can be generalized and compare the views and practices of school leaders of social justice on the inclusion of these students in their schools. In an even broader context, it would be particularly interesting to conduct research on a similar topic worldwide, especially in countries facing the mass phenomenon of refugee and migration flows (USA, Australia, Great Britain, Germany, France, etc.), in order to make a comparative study of the results.

Regardless of its extent, every research effort in the field of educational leadership and policy puts an extra stone in the accumulation of scientific knowledge. In particular, action research, related to the investigation of educational issues on important social phenomena, have an essential contribution to the construction of educational policy, worldwide.

Another important suggestion has to do with the significance of intercultural education and how to integrate it into the Analytical Curricula. Unfortunately, the introduction of interculturalism in school and the education of refugee/migrant students is based, mostly, on learning the language of the host country. This rush for the refugee/immigrant student to learn the language of the host country can have a negative impact in relation to the desired result. First and foremost, education of

refugee/migrant students must consist of a holistic approach that will take the following important elements into account: a) the family environment, b) the reasons why they left the country of origin, c) the traumatic experiences they may have had, d) the current socio-economic context, e) the cultural and religious context, f) health or mental issues.

In order to start educating a refugee/immigrant student there is a background behind which must be taken into account. What no educational system should forget is that it has in front of it a refugee / migrant child, who comes from a different cultural and religious environment, which the school must respect. In this research, one sees the influence that the different religious culture of these children (Muslim) has on the school's cultural context, which is based on Orthodox Christianity. For example, the teaching of the Religious Studies course is a part of the Analytical Study Program at all levels of education (primary, secondary). The emphasis placed on Religion, in Greece, along with frequent interventions of the church authorities, do not allow teaching this course, in an intercultural way. Several dogmatisms and traditional values of the Greek society, mainly in what has to do with religion, can prevent acceptance of multiculturalism in school. After all, part of the results of this research proved this, as teachers consider different religion as one of the main problems at school. Therefore, through this work and according to the research findings, it can be suggested the introduction of intercultural culture in all courses and levels of the educational system, but also in the way they are taught.

The values of interculturality, however, is not enough to be seen only in the Analytical Curriculum. If the teachers who will teach all children have not embraced the values of social equality and justice, they will not be able to shape the corresponding environment in their lesson and, therefore, their mission will be a failure. This culture of the deepest democratic ideal and respect for fellow human beings comes, first of all, from the experiences that the teachers had in their own families. They can then be enriched with training in intercultural education. At this point, school leaders of social justice play an important role in encouraging teaching staff to attend such trainings. It would be good for the educational systems, worldwide, to create effective post-graduate and training programs in intercultural education in the Universities, concerning the training of future teachers of every specialty in primary and secondary education. For Greece, as well, it is proposed to

strengthen intercultural education and culture in schools with relevant courses in university curricula for all specialties in schools (teachers, kindergarten teachers, mathematicians, philologists, etc.).

Special education could also concern intercultural education. Educating refugee/immigrant children must be part of special education. Special education does not only concern refugee / immigrant students with physical disabilities. If one takes into account the analytical theoretical framework of this research, which presents the vulnerable mental state of these children, due to their bad experiences (wars, violence, etc.), one can understand the need to create individualized educational programs for these students. The Greek legislative framework of special education should be transformed into a more modern form and include refugee / migrant students, also, so that they can join the definition of "students with special educational needs" and follow individualized educational programs, based on their own educational needs.

Another proposal concerns the training of education executives in intercultural issues. The values of intercultural education do not only concern the teachers in the classroom, but, above all, the education executives. Educational leaders of all kinds (directors of education, school principals, school counselors, etc.) should be trained in issues of social justice and equality, as well as in the field of intercultural education. The multicultural environment of Greek schools is a modern phenomenon of study and investigation, of which education officials must be aware, so that they can make appropriate decisions, forming an effective educational framework accessible to all, without any trace of exclusion. Also of essential importance is the implementation of action research in schools by qualified education executives and educational institutions, such as the Ministry of Education and the Institute of Educational Policy, in order to enrich knowledge about the implementation of intercultural education programs.

As can be seen in this thesis, in Greece, the modern multicultural society consists of completely different religious and cultural environments, which several times clash with each other. Greece is, still, a society that, strongly, supports its cultural and religious identity at all levels, with the result that the social inclusion of the families of migrant and refugee students is hindered for various reasons (e.g. bureaucratic, language, etc.). For this reason, the formation of a critical intercultural culture in the schools of the country is essential, in order to create a climate of equality and social

justice with access to knowledge for all students. In conclusion, this essay proposes a deeper change of the Analytical Curricula of Schools at all levels, where intercultural education will not be limited to the teaching of the Greek language to refugee / migrant students, but will apply a comprehensive approach, where language teaching will simply be one of its parts. The same holistic approach to intercultural education is also proposed at an international level through the design and research of corresponding educational programs.

3.2. From the Middle Ages to the Present

Through this research work, the value of social justice emerges as the highest good for society and consequently for education. School is influenced by the social values, conditions and changes each time, because it is an essential part of society, as an open organization. This is confirmed by the historical background, which is attempted in this study, which brings to light dark spots of education, during the medieval years.

As Karzis (1998) said, education and culture are two human activities, closely, linked and dependent on: public and private life, the productive process, foreign policy, wars and social functions. When societies are ruled by conflicts, wars and political conditions of authoritarianism, the school is a reflection of them and the new generations are educated in such a way that they follow the same ideals and beliefs. Middle Ages were an example of such a case, as societies were divided into small states with feudal, oligarchic regimes, with huge inequalities in the distribution of wealth and social goods, including access to education. These inequalities, also, concerned gender discrimination, as societies were strictly patriarchal. Women had lower status and fewer rights in the family and wider society, while access to education and knowledge was much more limited than men (Bovey, 2015). Moreover, wars and conflicts had resulted in training young boys of how to use weapons (Karzis, 2018). It is no coincidence, then, that a divided society had a similar education system, which was governed by the principles of conservatism and authoritarianism. When violent behavior is justified within the family, being an integral part of the wider society, then the existence of similar behaviors at school should not make an impression. The fact that in the medieval era, the teacher had the right to impose corporal punishment on his students was a well-founded, perfectly acceptable social condition. The absence of social justice in medieval society and, consequently, in

education is the "status quo" of the time. For this reason, the historical review of the social conditions and values, especially in such a contradictory and peculiar era as the Middle Ages, plays an important role in being able to change the situation for the better, highlighting the importance of social justice.

As stated above, Karzis (1998), rightly, pointed out that education and culture are human acts that are formed within private life, which means that the human being is responsible for their evolution. In addition, social justice is a social value, which is established, first, within the family and, then, at school. This means that if the person has not been nurtured and raised in a family environment where the democratic ideals of equality and offering to the weak fellow human being prevail, then there is a risk of becoming an adult racist. The question is whether the school, today, can play an active role in preventing this.

Through this research and the other research studies presented in this paper, it seems that there has been a new generation of school principals and teachers, who are concerned about social developments and try to offer the best possible education to all students. As a scientific topic, school administration seems to go beyond its narrow bureaucratic boundaries and acquires social sensitivities and democratic ideals, evolving into leadership with a vision of creating a school that offers equal access to knowledge.

The mass movements of the population in the Middle Ages are, historically, perpetuated in all times until today, due to wars and internal civil conflicts. The multicultural social context is a global phenomenon, because of these movements, so education is called upon to respond to this situation effectively. International bibliography, as well as this research, prove that school leadership evolves, according to social change, while the value of social justice has been, actively, introduced in schools through the formation of similar practices, such as: a) transformational type of leadership, b) shaping a democratic school climate with respect for the fellow teacher, students and their families, c) creation of an inclusive school environment.

As a conclusion of this study, it is important to mention that social justice is a value that is passed down from generation to generation, through family and, then, school. If school principals have not embraced the ideals and beliefs of equality and democracy, through their own experiences from childhood, growing up to adulthood,

then they will not be able to become school leaders, implementing social justice practices, even if they have received the best training on these topics. Therefore, humanity must understand how essential it is for societies and schools to be governed by the value of social justice and to fight for democratic ideals.

CHAPTER 5: BIBLIOGRAPHIC SOURCES

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QUESTIONNAIRE FOR DETECTION OF SOCIAL JUSTICE SCHOOL LEADERSHIP FOR THE INCLUSION OF REFUGEE AND MIGRANT STUDENTS IN THE GREEK PUBLIC PRIMARY SCHOOLS

Dear Principals of Primary Schools

Within my doctoral dissertation at the University of Alicante (Spain) on: *"Intercultural transmission perspective in using school leadership of social justice to include refugee and migrant students in the Greek public primary education: Perceptions of school principals"***, we are conducting a relevant research.**

Your answers to this research are of particular value, as your knowledge and experience, regarding your daily interactions with students from refugee and migrant backgrounds will greatly assist us in this research effort. The reason is that the data collection will give us valuable information, which could be further utilized at a national and international level for the formulation and implementation of effective practices for the principals in order to include refuge and migrant children in their primary schools through leadership of social justice.

It should be noted that children who came to Greece at a very young age, having now assimilated the Greek language and culture, are considered to be students coming from a refugee / migrant environment. In addition, the questionnaire can be answered by all the principals of public primary schools, regardless of whether there are refugee / migrant students at their schools at this time –period, because this research concerns your views on the above topic.

We would, therefore, like to ask you to fill in the following questionnaire, which is completely confidential and anonymous, while no confidential information is requested with regard to your school and your students and no intervention of the researcher is required during the operation of your school unit in order to complete it. The results will only be used for the specific purposes of this research.

Thank you in advance for your co-operation

Argyro Rentzi

PART A: Personal Details

1. **Sex:**   **Man**   ☐   **Woman**   ☐

2. **Age:**   **30 – 40** ☐   **41 – 50** ☐   **51 – 60** ☐ **Over 61** ☐

3. **Studies:**   **Pedagogical Academy** ☐
                  University Degree ☐
                  Master Degree ☐
                  Phd Degree ☐

4. **Have you specialized in the field of Educational Administration and Organization or in the field of Educational Leadership and Policy (Phd, Master Degree, 400 hours seminar)?**
   Yes ☐   **No** ☐

5. **Have you specialized in the field of Intercultural Education (Phd, Master Degree, 400 hours seminar)?**
   Yes ☐   **No** ☐

6. **Knowledge of foreign languages (B2 Level at least):**
   a) English ☐   **b) French** ☐   **c) Other** ☐

7. **a) Years of service as a teacher before becoming a school principal:**
   10 – 20 ☐   **Over 20** ☐

   b) Years of service as a school principal:
   1 – 5 ☐   **6 – 10** ☐   **Over 10** ☐

   c) Have you served another position of responsibility in the public educational administration (i.e. School Counselor, Director of Education, etc)?
   Yes ☐   **No** ☐

PART B: Description of the school unit:

1. **Student Population:**   **Up to 100 students** ☐   **101 – 200 students**
                          Over 200 students ☐

2. **The teaching staff of your school consists of:**
   Up to 20 teachers ☐   **21 – 30 teachers** ☐   **31 – 40 teachers** ☐

221

Over 40 teachers ☐

3. **a) Do children from refugee / migrant background attend your school?**
    Yes ☐   No ☐

    b) If yes, please specify the number.

    Less than 10 ☐   11 – 20 ☐   21 - 30 ☐   31 – 40 ☐   41 – 50 ☐

    Over 50 ☐

4. **Do Reception Classes operate in your school (Zones of Educational Priority)?**
    Yes ☐   No ☐

5. **In your opinion, is your school located in an area in Attica, where the residents have a high standard of living?**   Yes ☐   No ☐

PART C: Resolving internal conflicts

The internal conflicts, faced by a school leader in his/her school unit, are related to conflict situations between the moral values, that everyone has, and the institutional frameworks and norms of behavior, imposed by the position as a school principal. In the following scale, please check the degree of frequency that represents you.

1. **Never**   2. **Rarely**   3. **Often**   4. **Very often**   5. **Always**

1. **Thinking about the way I act at my work, I can see that…**

a.	I try to maintain a harmonious environment in my school unit.	1	2	3	4	5
b.	I follow the institutional procedures and regulations.	1	2	3	4	5
c.	I try to maintain the safety and dignity of all the students and teachers at my school.	1	2	3	4	5
d.	I speak openly and oppose unfair practices, even if it puts me in a difficult situation because of my position as a principal.	1	2	3	3	5

| e. | I am worried to find that some social groups have fewer privileges than others. | 1 | 2 | 3 | 4 | 5 |

2. When I have to resolve an internal conflict:

a.	I listen patiently to the people involved in the situation.	1	2	3	4	5
b.	I try to defend the value of dialogue in disputed issues.	1	2	3	4	5
c.	I feel that I can hurt others in order to find the truth and bring justice.	1	2	3	4	5
d.	My decision to resolve an internal conflict is based on regulations and laws.	1	2	3	4	5
e.	My decision to resolve an internal conflict is based on the values of social justice.	1	2	3	4	5

PART D: Exercising school leadership of social justice

The school leader, who exercises leadership of social justice in a school unit, on a daily basis exercises specific practices, regarding the management of issues that will arise, such as bureaucratic procedures, internal management issues with the teaching staff, students, etc, as well as issues of management of changes / crisis and educational planning.

In the following questions please check the degree of frequency that represents you.

| 1. Never | 2. Rarely | 3. Often | 4. Very often | 5. Always |

1. The practices I follow as a leader of a school unit are the following:

| a. | I prefer to control the situation and gather all administrative responsibilities to myself | 1 | 2 | 3 | 4 | 5 |
| b. | I prefer to delegate administrative responsibilities to the teaching staff as well. | 1 | 2 | 3 | 4 | 5 |

c.	I am in favor of promoting dialogue and joint decision-making with the teaching staff on all issues of the school unit.	1	2	3	4	5
d.	Feeling responsible of my role, I avoid raising some issues of discussion with the teaching staff and make my own decisions.	1	2	3	4	5
e.	I pay much attention to institutional procedures, laws and regulations.	1	2	3	4	5
f.	I will avoid following the institutional procedures, when I believe that in this way I will help to overcome a difficult situation and to promote social justice.	1	2	3	4	5
g.	When state grants are not enough for the material infrastructure of my school, I turn to private granting.	1	2	3	4	5
h.	I encourage the teaching staff to participate in training programs in order to continuously enrich their skills and knowledge in the field of inclusion of marginalized groups of students.	1	2	3	4	5
i.	I ensure that all students have access to knowledge, encouraging teaching staff to strengthen basic teaching and curriculum.	1	2	3	4	5

PART E: Defending social justice in a multicultural school environment

The leader of a school unit, which includes students from different nations, religious and cultural backgrounds, who are refugees / migrants, is called upon to detect and engage in situations involving issues of social inequality – exclusion and advocacy of social justice.

In the scale below, please indicate the degree of quantity that represents you.

1. Not at all   2. A little   3. Enough   4. Much   5. Very much

1. **Relating to the existence of refugee/ migrant students in my school unit I consider that:**

a.	Refugee / migrant students must take classes in a separate learning environment and at different hours from the school	1	2	3	4	5

timetable.

b. **The procedures for enrolling refugee and migrant children in Greek public schools must be more strict in terms of their acceptance.**   1   2   3   4   5

c. **Refugee and migrant students must be assimilated by the dominant Greek culture.**   1   2   3   4   5

d. **The primary concern of the Greek educational system must be teaching the Greek language to the refugee / migrant students, because only then will they be included in the Greek schools.**   1   2   3   4   5

e. **The school must continue to operate normally in accordance with the educational policy, indicated by the Greek Ministry of Education and there should be no exceptions due to existence of refugee and migrant children, who do not speak the Greek language.**   1   2   3   4   5

f. **The co-existence of Greek and refugee / migrant students has a positive effect.**   1   2   3   4   5

g. **School must be flexible in the changes of its environment, brought by the existence of refugee and migrant students, attaching special value to diversity and expanding cultural respect.**   1   2   3   4   5

2. **The most basic problems with the refugee / migrant students, you face at your school, are:**
   Please select the THREE (3) of the most representative answers of yours:

   1) **Language** ☐
   2) **Different religion.** ☐
   3) **Different cultural environment.** ☐
   4) **Hygiene and health issues (i.e. the lack of vaccines)** ☐
   5) **The refugee / migrant students' families.** ☐
   6) **Difficulties in adjusting and delimiting behavior due to hard and painful experiences that may have been experienced by these children.** ☐
   7) **Problems in the co-operation with the Non Governmental Organizations and the support structures.** ☐
   8) **Creating conflict situations with racist attitudes either between students or their parents.** ☐

9) The institutional framework of the education of these children, as has been formed by the Greek Ministry of Education.. ☐

10) The lack of Reception Classes (Zones of Educational Priority) ☐

3. **Regarding the most important practices you follow in your school unit for the inclusion of the refugee / migrant students in the Greek educational context, please select the THREE (3) most representative answers for you:**

a) Co-operation with local and wider institutions (i.e. UNESCO, UNICEF, etc) regarding the school inclusion of the refugee / migrant students. ☐

b) Encourage the teaching staff to create differentiated educational programs for the inclusion of refugee / migrant students in collaboration with the specialized teaching staff of the Reception Classes (if there are any), as well as with the Centers of Educational and Consultative Support of the Greek Ministry of Education . ☐

c) Terminate the implementation of the programs that separate, exclude and impede the emotional and academic success of refugee / migrant students. ☐

d) Utilization of expertise and specialization on issues of intercultural education some members of the teaching staff may have ☐

e) Encourage teaching staff to implement intercultural education programs for all the students. ☐

f) Search for support from the Centers of Educational and Consultative Support of the Greek Ministry of Education by referring cases for inter-scientific evaluation. ☐

g) Search for other active school principals, who could support my work to promote social justice for the inclusion of the refugee / migrant students. ☐

h) Collaboration with the Association of Parents, regarding the promotion of inclusion practices inside the school and the wider social context of the refugee / migrant students and their families. ☐

i) Detection of a negative climate towards refugee / migrant students and its active reversibility intervention. ☐

j) Encouraging refugee / migrant students' families to participate in daily school life and school events. ☐

4. **If you have designed and implemented an innovative intercultural educational program in your school for the inclusion of refugee / migrant students, please give us a brief description. If not, please give a negative answer.**

   ………
   ………
   ………..

5. **If you have planned and organized an event at your school in collaboration with local and wider social institutions, regarding the promotion of social justice for the inclusion of the refugee and migrant students and their families in the school and social context, please give us a brief description. If not, please give a negative answer.**
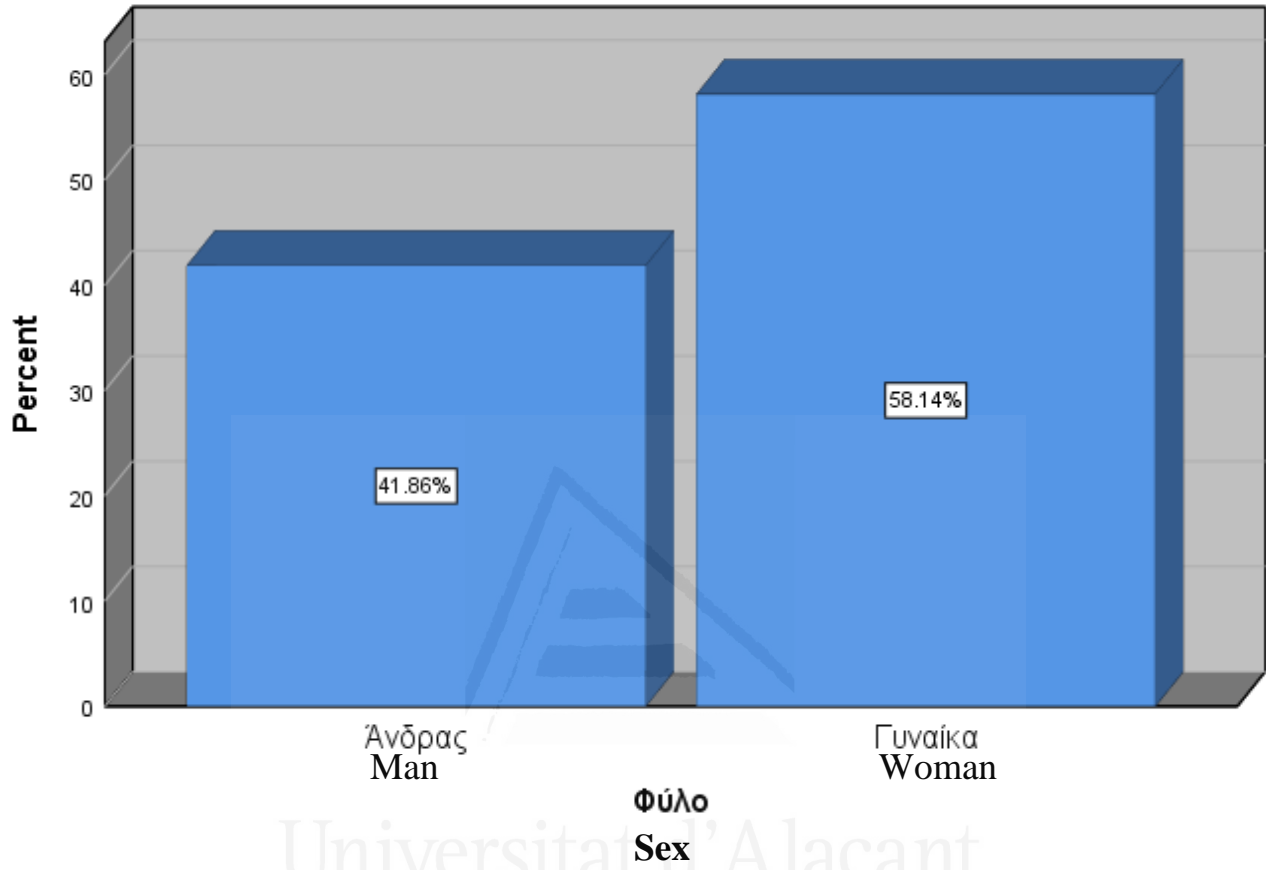
   ………
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Graph 1: Sex (Gender)

Graph 2: Age
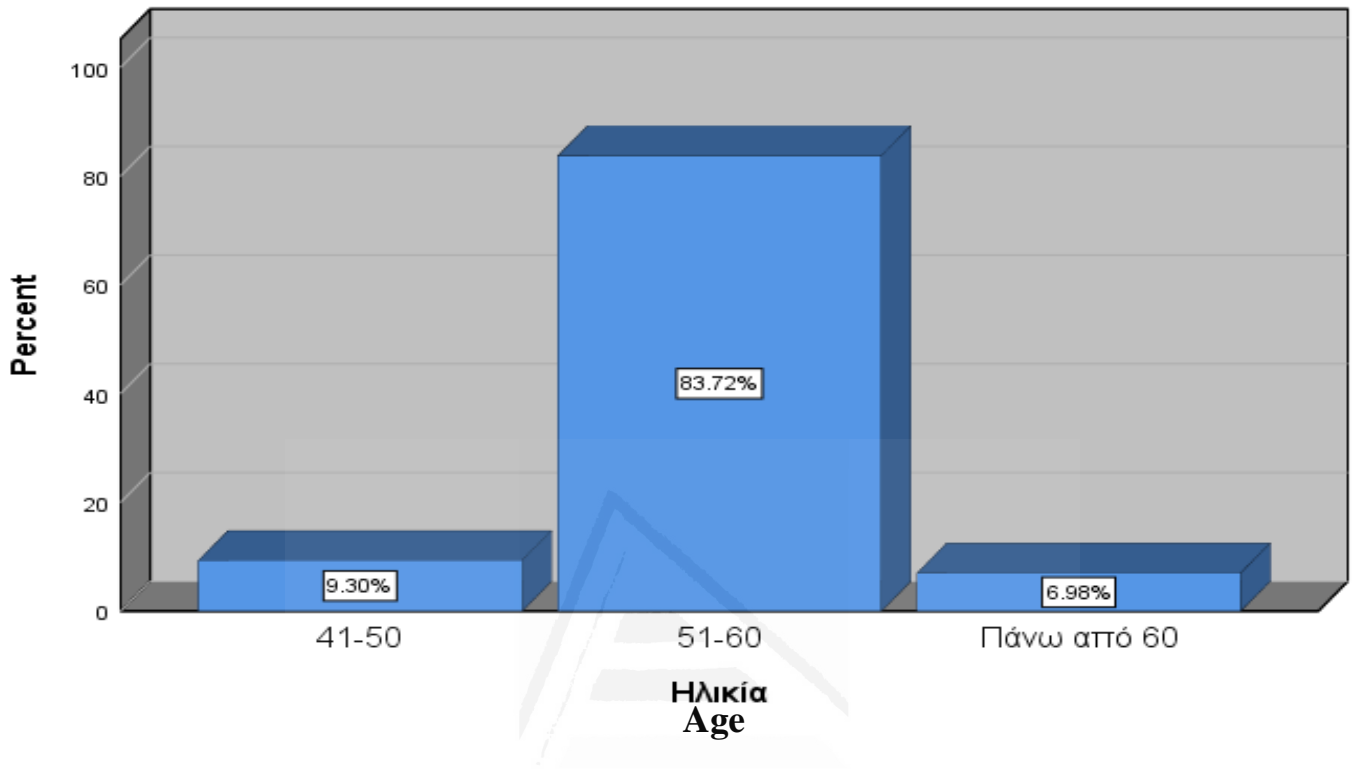
Graph 3: Studies

Studies
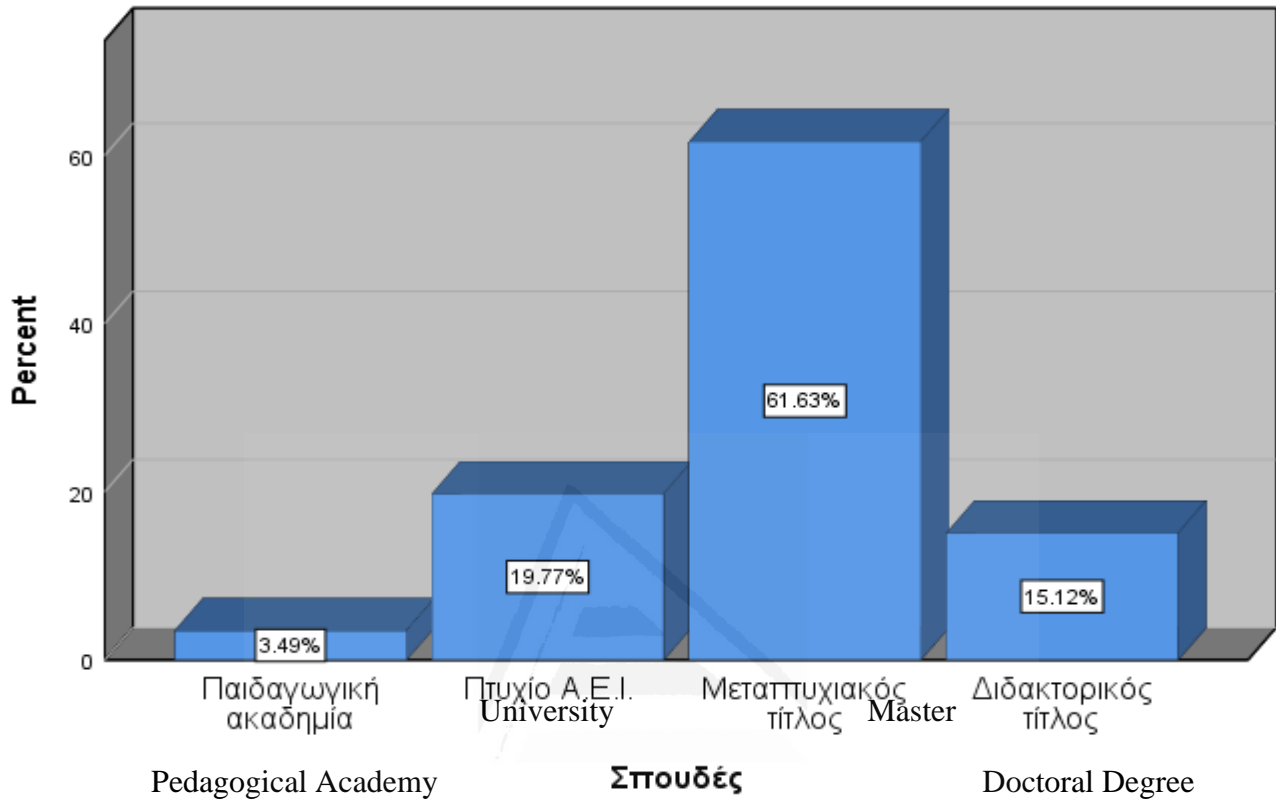
**Graph 4: Specialization in the Administration and Organization of Education –
School Leadership and Policy**

**Do you have a certified specialization in Educational Administration
and Organization or in Educational Leadership and Policy?**

Graph 5: Certified Specialization in Intercultural Education
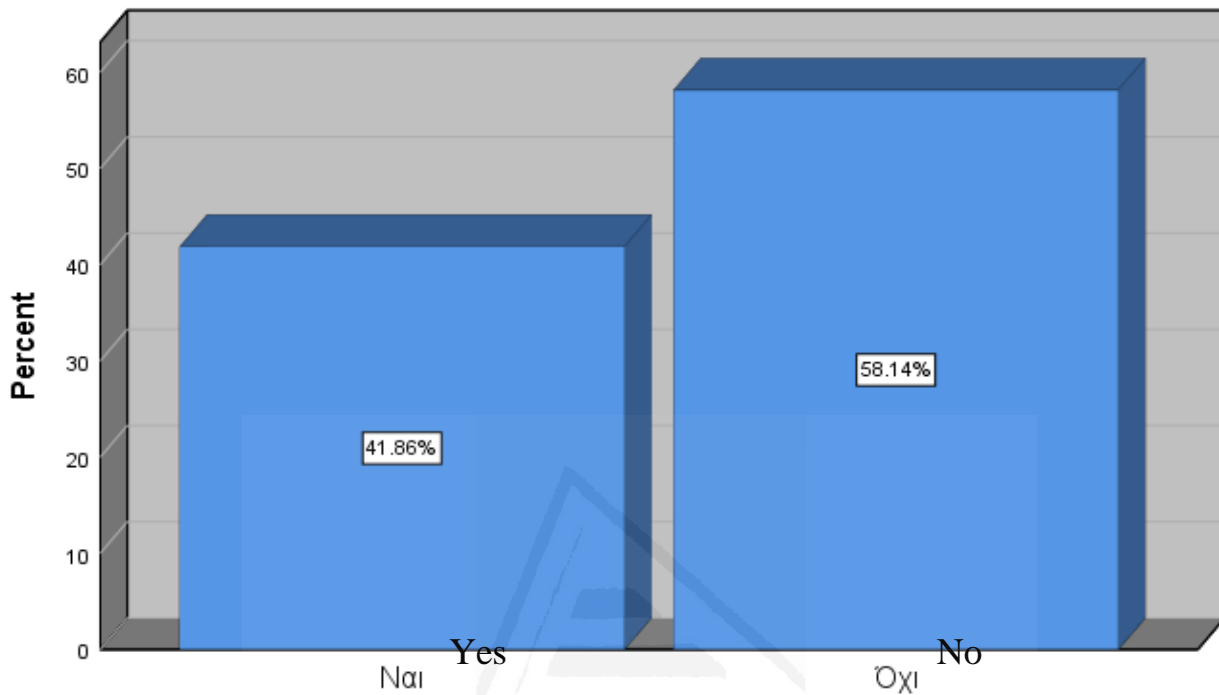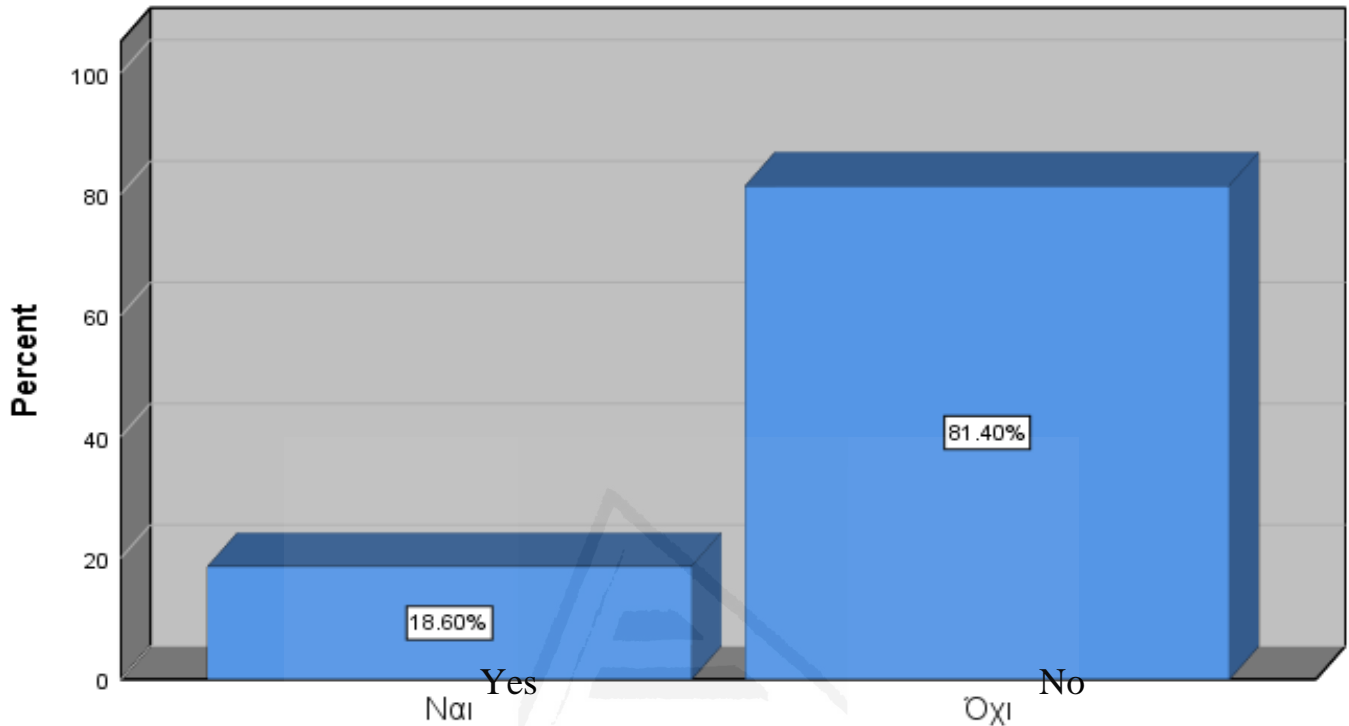
Έχετε εξειδίκευση στην Διαπολιτισμική Εκπαίδευση

Do you have a certified specialization in Intercultural Education?

Graph 6: Certified Knowledge of Foreign Languages (at least B2 (Lower) Level)
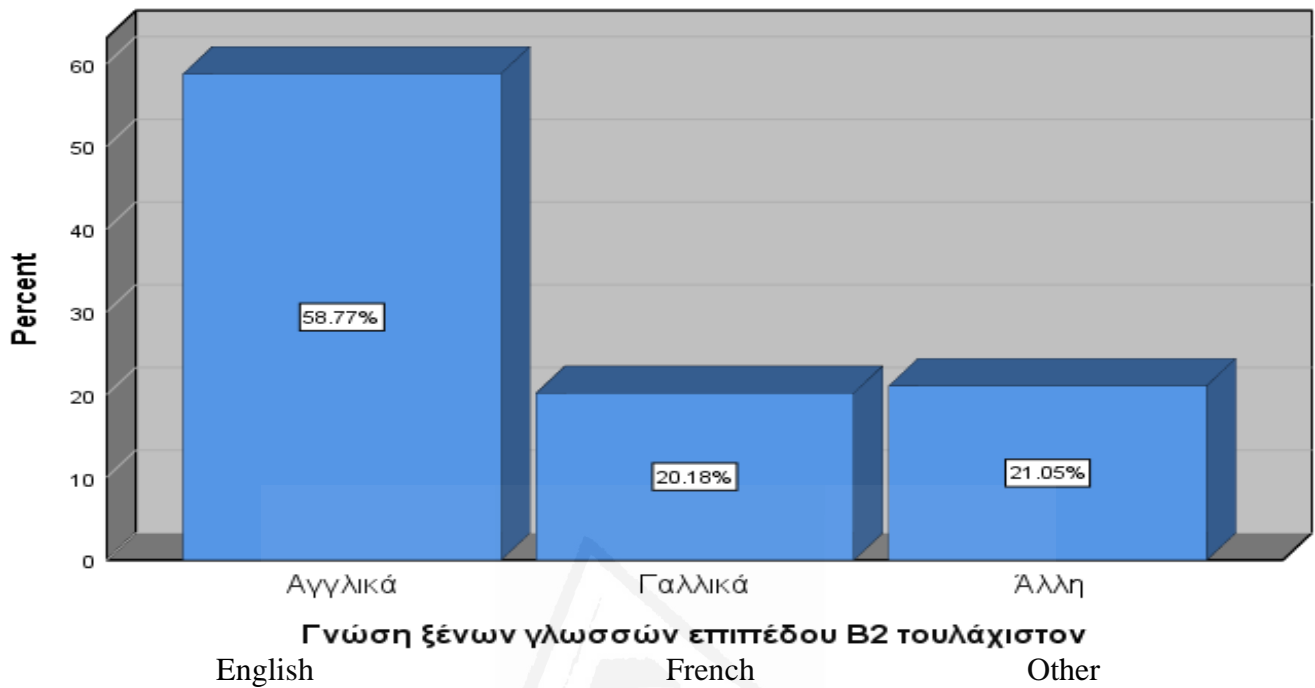
English   French   Other

Certified knowledge of foreign languages (at least B2 level)

Graph 8: Years of service as a teacher, before becoming school principal
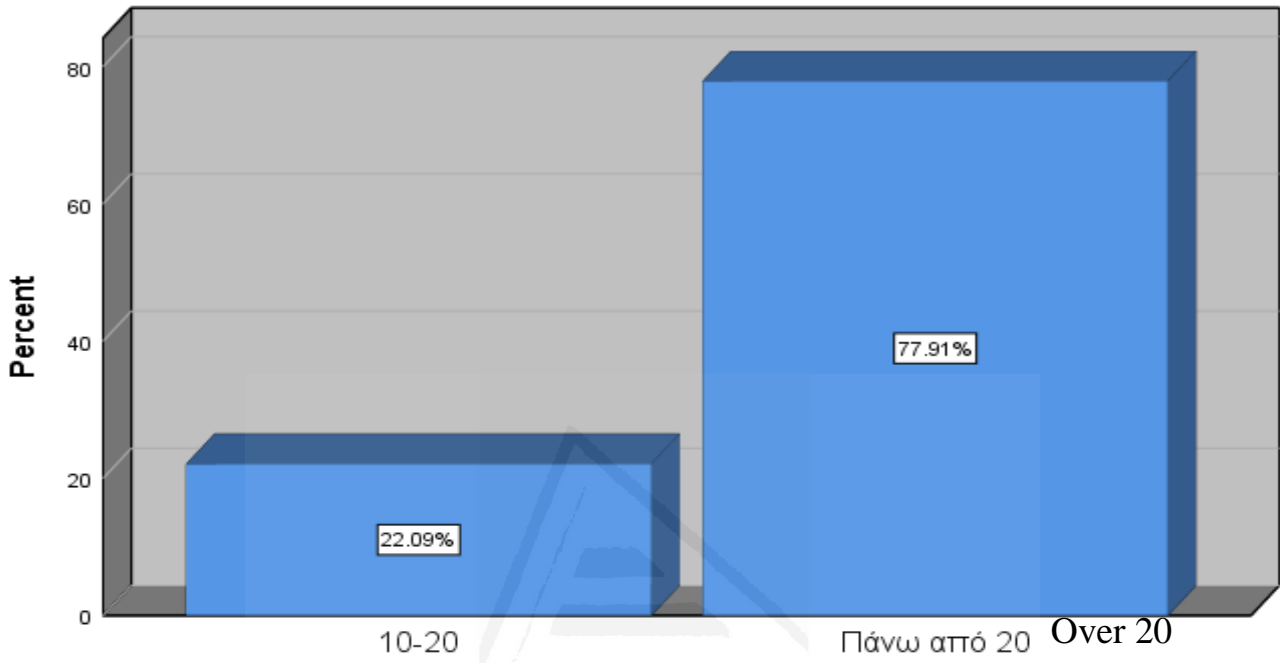
Years of service as an educator before becoming a school principal

APPENDIX 9

Graphic 8: Years of service as a school principal
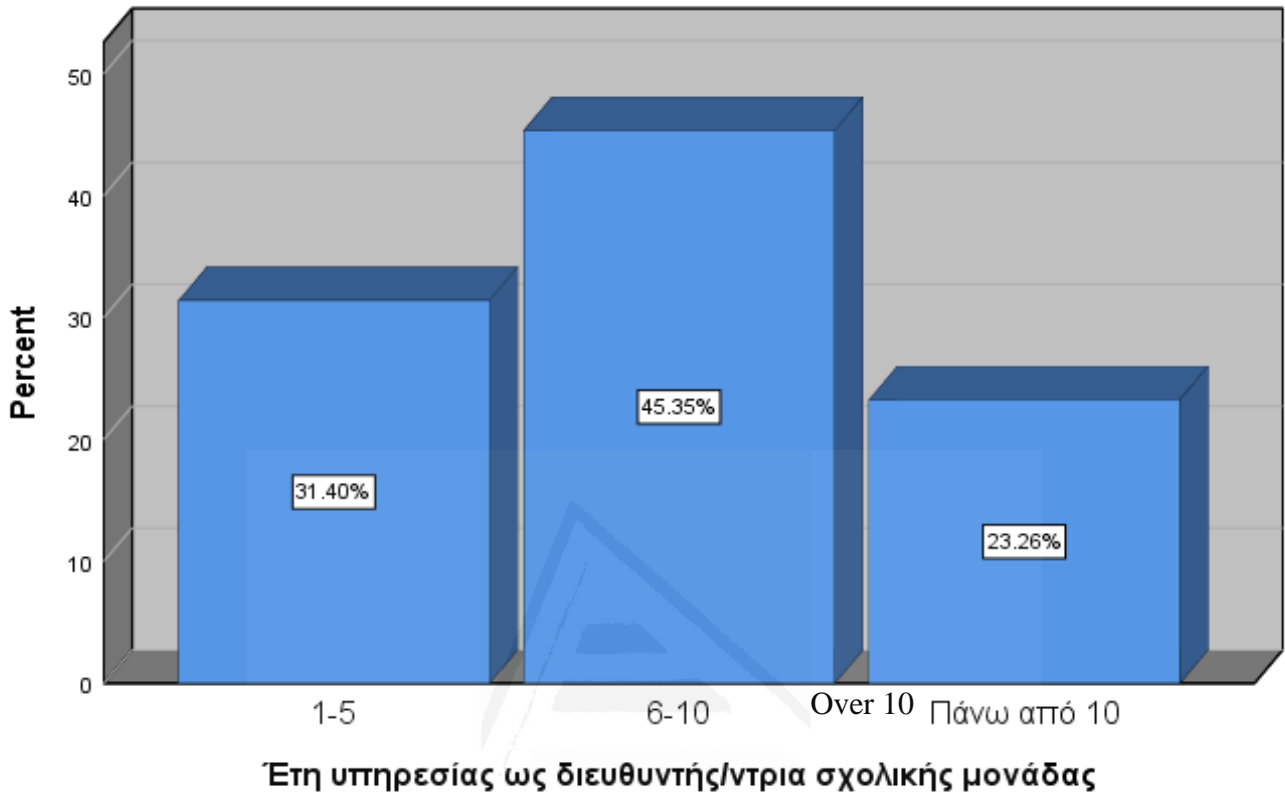
Years of service as a school principal

Graph 9: Service in another position of the public educational administration
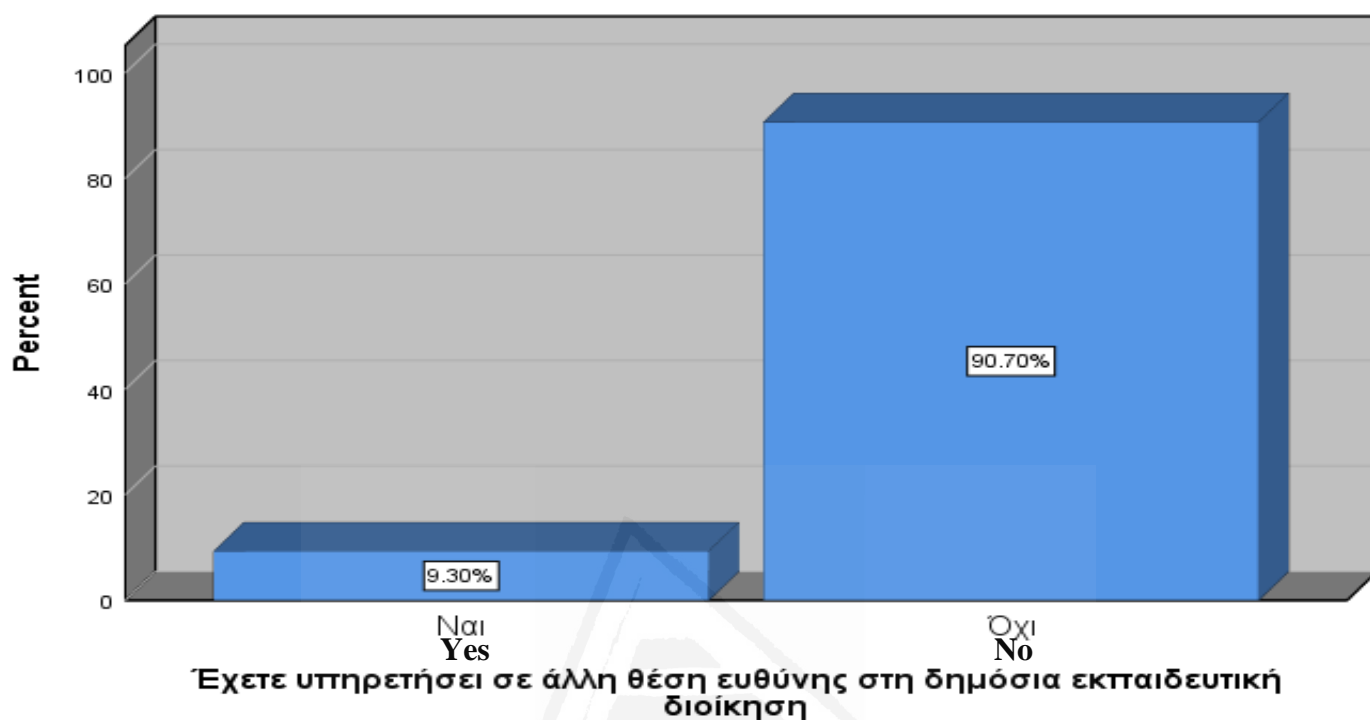
Have you served in another executive position in the public educational administration?

Graphic 10: Student dynamic of the school units
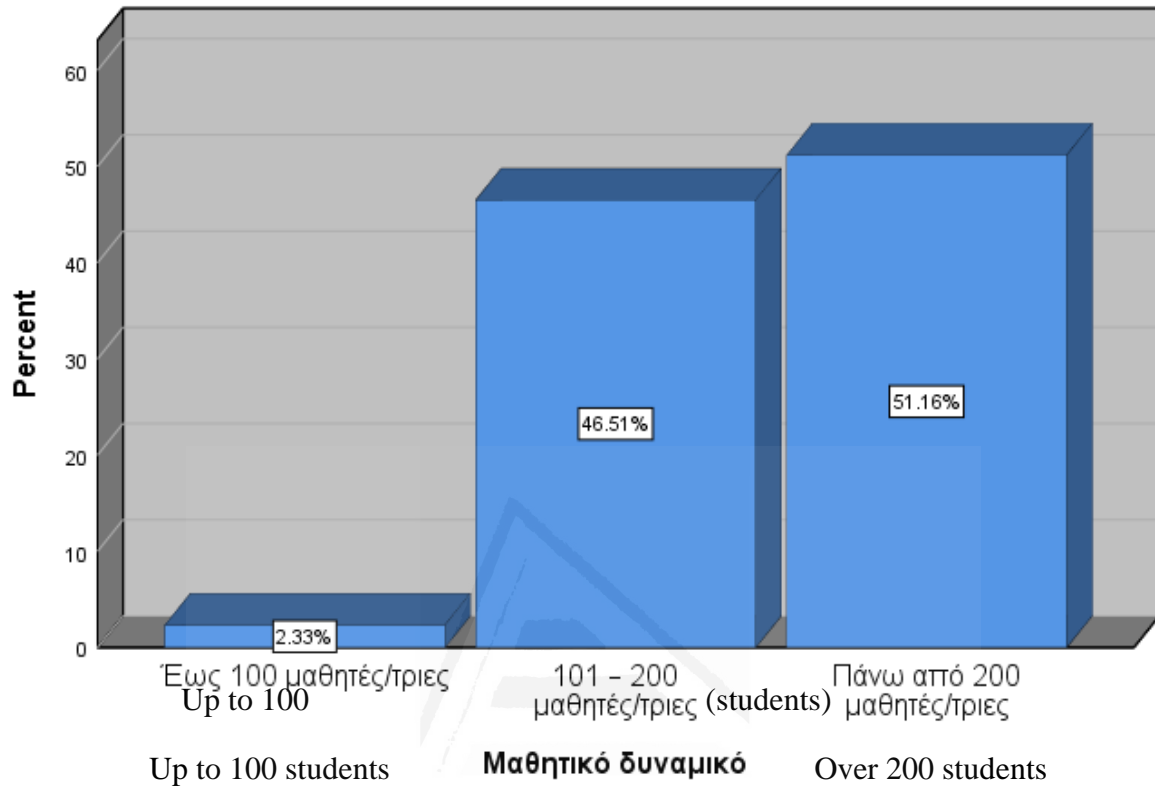
Up to 100 students Students' dynamic Over 200 students

Graphic 11: Teaching staff
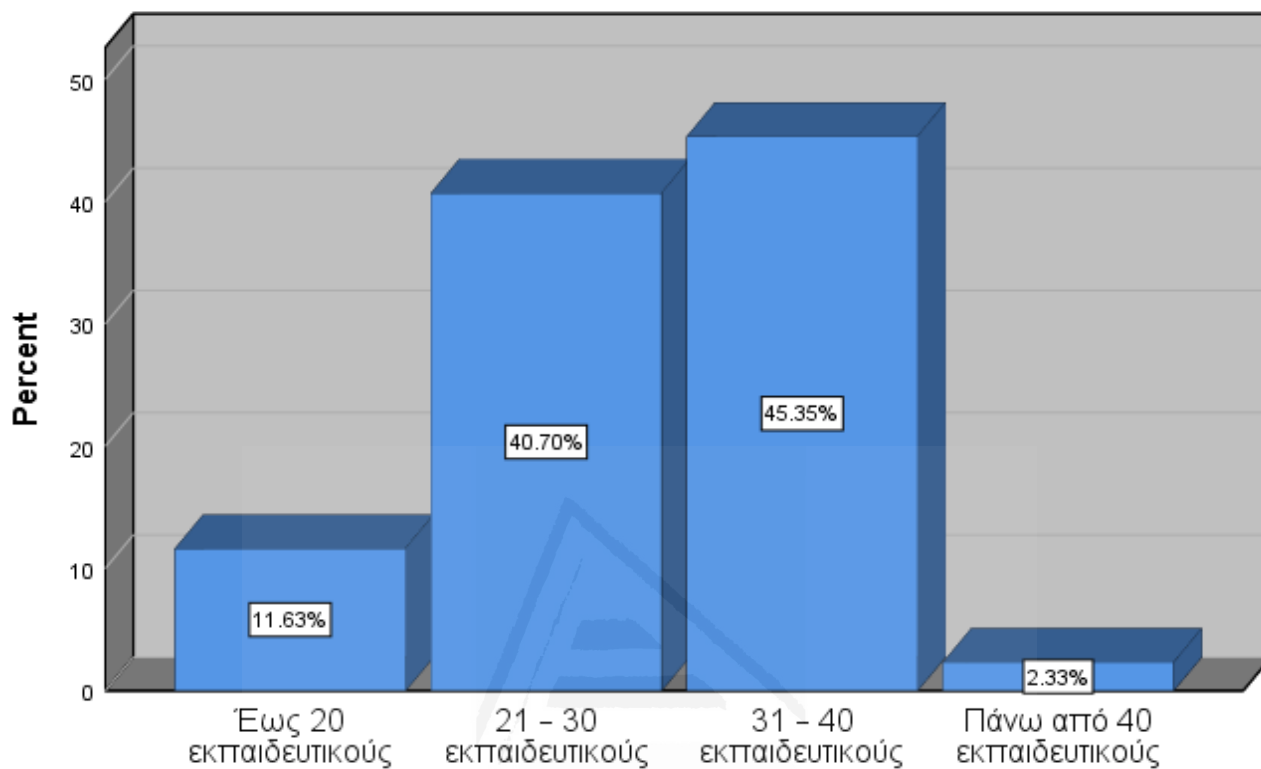
The educational staff of your school consists of:

Graph 12: Existence of students with refugee/migrant background
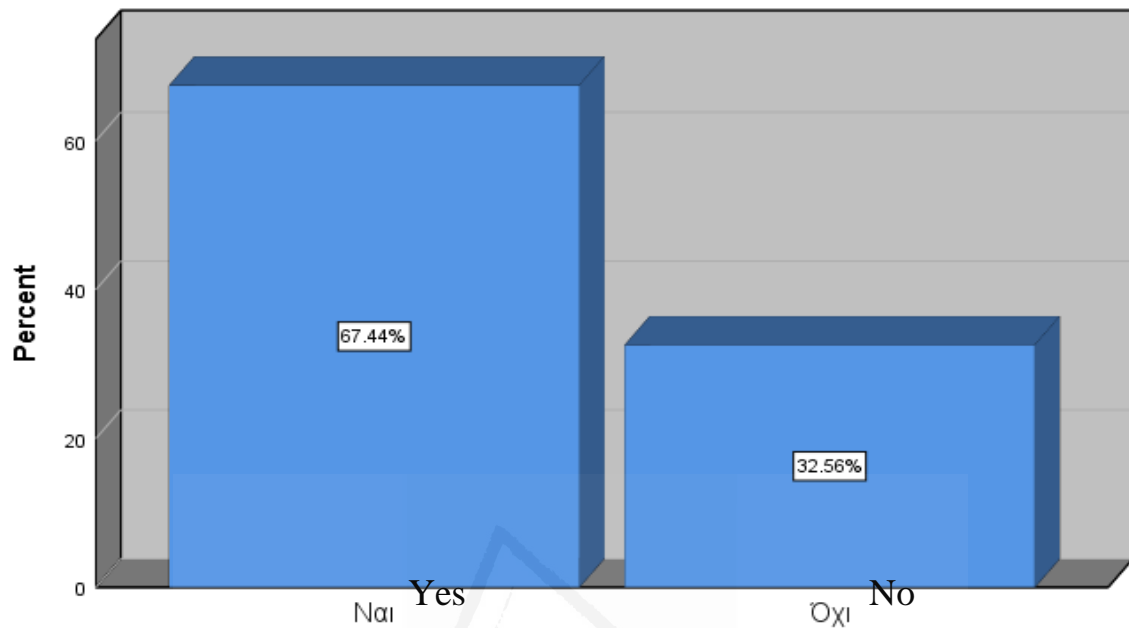
Στο σχολείο σας φοιτούν παιδιά που προέρχονται από μεταναστευτικό /
προσφυγικό περιβάλλον

Are there any refugee/migrant students cat your school?

Graph 13: Number of refugee/migrant students
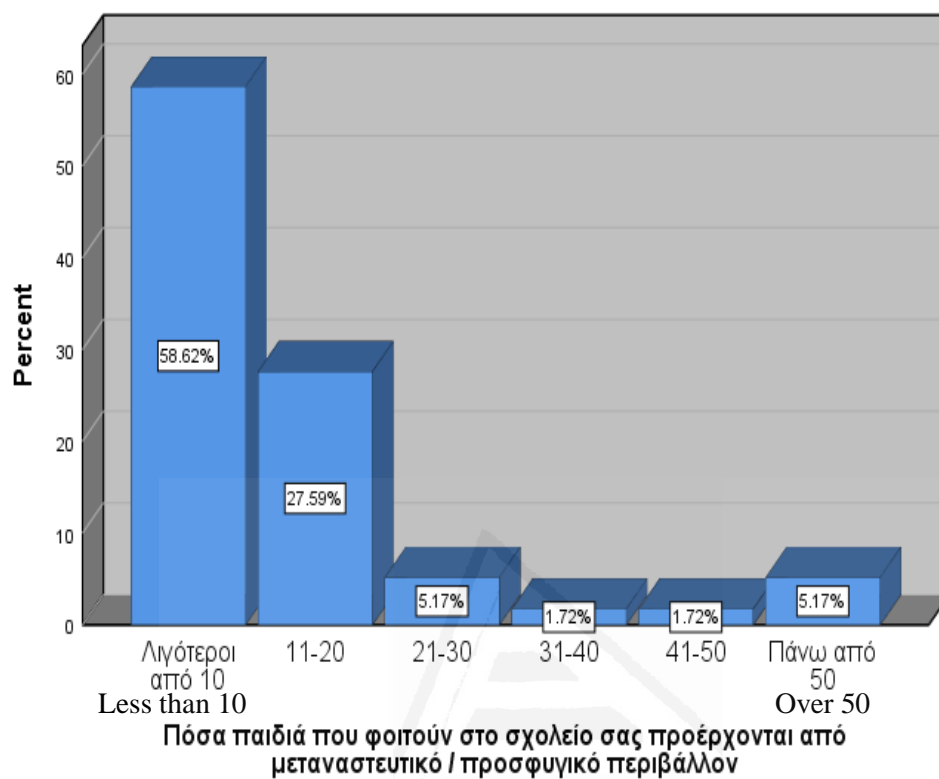
How many children are refugee/migrants at your school ?

APPENDIX 15

Graphic 14: Existence of Reception Classes
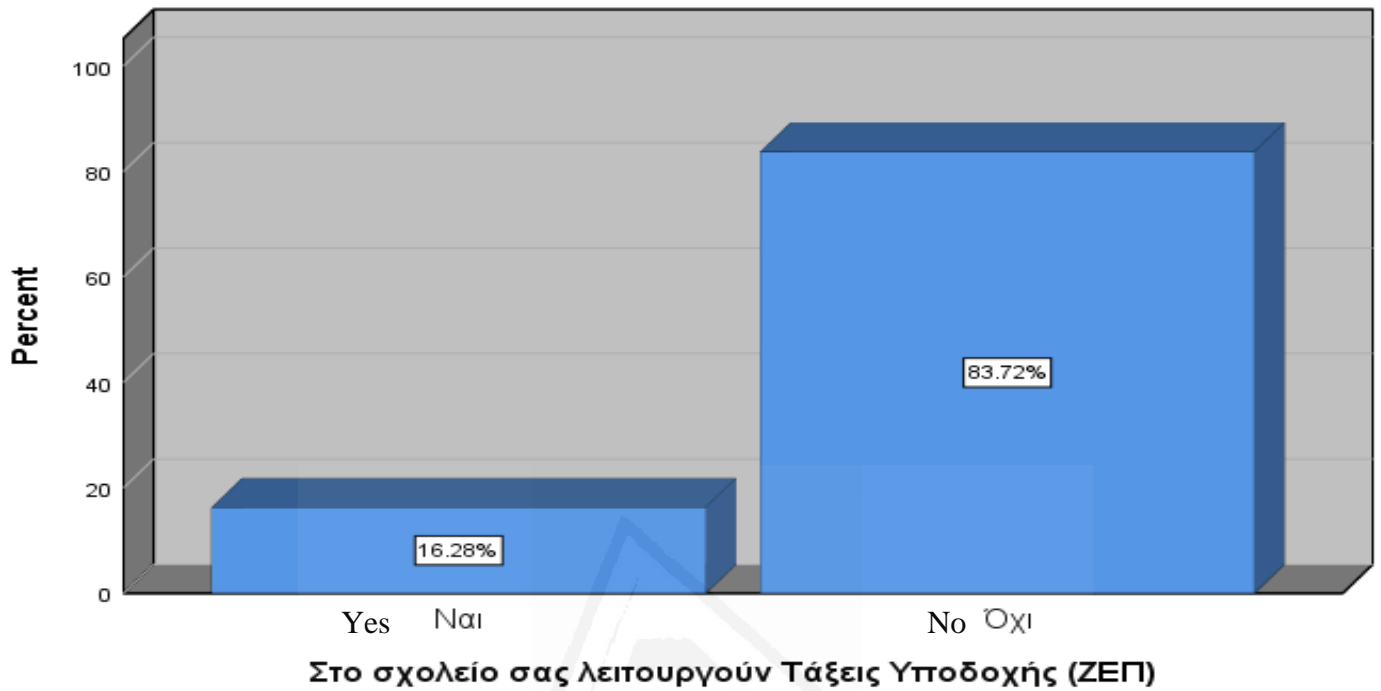
Are there any Reception Classes (Zones of Educational Priority) at your schools?

Graph 15: Existence of a high standard living region of the school unit
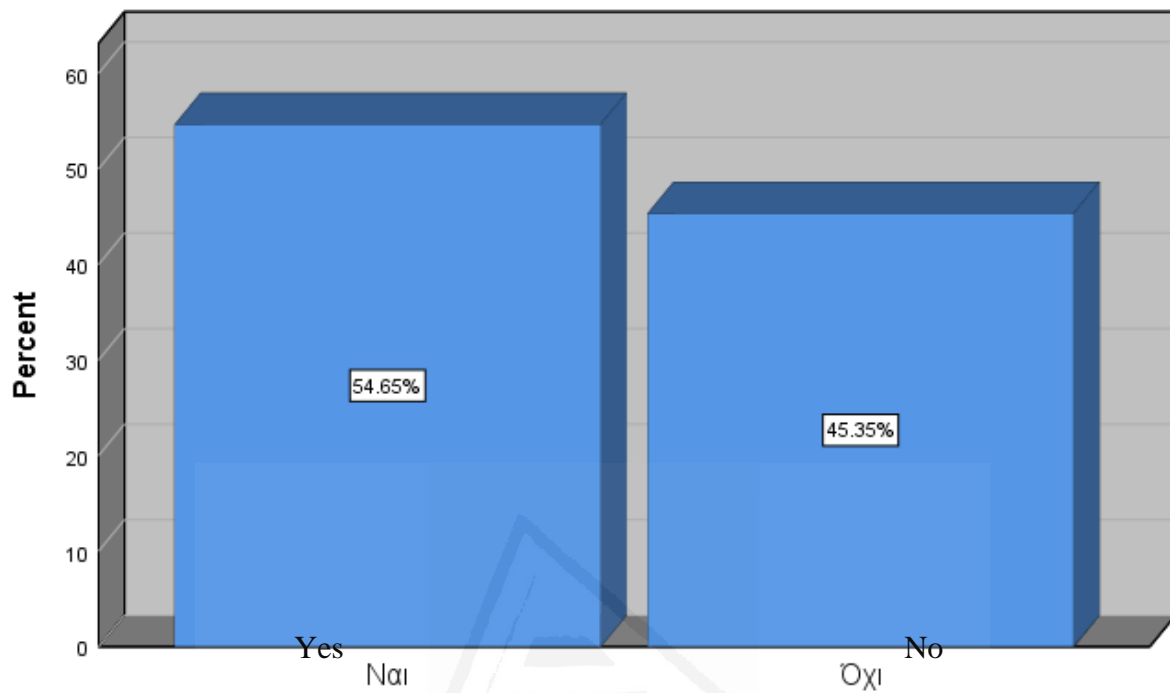
In your opinion is your school in an area in Attica, where the residents have a high living/economic standard?

Graphic 16: The ways school principals act

Γράφημα 16: Τρόποι που οι διευθυντές ενεργούν

I try to maintain a harmonious environment in my school unit.

I follow the institutional procedures and regulations.

I try to maintain the safety and dignity of all the students and teachers at my school.

I speak openly and oppose unfair practices, even if it puts me in a difficult situation because of my position as a principal.

I am worried to find that some social groups have fewer privileges than others.

Graph 17: Ways of resolving internal conflicts

Γράφημα 17: Τρόποι επίλυσης των εσωτερικών συγκρούσεων
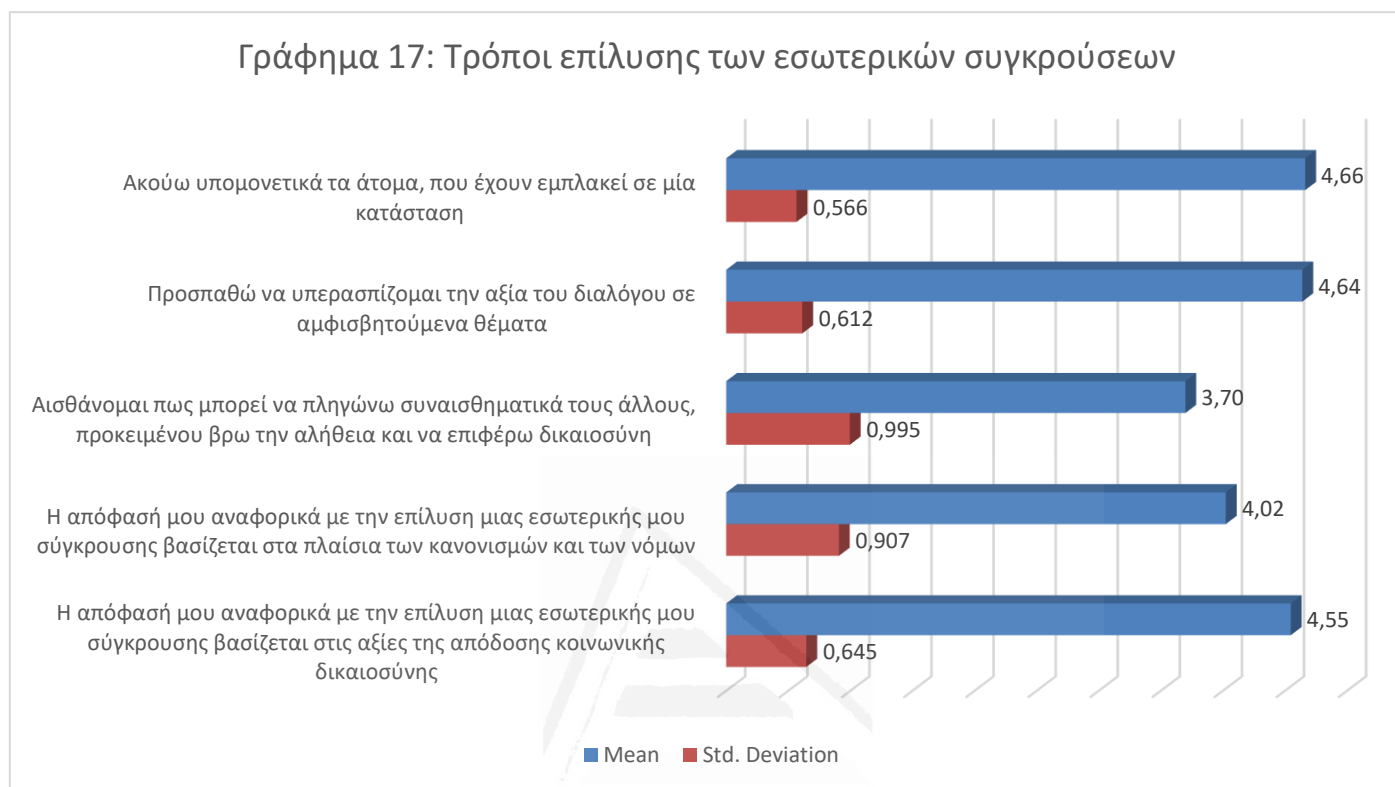
I listen patiently to the people involved in the situation.

I try to defend the value of dialogue in disputed issues.

I feel that I can hurt others in order to find the truth and bring justice.

My decision to resolve an internal conflict is based on regulations and laws.

My decision to resolve an internal conflict is based on the values of social justice.

Graph 18: Leadership practices the school principals follow

Γράφημα 18: Οι πρακτικές ηγεσίας που ακολουθούν οι διευθυντές

Practice	Mean	Std. Deviation
Προτιμώ να ελέγχω την κατάσταση και να συγκεντρώνω όλες τις…	3,24	0,894
Προτιμώ να αναθέτω διοικητικές αρμοδιότητες και στο…	3,26	0,984
Είμαι υπέρ της προώθησης του διαλόγου και της κοινής λήψης…	4,57	0,642
Αισθανόμενος/η την ευθύνη του ρόλου μου, κάποια ζητήματα…	2,17	0,857
Δίνω πολλή σημασία στις θεσμικές διαδικασίες, στους νόμους και…	4,07	0,878
Θα αποφύγω τις θεσμικές διαδικασίες αν θεωρήσω πως θα…	3,05	1,197
Όταν οι κρατικές επιχορηγήσεις δεν φτάνουν για την υλικοτεχνική…	2,98	1,208
Ενθαρρύνω το προσωπικό να συμμετέχει σε προγράμματα…	4,38	0,738
Διασφαλίζω ότι υπάρχει πρόσβαση στη γνώση, ενθαρρύνοντας…	4,62	0,617

■ Mean ■ Std. Deviation

I prefer to control the situation and gather all administrative responsibilities to myself

I prefer to delegate administrative responsibilities to the teaching staff as well.

I am in favor of promoting dialogue and joint decision-making with the teaching staff on all issues of the school unit.

Feeling responsible of my role, I avoid raising some issues of discussion with the teaching staff and make my own decisions.

I pay much attention to institutional procedures, laws and regulations.

I will avoid following the institutional procedures, when I believe that in this way I will help to overcome a difficult situation and to promote social justice.

When state grants are not enough for the material infrastructure of my school, I turn to private granting.

I encourage the teaching staff to participate in training programs in order to continuously enrich their skills and knowledge in the field of inclusion of marginalized groups of students.

I ensure that all students have access to knowledge, encouraging teaching staff to strengthen basic teaching and curriculum

GRAPH 19: The views of the school principals on the existence of students coming from a refugee/migrant environment

Γράφημα 19: Απόψεις διευθυντών ως προς την ύπαρξη μαθητών από μεταναστευτικά και προσφυγικά περιβάλλοντα στο σχολείο

Κατηγορία	Mean	Std. Deviation
Οι πρόσφυγες-μετανάστες πρέπει να κάνουν μαθήματα σε ξεχωριστό μαθησιακό πλαίσιο άλλες ώρες από το ωρολόγιο πρόγραμμα του…	1,94	1,010
Οι διαδικασίες εγγραφής των προσφύγων-μεταναστών στα ελληνικά δημόσια σχολεία πρέπει να είναι περισσότερο αυστηρές ως προς…	2,17	1,200
Οι πρόσφυγες-μετανάστες μαθητές/τριες πρέπει να αφομοιώνονται από την κυρίαρχη ελληνική κουλτούρα	2,56	1,242
Βασικό μέλημα του εκπαιδευτικού συστήματος πρέπει να είναι η εκμάθηση της ελληνικής γλώσσας στους μαθητές/τριες πρόσφυγες-…	3,47	1,124
Πρέπει να συνεχίσει η λειτουργία σύμφωνα με το ΥΠΑΙΘ χωρίς εξαιρέσεις λόγω των προσφύγων-μεταναστών που δεν μιλάνε την…	2,69	1,374
Η συναναστροφή των Ελλήνων/ίδων μαθητών/τριών με τους πρόσφυγες και μετανάστες μαθητές έχει θετική επίδραση	4,29	0,749
Το σχολείο είναι ευέλικτο στις αλλαγές περιβάλλοντος λόγω των προσφύγων-μεταναστών για ανάδειξη διαφορετικότητας-…	4,42	0,847

Refugee / migrant students must take classes in a separate learning environment and at different hours from the school timetable.

The procedures for enrolling refugee and migrant children in Greek public schools must be stricter in terms of their acceptance.

Refugee and migrant students must be assimilated by the dominant Greek culture.

The primary concern of the Greek educational system must be teaching the Greek language to the refugee / migrant students, because only then will they be included in the Greek schools.

School must continue to operate normally in accordance with the educational policy, indicated by the Greek Ministry of Education and there should be no exceptions due to existence of refugee and migrant children, who do not speak the Greek language.

The co-existence of Greek and refugee / migrant students has a positive effect.

School must be flexible in the changes of its environment, brought by the existence of refugee and migrant students, attaching special value to diversity and expanding cultural respect

Graph 20: The main problems with refugee/migrant students

Legend:
- Η γλώσσα
- Το διαφορετικό θρήσκευμα
- Το διαφορετικό πολιτισμικό περιβάλλον
- Θέματα υγιεινής και υγείας
- Το οικογενειακό τους περιβάλλον
- Δυσκολίες προσαρμογής και οριοθέτησης της συμπεριφοράς λόγω σκληρών και επώδυνων εμπειριών
- Η συνεργασία με τις Μη Κυβερνητικές Οργανώσεις (Μ.Κ.Ο.) και τις υποστηρικτικές δομές
- Η δημιουργία συγκρουσιακών καταστάσεων με ρατσιστικές διαθέσεις
- Το θεσμικό πλαίσιο της εκπαίδευσης των παιδιών αυτών, όπως έχει διαμορφωθεί από το Υ.ΠΑΙ.Θ.
- Η έλλειψη Τάξεων Υποδοχής (ΖΕΠ)

Language

Different religion

Different cultural environment

Issues of hygiene and health

The refugee/migrant students' families

Difficulties in adjusting and delimiting behavior due to hard and painful experiences that may have been experienced by these children

Problems in the co-operation with the Non Governmental Organizations and the support structures

Creating conflict situations with racist attitudes either between students or their parents

The institutional framework of the education of these children, as has been formed by the Greek Ministry of Education

The lack of Reception Classes (Zones of Educational Priority).

APPENDIX 22

Graph 21: The most important practices for the inclusion of refugee/migrant students in the Greek educational context

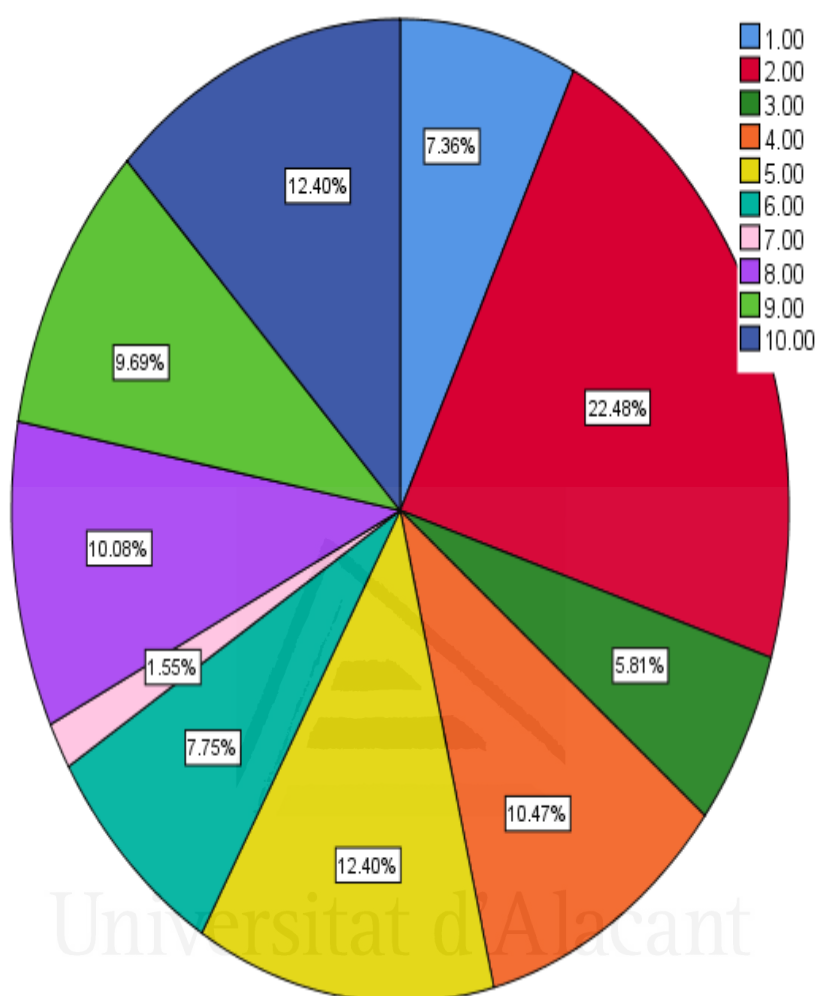1. **Co-operation with local and wider institutions (i.e. UNESCO, UNICEF, etc) regarding the school inclusion of the refugee / migrant students**
2. **Encourage the teaching staff to create differentiated educational programs for the inclusion of refugee / migrant students in collaboration with the specialized teaching staff of the Reception Classes (if there are any), as well as with the Centers of Educational and Consultative Support of the Greek Ministry of Education**
3. **Terminate the implementation of the programs that separate, exclude and impede the emotional and academic success of refugee / migrant students.**
4. **Utilization of expertise and specialization on issues of intercultural education some members of the teaching staff may have**
5. **Encourage teaching staff to implement intercultural education programs for all the students**
6. **Search for support from the Centers of Educational and Consultative Support of the Greek Ministry of Education by referring cases for inter-scientific evaluation**
7. **Search for other active school principals, who could support my work to promote social justice for the inclusion of the refugee / migrant students**
8. **Collaboration with the Association of Parents, regarding the promotion of inclusion practices inside the school and the wider social context of the refugee / migrant students and their families**
9. **Detection of a negative climate towards refugee / migrant students and its active reversibility intervention**
10. **Encouraging refugee / migrant students' families to participate in daily school life and school events**

Graph 22: Innovative educational programs for the inclusion of refugee/migrant students

Legend (pie chart):
- Κανένα
- Προγράμματα με θέμα τη διαφορετικότητα και την αποδοχή
- Περιβαλλοντικά-αθλητικά διαθεματικά προγράμματα
- Προγράμματα για τα ανθρώπινα δικαιώματα
- Προγράμματα που ανέλαβαν οι υπεύθυνοι πολιτιστικών θεμάτων
- Άλλο

Pie values: 73.02%, 6.35%, 3.17%, 3.17%, 6.35%, 7.94%
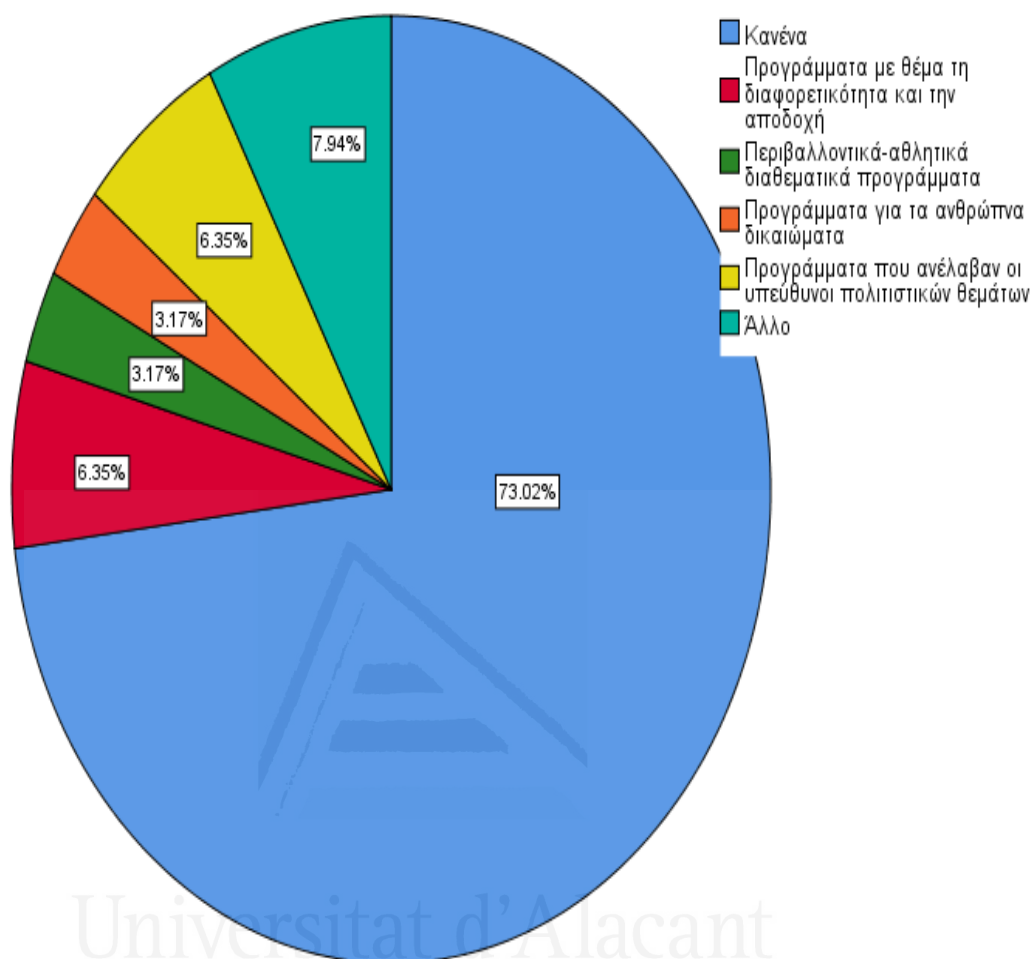
None

Programs about diversity and acceptance

Environmental-athletic interdisciplinary programs

Programs on human rights

Programs in cooperation with the Head of Cultural Issues

Others

Graph 23: Events organized in collaboration with social institutions for the inclusion of refugees and migrants in the school-social context
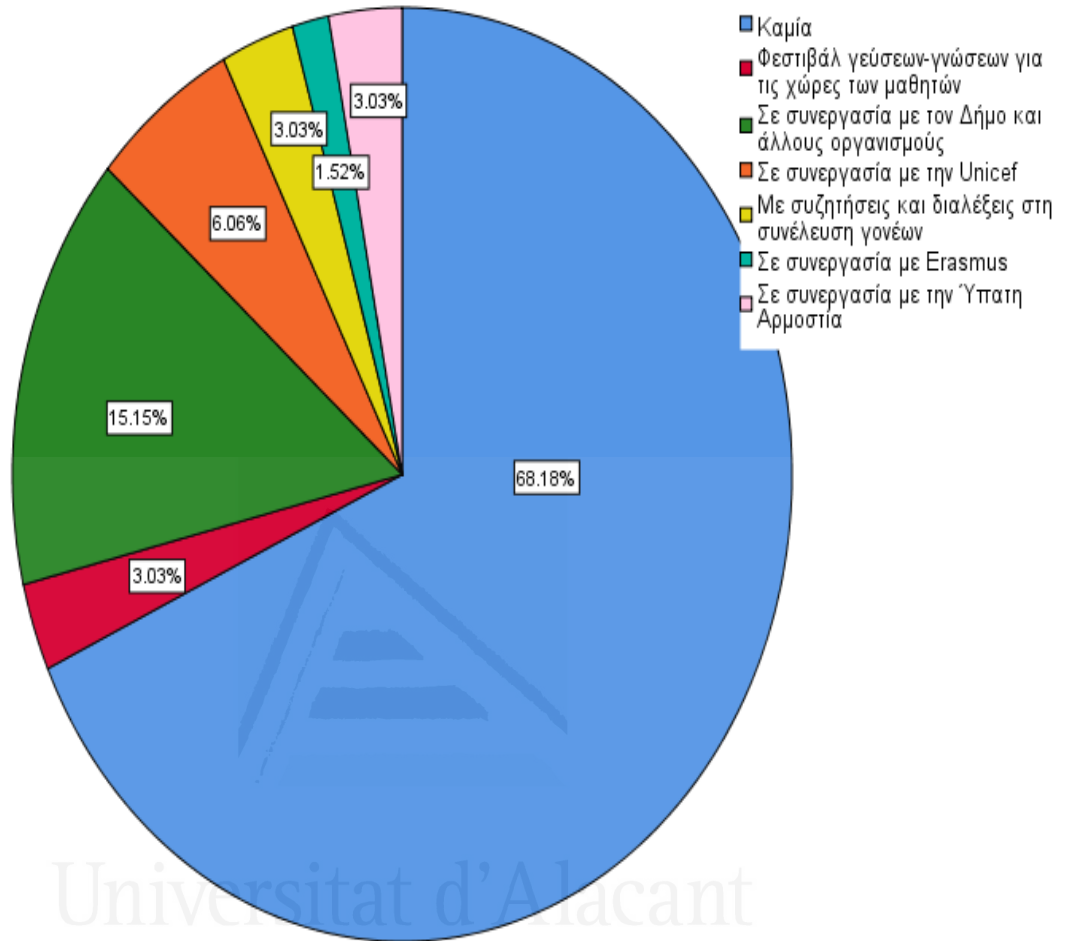
None

Festivals about the tradition/food culture of the refugee/migrant families' countries

In co-operation with the municipalities and other institutions

In co-operation with UNICEF

Through discussions and lectures in the meetings with parents

In collaboration with ERASMUS

In collaboration with UNHCR

PERSPECTIVA DE TRANSMISIÓN INTERCULTURAL EN EL USO DEL LIDERAZGO ESCOLAR DE LA JUSTICIA SOCIAL PARA INCLUIR NIÑOS REFUGIADOS Y MIGRANTES EN LA EDUCACIÓN PRIMARIA PÚBLICA GRIEGA: PERCEPCIONES DE LOS DIRECTORES DE ESCUELA

ARGYRO RENTZI

1. DESCRIPCIÓN TEÓRICA DEL PROBLEMA DE INVESTIGACIÓN

1.1. Introducción

Como parece, según la bibliografía pertinente, Europa ha experimentado varios conflictos y eventos catastróficos en su historia (Neymayer, 2005). En las décadas de entreguerras, así como posteriormente, los esfuerzos por reestructurar las poblaciones europeas formaron la base del movimiento migratorio de la época, eligiendo destinos, tales como: Estados Unidos, Canadá, Australia, Bélgica, Alemania y Holanda (2005). A principios de la década de 1990, cuando la Unión Europea comenzaba a dar sus frutos, los primeros pasos hacia la abolición de sus fronteras internas eran un hecho (Hatton, Richter & Faini, 2004). La circulación de personas, bienes y servicios se realizaba sin barreras dentro del mercado común. Tal desarrollo, combinado con la seguridad y el alto nivel de vida, hizo Europa un destino atractivo para los inmigrantes y refugiados (Boswell, 2003).

Stylianidis y Pashiardis (2006) refieren que la era actual está marcada por desarrollos políticos y económicos globales, que requieren la transformación de la economía y sociedad industrial a lo que se denomina "la nueva economía" (Rentzi, 2018). Es evidente, por tanto, que en el mundo moderno, estos cambios sociales tienen grandes impactos más allá de las fronteras, provocando fenómenos migratorios y de refugiados a nivel mundial (Kaloforidis, 2014).

Después de finales de la década de 1970 y, lo que es más importante, durante la década de 1990, entre los países europeos, Grecia se convirtió en un país de acogida de inmigrantes. Este hecho está ligado, por un lado, a las condiciones socioeconómicas del país de origen de los migrantes, y por otro lado, a algunas peculiaridades geofísicas de Grecia (Vgenopoulos, 1998). Amitsis y Lasaridi (2001) señalan que el colapso de los regímenes de Europa Central y del Este y la consiguiente crisis política y socioeconómica han sido los factores principales que han reforzado las olas migratorias en Grecia. Al mismo tiempo, afirmaron que la crisis política y la guerra en la ex Yugoslavia provocaron una ola de refugiados y migrantes, mientras que los flujos de refugiados/migrantes de países asiáticos y africanos, principalmente debido a guerras civiles internas, utilizan a Grecia como un pase fácil

acceso a otros países europeos. Durante los últimos siete años, ha habido un rápido aumento de los flujos de refugiados sirios en Europa, debido a la guerra civil. Los países de acogida, que acogen el mayor número de refugiados y migrantes, son Grecia, Italia y España, mientras un gran parte de esta población está compuesta por niños. A toda esta guerra del siglo XXI, se sumó la invasión rusa de Ucrania, en febrero de 2022, que generó flujos adicionales de refugiados hacia Europa del Este y Grecia.

Teniendo en cuenta los desarrollos anteriores, el Estado griego dejó de ser una parte legal coherente de un área geográfica particular, compuesta por una población culturalmente homogénea (Modoot, 2007). La exposición del estado moderno a las influencias externas ha conducido a la deconstrucción paulatina de la entidad territorial, la soberanía nacional y la cultura, como elementos que aseguran su estabilización (Gundara, 2000).En este contexto, el cambio resultante de la población estudiantil requiere una discusión teórica y empírica de las formas en que la gestión educativa del pluralismo cultural puede contribuir a lograr la cohesión social (Faas, 2007). Desde el punto de vista intercultural, la heterogeneidad: a) debe ser tratada como una situación existente en el tiempo y b) requiere la creación de un escenario educativo diversificado, determinado por la aceptación y el respeto de la peculiaridad del otro, la creación de condiciones adecuadas de comunicación y la provisión de igualdad de oportunidades para el conocimiento (Kanakidou & Papagianni, 2009). La autoridad multicultural debe difundirse en todas las áreas del proceso educativo. Hace muchos años, Nieto (1996) propuso una serie de propósitos diacrónicos para la práctica pedagógica: 1) conducta e información para evitar la ignorancia y la distancia, 2) enriquecimiento cultural, 3) compromiso lógico con el elemento extranjero, 4) cooperación responsable con las minorías nacionales, 5) superación del etnocentrismo e interacción con el elemento extranjero, 6) tolerancia, solidaridad y aceptación, 7) interacción con grupos culturales y enriquecimiento cultural mutuo.

Las investigaciones muestran que en las sociedades multiculturales, las situaciones sociales y políticas parecen afectar la forma en que los líderes escolares perciben los temas de justicia e interculturalidad (Dimmock & Walker, 2005; Pitre, 2014). Se alienta a los directores de escuela a proporcionar un entorno propicio para el acceso y la inclusión de alumnos con una identidad racial, socioeconómica, religiosa y cultural diferente. Debido a su compleja realidad social y política, las sociedades

253

multiculturales a menudo se enfrentan a conflictos internos, que van desde problemas de asignación de recursos hasta problemas de diferentes valores socioculturales y religiosos y violaciones de los derechos humanos. Todos estos tienen un impacto significativo en las escuelas y, sobre todo, en cómo los directores de las escuelas buscan la justicia y la multiculturalidad en sus escuelas (Zembylas & Iasonos, 2014, p. 23). En las sociedades multiculturales, el liderazgo escolar está ligado al liderazgo de justicia social (Zembylas & Iasonos, 2010, p. 11).

En los últimos años, debido al contexto multicultural que ha sustentado a la sociedad griega, especialmente después de los flujos masivos de refugiados/migrantes, la discusión sobre las formas en que los niños refugiados/migrantes pueden ser incluidos en el sistema educativo griego se vuelve cada vez más intensa. Sobre la base de los enfoques teóricos anteriores, el liderazgo escolar podría jugar un papel importante en la preparación del entorno escolar, para que los refugiados y los migrantes puedan ser aceptados. El tema de la disertación se centrará, precisamente, en esto: investigar si los directores de las escuelas primarias griegas adoptan actitudes y prácticas de liderazgo de justicia social, con respecto a la integración de los estudiantes refugiados y migrantes.

1.2. Justicia Social en Educación

Este estudio de investigación se basa en planteamientos teóricos que atañen al término "justicia social en la educación". Para este propósito, se presentará críticamente la literatura internacional relevante, particularmente con respecto a cómo el liderazgo escolar puede garantizar la justicia social en las escuelas. La forma en que se percibe la "justicia social" en relación con la educación cambia, debido a las condiciones políticas, económicas y sociales de cada época (Turhan, 2010). Así, en esta investigación, se promoverá el concepto de justicia social por referencia a los parámetros sociales e históricos. Hace varios años, Griffiths (1998) dio un avance histórico del término "justicia social", indicando que durante las décadas de 1970 y 1980, el término cambió. Específicamente, pasó de tener un significado social a incluir la igualdad de género y nacional. En la década de 1990 se expandió, abarcando los temas de "sexualidad y discapacidad". Gerwirtz (1998), también, coincide con Griffiths, recordando que el concepto de "justicia" se separa en dos formas: la "distributiva" y la "relacional". Además, argumenta que el término "justicia social" no debería, solo, definir el sentido "restringido" de la distribución justa de los bienes

en la sociedad, sino que debería extenderse para incluir todos los aspectos de las reglas y relaciones institucionales (Gerwitz, 1998 en Rentzi, 2021)

En educación, la justicia se ha presentado de tres formas (1998). La primera forma, "igualdad de oportunidades", se refiere a la igualdad en cuanto a derechos formales, igualdad de acceso e igualdad de participación; lo que típicamente se llama "el bien común", que está determinado por el reconocimiento mutuo, el respeto y una distribución justa de beneficios y responsabilidades (Griffiths, 2003 en Rentzi, 2021).

La segunda forma, "igualdad de resultados", se refiere a ofrecer igualdad de oportunidades para una vida exitosa a grupos sociales marginados, a través de la interferencia de "políticas de discriminación positiva" y "acciones afirmativas" (2003). De acuerdo con Marshall y Ward (2004) las "políticas de discriminación positiva" son acciones que benefician a grupos sociales, que fueron tratados de manera desigual e injusta, debido a su raza, discapacidad, género, etc. Las "acciones afirmativas" ofrecen oportunidades de trabajo y educación a grupos minoritarios a través de políticas, programas y procesos gubernamentales, con el objetivo de acceder a beneficios sociales (Berkovich, 2014).

La tercera versión, "igualdad de condición", deriva de la debilidad de los conceptos anteriores de justicia distributiva para enfrentar los problemas básicos, derivados de la desigualdad que trae consigo la riqueza y el poder privilegiado (Gerwitz (1998). Se refiere a la igualdad de condiciones de vida de todos los miembros de la sociedad (ciudadanos y no ciudadanos), "teniendo en cuenta su heterogeneidad sexual, racial, de género, religiosa, sexual" (Gerwirtz, 1998 en Rentzi 2021). Sin embargo, en un estudio de Cribb y Gerwirtz (2003), se propone separar la "justicia relacional" en dos dimensiones distintas: "cultural" y "comunal", dando como resultado una forma tridimensional de justicia social, que son las " distributivo, "cultural" y "relacional" (Rentzi, 2018). Además, Cribb y Gerwirtz (2003) definen la "justicia cultural" como la ausencia de soberanía cultural, el desprecio y la falta de respeto (Rentzi, 2018). Asimismo, afirman que la dimensión racional de la justicia es complementaria de las otras dos, la "distributiva" y la "cultural", en lo que se refiere a los mecanismos que impiden o restringen la capacidad de ciertas personas o grupos para participar en la toma de decisiones. procesos de elaboración, que involucran temas importantes de sus

vidas (2003). La justicia "relacional" se basa en la libertad de las relaciones opresivas (Young, 2006).

Bell (2007) afirma que el papel de la justicia social en la educación es permitir que las personas desarrollen herramientas críticas y analíticas, necesarias para comprender el concepto de opresión y su propia forma de socializar dentro de sistemas holísticos para cambiar elementos y actitudes hacia ellos mismos y las comunidades, donde participan (Rentzi, 2018). Teorías críticas, posmodernas, transformadoras, feministas y multiculturales enmarcan los propósitos de la justicia social educativa (2018). Su enfoque común está en las escuelas, como instituciones que descubren y transforman acciones y políticas opresivas (Mthethwa-Sommers, 2012). Estas teorías se aclaran a continuación (Rentzi, 2018. pp.57-58):

- **Teoría Crítica:** según el principio fundamental de la teoría crítica, las ciencias sociales o las relaciones humanas no pueden ser percibidas desde una perspectiva científica, lógica y objetiva, ya que se desarrollan en el marco educativo (Kontou, 2015). La teoría crítica se ocupa del papel de las instituciones, como las escuelas, en la propagación de las desigualdades socioeconómicas y políticas, por lo que los teóricos críticos creen que las desigualdades sociales, en parte, se derivan del racismo, el sexismo, la jerarquía de clases y la discriminación por capacidad humana. (Hooks, 1994 in Rentzi, 2018). Décadas atrás, Freire (1970) señaló que la base de la teoría crítica era el concepto de "concientización", que se refería al hecho de que el ser humano se ubicaba en una estructura socioeconómica y política. El reconocido pedagogo, además, subrayó que conocer la ubicación de cada uno en esa estructura facilitaba cuestionar esa diferenciación, que conducía al logro de la justicia social.

- **Teoría Posmoderna:** está ligada a la justicia educativa, ya que, según De Marrias y Le Compte (1995, p. 32), desafía "no sólo el poder de la ciencia tradicional sino la legitimidad de cualquier modelo o regla válida, ya sea se refiere al arte, la literatura, la ciencia o la filosofía". Los teóricos posmodernos argumentan que los estudiantes y profesores deben ser conscientes de la relación entre el poder y el conocimiento o lo que Foucault (1980, p. 131) llama el "régimen de la verdad", al decir que: "toda sociedad tiene su propio

sistema de verdad, el general política de la verdad, que consiste en los tipos de discursos que se aceptan y funcionan como verdad". Esta teoría menciona que las escuelas, como instituciones, son responsables de la socialización de los jóvenes al ser el primer plano de la clasificación del conocimiento dentro de la estructura de poder (Chomsky, 2000). Al tomar conciencia de la relación entre poder y saber, los docentes se vuelven autorreflexivos, pensando que su práctica pedagógica puede marginar, sin quererlo, a ciertos alumnos y preparar a otros, por lo que aplican una práctica pedagógica pluralista y representativa de todos los grupos, alentando a los estudiantes a a participar en acciones de justicia social (Sommers, 2014).

- **Teoría Transformacional:** al igual que la teoría posmoderna, la teoría transformacional tiene características de justicia social educativa. El sentido de que el poder penetra en la educación determina a los teóricos transformacionales, como Cherryholmes (1988, p.5), quien definía el poder como "relaciones individuales o grupales basadas en asimetrías políticas, sociales, materiales, por las cuales, algunos son recompensados y disfrutan, mientras que otros son negados y sancionados". Desde este punto de vista, el poder en las escuelas sirve para premiar a unos alumnos y castigar a otros, en función de su posición social en la pirámide de la estructura social jerárquica (1988).

- **Teoría Multicultural:** Kincheloe y Steinberg (1997) proponen cuatro enfoques importantes de la teoría intercultural: 1) "Multiculturalismo conservador / Monoculturalismo", que enfatiza la identidad jerárquica y la cultura dentro de la sociedad (es decir, en países árabes y africanos). Los docentes y líderes escolares que aceptan este enfoque, a menudo ven la diversidad como inferioridad (Nieto, 1996), 2) "Multiculturalismo liberal", que enfatiza las similitudes, afirmando que los grupos multiculturales comparten una humanidad igual y común, 3) "Multiculturalismo Pluralista", que se enfoca en la diversidad más que en la similitud. La diversidad y la herencia cultural son conceptos populares aquí, pero, de nuevo, como en los dos enfoques anteriores, las relaciones de poder y las desigualdades estructurales no se cuestionan (Fish, 1997). Pluralismo el interculturalismo enfatiza el pluralismo, refiriéndose a la democracia liberal, la tolerancia y la

variedad de puntos de vista en el contexto de la coexistencia de grupos de población con diferentes tradiciones culturales, valores y estilos de vida (Bhandar, 2006), 4) "Interculturalidad crítica", que, por el contrario, cuestiona las desigualdades y reconoce el papel de las relaciones de poder en la formación de prácticas de dominación. La atención de esta teoría no se dirige a las diferencias superficiales sino a las relacionadas con las injusticias sociales. El punto central de este enfoque es el reconocimiento de la misión ideológica de la escuela y el papel de los docentes en el control de los valores de la cultura dominante (Kincheloe y Steinberg, 1997). En tales temas, los enfoques interculturales críticos están aliados con la educación antirracista, enfatizando que el interculturalismo crítico necesita desafiar activamente el racismo y otros tipos de injusticia, en lugar de simplemente reconocer las diferencias (Berlak & Moyenda, 2001). Una preocupación importante de esta teoría es enfatizar el racismo estructural que existe en la vida de los estudiantes en la teoría, política y práctica educativa, queriendo reducir las diferencias y "cambiar nuestra forma de pensar sobre la diversidad" (Lesliee, 1998, p.64).

El análisis anterior permitirá una revisión documentada de los términos: "justicia social" y "justicia social en la educación" para aproximarnos a los parámetros que definen el concepto de "liderazgo educativo de la justicia social".

1.3. Liderazgo escolar de Justicia Social: revisión bibliográfica

Ya se ha intentado un abordaje conceptual de la justicia social para mostrar su valor en un contexto de referencia más amplio y establecer su interconexión con la educación. Esta discusión ha sacado a la luz un nuevo tipo de liderazgo escolar, el liderazgo de la justicia social. (Furman & Shields; Haffner, 2010; Leithwood, Mascall & Stauss, 2009). El siglo XXI ha supuesto importantes redistribuciones socioculturales para muchas naciones, debido al movimiento de las poblaciones, afectando directamente el ámbito escolar, que busca formas de adaptarse a esta nueva realidad (Hajisotiriou, 2011). El liderazgo escolar de justicia social se refiere al hecho de que los líderes escolares plantean los temas de inclusión social e interculturalidad (como raza, clase social, género, discapacidad, etc.) como ejes centrales en su visión y su práctica de liderazgo (Theoharis, 2007; 2009 en Rentzi, 2022). En el marco de un movimiento más general hacia una sociedad más justa y menos opresiva, el concepto de justicia social se vincula con la acción del liderazgo escolar, buscando caminos

para superar la desigualdad y mejorar las condiciones de acceso y éxito de todos los niños, tanto en la educación y en otros bienes de la vida pública y privada (Griffiths, 2003). Dantley y Tillman, 2010 enfatizan que el liderazgo escolar de justicia social explora y examina las políticas y procedimientos que forman las escuelas, perpetuando las desigualdades sociales y la marginación por raza, clase social, discapacidad y otras características (Rentzi, 2021).

En los últimos años, la investigación sobre liderazgo en justicia social se ha vuelto cada vez más intensa (Bogotch, Beachum, Blount, Brooks, & English, 2008; Bogotch & Shields, 2014; Furman & Gruenewald, 2004; Marshall & Oliva, 2006; Shoho, Merchant & Lugg, 2005), apuntando a una intervención premeditada, que incluye la capacidad de las escuelas para promover valores y compromisos de justicia social, "siguiendo tácticas, prácticas y políticas (educativas y socioeconómicas) que promuevan oportunidades para todos los niños, especialmente para aquellos que han sido marginados en el pasado" (Karpinski & Lugg, 2006, p.279 en Rentzi, 2018). En su investigación, Jean-Marie, Normore y Brooks (2009), señalan que los líderes escolares actúan como defensores de los niños marginados y pobres (Rentzi, 2022). Además, según Rapp (2002), los líderes escolares están comprometidos con la restauración de dichas estructuras en la economía, la cultura y el poder. Recientemente, Jenlick (2014, pp.375-376) afirmó que "el mayor desafío, quizás, es cambiar las estructuras, que provocan las barreras para la inclusión, yendo más allá de los cambios superficiales".

1.4. La sociedad multicultural Griega: el problema de la inclusión de niños refugiados y migrantes en las escuelas

Incluso hoy en día, el mundo está plagado de violentos conflictos civiles por razones religiosas, políticas y socioeconómicas, como la guerra civil en Siria y el ataque ruso en Ucrania, lo que resulta en el movimiento forzado de grandes poblaciones por razones de supervivencia. Gran parte de estas poblaciones consiste en niños, muchos de ellos acompañados (The Greek Ombudsman Independent Authority, 2018). La UNESCO (2015, p.77) enfatiza que preservar y mejorar la dignidad humana, la capacidad y el bienestar, en relación con la naturaleza, debe ser el propósito principal de la educación del siglo XXI.

Las personas cambian, la educación también debe cambiar, ya que las sociedades, en todas partes, experimentan una profunda transformación, exigiendo nuevas formas de educación que adopten las habilidades que las sociedades y las economías necesitan hoy y mañana (UNESCO, 2015, p. 58). Como modelo de fundamentación de los sujetos en sus procesos sociales y culturales, el campo de la educación juega un papel importante en la creación de condiciones de aceptación y reconocimiento del pluralismo como características básicas del desarrollo social (Nikolaou, 2011). En cuanto a la diversidad como un estado actual atemporal, la interculturalidad contribuye a la creación de un escenario educativo, que está determinado por la aceptación y el respeto de la peculiaridad del otro, la creación de condiciones adecuadas de comunicación y la provisión de igualdad de oportunidades de acceso al conocimiento (Kanakidou & Papayianni, 2009). De hecho, el comienzo de la educación intercultural en Grecia fue en la década de 1990 a través de la Ley 2413/1996. La cuestión de la igualdad de oportunidades, la integración educativa y social fluida de los alumnos con diferentes antecedentes nacionales, culturales y religiosos es el objetivo principal de la política educativa griega. A raíz del rápido aumento de los flujos de refugiados y migrantes en Grecia, principalmente debido a la guerra civil siria, el Ministerio griego de Educación, Investigación y Asuntos Religiosos ha procedido a diseñar acciones para el apoyo, atención y educación de los niños refugiados y migrantes. en nuestro país. Estas acciones y el marco legal que las rige serán presentados en detalle en una sección específica de este ensayo de investigación.

Como se observa, es necesario que el liderazgo escolar recurra a prácticas educativas de justicia social para incluir a los niños refugiados y migrantes en las escuelas griegas de la mejor manera posible.

2. LA PERSPECTIVA INTERCULTURAL DE LA ERA MEDIEVAL

2.1. En Europa

El período de migración fue un período en la historia de Europa, durante y después del declive del Imperio Romano Occidental, donde hubo una gran migración e invasiones, especialmente por parte de las tribus Alemanas y los Hunos (Halsall, 2014). Sin embargo, existen puntos de vista contradictorios sobre si la caída del

Imperio Romano Occidental fue la causa o el efecto de estas migraciones o ambos (Heather, 2003). Cabe destacar la referencia de Hines y Nielsen (1999) al hecho de que el Imperio Romano de Oriente se vio menos afectado por la migración y logró sobrevivir hasta la caída de Constantinopla ante los otomanos en 1453, a pesar de que perdió gran parte de su población y fue oprimido para rendir tributo a los invasores. En los siglos V y VI, en lugar del Imperio Romano de Occidente, aparecieron los reinos bárbaros, que dieron forma a los principios de la Edad Media Europea (1999). Además, las primeras migraciones de pueblos las realizaron tribus Germánicas, como los Godos (incluidos los Visigodos y los Ostrogodos), los Vándalos, los Anglosajones, los Lombardos, los Suambianos, los Viogios, los Frisones, los Yudianos, los Burgudianos, los Alamanes y los Francos; más tarde fueron empujados hacia el oeste por los Hunos, los Avaros, los Eslavos y los Búlgaros (Bury, 2000). Durante los siglos VII y VIII, las migraciones masivas de tribus eslavas al este y sureste de Europa cambiaron los datos lingüísticos, culturales y demográficos de estas áreas (Rakkas, 2019).

Las Cruzadas jugaron un papel importante en el movimiento migratorio de la población, en el siglo XIII. En concreto, como informa Gilles (2006), tras la ocupación de Constantinopla en 1204, los Cuartos Cruzados establecieron varios estados en los antiguos territorios bizantinos, a medida que los occidentales se desplazaban hacia Grecia (Tracia, islas del Egeo) y Asia Menor, partiendo del centro imperial conquistado. Estos migrantes trajeron a sus familiares del oeste, formaron alianzas matrimoniales para ellos y sus hijos en el este y redefinieron sus vidas para gobernar y defender sus tierras recién conquistadas (2006).

Las invasiones posteriores, como la de los Vigigs, los Normandos, los Varegos, los Húngaros, los Moros, los Turcos, los Mongoles, los Anglosajones, etc., también crearon importantes movimientos de refugiados y migrantes, afectando áreas como: África, el Península Ibérica, Islas Británicas, Anatolia, Europa Central y Oriental (Green, 2000). Específicamente, como observó Omrond (2015), a principios del siglo XV aparecieron en Inglaterra los primeros inmigrantes de Fladers, que tenían un perfil muy alto, ya que venían como trabajadores agrícolas, como hábiles tejedores y como comerciantes involucrados en el comercio internacional. Durante la Edad Media, Inglaterra fue una nación de migrantes y refugiados debido a las primeras invasiones de los Romanos, los Anglosajones, los Vigigas, los Normandos y, luego, los

Ungadantes como refugiados, durante la Reforma (2015). Además, durante la Edad Media, una parte importante de la historia de los viajes se refiere a la migración a las Islas Británicas, según los datos existentes, que atestiguan el movimiento y la interacción entre Ingleses, Ialeses, Irlandeses y Escoceses, mientras que, hacia 1440, hubo es un número significativo de llegadas de inmigrantes de Italia, Iberia y un número menor del Mediterráneo Oriental (2015).

En 1492, los Reyes Católicos de España, Fernando e Isabel, exiliaron a casi todos los judíos de su país, dejándolos con la disyuntiva de convertir sus creencias religiosas para quedarse, o abandonar casas y propiedades, recurriendo a varios países del Mediterráneo circundante. (Portugal, Italia, Grecia, Turquía) (Perdikaris, 2020). Gabriele (2018), también informó que los ataques de Vigigs en la península escandinava dieron como resultado flujos de refugiados de monjes, que viajaron a varios países para encontrar una residencia permanente.

Como se muestra, el período medieval se caracteriza por movimientos masivos de población, principalmente, debido a situaciones de conflicto, que crearon una división de Europa en hegemonías y estados mucho más pequeños.

2.2. En Grecia

Como informa Papavlou (2018), desde la fundación del Estado griego, el centro urbano se ha desarrollado y atendido en sus estructuras administrativas con personal de Baviera y otros países de Europa occidental, mientras que, demográfica y económicamente, se basó en la migración y el refugio. proviene del Imperio Otomano.

Es un hecho que Grecia se ha convertido en cuna de refugiados y migrantes a lo largo de su dilatada historia, debido a diversos factores que han provocado estas migraciones forzadas y flujos de refugiados. En los periodos históricos medievales, en Grecia hubo importantes reorganizaciones sociales, debido a violentos movimientos de población; estos períodos abarcan la Edad Media, principalmente, entre los siglos XIII y XV, cuando los movimientos dentro de Bizancio, debido a las constantes guerras, epidemias y la fragmentación económica del estado, afectaron a la sociedad griega, provocando importantes cambios demográficos. Como afirma a fondo Kontogiannopoulou (2017), durante los cambios sociales medievales, el marco imperativo de los movimientos en Grecia se caracteriza por muchos factores, tales

como: desarrollos políticos, religiosos y económicos, iniciativas imperiales, fenómenos naturales, enfermedades o una combinación de todos estos factores.

In conclusion, the dark and violent Middle Ages deepened the human value and freedom, forcing huge masses of people to move in search of a better future.

2.3. Justicia social: un concepto desconocido en la educación medieval

El período medieval se caracteriza por una total falta de justicia social en todos los aspectos de las sociedades y en todos los marcos institucionales, así como en la educación, ya que se encuentran bajo sistemas estatales oligárquicos y autoritarios (Rentzi, 2021). Parece existir una desigualdad de clases sociales, que divide a las sociedades medievales en grupos económicamente poderosos y pobres. El destino y la vida de los pobres están determinados por los ricos. Pocas familias adineradas logran acceder a bienes básicos, como el conocimiento y la educación, gracias a los cuales tienen la oportunidad de educar a sus hijos. Además de la desigualdad de clases, las sociedades medievales también se regían por las desigualdades de género, ya que los niños tenían el privilegio de la educación, mientras que las niñas estaban sujetas al modelo del "maestro masculino" (2021, p. 113). Como resultado, las jóvenes casi no recibían educación y si la recibían, esta se basaba en aprender principalmente las tareas del hogar, para que pudieran ofrecer sus servicios a la familia y a sus futuros esposos.

La información bibliográfica más impactante se refería a la existencia de métodos de enseñanza brutalmente abusivos, que tenían lugar en los templos religiosos, donde a través de los textos religiosos sagrados, como la Biblia y el Salterio, los maestros enseñaban las palabras de amor de Jesús al prójimo. Las iglesias y los monasterios se transformaron en instituciones educativas, donde la adquisición de conocimientos era una tarea forzada, enmarcada en métodos de enseñanza no centrados en el niño y, por supuesto, que no promovían el amor y la igualdad de trato. Los estudiantes fueron divididos en buenos y malos estudiantes, y los estudiantes negligentes fueron castigados con tortura psicológica y física. El hecho más impactante que revela la bibliografía es la existencia de tal crueldad y brutalidad por parte de los profesores que provocó la muerte de muchos alumnos, a causa de su tortura física.

La población estudiantil se dividió en ricos y pobres, mientras que los estudiantes más favorecidos económicamente tenían la protección de la iglesia, brindándoles más

oportunidades educativas y sociales. Una última categorización divisiva de los estudiantes se basaba en su género, ya que las niñas eran educadas en el hogar, rara vez en los templos, y se les brindaba educación básica, que, como ya se mencionó, se refería principalmente a su capacitación en tareas domésticas, así como en conocimientos básicos. habilidades de lectura y escritura (2021). En resumen, todo el sistema educativo medieval de Occidente a Oriente se basó en enfoques autoritarios centrados en el maestro, donde los niños no tenían ningún derecho. La comprensión de la justicia se basa en dos principios: a) todo individuo debe tener igual derecho a la libertad, que sea compatible con una libertad similar para los demás, y b) las desigualdades socioeconómicas deben ordenarse de tal manera que: i) traigan el mayor beneficio para los miembros menos favorecidos de una sociedad y ii) hay igualdad de acceso a los bienes sociales para todos (Rawls, 1999 en Rentzi, 2021), Por tanto, la justicia, como concepto y como valor, no existe en las sociedades medievales.

Otro hecho digno de mención fue que, aunque la civilización y la cultura griegas antiguas tuvieron un gran impacto en la educación medieval y se enseñaron a los estudiantes, las virtudes y valores humanitarios, presentados en los textos de los filósofos griegos antiguos, no parecían inspirar a los maestros de la educación medieval. era. Después de todo, en la Edad Media, era obvio que el plan de estudios se basaba en enfoques religiosos unidimensionales, que estaban enmarcados en puntos de vista supersticiosos y autoritarios, sumergiendo a las personas en la oscuridad y la incapacidad para desarrollar el pensamiento crítico (2021). De esta manera, la desigualdad social y la brutalidad del sistema autoritario fueron promovidas como valores sociales aceptables. Por eso, el ideal de justicia social, que promovía la igualdad de trato de los grupos sociales marginados, desapareció en los sistemas sociales medievales.

3. PROPÓSITO DE LA INVESTIGACIÓN, OBJETIVOS INDIVIDUALES Y PREGUNTAS DE INVESTIGACIÓN

Basados en los hallazgos de investigaciones anteriores (Aveling, 2007; Theoharis & Brooks, 2013; Zembylas & Iasonos, 2016), esta propuesta de investigación tiene como objetivo identificar y explorar factores y variables a nivel de liderazgo escolar

que parecen facilitar el acceso exitoso de refugiados y estudiantes. niños migrantes a la educación primaria desde el aspecto de la justicia social (es decir, ejerciendo un tipo de liderazgo escolar transformador con participación en la toma de decisiones, organizando programas educativos interculturales, eventos, capacitaciones en la escuela, etc.). La promoción del valor de la justicia social dentro de esta propuesta se entiende como una activación que apunta al empoderamiento académico y socioemocional, así como a mejorar la vida de todos los niños, con énfasis en aquellos pertenecientes a grupos marginados y no privilegiados, como refugiados y migrantes.

Más específicamente, los objetivos individuales de esta propuesta de investigación son:

- Explorar los valores morales de justicia social de los líderes escolares a través de la resolución de dilemas éticos, que se presentan en su cotidiano escolar. Estos dilemas están determinados por situaciones de conflicto entre los valores morales y el marco institucional y las normas de conducta, impuestas por el cargo de director de la escuela.

- Investigar las formas en que el liderazgo escolar es practicado por líderes escolares que defienden los valores de la justicia social (estilo de liderazgo transformacional, promoción de prácticas de liderazgo democrático, implicación del profesorado en la toma de decisiones, etc.).

- Explorar la preparación de los líderes escolares para detectar problemas de exclusión de estudiantes refugiados y migrantes y aplicar prácticas de justicia social para eliminarlos.

- Investigar las prácticas de defensa de la justicia social, implementadas por líderes escolares en un entorno estudiantil multicultural, con respecto a la inclusión de niños refugiados y migrantes en el contexto de la escuela primaria (es decir, creación de programas educativos interculturales innovadores, organización de eventos, cooperación con instituciones, etc.).

- Con base en el propósito principal y los objetivos individuales de esta investigación, las preguntas que se derivan son:

a) ¿Qué percepciones y actitudes se forman por parte de los líderes escolares de las escuelas primarias, respecto a temas de inclusión y justicia social de los estudiantes refugiados y migrantes, durante el ejercicio de sus funciones en su unidad escolar?

b) ¿Qué tipos de liderazgo escolar adoptan en relación con la educación intercultural y la diversidad?

c) ¿Qué problemas identifican, que son causados por la existencia de estudiantes migrantes y refugiados y crean resistencias a la inclusión fluida de estos estudiantes en sus escuelas?

d) ¿Cómo se activan para lidiar con esas resistencias de manera efectiva y de qué manera práctica promueven la justicia social en su escuela, con el objetivo de igualdad de trato y acceso al aprendizaje para los niños refugiados y migrantes?

4. METODOLOGÍA

El procedimiento de investigación se desarrollará como una acción - investigación. La razón de esta elección es el hecho de que puede incluir un mayor número de puntos de vista de los líderes escolares sobre la enseñanza, la educación y la sociedad (Noftke & Zeichner, 1987). Además, la investigación-acción sirve al propósito de esta propuesta, ya que, como afirman Hult y Lennyng (1980) y Mc Kennan (1991): a) la investigación acción trata de comprender situaciones sociales complejas, b) se enfoca en problemas que atañen directamente a la comunidad educativa, c) trata de comprender problemas sociales complejos y d) es formativa; es decir, está funcionando de tal manera que la definición del problema de investigación, sus objetivos y metodología pueden ser modificados, durante el procedimiento de investigación.

En cuanto a cómo se lleva a cabo, se preferirán los cuestionarios, ya que son una herramienta de recopilación de datos generalizada y fácil de usar para las revisiones. En la etapa preliminar, el diseño de los cuestionarios aclarará, primero, los objetivos generales del cuestionario y, luego, los traducirá en una serie de objetivos (Cohen, Manion & Morrison, 2008). Está claro que la composición de los cuestionarios se basará en la literatura relevante, pero también habrá una adaptación necesaria a las

preguntas específicas de investigación. La tipología de los cuestionarios será semiestructurada, ya que incluirán preguntas "abiertas" además de las estructuradas "cerradas". En estas preguntas "abiertas", se pedirá a los participantes que respondan, reaccionen o comenten sobre ellas de la forma que juzguen más adecuada. Estos cuestionarios se caracterizan por una estructura, orden y énfasis claros, pero la forma es de tipo "abierto", planteando temas de la agenda cotidiana, sin prejuzgar la naturaleza de la respuesta (Wilson & Mc Lean, 1994). Todos los cuestionarios incluirán cartas, presentando el propósito de esta investigación y su importancia para la formulación de la política educativa griega y, por extensión, europea, con respecto a la cuestión de los refugiados/migrantes. Además, habrá garantía de confidencialidad. Para asegurar la fiabilidad, practicidad y validez de estos cuestionarios, su comprobación preliminar se realizará mediante una investigación piloto (Oppernheim, 1992). Esta investigación piloto se evaluará para proporcionar tanto el cuestionario final como el material complementario. La muestra, a la que se sugiere enviar los cuestionarios, estará compuesta por directores escolares de escuelas primarias públicas de la región sur de Attika.

Finalmente, se propone que el análisis estadístico de los datos se realice mediante estadística inductiva, para poder generalizar los resultados de la muestra a toda la población (Loukaidis, 2011). Se realizará un análisis cuantitativo de los datos a través del Paquete (Software) Estadístico de Ciencias Sociales (SPSS), el cual brinda muchas y variadas posibilidades para el análisis estadístico válido de datos cuantitativos, que será de utilidad para la decodificación de los hallazgos de esta propuesta de investigación. (Loukaidis, 2011; Robson, 2010). Un cronograma indicativo, en cuanto a la duración de la investigación propuesta, es: a) durante el primer año, habrá investigación, estudio y presentación crítica de toda la literatura relevante, b) durante el segundo año, habrá formulación del cuestionario final y realización de investigaciones, c) durante el último tercer año, habrá procesamiento estadístico de datos, análisis, interpretación de los datos y presentación de los resultados

5. SIGNIFICADO Y ORIGINALIDAD DE LA INVESTIGACIÓN

Como se mencionó anteriormente, el entorno multicultural de la sociedad griega, moldeado por los flujos migratorios y de refugiados, hace que sea imperativo cambiar el liderazgo escolar hacia prácticas de justicia social. Los líderes escolares son las personas más idóneas para gestionar y facilitar una inclusión efectiva de los niños refugiados - migrantes en el contexto escolar.

Con una clara orientación hacia formas más participativas de liderazgo escolar, en esta investigación propuesta, habrá un intento de formar un vínculo entre el liderazgo escolar participativo-democrático y la promoción del valor de la justicia social dentro de las escuelas públicas griegas, con el objetivo de la inclusión fluida de los niños refugiados - migrantes en ellos. Teniendo en cuenta lo anterior, los hallazgos de esta investigación aspiran a contribuir al papel práctico del liderazgo en las escuelas públicas griegas para brindar una educación de calidad a todos los niños. El liderazgo escolar se enfrenta a nuevos retos en materia de igualdad y diversidad, entre la población estudiantil, en cuanto a la inclusión educativa de personas refugiadas y migrantes (Brooks, Jean-Marie, Normore & Hodgins, 2007). La importancia de esta propuesta deriva del hecho de que se desarrollará a nivel micro de la realidad escolar griega, teniendo en cuenta un contexto social más amplio, donde opera la escuela, para enfatizar la importancia de la acción local y el papel decisivo de la situación institucional y social más amplia, que rodea la cuestión de los refugiados/migrantes. La necesidad de la investigación propuesta radica en el hecho de que, después de revisar la bibliografía, no hay muchos estudios de investigación relevantes que hayan explorado formas de incluir a los niños refugiados/migrantes en la escuela como un grupo de población minoritario individual, estableciendo posibles vínculos conceptuales y empíricos entre aplicación pedagógica de la justicia social con perspectivas participativas alternativas del liderazgo escolar. Además, al explorar formas en que el liderazgo escolar puede promover el valor de la justicia social, habrá implicaciones tanto para la teoría como para el desarrollo de la práctica política y social para la inclusión de refugiados y migrantes en la escuela y la sociedad. Con respecto al desarrollo de políticas y acciones para promover la justicia social en la práctica, esta propuesta de investigación tiene como objetivo resaltar las implicaciones, en relación con las políticas del sistema educativo en temas de

igualdad y justicia para refugiados y migrantes, así como las implicaciones, que se referirán a la necesidad preparar a los directores de las escuelas públicas, como parte de un esfuerzo más amplio de democratización. La originalidad de esta investigación propuesta deriva del hecho de que abordará el problema de la inclusión de los niños refugiados y migrantes en el sistema educativo explorando la posibilidad de utilizar el liderazgo escolar de justicia social. En la literatura existente, no hay signos significativos de tales esfuerzos de investigación que exploren las posibilidades de aplicar el liderazgo de justicia social en las escuelas, con el objetivo de la inclusión educativa sin problemas de un grupo minoritario en particular (niños refugiados y migrantes). En este enfoque, esta investigación propuesta contribuirá a la política educativa más amplia de los países de todo el mundo, que se ven atormentados por el problema de los refugiados/migrantes al enriquecer el conocimiento existente al presentar la experiencia personal del director de la escuela primaria griega y las prácticas que él /ella persigue para lograr la justicia social y, por lo tanto, el respeto a los derechos de los niños refugiados/migrantes para que tengan un acceso equitativo a la educación.

6. CONLUSIONES

6.1. Las conclusiones más importantes

En la investigación anterior, se han investigado los factores y variables a nivel de liderazgo escolar que parecen facilitar el acceso efectivo de los niños refugiados/migrantes a la educación primaria pública griega a la luz de la justicia social.

Más específicamente, ochenta y seis (86) directores de escuelas primarias en la parte sur de Ática participaron en la investigación. La mayoría son mujeres, de 51 a 60 años, con posgrado y sin especialización certificada en Administración y Organización Educativa o Educación Intercultural.

Además, la mayoría de los encuestados tiene un conocimiento certificado del idioma inglés, ha enseñado durante más de 10 años y se ha desempeñado como director durante 6 a 10 años. Además, la mayoría de los directores de escuela no tiene un cargo ejecutivo previo en la administración de educación pública.

Continuando con la descripción de la unidad escolar, en la que laboran los encuestados, la mayoría de las unidades cuentan con más de 200 alumnos y un cuerpo

docente que comprende de 31 a 40 docentes. Además, la mayoría de las escuelas tienen menos de 10 niños con antecedentes de refugiados/migrantes y no tienen Clases de Acogida (Zonas de Prioridad Educativa). Además, la mayoría de los encuestados afirma que su escuela está ubicada en un área del sur de Ática con residentes que tienen un nivel de vida socioeconómico alto Respondiendo a la pregunta sobre la resolución de conflictos internos, la mayoría de las veces, los directores de escuela tratan de mantener la seguridad y la dignidad de todos los estudiantes y maestros en su unidad escolar, mientras tratan de escuchar a los involucrados en una situación, con paciencia. En cuanto al ejercicio del liderazgo escolar de justicia social, se destaca que, con mayor frecuencia, los participantes aseguran que haya acceso al conocimiento para todos los estudiantes, incentivando el fortalecimiento de la enseñanza básica y del currículo. Sin embargo, más raramente, al sentir la responsabilidad de su rol, evitan discutir algunos temas con el personal docente y prefieren tomar sus propias decisiones.

En cuanto a la defensa de la justicia social en entornos estudiantiles multiculturales, los encuestados argumentan con mayor frecuencia que la escuela debe ser flexible para cambiar el entorno, debido a la existencia de estudiantes refugiados/migrantes, para resaltar la diversidad y el respeto cultural. Por el contrario, los encuestados son menos propensos a argumentar que estos estudiantes deberían tomar clases en un aprendizaje separado, estableciendo horarios diferentes al horario escolar. Debido a los estudiantes refugiados/migrantes, el principal problema que enfrentan los directores de las escuelas es la falta de comunicación, debido al desconocimiento del idioma griego, mientras alientan al personal docente para la creación de programas educativos diferenciados para la inclusión de estudiantes refugiados/migrantes en colaboración con los profesores de las Clases de Acogida (siempre que existan), así como con los Centros de Apoyo Educativo Consultivo del Ministerio de Educación y Asuntos Religiosos de Grecia. Finalmente, ha quedado claro que la mayoría de las escuelas no organizan eventos colaborativos y programas educativos, cuyo objetivo es incluir a estudiantes refugiados/migrantes.

Parece que los directores, que no tienen experiencia en ningún otro puesto de responsabilidad, están más en desacuerdo sobre el hecho de que los estudiantes de origen refugiado/migrante deberían estudiar en contextos de aprendizaje separados y en horarios diferentes al horario escolar. Además, se observa que aquellos directores,

cuyas escuelas tienen estudiantes refugiados/migrantes, son más positivos en la visión de que el ambiente estudiantil multicultural tiene un efecto positivo en los niños y que la escuela debe ser flexible en los cambios sociales, para resaltar la diversidad y respeto cultural. Además, ha quedado claro que los encuestados, que cuentan con una especialización certificada en Administración y Organización de la Educación, prefieren asignar responsabilidades administrativas al personal docente y alentarlos a participar en programas de capacitación en temas de inclusión de estudiantes marginados. A su vez, quienes no cuentan con experiencia previa en otro cargo de ejecutivo educativo, muestran un mayor acuerdo en cuanto a actuar de acuerdo con los procedimientos institucionales, leyes y reglamentos. En esta investigación, también se ha revelado que los directores, que trabajan en escuelas con estudiantes refugiados/migrantes, son más propensos a considerar la religión diferente y la cooperación con organizaciones no gubernamentales y estructuras de apoyo como un problema, en comparación con el resto de estudiantes. la muestra.

Existe una fuerte correlación positiva entre las prácticas de liderazgo utilizadas por los encuestados y las formas en que resuelven los conflictos internos. Sin embargo, hubo una excepción, ya que cuanto más los directores de escuela evitan los procedimientos institucionales, si creen que pueden ayudar a superar una situación difícil y promover la justicia social, menos resuelven los conflictos internos bajo los procedimientos y normas institucionales. Además, quedó claro que cuanto más prefieren los participantes controlar la situación y todas las responsabilidades administrativas, más: a) están de acuerdo en que para la inclusión de los estudiantes refugiados/migrantes busquen apoyo de los Centros de Apoyo Educativo Consultivo de la Ministerio griego y asuntos religiosos y b) buscan colaboración con otros directores de escuela, que tengan experiencia en entornos estudiantiles multiculturales y puedan apoyar su trabajo para promover la justicia social para la inclusión de estudiantes refugiados/migrantes. Además, se ha puesto de manifiesto que cuanto más a menudo los directores prefieren: a) evitar plantear temas de discusión con el profesorado y tomar sus propias decisiones, b) evitar seguir los procedimientos institucionales, si creen que así les ayudará a superar una situación difícil, c) dirigirse a la financiación privada, cuando el estado no puede, financieramente, apoyar la infraestructura de su escuela, más buscan la evaluación interdisciplinaria de los Centros de Apoyo Educativo Consultivo del Ministerio Griego y Asuntos Religiosos. Además, el

aumento de la frecuencia en que los directores alientan al personal a participar en programas de capacitación en temas de inclusión de estudiantes refugiados/migrantes, se identifica con: a) el aumento en la búsqueda de evaluación interdisciplinaria desde los Centros de Apoyo Consultivo Educativo del Ministerio Griego y Asuntos Religiosos y b) la reducción de la utilización de experiencia y especialización en temas de educación intercultural, que algunos miembros del personal docente tienen.

Al final, se ha revelado que los encuestados, que trabajan en escuelas con estudiantes refugiados/migrantes, con mayor frecuencia, no están de acuerdo con el uso de la experiencia y especialización en temas de educación intercultural, que tienen algunos miembros del personal docente, para diseñar acciones para la inclusión de estos estudiantes. Una última revelación notable es que los directores de escuela, que no trabajan en escuelas con refugiados/migrantes, están totalmente en desacuerdo con que animar a las familias de estos estudiantes a participar en la vida escolar diaria y los eventos escolares serían apropiados para su inclusión.

6.2. Líderes escolares de la justicia social en una escuela multicultural

En relación a los datos de investigación sobre el ejercicio del liderazgo escolar de justicia social en un ambiente estudiantil multicultural, parece que emergen varios elementos comunes. Inicialmente, este trabajo de investigación confirmó un resultado negativo, que surgió de investigaciones anteriores. Específicamente, confirmó que segun Jacobs et.al. (2013), cuando señalaron la falta de conocimientos y calificaciones de los líderes escolares para responder de manera efectiva a los elementos sociodemográficos cambiantes. Esta investigación muestra que muy pocos directores de escuela han recibido capacitación certificada en educación intercultural, mientras que no parecen utilizar la experiencia y especialización en educación intercultural que tienen algunos miembros del personal docente. De acuerdo con los datos de la presente investigación, a pesar de la falta de conocimiento especializado en este tema, los directores de escuelas con un marco estudiantil multicultural priorizan la planificación de prácticas pedagógicas y la organización de su escuela en beneficio de los estudiantes refugiados/migrantes, la tal como lo han mostrado las investigaciones de Goddard (2007) y Leeman (2007). Más específicamente, lo que muestra esta investigación es que los directores de las escuelas con estudiantes refugiados/migrantes argumentan que la escuela debe ser flexible para cambiar el entorno debido a los estudiantes refugiados/migrantes para resaltar la diversidad y el

respeto cultural. Estos directores tampoco están de acuerdo con que los estudiantes refugiados/migrantes deban tomar clases en un contexto de aprendizaje separado del horario escolar, buscando la inclusión en el contexto escolar. Además, este trabajo de investigación está en línea con los hallazgos de investigación de trabajos similares, que enfatizan la importancia de los valores de justicia social que tienen los líderes escolares, en relación con el liderazgo escolar multicultural, a través de la transformación de la cultura y la organización escolar (Bogotch & Shields, 2014).

Un hallazgo de esta investigación es el hecho de que los líderes de las escuelas multiculturales tienden a resaltar la dificultad de comunicarse con los estudiantes refugiados/migrantes, debido a problemas de idioma. Sin embargo, lo que es digno de mención es que los líderes escolares, que tienen experiencia en entornos estudiantiles multiculturales, piensan que el principal problema que enfrentan en sus escuelas, debido a los estudiantes refugiados/migrantes, es su religión diferente. Este hallazgo está justificado, ya que la sociedad y la cultura griegas se rigen por una fuerte conciencia religiosa del cristianismo ortodoxo. En su investigación, Zembylas y Iasonos (2017) también han señalado esta cuestión, ya que la sociedad chipriota tiene fuertes creencias religiosas y una religión común con la griega (el cristianismo ortodoxo).

Un último hecho importante, que esta investigación ha mostrado y no ha habido otro enfoque similar en otros trabajos de investigación, son las diferentes formas de abordar las prácticas de inclusión de estudiantes refugiados/migrantes entre los líderes escolares con experiencia, en entornos estudiantiles multiculturales, y aquellos que no tienen esa experiencia. Los directores escolares con tal experiencia parecen conocer mejor las prácticas de la educación intercultural y fomentan la coeducación de los niños refugiados/migrantes con otros estudiantes, en desacuerdo con su segregación y aislamiento. Son, también, más positivos en la visión de que el ambiente estudiantil multicultural tiene un efecto positivo en los niños y que la escuela debe ser flexible en cambiar el ambiente para resaltar la diversidad y el respeto cultural. Otra diferencia, que concierne a los directores de escuela, que no tienen experiencia en entornos estudiantiles multiculturales, es que no están de acuerdo, en mayor medida que quienes tienen esa experiencia, en que animar a las familias de refugiados/migrantes a participar en la vida escolar cotidiana y en los eventos escolares ser apropiado para la inclusión de estos estudiantes. Sin embargo, un resultado contradictorio y

desalentador de esta investigación es el hecho de que en Grecia, los líderes escolares parecen tener una rigidez en la planificación e implementación de eventos y programas educativos innovadores para promover la educación intercultural, ya que un porcentaje muy alto afirma que no se necesita tal comportamiento. Este hallazgo contradice los datos de investigaciones internacionales, que desde muy temprano destacaron la importancia de implementar eventos y programas educativos interculturales con la participación activa de los padres, las comunidades y autoridades locales, las instituciones e, incluso, los medios de comunicación (Perotti, 1994).

En conclusión, al parecer, la presente investigación presenta elementos bastante comunes en relación con los datos de otras investigaciones internacionales similares. A pesar de las diferencias que tienen las sociedades alrededor del mundo, como muestran las investigaciones, existe una convergencia de las preocupaciones y debates sobre el ejercicio del liderazgo escolar de justicia social para la inclusión de los grupos sociales marginados en las escuelas. Por lo tanto, a nivel mundial, las diferencias de los entornos sociales no parecen traer diferencias y discrepancias significativas en la forma en que los investigadores piensan y se preocupan por las cuestiones de las prácticas inclusivas de liderazgo escolar de justicia social.

6.3. Restricciones de investigación

En la metodología seguida para este estudio de investigación, el contexto social jugó un papel importante, lo que influyó en el transcurso del proceso de investigación. En particular, como se ha señalado en este capítulo, la pandemia del COVID-19, que ha golpeado a la humanidad a nivel mundial, ha afectado la metodología del proceso de investigación, provocando cambios en su curso. Necesariamente, debido a la limitación de contactos sociales, debido a la pandemia, la elección del método cuantitativo mediante el uso de cuestionarios para la recolección de datos fue una solución unidireccional. Además, sorprendieron los cambios en el funcionamiento de las unidades escolares, que permanecían cerradas por largos períodos, aplicando la educación a distancia, lo que obligó al investigador a realizar los ajustes metodológicos adecuados para asegurar la mayor respuesta posible de la muestra. Por esta razón, la investigación mantuvo un carácter local, realizándose únicamente en el sector sur de Ática, no permitiendo la generalización de los resultados en un campo de investigación más amplio. El impacto psicológico de los efectos de la pandemia de

COVID-19 en la muestra fue otro factor que influyó significativamente en su respuesta a esta investigación. Hubo una tasa de respuesta más lenta, por lo que el investigador necesitaba intervenir para alentarlos a completar el proceso de manera efectiva.

Una restricción final a esta investigación fue el hecho de que en algunas de las escuelas de los directores de la muestra no había estudiantes refugiados/migrantes. Sin embargo, en el presente estudio de investigación, estos datos proporcionaron hallazgos importantes sobre la forma diferente de pensar y realizar prácticas inclusivas entre directores con experiencia en un ambiente estudiantil multicultural y aquellos que no tienen experiencia en ese contexto escolar.

6.4. La contribución de este trabajo de investigación a la bibliografía: sugerencias adicionales

Este estudio de investigación destaca una gran riqueza de investigaciones bibliográficas y estudios teóricos con una contribución significativa a la comprensión de los conceptos de liderazgo escolar de justicia social, así como a las características del líder escolar de justicia social. Al mismo tiempo, en su contexto teórico, este estudio ofrece un trasfondo histórico desde la Edad Media hasta nuestros días, a través de un rico material bibliográfico, destacando la presencia histórica de sociedades y sistemas educativos multiculturales en Grecia y Europa. De hecho, se hace una especial referencia crítica a la inexistencia de justicia social en el sistema educativo medieval a través de fuentes bibliográficas relevantes.

Otro aporte importante de esta investigación, que no ha sido previsto, es que señala las dificultades y limitaciones que se presentan debido al estallido de la pandemia mundial de COVID-19. Los investigadores que realizan trabajo científico en condiciones sociales difíciles (por conflictos, guerras, pandemias, etc.) pueden aportar información importante sobre cómo esta situación social ha afectado su trabajo. En la historia de la ciencia, dicha información puede ayudar a otros investigadores a poder prevenir y tratar fenómenos similares de manera efectiva en el futuro.

El objetivo final de este estudio de investigación es investigar el efecto del liderazgo escolar de justicia social en un contexto multicultural y, en particular, en la inclusión de estudiantes refugiados/migrantes en el sistema educativo griego. La constante acumulación de refugiados y migrantes en los países de Europa y, principalmente, en

los países europeos del área mediterránea (Grecia, Italia, Francia, España, etc.) es un fenómeno social que preocupa a la política educativa de los países, a nivel mundial. De este trabajo se extraen importantes conclusiones, respecto a la forma de pensar y actuar de los directores en escuelas con un contexto estudiantil multicultural, algo que puede servir para futuras reflexiones e investigaciones. Por ejemplo, uno de los principales dones que parecen tener los líderes escolares de justicia social es el de una alta inteligencia emocional (empatía). Sería de particular interés explorar más a fondo la relación entre la inteligencia emocional y las prácticas de liderazgo de justicia social. Además, otro elemento importante que surgió de esta investigación es la falta de conocimiento de los líderes escolares sobre los cambios resultantes de las cambiantes condiciones demográficas en Grecia, debido a los flujos de refugiados y migratorios. Por lo tanto, existe una necesidad urgente de que el Ministerio de Educación y Asuntos Religiosos de Grecia diseñe y desarrolle programas de capacitación obligatorios para directores de escuelas sobre los temas de Educación Intercultural y Liderazgo Escolar de Justicia Social. En general, como se muestra en este estudio, los líderes escolares necesitan monitorear los desarrollos sociales y estar informados de los cambios actuales en la educación, el liderazgo escolar y el marco institucional/legislativo. También es fundamental que todos los líderes escolares estén debidamente preparados para poner fin a la exclusión de los estudiantes de los grupos sociales marginados.

A través de esta investigación se hace un acercamiento a los problemas que los líderes escolares consideran que se derivan de la existencia de estudiantes refugiados/migrantes en sus escuelas, derrumbando cualquier proceso inclusivo. Sería de particular interés explorar este tema más a fondo, a nivel mundial, para realizar estudios comparativos relevantes de los que se puedan extraer conclusiones útiles. Este proceso de investigación se circunscribe a un contexto local específico, debido a las dificultades mencionadas en el apartado de sus limitaciones. Sería de especial interés trabajar sobre una muestra más amplia en otras partes de Grecia, donde hay una mayor acumulación de estudiantes refugiados/migrantes (como las islas de Lesbos, Samos y Chios), para que los resultados puedan generalizarse y comparar las opiniones y prácticas de los líderes escolares de justicia social sobre la inclusión de estos estudiantes en sus escuelas. En un contexto aún más amplio, sería particularmente interesante realizar una investigación sobre un tema similar a nivel

mundial, especialmente en países que enfrentan el fenómeno masivo de los flujos de refugiados y migratorios (EE. UU., Australia, Gran Bretaña, Alemania, Francia, etc.), con el fin de hacer un estudio comparativo de los resultados. Independientemente de su extensión, cada esfuerzo de investigación en el campo del liderazgo y la política educativa pone una piedra extra en la acumulación de conocimiento científico. En particular, la investigación-acción, relacionada con la indagación de cuestiones educativas sobre fenómenos sociales importantes, tiene un aporte esencial para la construcción de la política educativa, a nivel mundial.

Otra sugerencia importante tiene que ver con el significado de la educación intercultural y cómo integrarla en los Currículos Analíticos. Desafortunadamente, la introducción de la interculturalidad en la escuela y la educación de los estudiantes refugiados/migrantes se basa, en su mayoría, en el aprendizaje del idioma del país de acogida. Esta prisa del estudiante refugiado/inmigrante por aprender el idioma del país de acogida puede tener un impacto negativo en relación con el resultado deseado. En primer lugar, la educación de los estudiantes refugiados/migrantes debe consistir en un enfoque holístico que tendrá en cuenta los siguientes elementos importantes: a) el entorno familiar, b) las razones por las que abandonaron el país de origen, c) las experiencias traumáticas que pudo haber tenido, d) el contexto socioeconómico actual, e) el contexto cultural y religioso, f) problemas de salud o mentales.

Para comenzar a educar a un estudiante refugiado/inmigrante, hay un trasfondo detrás del cual se debe tener en cuenta. Lo que ningún sistema educativo debe olvidar es que tiene frente a sí a un niño refugiado/migrante, que proviene de un entorno cultural y religioso diferente, que la escuela debe respetar. En esta investigación se ve la influencia que la diferente cultura religiosa de estos niños (musulmanes) tiene en el contexto cultural de la escuela, que se basa en el cristianismo ortodoxo. Por ejemplo, la enseñanza del curso de Estudios Religiosos es parte del Programa de Estudios Analíticos en todos los niveles de educación (primaria, secundaria). El énfasis puesto en la Religión, en Grecia, junto con las frecuentes intervenciones de las autoridades eclesiásticas, no permiten impartir este curso, de manera intercultural. Varios dogmatismos y valores tradicionales de la sociedad griega, principalmente en lo que tiene que ver con la religión, pueden impedir la aceptación del multiculturalismo en la escuela. Después de todo, parte de los resultados de esta investigación lo demostraron, ya que los docentes consideran la religión diferente como uno de los principales

problemas en la escuela. Por tanto, a través de este trabajo y de acuerdo con los hallazgos de la investigación, se puede sugerir la introducción de la cultura intercultural en todos los cursos y niveles del sistema educativo, pero también en la forma en que se imparten.

Los valores de la interculturalidad, sin embargo, no son suficientes para verse solo en el Currículo Analítico. Si los docentes no han abrazado los valores de igualdad social y justicia, no podrán moldear el ambiente correspondiente en su lección y, por lo tanto, su misión será un fracaso. Esta cultura del más profundo ideal democrático y de respeto al prójimo proviene, en primer lugar, de las experiencias que los docentes tuvieron en sus propias familias. Luego pueden enriquecerse con formación en educación intercultural. En este punto, los líderes escolares de justicia social juegan un papel importante para alentar al personal docente a asistir a tales capacitaciones. Sería bueno para los sistemas educativos, a nivel mundial, crear programas efectivos de posgrado y formación en educación intercultural en las Universidades, concernientes a la formación de los futuros docentes de todas las especialidades de la educación primaria y secundaria. Para Grecia, también, se propone fortalecer la educación y la cultura intercultural en las escuelas con cursos relevantes en los planes de estudios universitarios para todas las especialidades en las escuelas (maestros, maestros de jardín de infantes, matemáticos, filólogos, etc.).

La educación especial también podría referirse a la educación intercultural. La educación de los niños refugiados/migrantes debe ser parte de la educación especial. La educación especial no solo concierne a los estudiantes refugiados/migrantes con discapacidades físicas. Si se tiene en cuenta el marco teórico analítico de esta investigación, que presenta el estado mental vulnerable de estos niños, debido a sus malas experiencias (guerras, violencia, etc.), se puede comprender la necesidad de crear programas educativos individualizados para estos estudiantes. El marco legislativo griego de la educación especial debe transformarse en una forma más moderna e incluir también a los estudiantes refugiados/inmigrantes, para que puedan unirse a la definición de "estudiantes con necesidades educativas especiales" y seguir programas educativos individualizados, basados en sus propias necesidades educativas. necesidades.

Otra propuesta se refiere a la formación de directivos de la educación en temas interculturales. Los valores de la educación intercultural no conciernen sólo a los docentes en el aula, sino, sobre todo, a los directivos educativos. Los líderes educativos de todo tipo (directores de educación, directores de escuela, orientadores escolares, etc.) deben ser formados en temas de justicia social e igualdad, así como en el campo de la educación intercultural. El ambiente multicultural de las escuelas griegas es un fenómeno moderno de estudio e investigación, del cual los funcionarios educativos deben ser conscientes, para que puedan tomar las decisiones adecuadas, formando un marco educativo efectivo accesible a todos, sin ningún rastro de exclusión. También es de fundamental importancia la implementación de investigación acción en las escuelas por parte de ejecutivos educativos calificados e instituciones educativas, como el Ministerio de Educación y el Instituto de Política Educativa, con el fin de enriquecer el conocimiento sobre la implementación de programas de educación intercultural.

Como se puede ver en esta disertación, en Grecia, la sociedad multicultural moderna consiste en ambientes religiosos y culturales completamente diferentes, que chocan varias veces entre sí. Grecia es, todavía, una sociedad que, con fuerza, apoya su identidad cultural y religiosa en todos los niveles, con el resultado de que la inclusión social de las familias de los estudiantes inmigrantes y refugiados se ve obstaculizada por diversas razones (por ejemplo, burocráticas, lingüísticas, etc.). Por ello, la formación de una cultura intercultural crítica en las escuelas del país es fundamental, a fin de crear un clima de igualdad y justicia social con acceso al conocimiento para todos los estudiantes.

En conclusión, esta investigación propone un cambio más profundo de los Currículos Analíticos de las Escuelas en todos los niveles, donde la educación intercultural no se limitará a la enseñanza del idioma griego a estudiantes refugiados/migrantes, sino que aplicará un enfoque integral, donde la enseñanza del idioma ser simplemente una de sus partes. El mismo enfoque holístico de la educación intercultural también se propone a nivel internacional a través del diseño e investigación de los programas educativos correspondientes.

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