

Education in a New Country Immigrant-Refugee Students in the Greek Education System

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Med, Educational P.E. 70

Summary: The large influx of migrants to Greece in recent years has raised the inevitable need to integrate schoolchildren refugees into the Greek education system. Their entry into the Greek educational reality has brought racial, religious and multicultural heterogeneity to student population, which Greek teachers were forced to face with their intercultural education, whose main principle is the parity of students' linguistic, cultural and educational human capital, indigenous and foreign. The purpose of this study is to investigate primary school teachers' aspects on the issue of the integration of immigrants and refugee pupils into education. Furthermore, the kind of school that best responds to their training, the application of the principles and concepts of intercultural education, and finally the impact of local communities and media on the educational process, due to the arrival of migrant and refugee students at school. An example was the study and recording of the current situation in the Prefecture of Ioannina schools, through the surveying of the Prefecture teachers' opinions on the above issues.

Keywords: Migrants-Refugee Students, Intercultural Education, Integration, Impacts

Introduction

Since 1970 Greece has received a large number of immigrants from Asian and African countries, the Balkan countries, the countries of the former Soviet Union and in recent years mainly from the Middle East. These movements of peoples, temporary or permanent, shaped the perceptions of the host society at a social, economic, political, cultural level and drastically changed the educational map of the country, as education was called upon to be a method of absorption and social integration of this heterogeneous population. A different from the existing teaching was therefore required, emphasizing the intercultural and multicultural approach, in order to assimilate the new cultures with which he was coming into contact for the first time. The principle of this approach was the consideration of the equal value of cultures and the avoidance of exclusions due to different origins of all students. This meant in practice the provision of equal opportunities, through the admission that the educational capital of immigrant students was equal to that of Greek students. This research attempts to investigate to what extent these conditions were accepted and consequently to what extent the seamless educational integration of immigrant- refugee students in the Greek educational system was achieved and the reasons that prevented or made it possible.

The integration process of immigrant-refugees in Greek society the difference between Immigration and Refugee

The immigrant-refugee flows to Greece are divided into two groups: those who migrate in search of a new homeland to settle temporarily or permanently for social and economic reasons, and those who seek to find a country-of-asylum, as the war follows them and endangers their life. The first description gives the definition of immigration and the second of refugee.¹ In the case of immigration, as complementary can be considered the group of returnees, who return to the land of birth, mainly through a motivation derived from state power and differentiated from the desire of the people themselves.²

Problems from the migration stream to Greece

The increased migration flows to Greece caused many humanitarian and operational problems, as social, security, hygiene, foreign policy and defense, participation in international institutions, religious and educational issues became more acute. The negativism of Greek society was fueled by the continuous number of arrivals, the xenophobic climate throughout Europe, the political aspirations of the most conservative parties and the uncompromising voices, which emanated from ideological or religious starting points and found strong allies in the media.

The lack of preparation, know-how, infrastructure, organized plan, combined with the economic

¹Naxakis, Charilaos & Chletsos Michalis., *Immigrants and Migration: Economic, Political and Social Aspects*. Athens: Pataki, 2003.

²Ekme-Poulopoulou, Ira, *The Migration Challenge*, Athens: Papazisis, 2007.

recession and the non-existence of jobs soon magnified the problem. Perceptions of the "qualities" of immigrants, of an organized plan against Greece, of an increase in crime, of the development of the underground economy, created xenophobic and racist attitudes, which hid the positive aspects of the presence of immigrants, such as the repopulation of mountainous regions of the country and the consequent economic their recovery, through work which the Greeks avoided.³ But also in the field of education, opinions of teachers were expressed about the negative effects of immigration for Greece, while a clear distinction was made between peoples and cultures into superior and inferior ones.⁴

Educational models of managing otherness Monocultural models of education the assimilation model

During the 1960s, countries receiving large numbers of immigrants formulated the principles of the assimilation model.⁵ The basic premise of the model is the perception of the nation as a single national and cultural entity. The diversity of immigrants is a decisive obstacle for them to adapt to the society of the host country⁶ and be assimilated by her. In order for assimilation to be successful, minorities must renounce their national roots and cultural ties with the country of origin, i.e. change their mentality, which will allow them to participate in the host society, in order to build a new "common" culture.⁷ An important role in the assimilation effort is played by the school, which teaches the official language of the host country, with parallel disrespect, which will lead to the gradual abandonment of the immigrants' mother tongue.⁸ The school, as a reproduction organization of the dominant ideology but also as a selection body, accepts as a deficit any differentiation from the state standard until assimilation is fully achieved.⁹

The assimilation model has received considerable criticism, as it seems to be permeated by nationalist notions that seek the complete subjugation of the cultural characteristics of immigrants to the "superior" culture of the host country.¹⁰

The integration model

It is an evolution of the assimilation model and was developed in an attempt to solve its weaknesses.¹¹ In this model the host country accepts and respects that immigrants are carriers of a culture that interacts with the culture of the host country.¹² However, the dominant pursuit is the creation of a homogeneous society, therefore any otherness is accepted as a manifestation of the private life of the immigrants and to the extent that the culture of the host country is not in danger of being altered.¹³ Education contributes to the smooth social integration of immigrant children by accepting their mother tongue as a means of better understanding the language of the host country. At the same time, with special support programs, which aim to highlight the dominant cultural and historical elements, as well as the way of life of the host country, the immigrants seek to become productive capital for it.¹⁴ The lack of use of elements of cultural capital, such as the mother tongue, in the education of the host country and at the same time the highlighting of dominant cultural elements ultimately works against the culture of the country of origin.¹⁵ In fact, because adaptation and success is left to the effort

³Tsoleridou, Anastasia, The contribution of the educational system to the integration of immigrants. Thessaloniki, 2009.

⁴Frangoudaki, Anna & Dragona, Thalia "What is our homeland?" Ethnocentrism in education. Athens: Alexandria Publications, 1997.

⁵Govaris, Christos, Introduction to intercultural education. Athens: Atrapos, 2001.

⁶Damanakis, Michalis, The Education of Returned and Foreign Pupils in Greece. Intercultural Approach. Athens: Gutenberg, 1998.

⁷Nikolaou, Giorgos, Integration and education of foreign students in primary school. From "homogeneity" to multiculturalism, Athens: Pedio, 2011.

⁸Georgoyiannis, Pantelis, Issues in Intercultural Education. Athens: Gutenberg, 1999.

⁹Todd, Roy, Education in a Multicultural Society. London: Cassell, 1991.

¹⁰Politou, Eva, "The "cultural difference": Models for its interpretation and educational management". In: Katsikas Christos-Politou Eva (ed.), Gypsies, minorities, returnees and foreigners in Greek Education. Outside of "class" is "different". Athens: Gutenberg, 1999, pp. 23-64.

¹¹Nikolaou, George, *ibid.*, 2011.

¹²Georgoyiannis, Pantelis, *ibid.*, 1999.

¹³Markou, George, Introduction to Intercultural Education. Greek and international experience, Athens: Self-publishing, 1997.

¹⁴Govaris, Christos, *ibid.*, 2001.

¹⁵Fennes, Helmut-Hapgood, Karen, Intercultural learning in the classroom: crossing borders, London: Cassell, 1997.

made by each immigrant individually, without essentially equal opportunities in education, the end result is their final assimilation by the system of the host country.¹⁶

Pluralistic models of education the multicultural model

A model of the early 1970s, it was a response to the demands of minorities for the provision of civil rights while simultaneously abolishing discrimination, especially in education and work. It focuses on a harmonious social coexistence of people of different cultural backgrounds, with the national identity of each subgroup being preserved, as long as everyone shows a greater understanding of other cultures and a basic value system is followed.¹⁷ In education, there is a demand for equal learning opportunities for all students regardless of racial, religious, cultural and social origin. To achieve equal opportunities it is necessary to teach the native language and culture of immigrants which will improve their school performance.¹⁸ However, as the host state does not change institutionally, the multicultural model results in a simple list of cultures, in which the dominant one is that of the new homeland, which simply tolerates the culture of the country of origin.¹⁹

The anti-racist model

The anti-racist education model was developed in England, the Netherlands and the USA.²⁰ It focuses on institutional changes that will bring about social changes, with the aim of eliminating racism.²¹ In education, structural changes are needed that focus on equality and justice, while eliminating stereotypes, prejudices and biased perceptions that promote racism and reflect in social life.²²

The cross-cultural model

The intercultural model is for many scholars an evolution of the multicultural model. It was formulated in response to immigrants' demand for social participation in the host country as active members and not as marginalized groups.²³ It aims at the support and smooth social integration of minority groups with different cultural standards, through securing the right to diversity, recognizing the equality of cultures and the educational capital that people from different cultures carry and the right to equal opportunities of access to education.²⁴ Intercultural education seeks the development of empathy, solidarity through the creation of a group identity, which prevents the appearance of inequality and injustice, the respect of cultural differences, while rejecting nationalism by fighting stereotypes and prejudices that favor its development.²⁵ The terms "multiculturalism" and "interculturalism" are not identical. The first term describes an existing social situation in which heterogeneous indigenous and minority groups coexist. The second term refers to the educational approach used in order to deal with the problems of multiculturalism, and "is based on interaction, mutual recognition and cooperation between people of different national and immigrant groups".²⁶

Integration structures of immigrants in Greek schools

The Reception Classes (T.Y.) were established in 1980, while in 1983 the Tutoring Departments (T.T.) functioned. The T.Y. they were included in the school schedule and had the purpose of helping foreign students in learning the Greek language alongside certain subjects of the regular class. The F.T. they operated outside school hours and provided additional teaching assistance to students who needed it. In both structures, the

¹⁶Damanakis, Michalis, "Multicultural-Intercultural Education: starting point, goals, perspectives", *The Educational*, vol.16, 1989, 76-87.

¹⁷Sarup, Madan, *Education and the ideologies of racism*, England: Trentham books, 1991.

¹⁸Gill, Dawn, Mayor, Barbara, Blair, Maud, *Racism and education: structures and strategies*, California: Sage Publications, 1992.

¹⁹Damanakis, Michalis, *ibid.*, 1998.

²⁰Govaris, Christos, *ibid.*, 2001.

²¹MacMaster, Neil, *Racism in Europe. 1870-2000 (European Culture and Society)*, New York: Palgrave Macmillan, 2001.

²²Nikolaou, George., *ibid.*, 2011.

²³Nikolaou, George, *ibid.*, 2011.

²⁴Papagianni, Voula, "Educating refugees: an intercultural challenge", in *Symposium on Intercultural Education. Groups with cultural peculiarities*. Thessaloniki: Friends of the Melina Merkouri Foundation, May 5-6, 2001, 44-46.

²⁵Nikolaou, George, *Intercultural teaching, the new environment. Basic principles*. Athens: Greek Letters, 2005.

²⁶Modgil, Sohan, Verma, Gajendra K., Mallick, Kanka, Modgil, Celia, *Multicultural education*. Athens: Greek Letters, 1997.

language and culture of their students' country of origin were not taught.²⁷ Later, Returnee Schools were established in Attica and Thessaloniki which operated without much success as they were quickly marginalized (Androutsou, 2001). In 1996, the Intercultural Education Schools (SDE) were created, replacing the Returnee Schools.²⁸ Since 2003, the Ministry of Health develops programs related to the education of gypsy children, returnee children, foreigners and Muslim children.²⁹ Finally, from 2016 Reception Structures for the Education of Refugees (D.Y.E.P.) were established.

Attitudes and perceptions of teachers regarding the education of immigrants in schools

The high degree of ethnic composition of Greece with the main cohesive ties of language and religion creates a suffocating environment for the integration of refugee- immigrant students, as for a number of years a framework has been formed that concerns students who come from the country's dominant culture. Consequently, the teaching experiences of teachers from environments of otherness are limited. At the same time, the view that foreign students have a disadvantageous intellectual and educational capital leads to their discredit and ultimately neglect, as teachers consider their education effort as wasted hours and especially the teaching of the social model that prevails in the country and may be quite different from the equivalent of the students' country of origin.³⁰ The final failure of foreign students to integrate or progress in the Greek education system is due, according to the teachers, primarily to the low command of the language of the host country, which is not achieved because of the students themselves and their families.³¹ The continuous negative image of the learning progress of foreign students is the source of perceptions for a complete ban or conditional (separate schools) access to the education system³² and the correlation of the presence of foreign students at school with the appearance of illegal phenomena.

From a first reading, it seems that the teachers are silent about their own responsibilities and, above all, they cover up, if they do not applaud, the attitude of the state with the lack of care it shows for the issue of the education of foreign students. On the other hand, teachers are, among the country's population, the group that more than any other resists the phenomena of racism, xenophobia, exclusion and tries to cover the important gaps that the state allows with a multitude of retraining, training, programs and specializations, most of which require the exclusive allocation of teachers' afternoon time and a particularly high financial cost, which is paid from own resources.

Research methodology Purpose of the research

The purpose of this study is to investigate teachers' perceptions of the integration of immigrant-refugee children into the Greek education system with the existing support structures. Issues related to intercultural education, issues of identity- otherness and respect for the rights of minority groups are examined. The main hypothesis of the research is investigated, i.e. the opinion that Greek teachers show a heterogeneous behavior towards foreign students and their perceptions regarding the type of school that can contribute most ideally to the education of immigrant-refugees are recorded. At the same time, an attempt is made to investigate the attitudes towards the basic parameters of intercultural education, that is, the parameter of the equality of cultures and the educational capital of students from different cultures and the right of equal access to education. Also, information is collected on the teachers' perceptions, their racist-xenophobic or non-racist character and the influence they receive from the M.M.E. and the local community.

The Identity of the research choosing a research method - The research tool and its structure

The research seeks the systematic, objective and scientific gathering of data related to the issue under consideration. It is a descriptive research, which is primary, based on direct sources,³³ it is quantitative and is based on sample research with a standardized questionnaire, which offers the possibility of approaching a large part of the population in order to test the assumptions of the work, easy data processing with statistical processing programs,³⁴ but also the possibility of describing current situations by associating individual

²⁷Damanakis, Michalis, *ibid.*, 1998.

²⁸Nikolaou, George, *ibid.*, 2005.

²⁹Nikolaou, George, *ibid.*, 2011.

³⁰Nikolaou, George, *ibid.*, 2011.

³¹Damanakis, Michalis, *ibid.*, 1998.

³²Frangoudaki, Anna & Dragona, Thalia, *op.*, 1997.

³³Bell, Judith, *Methodological Design for Pedagogy and Social Research: A Guide for Students and PhD Candidates.* (A.-B. Riga, translation). Athens: Gutenberg, 1997.

³⁴Paraskevopoulos, Ioannis, N., *Methodology of scientific research*, volumes A and B. Athens, 1993.

characteristics.³⁵ A weighted questionnaire from the literature was used to design the questionnaire,³⁶ with a value of 0.867 in the Cronbach's-Alpha reliability control index, which is considered particularly high and certifies its reliability.³⁷ The validity of the conceptual construct was assessed with its pilot application to a group of 21 teachers of the Prefecture of Ioannina, who were randomly selected and represented approximately 8% of the total questionnaires distributed in total.³⁸

The questionnaire consists of two parts: the first concerns 8 demographic- introductory questions, where parameters such as gender, age, total years of service, work relationship (permanent, substitute, hourly), qualifications, specialty are examined of the teacher, training in intercultural education issues, and serving in a school with immigrant-refugee students. The second part concerns the education of refugee-immigrant students and consists of 3 groups of questions. The first concerns the extent to which, according to the teachers, each type of school responds better to the education of refugee-immigrant students, the second and the third concern the part of education within the school, the teachers' perceptions of it, the existence of non- intercultural education and the factors that influence and determine the educational process for these students. As a whole, the questions of the second part of the questionnaire are questions of importance and are graded through a four-point Likert- type scale.³⁹

Population, sample, research method and process-The research framework

The research was carried out between May and July 2019. The population of the research was the 1,129 primary education teachers of the Prefecture of Ioannina. A sampling frame was a situation with all the teachers of the Prefecture of Ioannina. In order to make sampling possible, the method of "simple" random sampling was initially determined.⁴⁰ In this way, the research sample was selected, which amounts to a total of 300 teachers. Questionnaires were distributed electronically or (a few times) in paper form. All respondents were given full information about the purpose of conducting the survey, its voluntary nature and the possibility of withdrawing at any time were emphasized, while at the same time they were assured of anonymity. Of the 300 questionnaires, 264 (88%) were returned completed, a particularly high participation rate.

Presentation of findings

Presentation of demographic characteristics

A total of 264 teachers from the prefecture of Ioannina participated in the study, of which 140 (53.03%) were women and 124 (46.97%) were men. The ages of the interviewees were mostly between 36-55 years old (73.48%), while the seniority that, mainly, the teachers had was between 11-30 years (71.97%). Most respondents were general or special education teachers (65.90%), while physical education teachers (10.61%), and foreign language teachers (8.71%) had a smaller participation. One in four teachers in the survey have an additional second degree and the same number have a master's degree. The majority of participants (222 or 84.09%) are permanent teachers, while most have no training in Intercultural Education (144 or 54.55%), nor do they work in a School with Immigrant-Refugee students (148 or 56.06%).

Description of quantitative data

Intercultural education schools are chosen by almost all teachers (254 or 96.21%) as the most suitable type of school for refugee-immigrant students to attend. By a small margin (228 respondents or 86.36%) the following are the DYEPs, which operate in the afternoon hours. All-day Primary Schools with Reception Classes are chosen by 178 teachers (67.43%), while 162 teachers (61.36%) consider that separate schools are the best option to educate immigrant-refugee students. The last three options are Full-day Primary Schools (112 or 42.42%), Full-day Primary Schools with Tutoring Departments (104 or 39.39%) and Full-day Primary Schools with Remedial Teaching (94 or 35.61%).

Regarding the degree to which the teachers of the survey consider that various phrases are consistent

³⁵Cohen, Louis, Manion, Lawrence, Morrison, Keith, Educational Research Methodology. (S.

Kyranakis, M. Mavraki, C. Mitsopoulou, P. Bithara, M. Filopoulou, translation). Athens: Metaichmio, 2008.

³⁶Koukoulas, Aristreas, Attitudes and opinions of teachers regarding the integration of refugees and immigrants in the Greek education system. The case of N. Lesvos and N. Serres. Unpublished master's thesis. E.A.P., Patra, 2017.

³⁷Cohen, Louis, Manion, Lawrence, Morrison, Keith, op. cit., 2008.

³⁸Burke Johnson, Robert & Christensen, Larry, Educational Research: Quantitative, Qualitative, and Mixed Approaches (6th ed). Thousand Oaks, California SAGE Publications, Inc, 2017.

³⁹Tuckman, Bruce, W., Conducting Educational Research, 5th ed. Harcourt Brace College Publisher, 1999.

⁴⁰Filias, Vassilis (ed.), Introduction to Social Research Methodology and Techniques, Athens: Gutenberg, 1996.

with the education of immigrant-refugee students, a variety of responses were recorded. More specifically, teachers consider a very high percentage (79.54%) that a change is needed in the mentality and behavior of foreign students, recording a significant difference in the way of perception and socialization between natives and refugees. An even larger percentage of teachers (85.61%) registers the overwhelming need to learn the Greek language, as the primary goal of immigrants, in order to have a smoother integration into education and society. For the same reasons, a similar percentage (86.37%) believes that foreign students should be taught Greek culture and almost all (91.66%) believe that foreign students should respect the language and religion of Greek students. Finally, the belief that foreign students must learn about Greek history and culture is embraced by 83.34% of respondents.

The need to respect the language, culture and religion of foreign students, however, does not receive the same high acceptance from the respondents. The requirement to respect the culture of the countries of origin is embraced by a significant part (76.52%), while when the reason concerns respect for the language and religion of foreigners the percentage decreases (59.85%). Even fewer consider that different cultures are equal (56.82%), while less than half accept the provision of equal opportunities to all students, even foreigners (46.21%), and much less when the question concerns in the teaching of the mother tongue of foreign students in the Greek School (24.24%).

More generally, it seems that the answers of the teachers are summed up in a perception of moral formation and mutual respect of native and foreign students. They express in an almost universal percentage (96.97%) the perception that the existence and respect of a basic value system by all students is necessary, and in percentages that decrease the perceptions that students must learn to accept the different ways of life of their classmates (86.36%), how the harmonious coexistence of all students can be achieved, regardless of their culture (79.54%), how the highlighting of common cultural elements leads to the avoidance of conflicts (78.79%), that highlighting and respecting different cultural elements does not lead to avoiding conflicts (53.03%).

The third group of questions concerns the degree of teachers' concern with parameters related to the education of immigrant-refugee students. A little more than half of the teachers wonder whether Greece has the possibility to educate foreign students (56.82%) and what feasibility there is in this action (50.76%). A high percentage of the respondents (87.12%) are concerned about the way of teaching immigrant-refugee students, as they know that there is a lack of experience of teachers from multicultural environments or training in intercultural education (86.75%). Almost all of the respondents (96.21%) are concerned about the ignorance (partial or total) of the Greek language, while the percentage drops dramatically (59.85%) when the concern concerns the different religion of a large part of the foreign students.

In the field of socialization of foreign students, the concern is quite high (81.06%), while teachers are less concerned about the way they cooperate with foreign parents (62.87%). The adherence to hygiene rules (93.93%) and the realization of the necessary vaccinations (96.21%) by foreign students gather almost absolute percentages of concern. In smaller percentages, teachers are worried about the possibility of conflicts or tensions between Greek and foreign students (76.52%), the way foreign students are received by Greek students (68.94%) and about the possibility of a quality degradation of the education provided due to of the presence of foreign students (59.09%).

Finally, the teachers answer that they are rather indifferent to a possible reaction of the local society (55.30%) and much more to the reaction of the M.M.E. regarding the attendance of foreign students at school (62.88%).

Conclusions

Throughout its long history, Greece has been a crossroads, where peoples, ideas, cultures and religions met. The immigration flow of recent years, beyond its political dimension, also concerns education, which is the preeminent "tool" with which the integration of the newly arrived human potential is attempted. This research work attempted to demonstrate the views of primary education teachers regarding a series of issues related to the education provided to immigrant-refugee students. Given that almost all school units are now educating foreign students, the teachers' point of view becomes more important, as it tends to express the point of view of the wider society as well, due to the daily dynamics that the teachers develop with many families, which in terms of age make up the most dynamic segment of Greek society.

From the research, it appears that the Greek school and the wider society that surrounds it, while maintaining on many issues consolidated perceptions and stereotypes, usually negatively charged, which, however, with the daily presence of immigrant-refugee students in school classes, want to renegotiate and attempt a leap forward.

The teachers suggest as the most appropriate types of schools for immigrant-refugee students intercultural education schools or D.Y.E.P. which operate in the afternoon hours, while showing less preference

for All-day Primary Schools with Reception Classes and separate schools. All four options are distinguished by a common concept, the "hiding" of the newly arrived students from the schools of the Greeks, so as to make their presence as small as possible in the classrooms where the native students are taught, without suppressing the need for an initial assistance in the language course, which will help the smooth integration of immigrant-refugee students into the Greek education system, attempts are being made to isolate them as much as possible from the rest of the student body.

This perception stems from the artificially created image of the mentality and behavior of foreign students, which appears to be problematic or significantly different from that of the local student population. In order to overcome this problematic behavior, knowledge of the Greek language and Greek history, the teaching of Greek culture is considered a primary condition, while respect for the language and religion of the Greek students is sought, as if the immigrant students learn the Greek language, culture and religion. What is hidden in this case is the desire to change the native language of the newcomers, the discrediting of the culture of the country of origin and the choice of a religious doctrine similar to that of the dominant percentage in our country. It is noteworthy that the respect of these three elements and the consideration that they are equal values, both in the host country and in the country of origin, are basic principles of intercultural education.

More than half of the teachers are troubled by the political dimension of the issue of the education of immigrants and more specifically about the possibility or feasibility of providing education from Greece. However, almost all of them are concerned about the lack of know-how for such multicultural educational environments, i.e. their lack of training in issues of intercultural education. This lack advocates the reproduction of a teaching model that is used for ethnically homogeneous populations and results in the marginalization of the minority of immigrant-refugee students.

Another important parameter of great concern is the ignorance or partial knowledge of the Greek language by the foreign students, which does not allow the equal attendance of the teaching and the socialization of these students. On the contrary, the lack of communication with the other important component of the school community, the parents, is not a problem. This shows that the teachers believe that less communication with these parents will at least bring ease and calm to their work, which would be disturbed by the ignorance of Greek and the variety of different thoughts and perceptions that these people bring from their country of origin.

Another important concern concerns the hygiene and vaccination of immigrant children. The indisputable deficient hygiene of the hospitality camps, which is artfully maximized on the television screens, causes concerns and reasonable reflections among the teachers, who in turn personify the problem even among the immigrant students who live in rented houses.

More generally, it seems that teachers' perceptions of the education of foreign students are aligned with the use of monocultural education models, especially the assimilation model. The basic principles of intercultural education seem far-fetched. At best, it seems that the teachers' perceptions are balanced in a tug-of-war between the desire to accept immigrants, but under conditions that will demonstrate the superiority of the host country. On the positive side, perceptions such as respecting the culture of foreign students' countries dominate, while on the negative side, views such as the inequality of cultures, the provision of equal opportunities and the teaching of the mother tongue at school. Little "cracks" of these perceptions appear from assumptions about the necessity of the existence and respect of a basic value system by all students, from the position that students must learn to accept the different ways of life of their classmates, from the observation how the harmonious coexistence of all students can be achieved, regardless of their culture and the desire to highlight common cultural elements that will lead to the avoidance of conflicts.

Important parameters that allow a more optimistic reflection is the perception that the religion of each student is not a matter of concern and the opinion that teachers are gradually distancing themselves from the inarticulate cries of a part of society that wishes to alienate or even expel the immigrant-refugee students from the schools and from the toxic way and speech of M.M.E. expressing ultra-conservative notions garnished with a high dose of fiction.

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