

## Educational Policies that Address Social Inequality

# Country Report: Greece

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**November 2008**

The EPASI project is a programme of analysis of educational programmes in fourteen European countries, designed to address various forms of social inequality. The project analysis was conducted in the period 2007 – 2009. This report is part of the overall project, details of which are at <http://www.epasi.eu>.

The analysis is intended to be used within the overall framework of the EPASI programme.

The project has been funded with support from the European Commission. Each report within the overall project is the responsibility of the named authors.

The EPASI project was conducted by the following institutions:

- The Institute for Policy Studies in Education, London
- Metropolitan University (UK) (Coordinator)
- Katholieke Hogeschool Zuid-West-Vlaanderen (Belgium)
- Univerzita Hradec Králové (Czech Republic)
- Montpellier III - Université Paul Valéry (France)
- Panepistimio Patron ΠΑΝΕΠΙΣΤΗΜΙΟ ΠΑΤΡΩΝ (Greece)
- Universitat Autònoma of Barcelona (Spain)
- Malmö högskola (Sweden)



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# Education Policies to Address Social Inequalities: Greek Country Report

This report provides information on the state of educational policies in Greece dealing with issues of social inequalities. It begins with a definition of and a discussion on social exclusion; a discourse that has a central position in terms of educational policy today. It also provides a brief description of the Greek educational system. This is followed by a presentation and discussion of social issues in terms of educational disadvantage concerning Greek education and specifically the way these are tackled by educational policies and practice.

## 1. Introduction – Definitions of Social Exclusion and Educational Policy

### *Social Exclusion Greece*

The beginning of the 21<sup>st</sup> century signals the symbolic starting point for a new Greek comprehensive discourse era with respect to educational policy and practice. Educational policy is about how values and interests are realised by different groups (Ball 1990) and how these groups gain the power to realise those values and interests (Cobb *et al.* 1976; Mann 1975). As D'Ambrosio *et al.* (2002) note, social exclusion mainly deals with the inability of an individual to take part in the basic political, economic and social functions of the society in which he/she lives. The key interest here is how the concept of social exclusion can be transformed into observable indicators available to researchers? An individual is considered to be socially excluded if, based on various indicators; he or she cannot participate fully in the society. An individual simply lacking in one particular area does not constitute 'exclusion' and therefore we are interested in a multidimensional index that recapitulates information from several domains. Strictly put, exclusion deals with the inability to access something, not because one chose not to have it, but rather because it was simply beyond the reach of a person, whether due to economic, institutional or other restrictions (Haisken-DeNew and Sinning 2007).

According to the LOCIN (local initiatives to combat social exclusion) project report, the language of social inclusion is now central in debates of social policy, blending with the longer-established language of benefit-orientated policy. Socially excluded groups or groups at the brink of social exclusion have been 'identified' and adapted policies have been provided for them (LOCIN 2000).

Traditionally, social exclusion in Greece has been linked to specific categories of susceptible groups of the population, such as:

- economic underprivileged groups,
- single parent families and orphans, and
- 'handicapped' (mentally and physically).

Initiatives addressed to these groups, which were undertaken at a local level, were primarily of *charitable or welfare character* and were oriented towards providing assistance either for subsistence needs or for skills development through occupational training. These initiatives were mostly carried out by local charitable associations or institutions, with the support of the local authorities (municipalities) and the Greek Orthodox Church. State financing was secured through registrations as "*social welfare organisations*" with the General Secretariat of Social Welfare.

During the 1980s, in policy terms additional groups were recognised to constitute socially excluded people (Kassimati 1998):

- repatriates, immigrants,
- prisoners, ex-prisoners,

- young delinquents,
- drug users, former drug users,
- people living in remote areas,
- people with specific cultural and religious characteristics.

Even though there are a number of issues related to the “identification” of the groups ‘at risk’ of social exclusion and the ways in which financial support (from national, European Union and other sources) is allocated to them, there is hardly any dispute of the fact that “people with special needs” belong to this model of social exclusion/inclusion. In fact, in the majority of the texts referring to social inclusion, the category of disabled people rests comfortably at the top of the list.

Educational exclusion is most often seen as the problem of inequality of educational opportunities and partly as a consequence of this inequality of social opportunities. This has been a primary argument and rationale behind carrying out school based reforms in the latter half of the twentieth century. But on the other hand educational exclusion also deals very deeply with different cultural ways of life, cultural values and languages, power relations and the diversification of knowledge.

Until the early 1990s, Greece was a very homogenous society, and homogeneity was seen as a positive feature of Greek society. But in the 1990s Greece transformed from an emigration country to a reception country; without having previous experience in dealing with such phenomena (Kiprianos *et al.* 2003). During this period, the Balkan countries faced a severe economic crisis, which led to an estimated 600,000 foreign immigrants migrating south and settling in Greece. These newcomers have altered the Greek population landscape. Legal foreign workers are provided with social insurable rights and social protection, but care for the illegal immigrants is limited to emergency services provided either by humanitarian organisations or by the informal support networks (Skourtou *et al.* 2004).

In general it appears that social or other policies in Greece are EU driven. Thus, a landmark in the introduction of local initiatives fighting social exclusion was the implementation of the Community Support Framework in 1985. The projects which were implemented as a result of EU funding were initially based on the participation of the local authorities (municipalities, universities, school units) in their designing and implementation. In parallel, the main actors also made an effort to earn gains in favour of the existing initiatives: that is to benefit from the financing potentials offered by the Community Support Framework.

The overall situation concerning the forms of social exclusion and the initiatives to combat it in Greece are characterised by the following features (LOGIN 2000):

- *Social exclusion* is defined by reference to specific groups of the population.
- *Actions to fight social exclusion* aim at the social inclusion of the excluded groups mainly through education and training and, whenever possible, through the participation into the labour market in protected settings or through supporting employment and subsidised schemes.
- *Main actors at the origin* are usually people directly connected with the specific population groups.

Within this context, most of the initiatives concern people with Special Educational Needs (SEN). These initiatives were created by individuals directly linked with the problem as a response to the lack of appropriate state facilities.

- *A main problem* affecting the development and the sustainability of local actors as implementers of educational projects is their dependence, to a large extent, on central state financing or on EU financing. Local financing is rather limited and in the most cases comes from the municipalities. Municipal support is nevertheless an important factor of success for the local initiatives.

In addition to the financial problem, another basic issue affecting the sustainability of local initiatives is the fact that their existence is known only to a narrow public, and experience exchange activities among them are rather limited. In an initial stage these activities need to be organised and supported by national and EU authorities, however, specially targeted events and activities should be stressed and made known to a wider audience.

### ***Educational Policy in Greece***

Educational policy reform in Greece has always been a hot political issue. Greece's educational policy can be theoretically and ideologically seen as a variation of what Gorz (1964) has called "reformist reform" in contrast to "radical" or "structural reform", and the reform movement as "educational reformism". Its main thrusts, especially in the post-World War II period, have been the modernisation and democratisation of what was believed to be an anachronistic and deficient educational system, one that was extremely centralised and bureaucratised, economically inefficient, socially exclusive and inequitable, and pedagogically authoritarian.

This reformist orientation has obtained greater salience in the 1970s. This orientation came after the collapse of the military junta in 1974 and the following restoration of democracy, partly as a consequence of Greece's commitment to the new European ideal after 1981, and the construction of a new European space that this ideal has entailed. As Arsenis, the Minister of National Education and Religious Affairs put it in a prefatory note to the publication of the recent reform entitled *Εκπαίδευση 2000 – Παιδεία για Ανοιχτούς Ορίζοντες* (Education 2000 – Education for Open Horizons): "Our aim is, in the years to come, to construct an educational system that is modern and of higher quality, one that will provide wider educational choices for all citizens, irrespective of age, and, at the same time, will be capable of laying the foundation for the progress of Greek society and the development of the country" (Education 2000, 1997:5).

Fundamental changes in educational policy and governance have occurred in the post-industrialised world in recent years. Many are of the opinion that we are witnessing the transition to an entirely new era, (eg Bauman 1996; Beck 1992, 1997; Giddens 1995; Castells 1997). In this "global network society" education and social exclusion are making new connections and searching for new routes and forms. Within the scope of these changes we look at education policy and the new mechanisms of educational and social exclusion. Our aim is to examine the changing position of education as a definer, producer and result of social exclusion and educational policy. The effects and consequences of these changes in Greece appear to seek a different mechanism for dealing with issues of social inclusion in Greek educational system and the greater society (Kazamias *et al.* 2001).

According to Tsakloglou and Cholezas (2005:1), in the Greek public discourse, education is usually considered as the main mechanism for the promotion of social equality and social mobility. Taking into account the positive relationship between education and income, many policy makers consider education as an efficient mean for promoting growth and reducing inequality, especially through the improvement of the qualifications of the least educated groups of the population.

## **2. An Overview of the Greek Education System**

According to the Greek Constitution, education is a central mission of the state, aim at the moral, intellectual, professional and physical education of the Greeks, the development of national and religious awareness and the formation of free and responsible citizens.

According to the legislative framework prevailing in the Hellenic Republic, Pre-school, Primary and Lower Secondary Education is compulsory and free to all levels. The main focal point of educational policy is the consideration that education constitutes a social resource and the right of every citizen. Based on the laws passed by the Parliament for all levels of education, the state seeks to democratise education by decentralising it. Decentralisation can be accomplished through ensuring the participation of those directly involved in the educational process and by improving the quality of the education provided (Kazamias *et al.* 2001). Few educational policy initiatives are undertaken for the development of programmes without outside funding serving as the stimulus. The designing, formation, and implementation of educational programmes mostly emanate from “above” and are controlled by exogenous parameters. In these terms, the initiative action usually rises from the European Union. A substantial proof of that is that the basic financing source in applying educational policy in the context of the Public Investment Programme is the Operational Programme for “Education and Initial Vocational Training” (EIEAEK/EPEAEK).

The Greek educational system is highly centralised. General educational policy is formulated and issued by the Ministry of National Education and Religious Affairs (ΥΠΕΠΘ/ΥΠΕΠΤΗ) which is responsible for the administration of all the schools units. An administration carried out through the Central and Regional Services and through councils of a consultative and scientific nature that have been created and function in the Ministry's Central and Regional Services (Eurydice 2006).

Public education, which is fully supported and controlled by the state, is organised vertically into 4 levels: Pre-school, primary, secondary (lower and upper) and tertiary. The vast majority of Greek students attend state/public pre-primary, primary and secondary schools. All tertiary institutions (university and non university level) are, by constitutional mandate, public establishments.

Pre-school education is intended for children aged 3 to 6 years; the final year of the three years, as of 2007-08, is compulsory. Its aim is stated to be “to help little children to develop physically, emotionally, socially and mentally within the broader aims of primary and secondary education (Law 1566/85)”. Primary education is compulsory and lasts 6 years (usually for children aged 6 to 12 years). It is aimed at “the pupils’ all-round mental and physical development, at their socialisation into national, religious and moral values, and the development/acquisition of basic oral written and computational skills (Law 1566/85)”. The secondary level of schooling is divided into two self-contained cycles: (a) an undifferentiated three-year *Gymnasion*, which is also compulsory, and (b) a differentiated three-year *Lykeio*, and two-year Technical Vocational Schools (EPAL-Epaggelmatika Lykeia- Law 3475/2006). Admission into both cycles is without examinations. The *Gymnasion* is envisaged both as a continuation of the basic general education of the primary school and as the lower cycle of the secondary stage. Its purpose is described to be “to promote the pupils’ all-round development in relation to the abilities which they have at this age, and the corresponding demands of life (Law 1566/85)”.

At the apex of the general public sector stand the universities and the university - level institutions, officially referred to “highest educational institutions” or AEIs, and below them, the non-university level establishments, which are known as “higher education”. Tertiary education in Greece is quite distinct from secondary; the latter does not lead automatically into the former. A system of highly competitive national examinations set by the Ministry of National Education and Religious Affairs (MOER), and a *numerus clausus* guard entrance into all types of tertiary institutions. The unsuccessful candidates either try again the following year, or choose to study abroad, or attend the privately-operated “centres of free studies” or become unemployed (Kazamias *et al.* 2001).

### ***The Non-State/Private Sector***

The private sector includes various types of schools at the pre-school, primary, secondary levels and initial vocational training schools. There are no private tertiary institutions except some non-recognised branches of foreign higher education institutions, which go by the name of “Free Centres of Study”. Non-state private schools receive no funding from government sources, but they must conform to the rigid state regulations regarding curricula, textbooks and examinations. In this respect, they are not much different from state schools.

Lastly, no examination of the Greek non-state sector in education should ignore the extensive network of the privately owned and commercially operated “cram schools” known as *frontestiria*. One of the main purposes of these “paraeducational” institutions is to prepare students for the various types of examinations, particularly for the highly competitive entrance examinations into AEIs (Tsakloglou and Cholezas 2005).

### **3. Social Issues Concerning Greek Education System**

Regarding primary and secondary education, in theory, the fact that these levels of education are characterised by a centralised structure should guarantee schooling of equal quality across regions and schools. However, the existing direct and indirect evidence suggests that this is far from true. Public schools in poorer areas are considerably less well equipped in terms of infrastructure. Additionally, there is a clear evidence of a strong correlation between educational level of parents and success in the secondary education exams (Katsikas and Kavadias 1994).

As in other countries of the European continent and of the world at large, education in Greece has witnessed a significant overall quantitative expansion in the past 25 years, especially at the general and technical/vocational secondary and the tertiary levels. Overall increases in enrolments present one dimension of educational provision and participation in the educational system. Other dimensions would be examined: (a) the structure of the educational pyramid showing student flows into the various levels and types of schooling, and (b) rates of participation in the various levels and types of schooling on the basis of socio-economic status, gender, geographical region, urbaneness, and ethno-cultural background.

The educational pyramid in Greece has a shape not unlike that of other European countries. Student flows in all levels and types of schooling decrease progressively as one moves up the educational ladder and becomes quite noticeable at the tertiary level. All have the opportunity to access, but few are able to finish. Compulsory education has recently been extended by one year having added one-year pre-school attendance (Eurydice 2008). It therefore includes the one-year pre-school, six-year elementary school and the three-year *Gymnasion*. However, not all of students who enter formal education are able to complete the ten years of compulsory education; quite a few drop out. At the top of the educational pyramid, however, Greece reveals a rather unique phenomenon. Until recently all students who entered the universities were able to graduate, perhaps not after the customary 4 years, but, at some time or another, they were able to graduate (Tsakloglou and Cholezas 2005). Recent educational policy legislation has attempted to put into place clearly defined parameters of sanctioned years of study per particular courses and degrees. It is too soon to comment on its efficacy and whether or not it will combat or create educational inequalities.

When the dimension of participation and its consequence, inclusion-exclusion, is taken into consideration, one finds uneven rates on all of the following criteria: socio-economic status, geographical region, urban-rural, gender and ethno-cultural background. In this connection, it would be interesting to comment further on the ethno-cultural criterion, which directs attention to ethno-

cultural minorities and the discourses on interculturalism and multiculturalism. Educational disadvantage with respect to **religious, linguistic, indigenous** and **ethnic minorities** is for policy purposes dealt with either by Intercultural Education or Minority Education.

Minority, intercultural and multicultural education (IPODE 2004) have only recently become subjects of educational discourse in Greece. It should be noted that in Greece the use of terminology referring to diversity related educational intervention approaches varies, for example, in some official documents references are made to cross-cultural education (see Eurydice 2006) while in others these are supplanted with the term intercultural education (see IPODE). Most of these interventions target at least four categories of subjects and educational areas: (a) The education of the Muslim minority in Western Thrace, the only officially recognised minority in Greece (b) the education of repatriated Greeks, mostly from former Soviet Union countries and Germany, and (c) the education of immigrants and foreigners who entered Greece in the 1990s; they include, among others, Albanians, Poles, Filipinos, Greek-Russians, and (d) the education of Roma minority. In this report when referring to the official educational policy the terminology used will be intercultural education.

According to the law 2413/1996, the Ministry of National Education and Religious Affairs (ΥΠΕΠΘ/ΥΠΕΠΘ) applies special Programmes of Intercultural Education addressed to individuals of Roma origin, Muslim minority, foreign and repatriated pupils. In addition, Schools for Minorities operate for the pupils of the Muslim minority of Thrace, while Special Education Schools operate in the whole country.

### ***Intercultural Education: Roma, Immigrants, Foreigners and Repatriates***

The Ministry of Education (ΥΠΕΠΘ/ΥΠΕΠΘ) applies special projects (in Greece these are referred to as programmes) of Intercultural Education or Studies (Diapolitismiki Ekpaidefsi) addressing the needs of the aforementioned groups. These projects are mainly funded by the ΕΠΕΑΕΚ (EU Community Support Framework funding). A relatively small number of teachers have received limited and mainly theory focused training in intercultural education in projects funded by the 2nd CSF (Dimitrakopoulos 2004:19; Spinthourakis and Katsillis 2003).

### ***Roma – Indigenous Minority***

Roma are considered to be among the poorest and most marginal groups in Greece. Researchers (Chryssakis 1989), have attributed poor attendance and academic performance in part on how Roma perceive the value of education. Studies indicate that all Roma state that educating their children is desirable, however it appears that they do not consider that education offers the Roma improved life chances. Moreover, some Roma consider that daily school attendance may even be harmful in that it “deprives children of their family” socialising them into different values and norms (Vasiliadou and Pavli-Kore 1996).

In areas where a very high Roma population is encountered, special preparatory programmes are applied. 125 special classes were set up which are attended by Roma children of various ages, until they can be integrated into public schools. At the same time, the attendance of Roma children is facilitated by the use of a special card of attendance. Roma children are accepted in any school with this card when they have to move to other regions due to their family working conditions. However, public school teachers have had little, if any, training in dealing with the problems of Roma children and find it difficult to understand or empathise with the Roma culture (Dimitrakopoulos 2004:40).

The specific Ministerial Decision Φ4/155/Γ1/1257/11.9.6 establishes the attendance card for travelling Roma students. Ministry of Education circulars regulate issues related to both the



organisation of preparatory sections for Roma children (Γ1/694/1.9.99) and the attendance of former students in primary schools. A Joint Ministerial Decree by the Ministers of Economy and Finance, National Education and Labour and Social Security (A.Π. 2/37645/0020/8.7.2002) establishes financial assistance to low income families that enrol their children in compulsory education. Ministerial Decrees (Φ10/221/Γ1/1236/1996 and Φ10/35Γ1/1058/98) transform certain public schools into intercultural education schools. Additionally, a special educational project, Roma Children Education, has been implemented as part of the Intercultural Education Programme, since 1997. This project is organised by the Institute for the Greek Diaspora Education and Intercultural Studies (IPODE) which focuses on issues related to the education of expatriated and repatriated Greeks and immigrants under the supervision of the Ministry of Education and funded by EPEAEK (Eurydice 2006) (See projects GR103: [Educating Roma Students](#), GR104: [Integration of Roma students \(2<sup>nd</sup> phase\)](#), GR105: [Integration of Roma students \(3<sup>rd</sup> phase\)](#)).

### ***Repatriates – immigrants – foreigners – Ethnic and Linguistic Minority***

The new political, economic and social conditions in the Balkans, in Eastern Europe and in the former Soviet Union, have transformed Greece, from an emigrant country, into a reception country of immigrant flows. At the same time, a number of Greek emigrants who left Greece, in the 60s and the 70s, and immigrated to northern European countries (mostly Germany), have recently repatriated. Moreover, the collapse of the Soviet Union in the late 80s-early 90s, caused a large number of Greeks who lived in the Black Sea (Pontos) republics to migrate to Greece. This dimension was also adopted by a significant proportion of the ethnically Greek population of Southern Albania (IPODE, 2004). The number of people who have been seeking a better future in Greece has increased due to the break-up of former Yugoslavia and the economic conditions of post socialist Balkan countries. Today, it is estimated that there are more than 150,000 repatriates and more than 1,000,000 immigrants living in Greece. Of these numbers, 98,241 are school-age children (Skoutrou, Vratsalis and Govaris, 2004). Needless to say, this situation is having an impact on the educational map of the country having created new educational problems. These problems enhanced the necessity of the formation of intercultural education (Vergeti 2003).

The legislative framework concerning intercultural education is laid down in Law 2413/1996, while Law 2790/2000 consists of reception and establishment measures for repatriated Greeks; Law 2910/2001 lays down the reception and establishment framework for third country nationals. The legislative framework on the establishment and operation of reception and supplementary tutorial classes for intercultural education purposes is contained in Ministerial Decision No. Φ2/378/Γ1/1124/8.12.94 (Eurydice 2006).

In addition, in schools, where a large number of foreign students attend, reception classes and preparatory courses also operate. The aim of Intercultural Education is to organise and enable primary and secondary schools to provide education to people with special educational, social, and cultural characteristics. The objective is to harmoniously integrate intercultural education students into the mainstream educational system. This objective can be accomplished if some specific conditions are qualified, such as: the students' acceptance from the school staff, the production of special educational materials and technical support needs and the active participation of all agencies, so that these students can be successfully integrated into society.

Intercultural Education Schools (Diapolitismika Scholeia) adopt the curriculum of the traditional state schools. These schools' curriculum is tailored to the particular educational, social and cultural needs of their students. There are twenty-six schools designated as Intercultural Schools in Greece with specialised curricula. Special projects of intercultural education for repatriated and foreign students are applied in some regular primary schools in various regions of the country (see projects GR109: [Integration into secondary education](#), GR114: [Integration into elementary education](#)). For

this reason, during the school year 2003-2004, approximately 500 Reception Classes and 700 Supplementary Tutorial Classes functioned (IPODE 2004).

The Reception Class scheme is completed in two cycles/levels integrated into the ordinary school curriculum.

- In Reception Class I, students who are to enter the Greek education system take an intensive course to learn Greek as a second language. Its duration is one teaching year.
- In Reception Class II, implementation of a short internal and external linguistic and learning support course, that takes place in ordinary classes with parallel language teaching support. This type of course lasts up to two teaching years, after having finished Reception Class I.

The supplementary tutorial classes are attended by repatriated or foreign students who haven't studied in Reception Classes. These classes refer to students who face language difficulties or students who have received these support measures but continue to have difficulties in the 'normal' class. These supplementary tutorial classes operate outside ordinary school hours. Furthermore, most such classes begin in January, as there are not enough teachers or classrooms in the existing schools. It should be noted, though, that in both 2002 and 2003 the Ministry managed by planning well in advance to start these classes at the beginning of the school year (Dimitrakopoulos 2004:19).

### ***Muslim Minority of Thrace - Religious and Linguistic minority***

The Muslim Minority of Western Thrace is the only minority which is officially recognised by the Greek State. The Muslim minority in Thrace has generally been isolated and economically depressed for decades. Their population is estimated approximately at ranging from 80,000 to 100,000. Half are of Turkish origin or Turkish-speaking, 35 percent are Pomacs, speaking Pomac, whilst the remaining 15 percent are Roma, speaking Romani (Trubeta 2001).

The educational policy governing the Muslim minority is specified in the Greek-Turkish Protocols of 1954 and 1968, while the establishment and the functions of minority schools are provided for in Law 119/1972 and Law 694/1979 (Tsitselikis and Xristopoulos 1997). One distinctive feature of these legal enactments is that they generally reference primary education and far less the other educational levels. Another noteworthy feature is the ethnocentric educational ideology that pervades the purposes and policies of this kind of schooling in both countries for their respective minorities (Muslims in Greece and Christians in Turkey).

Teaching in minority schools is carried out in the Greek language and the language of the minority. These schools function on the basis of the Lausanne Convention (1823) and according to the Greek-Turkish Protocols mentioned above. The educational needs of the Muslim population are covered by Minority general, lower and upper, secondary education schools (Meionotika Gymnasia and Lykeia). In these schools a bilingual (Greek and Turkish) curriculum is applied. In total, six (6) Minority Secondary Schools (two Gymnasia, two Lykeia, and two Seminaries) operate in Western Thrace (Askouni 2006).

Moreover, a special educational project "Education of Muslim children" has been implemented in the country's schools for minorities since 1997, aiming to improve the educational status of the Muslim minority (Eurydice 2006) (See projects GR99: [Educating Muslim students \(1<sup>st</sup> phase\)](#), GR100: [Educating Muslim students \(2<sup>nd</sup> phase\)](#), GR101: [Educating Muslim students \(3<sup>rd</sup> phase\)](#), GR118: [Keys and pass keys](#)). It has to be pointed out that in 1995 legislation was enacted which allowed a percentage (0.5 percent) of the pupils of the Muslim Minority that finish their secondary education to enter the tertiary educational level, without examinations. This measure is considered to

be one of great importance, since it encouraged the Muslim Minority pupils to complete their secondary education and have the opportunity to study in the University (Askouni 2006).

### ***Special Education – Disabilities***

Enacting the appropriate legislation has been a landmark in developing contemporary Special Education in the country. For example, Law 1143/1981, Law 1566/1985 and in particular Law 2817/2000, which supplements, updates and upgrades the existing institutional framework in Special Needs Education. According to Law 2817/2000, the Ministry of National Education and Religious Affairs is responsible for Special Needs Education. The Ministry co-operates in the procedures of establishing the centres and workshops for special vocational training, which fall within the aegis of the Ministry of Health and Social Solidarity, as long as school-aged persons with SEN attend these centres.

Law 3194/2003 in reference to issues of special education and Law 2817/2000 define among other issues that individuals with special cognitive abilities and talents are eligible for special educational treatment (Eurydice 2006). The most recent legislation enacted by the current conservative party New Democracy is Law 3699/2008. This law favours a more medically oriented focus on issues related to special educational needs and specifically excludes children with linguistic and cultural differences.

When diagnosis-evaluation of a child with Disabilities and Special Educational Needs occurs at pre-school age, early intervention or specialised support services are recommended that monitor and support the child. If the child is under 4 years old, he or she is financed by social security. As long as children of pre-school age (4-7) are concerned, free special education and other support services are also provided complimentary by the Ministry of Education's school structures.

Primary Schools of Special Education and Special Education classes function in regular primary schools. There is one primary school with four teachers in each of the two state children's hospitals, "Aghia Sophia" and "Aglaiia Kyriakou" in Athens and two Special Schools in hospitals in Thessaloniki. In these primary schools, education is provided to children who must remain – for health reasons – in a paediatric hospital for an extended period.

The education of SEN students at the secondary level is offered at Lower Secondary Schools (Gymnasia), General Upper Secondary Schools (Eniaia Lykeia), Vocational Educational Schools (EPAL). Special Education classes (Tmemata Eidikis Agogis) for students with special educational needs also operate (YPEPTH 2006).

In the case of SEN students attending mainstream schools, they can study in:

1. Ordinary classes with parallel support from a special needs education teacher serving at KEDDY (Kentra Diaforodiagnosis, Diagnosis kai Ypostirixis Eidikon Ekpaideytikon Anagkon).
2. Specially organised and appropriately staffed integration classes operating within mainstream and technical vocational education institutes.

In areas which lack SEN schools (eg in small provincial towns), SEN students can study in ordinary mainstream school classes supported by trained special needs education teachers or KEΔΔY/KEDDY teachers. Lampropoulou (2008) has provided a strong critique of the 2008 law on the basis of its reinstatement of a medical orientation and anachronistic paradigm for special education over an educational model.

The (ΚΕΔΔΥ/KEDDY) bear the responsibility for:

1. providing diagnosis on the nature and degree of difficulties of persons with Disabilities and Special Educational Needs,
2. recommending their registration, classification and their attendance in the appropriate school of mainstream or special needs education,
3. providing advisory services and guidance to students, parents and teachers,
4. providing special pedagogical support at home (in special cases),
5. providing early intervention, etc.

An inclusive education is at the basis of an inclusive society, and contributes strongly to the breaking down of barriers. Disabled children and non-disabled children can mutually benefit from being in the same educational environment. In Greece, lack of education is one of the main factors leading to social exclusion and poverty. Children with disabilities have few chances to participate in mainstream education. Both ECHP (Eurostat) data and our own review of the literature highlight the low educational attainment level of children with disabilities. Integration in ordinary education is still limited in Greece although this phenomenon has begun to increase in the last few years.

“Efforts have been made in most EU Member States to improve the participation rate, but the obstacles to gaining - and retaining - employment, such as lack of access to education and to vocational training, limited availability of housing, assistive technology and accessible transport are still significant” (Diamantopoulou 2000:4).

### ***Remedial Teaching Schemes, Supplementary Teaching Support and All-day School-Socioeconomic***

This policy is applied to mainstream primary and secondary education students a) with difficulties in understanding and assimilating the course materials b) who need educational and psychological support or c) students who simply desire to improve their performance at school. This specific policy was primarily implemented to benefit socio-economically disadvantaged groups. Remedial Teaching schemes are included in the context of special educational support at all level of education, except tertiary level.

### ***Remedial Teaching schemes***

The legislation on remedial teaching is contained in the provisions of Article 4 of Law 1824/1988 on regulation of educational issues and other provisions, Article 4 of Presidential Decree 429.91, Article 13(41) of Law 3149/2003 (Government Gazette 141/A/10.6.2003 on the National Library of Greece, Public Libraries and other provisions, and Ministerial Decision No. 96734/Γ7/11.9.2003 (Government Gazette 1301/B/12-9-2003).

Remedial and supplementary teaching is stand-alone teaching support schemes for a) students in all classes of primary and lower secondary school who lag behind in certain fields of knowledge and therefore, they face difficulties following and effectively participating in the learning process at school or b) students who seek improvement of their personal performance in specific subjects. The objective of the intervention scheme is re-integration of students into the learning process, reducing school dropout and improving their school achievement.

The intervention scheme runs from the beginning of the school year right up to the end of the examinations. The special timetable and detailed curriculum, based on the learning difficulties of students and school operating conditions, is drawn up, implemented, evaluated and adjusted by the teachers' board decision. The teachers' boards follow recommendations made by teachers in relevant or related areas of specialisation in collaboration with school advisers. At primary school remedial

teaching includes Greek language and/or mathematics, while at lower secondary school it includes language teaching (ancient and modern Greek), mathematics, physics, chemistry and foreign languages ([http://www.fa3.gr/nomo-thesia\\_2/nomoth\\_education/4\\_enisxitektiki.htm](http://www.fa3.gr/nomo-thesia_2/nomoth_education/4_enisxitektiki.htm)).

### ***Supplementary Teaching Support***

Supplementary teaching support of students at unified upper secondary schools (*Eniaio Lykeio*) and *EPAL* is covered by the provisions of Article 1(10) of Law 2525/97 on the unified upper secondary school, graduate access to tertiary education, and evaluation of teaching work and other provisions and the Joint Ministerial Decision No. 2/46052/0022/22-9-2005.

Supplementary Teaching Support is a stand-alone support scheme providing teaching in the main courses at upper secondary school available to students in all grades of the unified upper secondary school (*Eniaio Lykeio*) and Vocational Education Lyceum (EPAL). This supporting intervention has the same aims as the Remedial Teaching intervention scheme and operates outside ordinary school hours on weekdays or Saturdays. These intervention schemes can commence with the normal school year and finish just before year-end or leaving certificate examinations. A full-time teacher is appointed as intervention planner and evaluator.

([http://www.fa3.gr/nomothesia\\_2/nomoth\\_education/4\\_prostheti-didaktiki-stirixi-05-06.htm](http://www.fa3.gr/nomothesia_2/nomoth_education/4_prostheti-didaktiki-stirixi-05-06.htm))

### ***All-day School***

The All-day School (Oloimero Scholeio) operates in parallel to regular Elementary School (Demotiko Scholeio) with an extended timetable and an enriched curriculum.

YPEPTH (ΥΠΕΠΘ), using the All-Day School pilot programmes findings, decided to open All-day Schools in conjunction with 70 percent of the country's primary schools. All-day schools operate for children of working parents – who have priority – in order to cover their needs and – at a second stage – for all the other children, using alternative experiential educational approaches (Vitsilaki and Pyrgiotakis 2001).

### ***Second Chance Schools (SDE) Socioeconomic***

Second Chance Schools (ΣΔΕ/SDE) are an innovative institution that was established in many EU member states, including Greece. In Greece, Law 2525/1997 (article 5) established Greek Second Chance Schools (ΣΔΕ/SDE).

This institution concerns individuals over the age of 18, who have not completed the ten-year Compulsory Education. The logic behind the establishment of these schools is that without completion of their education, they are at risk of social exclusion and marginalisation. This new institution gives the opportunity to the above-mentioned group to acquire a Compulsory Secondary School Leaving Certificate and to smoothly integrate in the social, financial and professional structures of society. Curricula are particularly flexible, so that they respond to individual needs. The total duration of the Programme is two years (<http://www.ekep.gr/Education/deuteris.asp>).

### ***Gender***

Greece has two important legal landmarks in its policy history which have to do with the development of a gender equality policy. The first is the Constitutional revision in 1975 in which the equal rights of men and women are guaranteed for the first time. The second is when the socialist party came to power in 1981, advocating extensive social reform. Where women are concerned the policy objectives focused on equality in the labour market, on woman's position in the family and on

the legal protection of motherhood (Deligianni-Kouimtzi 2003). Gender mainstreaming was introduced to the Greek political agenda in 1999 through the EU's 3<sup>rd</sup> Community Support Framework.

The projects implemented are part of EPEAEK and specifically the fourth priority action line, "improvement of women's access to the labour market" aims at improving and strengthening women's position and their access to innovative employment sectors of the labour market (see projects GR107: [Sensitisation of teachers](#), GR112: [Production of auxiliary educational material](#)). The actions that will be developed within the scope of the particular action line will contribute to ([www.epeaek.gr](http://www.epeaek.gr)):

- The stimulation of women's participation to technical and vocational training (EPAL- Epaggelmatika Likelier, TEI - Technological Education Institutes, IEK - Vocational Training Institutes, Polytechnic schools - areas that are sub-represented) through a specified system of motivation and occupational guidance.
- The liberation of women from family obligations that restrain them from seeking employment or tie them down as far as further training is concerned.
- The introduction of gender equality in education.
- Increasing female entrepreneurship and removing obstacles so that women can assume higher managerial tasks.

Axis 4 of the EPEAEK mentions that "actions are implemented to reinforce women's participation in technical, vocational and higher education through career counselling and teacher-training programmes". The aim of the programmes is to fight against gender stereotypes in society and to improve woman's position both in the labour market and in decision-making structures ([www.epeaek.gr](http://www.epeaek.gr)).

Gender mainstreaming strategies were introduced in Greek policy making in 2000. Until then the policies regarding gender issues dealt with equal opportunities and women's social inclusion. According to Papadiamadaki and Riga (2003), studies that examine gender in education in Greek literature are limited, and focus on stereotypical representation of women in textbooks, the "hidden" curriculum, the status of women-teachers and the sensitisation of teachers on equality matters. Issues concerning gender and post-compulsory and higher education are less studied.

#### **4. Markers for Inequality**

##### ***Literacy Levels***

Greece is in the 35th position worldwide in terms of population literacy levels, when most of the developed countries have reduced the presence of this phenomenon. According to the data provided by the National Statistical Service (ΕΣΥΕ), the percentage of the population that is considered functionally illiterate is 3.6 percent. This formal percentage though is under dispute as it is believed that the percentage in reality is higher. It has been informally calculated around 12 to 13 percent of the population ([www.doe.gr](http://www.doe.gr)).

According to the 2001 Greek Census data, almost 1 million individuals of the nearly 10.9 million population hadn't completed compulsory education. Functional illiteracy is most obvious in rural agricultural regions of the country and it is related to a wide range of age groups. It is however also found to a lesser degree across the country. The groups that are most prone to being identified as functionally illiterate are minorities such as Roma, repatriates, immigrants and members of the Muslim Minority of Thrace ([www.doe.gr](http://www.doe.gr)).



### ***Exclusion /expulsion rates***

There are no limitations in relation to who can be registered in Greek schools according to National Gazette: ΦΕΚ 161/98. Any child can be registered in Greek schools by presenting a birth certificate and proof of residence in a Greek territory at the time of first registration. In Greece we do not have an official expulsion/exclusion rate.

However, after discussions with academics who deal with school dropout and exclusion a proxy for this information was identified. Using OECD data in comparison to population and school enrolment data we are able to give a proxy figure. According to the OECD in 2001, the percentage of the enrolments in elementary education was 98.5 percent and in secondary education was 82 percent. These numbers indicate that 2.5 percent of children were never enrolled in the school system. Access to the Greek educational system is free and available for all at all levels of education (elementary, secondary and tertiary). In terms of an overall view of the situation in Greece dropout rates at all educational levels should also be considered (Stamelos 2002; [http://www.ypepth.gr/el\\_ec\\_page2077.htm](http://www.ypepth.gr/el_ec_page2077.htm)). Existing evidence may be used tentatively to indicate a possible high dropout rate among ethnic Greek and foreign immigrant pupils after primary education. Despite the fact that lower secondary education is compulsory, a large number of ethnic Greek and foreign immigrant pupils do not seem to enrol (Dimitrakopoulos 2004:35).

### ***Attainment levels at the end of the compulsory education***

There are no officially published data concerning the achievement level of the students in Greece. However data are recorded by every school unit in Greece which are then gathered by the Hellenic Pedagogical Institute for internal use and in order to evaluate the policies implemented and to use them for policy making.

### ***Continuing in education post compulsory leaving age***

According to the data provided by the Hellenic Pedagogical Institute the dropout rate in the Gymnasium (lower secondary education level) is 6.09 percent. This number when compared to previous findings indicates that in the last years there has been a reduction of dropout rates at this specific educational level. In the Lyceum (upper secondary education level) the drop out percentage is 3.32 percent. The dropout rate in the two-year Technical Vocational Schools (EPAL), also part of the upper secondary education level in Greece, is 20.28 percent ([www.ypepth.gr/docs/4\\_1\\_07\\_sxoliki\\_diarroi.doc](http://www.ypepth.gr/docs/4_1_07_sxoliki_diarroi.doc)).

### ***Participation rate in higher education***

From 1996 onwards higher education has seen an expansion with regard to two features. First many new Departments of higher education were established in various state universities and as a consequence there was an increase in student enrolments and in participation rates (Stamelos 2002). The percentage of participation rate reached 58 percent of the population in 2002, while in 1996 the rate was estimated to be around 29 percent ([http://www.ypepth.gr/el\\_ec\\_page2096.htm](http://www.ypepth.gr/el_ec_page2096.htm)).

### ***Employment rates***

In the early 1980s the rate of unemployment was quite low by European standards but, since then, it has risen almost steadily and, in the 1990s, exceeded the EU average. In 1998, the aggregate unemployment rate stood at 11.5 percent; it then declined to around 9 percent before starting to rise again. This corresponds with the overall unemployment situation in Greece today. Unemployment is higher among females than among males, regardless of age group or educational qualifications. In

1998 the female unemployment rate was 17.5 percent while male unemployment was at 7.4 percent. In 2006, the female unemployment was 13.6, while male unemployment was 5.6 (OECD Factbook 2008). According to Tsakoglou and Choleza (2005), “the relationship between unemployment and educational qualifications appears to be non-linear, irrespective of age or sex.” The lowest unemployment rates are observed among tertiary education graduates (7.4 percent) and the highest among upper secondary education graduates (15.3 percent), while the unemployment rates of those without upper secondary education is 9.9 percent. They argue that unemployment rates are so high among secondary education graduates because the skills offered in the general strand of upper secondary education do not meet the needs of the Greek labour market. Also related is that the apprenticeship system, common in several European countries, is almost non-existent in Greece. With regard to University graduates, unemployment is anything but uniform and appears to be directly related to the job market. For example, Kanellopoulos *et al.* (2003), report that graduates of medicine, engineering, law, economics and business have relatively low unemployment, while the opposite is observed among graduates of humanities. In the last few years though, with the opening of all day schools the unemployment rate of elementary education department graduates is 0 percent since all are hired at least on a non permanent basis. On the other hand, medical school graduates have an increasingly long wait for employment given that the time needed to wait for their apprenticeship (rural doctor apprenticeship) and specialisation internship can last more than a decade post graduation. Without these two apprenticeships they are effectively closed out of the employment arena.

On a final note in terms of education and employment, Tsakoglou and Choleza’s survey points out that the educational qualifications of both males and females have improved and that the improvement is greater in the case of females. In fact, Kanellopoulos *et al.* (2003) report that women increased their representation in occupations that require particular educational qualifications and that were historically considered male strong holds.

### ***Evidence of social exclusion, being bullied***

The phenomenon of violence in school life according to a study conducted by the General Secretariat of Youth (1999), found that 82 percent of the students reported that they have witnessed incidents of violence between same age students, and 69 percent between students of different ages. More specifically, 57 percent reported witnessing beatings among students and 12 percent reported witnessing attacks where some form of weapons were used. Age differences were identified. Additionally, three times as high an incidence was reported in urban areas compared to semi-urban and rural areas.

Reference to violence in the findings included both physical and verbal violence; 11.6 percent reported having been victims of violence. More boys than girls reported that they had been victimised and more low-achievers than high-achievers reported the same. Concerning the characteristics of those involved in violent episodes, students with special characteristics and non-Greek origin were mentioned. Additionally, over a third of the students reported the incidence of violent episodes between students and teachers. 69 percent of the students in the study reported witnessing episodes of violence between students and youth not attending school.

In contrast to the aforementioned study, the following three studies report low incidence of violence among high school students. Petropoulos, Papastylianou, Katerelos and Harisis (2000), found that boys were reported as more frequently victimised than girls, while victimisation was found to be positively related to frequency of punishment by parents and negatively related to the perception of fair and just treatment by classmates, teachers, parents and siblings.



Studies in Greece have shown that 1 in 10 school-age children have been exposed systematically to bullying acts (Deligianni-Kouimtzi 2005). According to the World Health Organisation (WHO, HBSC Study 2001), the percentage of students aged from 11 to 15 years who are victims of bullying in Greece reaches the 8.7 percent, while students who bully others reaches 7.45 percent. Middle-school students report higher incidents of physical bullying (violence, assault and destruction of personal belongings) at school than high-school and elementary-school students do. There is a significant increase at the middle school level and a decrease at high school. The lowest rates are reported at the elementary school level. Middle-school students report higher incidents of verbal bullying (discrimination and mockery) than high-school and elementary-school students do. According to the most recent study (Due *et al.* 2005) the percentages of students aged from 11 to 15 years who bully others in Greece reaches 10.3 percent.

## 5. Conclusions

Educational policy dealing with educationally disadvantaged groups in Greece has in the last decades held an important place in the political and social discourse at differing levels. Whether this discourse has remained a matter of ideological interpretation or has been implemented into practice as first planned is still being debated and appears to be related to which political party is governing. For the purposes of this report, we have undertaken the task of describing those policies legislated and the interventions implemented. However, there are indications of a shift in the focus of the legislation and the policies that follow (see issues of SEN).

Greek society consists of many social groups, which face the risk of social marginalisation and exclusion and are considered as minorities. Despite this fact, the state denies such connotation (minority) for social groups like Roma and immigrants, and officially acknowledges the existence of only one minority, Muslims of Thrace, which was recognised through international treaties of the early 20th century. Although these social groups are not officially recognised as minorities, the fact that the majority of the implementing educational projects focus on their difficulties in the educational setting, proves that they are considered as socially disadvantaged groups.

Greek policy formulates an example of the EU Driven model. The governments adopt and implement social policies for minority groups which are directly derived from the European Union agencies, directives and treaties in terms of the laws enacted. This impact of EU policies can be observed in the 9-year project on the education of the Muslim minority in Thrace and the Roma all over Greece, which had some positive effects but brought quite limited real changes to the overall legal and political framework of the respective minority groups (Pavlou 2007). The alignment of Greece in general policies, economy and law with the EU standards resulted in a political but not an ideological openness towards a more tolerate treatment of minority otherness. While Greek authorities attempted, as we mentioned before, to keep up with the European principles in the field of education of minority groups, their approach has been critiqued by educationalists for perpetuating implicit segregation between mainstream and “minority schools”. An example of this may be seen in Dimitrakopoulos’ (2004:19-20) analysis of intercultural education in Greece. Wherein the model applied while retaining both a mono-cultural and assimilative educational system for the majority ethnic Greek pupil population, in effect offers a “different, but separate system” for foreign pupils on the basis of their “distinctiveness”. This in turn raises in some the concern that intercultural schools in Greece may in fact reinforce segregation rather than integration.

The notion of social justice combined with issues of social equity has been at the centre in the recently implemented school curricula (Alahiotis and Karatzia-Stavlioti 2006), which were based on the cross-thematic approach to learning with participatory, synergistic and investigative methodologies. The effectiveness of the implementation of these curricula is connected to the

importance of the pedagogical use of rich educational material that would assist educators to operate towards the benefit of the individual pupils and the public good. The latter was the initiative to modify and adjust this curricula and the related educational material for specific disadvantaged groups.

Nevertheless, inequities are evident at all levels of the educational system; especially as regards school attainment. Despite the fact that public education is free at all levels and all children have access to it and it seems that all have the same and equal educational opportunities; there are some external factors that affect the school attainment of students, like social status of parents, gender, ethnicity etc. For example although Roma children or immigrant children have access and easily register in public schools, they usually drop out from school after a while, because they cannot be integrated in the school environment.

According to available data from research, the situation has improved concerning the education of the minority children and SEN since the 1990s. Close examination of the projects included in the EPASI database, appears to indicate that most of their aims are related to stereotypes in education. Whether these stereotypes deal with the way subjects are taught, teacher training to work with “others” or providing help to pupils with language problems, all focus on providing equal opportunities in education. The issue of educational disadvantage with respect to religious, linguistic, indigenous and ethnic minorities in Greece has stereotypically been seen as being a matter of their not having fluency in the Greek language. This may be seen as a surface analysis of the reasons behind their educational disadvantage. Another deficiency and disadvantage of some of these educational programmes is the phenomenon of bureaucracy which prevails and affects the educational procedures (Triandafyllidou 2005).

The concept of educational exclusion is closely related to the issue of inequality of educational opportunities and deals with the non acceptance of different ways of life, cultural values and languages. Minority, intercultural and multicultural education have recently become subjects of educational discourse in Greece. The Ministry Education and Religious Affairs enacted a law that applies special projects of intercultural education addressed to Roma, immigrants, foreigners and repatriated students. Moreover there are schools that operate for the students of the Muslim Minority and Special Education Schools for children with disabilities and special educational needs. One of the most important advantages of the design and the implementation of these educational projects (with the enactment of specific law) is that of the improvement of the education for minorities and their quality of life. Education is believed to comprise an important factor for the social integration of all in to Greek society.

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## Appendix 1: Project Summaries

Theme	Project	subsidiary themes
Minority ethnic groups	<a href="#">Implementation of Programmes about Fighting against Social Exclusion and Alienation of Refugees, towards their Integration to the Greek Society</a>	L
	<a href="#">Initiatives for the Teaching of Greek Language to Immigrants, Refugees and Repatriates</a>	L
Socio-economic	<a href="#">Working together - Quality Education for all: The 132nd School - based actions through subsidised programmes [Case Study 1]</a>	LE
	<a href="#">Support of Youths</a>	
Religious Minorities	<a href="#">Social Care and Development programme [Case Study 4]</a>	RLE
	<a href="#">Educating Muslim Students (1st Phase)</a>	L
	<a href="#">Educating Muslim Students (2nd Phase)</a>	L
	<a href="#">Educating Muslim Students (3rd Phase)</a>	L
	<a href="#">Multicultural Educational Support of student groups of elementary and secondary education in Western Thrace</a>	LI
Linguistic Minorities	<a href="#">Keys and Pass keys [Case Study 3]</a>	L
	<a href="#">Integration of Repatriates and Foreign Students in Secondary Education</a>	E
Disabilities	<a href="#">Integration of Repatriates and Foreigners Students in Elementary Education</a>	E
	<a href="#">Flexible Zone programme [Case Study 2]</a>	S
	<a href="#">Elementary and secondary education Teachers Training in Learning Disabilities</a>	
	<a href="#">Training and specialisation in the education of deaf and hard of hearing students</a>	
Indigenous Minorities	<a href="#">Educating Roma Students 1st phase</a>	
	<a href="#">Integration of Roma Students to school environment 2nd phase</a>	
	<a href="#">Integration of Roma Students to school environment 3rd phase</a>	
Gender	<a href="#">Sensitisation of Teachers and Intervention Programmes Towards Gender Equality</a>	
	<a href="#">Production of auxiliary Educational Material for the Introduction of Subjects Related to Gender in the Educational Process</a>	

Key: **E** ethnic minorities; **C** social class; **R** religious minorities;  
**L** linguistic minorities; **D** disability; **I** indigenous minorities; **G** gender

## Appendix 2: Project Overview

Project	target age range					target theme(s)						
	pre-school	primary	secondary	higher	working life	minority ethnic	Socio-economic	religious minority	linguistic minorities	disability	indigenous minorities	gender
<a href="#">Implementation of Programmes about Fighting against Social Exclusion and Alienation of Refugees</a>	✓	✓	✓	✓	✓	✓✓			✓			
<a href="#">Teaching of Greek Language to Immigrants, Refugees and Repatriates</a>					✓	✓✓			✓			
<a href="#">Working together - Quality Education for all: The 132nd School</a>		✓				✓	✓✓		✓			
<a href="#">Support of Youths</a>			✓		✓		✓✓					
<a href="#">Social Care and Development programme</a>			✓			✓	✓✓	✓	✓			
<a href="#">Educating Muslim Students (1st Phase)</a>		✓						✓✓	✓			
<a href="#">Educating Muslim Students (2nd Phase)</a>		✓	✓					✓✓	✓			
<a href="#">Educating Muslim Students (3rd Phase)</a>		✓	✓					✓✓	✓			
<a href="#">Multicultural Educational Support of student groups of elementary and secondary education in Western Thrace</a>		✓	✓					✓✓	✓		✓	
<a href="#">Keys and Pass keys</a>		✓	✓					✓✓	✓			
<a href="#">Integration of Repatriates and Foreign Students in Secondary Education</a>			✓			✓			✓✓			
<a href="#">Integration of Repatriates &amp; Foreigners Students in Elementary Education</a>		✓				✓			✓✓			
<a href="#">Flexible Zone programme</a>	✓	✓	✓				✓		✓✓			
<a href="#">Elementary and secondary education Teachers Training in Learning Disabilities</a>		✓	✓		✓					✓✓		

<a href="#">Training and specialisation in the education of deaf and hard of hearing students</a>	✓	✓	✓			✓✓
<a href="#">Educating Roma Students 1st phase</a>	✓	✓				✓✓
<a href="#">Integration of Roma Students to school environment 2nd phase</a>	✓	✓				✓✓
<a href="#">Integration of Roma Students to school environment 3rd phase</a>	✓	✓				✓✓
<a href="#">Sensitisation of Teachers and Intervention Programmes Towards Gender Equality</a>			✓	✓	✓	✓✓
<a href="#">Production of auxiliary Educational Material for the Introduction of Subjects Related to Gender in the Educational Process</a>	✓	✓				✓✓