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**Multiculturalism in education:
Representations of the young immigrant children in text of
Greek youth literature**

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**Πολυπολιτισμικότητα στην εκπαίδευση:
Αναπαραστάσεις του μετανάστη σε κείμενα της
Νεοελληνικής Λογοτεχνίας για παιδιά και εφήβους**

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ΕΠΙΒΛΕΠΟΥΣΑ ΚΑΘΗΓΗΤΡΙΑ: ΛΑΛΑΓΙΑΝΝΗ ΒΑΣΙΛΙΚΗ

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Dedicated
to my husband

Thanks

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Multiculturalism in education: Representations of the young immigrant children in text of Greek youth literature

Keywords: ethnicity, social exclusion, stereotypes, prejudice, social stigmatisation, immigrant, literature, culture, imagologie

Abstract

The huge political and socioeconomic transformations, which have taken place in recent years in Europe and in the wider Mediterranean area, resulted in immigration. Immigration caused a challenge to the host countries, since they had to face the problem of integration of the immigrants in their societies. However, the stereotypes and the prejudices that exist in each society, along with the wider historical, political, economic and social environment, constitute sometimes barriers towards this direction. Within this context, literature is important, since literature texts reflect this environment and represent the images of ‘Other’ in their stories. At the same time, the literature texts can shape ideologies, behaviours and attitudes, especially when they refer to young children. Therefore, literature has a twofold scope: to depict the stereotypes that exist in a society regarding the ‘Other’ and to cause a change in people’s behaviour and attitudes towards people from other racial, religious and cultural backgrounds.

The present research tried to explore the image of “Others” through two literature books: ‘The Last Black Cat’ by Evgenios Trivizas and ‘Gasment the Fugitive with the Flute’ by Katerina Mouriki. The analysis of these books took place using the iconological approach. The central issues of these two books are social stigmatization of immigrants based on the prejudices and social stereotypes that can result even to genocide, the social exclusion, and the intolerance of the “Other”.

Πολυπολιτισμικότητα στην εκπαίδευση: Αναπαραστάσεις του μετανάστη σε κείμενα της Νεοελληνικής Λογοτεχνίας για παιδιά και εφήβους

Σημαντικοί Όροι: εθνικότητα, κοινωνικός αποκλεισμός, στερεότυπα, προκαταλήψεις, κοινωνικός στιγματισμός, μεταναστευτική λογοτεχνία, πολιτισμός, εικονολογία

Περίληψη

Οι τεράστιοι πολιτικοί και κοινωνικοοικονομικοί μετασχηματισμοί, που έχουν λάβει χώρα τα τελευταία χρόνια στην Ευρώπη και στην ευρύτερη περιοχή της Μεσογείου, έχουν οδηγήσει σε μεταναστευτικές ροές. Η μετανάστευση αποτέλεσε μια πρόκληση για τις χώρες υποδοχής, δεδομένου ότι αυτές έπρεπε να αντιμετωπίσουν το πρόβλημα της ένταξης των μεταναστών στις κοινωνίες τους. Ωστόσο, τα στερεότυπα και οι προκαταλήψεις που υπάρχουν σε κάθε κοινωνία, σε συνδυασμό με το ευρύτερο ιστορικό, πολιτικό, οικονομικό και κοινωνικό περιβάλλον, αποτελούν μερικές φορές εμπόδια αναφορικά με την ένταξη των μεταναστών στις κοινωνίες των χωρών υποδοχής. Στο πλαίσιο αυτό, ο ρόλος της λογοτεχνίας είναι σημαντικός, δεδομένου ότι τα λογοτεχνικά κείμενα αντανακλούν αυτό το περιβάλλον και αντιπροσωπεύουν τις εικόνες του «Άλλου» στις ιστορίες τους. Την ίδια στιγμή, τα λογοτεχνικά κείμενα μπορούν να διαμορφώσουν ιδεολογίες, συμπεριφορές και στάσεις, ιδίως όταν αναφέρονται σε μικρά παιδιά. Ως εκ τούτου, η λογοτεχνία έχει διττό περιεχόμενο: απεικονίζει τα στερεότυπα που υπάρχουν στην κοινωνία σχετικά με το «Άλλο» και προκαλεί αλλαγή στη συμπεριφορά και στις στάσεις των ανθρώπων απέναντι στα άτομα από άλλο φυλετικό, θρησκευτικό και πολιτιστικό υπόβαθρο.

Η παρούσα έρευνα προσπάθησε να διερευνήσει την εικόνα των «άλλων» διαμέσου των παρακάτω δύο λογοτεχνικών βιβλίων: «Η Τελευταία Μαύρη Γάτα» του Ευγένιου Τριβιζά και «Γκασμέντ, ο φυγάς με τη φλογέρα» της Κατερίνας Μουρίκη. Η ανάλυση αυτών των βιβλίων πραγματοποιήθηκε με τη χρήση της εικονολογικής προσέγγισης. Τα κεντρικά θέματα αυτών των δύο βιβλίων είναι ο κοινωνικός στιγματισμός των μεταναστών με βάση τις προκαταλήψεις και τα κοινωνικά στερεότυπα, ο κοινωνικός αποκλεισμός, και η αδιαλλαξία απέναντι στο «Άλλο», στο «Διαφορετικό».

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Introduction

Statement of the problem

Questions on identity and alterity regarding “the right to respect of cultural identity, how institutions defend this right, the limits of tolerance towards others, the relationship between multiculturalism and domination, among many others” (Lalagianni, 2009: 50) come up to the surface. As a result, a world is appeared in which geographical and cultural boundaries are tested through the intense and multifaced character of migrations making it a necessity to explore various ways that promote tolerance and humanity as immigrants are alarmingly altering the cultural landscape of the country changing the homogeneous and solid identities of the previous years (Lalagianni, 2009).

Children’s and young adult literature, which deals increasingly with multicultural and universal issues, gives the chance to discuss the acceptance of differences and the opportunity for the coexistence of people from diverse cultural backgrounds (Bousalis, 2014). European literary production about The Other is found in French texts as well as in the production of other multicultural societies such as Germany, the Netherlands, Canada and Great Britain (Wust, 2005; Lalagianni, 2009).

Neo-Hellenic literature books for young readers also try to depict a society that is still making efforts to gain homogeneity from a cultural and ethnic standpoint, due to the recent massive migrations that make it necessary to gain a multicultural perspective. Basic issues examined by these novels deal with the different identity of the immigrant and the multiple and multidimensional interactions with other social groups that form the unknown and strange foreigner’s character who is the Other. Such literature repels the ultimately conservative ideas and stereotypes of the past and focuses on the real experiences with the ‘Other’ gained through imaginative situations with a complex universe. As a result, the young public is sensitized to critical issues which involve issues of ethnicity, race, religion and culture whereas becomes involved in a new changing reality away from discrimination and the subsequent marginalization. Moreover, negative social constructions become recognizable by the young reader and feelings of tolerance are enhanced. Human relations stay in the forefront and universal human feelings is ordered in this age of a globalized world (Lalagianni, 2009; Campano & Gisho, 2011; Bousalis, 2014).

Aim of the research

Thus, the aim of this research is to explore the image of immigrants in the children's and young adult literature. More precisely, through the analysis of Greek literature texts for young children and adolescents, this research will try to identify the way, in which immigrants are presented, within the context of multicultural education.

Methodology

In the present research we will try to examine *the image of immigrants in the children's and young adult literature* based on two books. The selected books are: 'The Last Black Cat' by Eugene Trivizas and 'Gasment the Fugitive with the Flute' by Katerina Mouriki. The reason for which these two books were chosen is primarily because of their content, since they deal with the image of 'Other', and issues related to this image, such as social exclusion, prejudices and stereotypes.

For the purposes of this research, the imagologie will be used as a methodological tool, and more precisely the iconological approach, based on the steps proposed by Ampatzopoulou (1998). In the field of literature, the field of comparative glossology, which places emphasis on the issue of heterogeneity, is called cultural imagologie (Lalagianni, 2003: 14). Ampatzopoulou (1998: 239) proposes this term, when it comes to the examination of the image of the 'Other' in literature texts.

The field of cultural imagologie is in fact a reading method and interpretative approach of literary texts, aiming at the examination of the way in which the reality is reflected in literature, more or less distorted, hence resulting in the production or reproduction of the dominant ideology (Pagkalos, 2001: 107). Therefore, through this process, the researcher examines the possible existence stereotypes, as recorded in the collective memory and perpetuated through the literary texts, as well as their impact on the perception of literature, on the literary criticism and in general on the history of literature.

The main issue examined through imagologie is the following (Ampatzopoulou, 2001: 94): the extent to which the writers, when using images of the 'Other', judge and undermine the dominant ideology, the extent to which they avoid to flatter aesthetic habits of the readers, the extent to which they are in-depth revolutionary through the use of these images and finally what techniques they invent for this purpose. For example, it is supported that sometimes the writers reproduce specific national images that are regarded as real, while they are just stereotypes (Oikonomou-Agorastou, 1992: 59). Moreover, images are very important, since

they are impressed into readers' minds, and thus into the society's 'mind' (Ampatzopoulou, 1998: 242).

Thus, based on the fact that literature contributes to the creation, development, diffusion and consolidation of national stereotypes (Oikonomou-Agorastou, 1992: 13), it is of great importance to interpret and analyse the literature text as a document for the 'Other' (Ampatzopoulou, 1998: 239). For this reason, this methodological approach was used for this study. Besides, the aim of this approach is not simply to record the text and identify the image of the 'Other'; it goes beyond this and tries to capture the image of 'Other', in relation to the wider historical, economic and political environment, in an effort to highlight the role of the national images upon the multiple meeting forms of the different cultures (Oikonomou-Agorastou, 1992: 65).

Structure of the essay

The first chapter of this essay deals with the intercultural and multicultural education and models. More precisely, it examines the basic education models, i.e. the integration, the antiracist, the assimilation, the intercultural, and the multicultural model. Moreover, in this chapter, the models in the multicultural societies, namely the conflict model of cultural pluralism, the "equilibrium" model of pluralist societies and the model of multicultural society, are presented, so as to better understand the co-existence of local people and immigrants in the today multicultural societies. The second chapter examines and discusses the role of literature in the multicultural education. The third chapter presents the methodological tool used in this research, namely the iconological approach, and the analysis of the two books chosen for this research: 'The Last Black Cat' by Eugene Trivizas and 'Gasment the Fugitive with the Flute' by Katerina Mouriki.

Chapter 1. General Theoretical Framework

1.1 Intercultural and multicultural education in Greece

The existence of different minority groups within the same country, their interaction and the overall situation of multiculturalism created many problems regarding the whole process of integrating minority groups to the new environment, causing issues related to the consequences suffered by host countries. Issues such as language, education, social acceptance and integration should be addressed (Triandafyllidou & Gropas, 2007). The problems arising from the co-existence of the various minority groups within the same country cannot be handled by a universal treatment or even model. Instead, seen from an educational and broader social policy prospect, there exist several approaches that can be summarized in main educational models: the integration model, multicultural, the antiracist and intercultural model.

Moreover, as education is concerned when attempting to use the spirit of human rights in class and draw inspiration from the application of human rights in practice, a teacher should be aware of the following (IPODE, 2005):

- The pursuit of creating equal opportunities both in school and in the social environment.
- The promotion of eliminating discrimination
- The promotion of equality, mutual understanding, mutual acceptance and solidarity, regarding not only foreigners, but the entire population of the host country.
- Conducting research and suggesting methods and solutions in all these fields and documentation of the method's effectiveness and solutions.

Nowadays the Greek society is facing a great challenge: to transform the modern multicultural society into a multicultural democratic society, the fundamental values which all citizens can share and identify with (IPODE, 2005). In Greece, the concept of interculturality appeared in the 1980s at the level of theoretical analysis and in the 1990s at the level of educational policy, coinciding with the occurrence of an important migration flow from the former Soviet Union, the Balkans and then Asia and African (IPODE, 2005). At the level of education policy, the Law 2413 in 1996 recognizes the cultural diversity of Greek society and

intercultural education was established in the Greek educational system. According to the law, intercultural education aims to organize and enable primary and secondary education schools to provide education to young students with educational, social, and cultural needs (Efimerida Kiverniseos, 1996).

Greece, as a member state of the EU since 01/01/1981, is expected to follow and adapt the guidelines and directives the institution has already established. Already, the directive of 25 July 1977 regarding the education of children of migrant workers and issues of isolation of such students had come into force. Additionally, the resolution by the European Parliament in relation to cultural diversity and problems of school education for children of immigrants in the EC, in conjunction with the promotion of the intercultural gap of teaching for students of the EU, to prepare their integration into a society is increasingly characterized by cultural and linguistic diversity. Whereas it is appropriate to take measures to improve the quality of education provided to children of migrant workers, gypsies, individuals with an itinerant profession, and travelers, and to combat racism and xenophobia, all of the above outline the European education policy for children of migrants living in the EU countries (Official Journal of the EEC).

During 2010, the new Interdisciplinary Study Guide Framework (DEPPS) and Analytical Study Guides (APS) was published. They are the result of the review in order to improve the initial proposal of the Pedagogical Institute, both from the internal evaluation and the feedback that came from the observations of the educational community. The observations emerged from the dialogue of the Ministry of Education (through the Pedagogical Institute) with the teachers, the teaching staff and scientific associations, which was based on the official proposal of the Ministry of Education (UNESCO, 2015).

About the improvement process of DEPPS and APS we can observe a significant originality. For the first time there has been a publication of a training program in the Government Gazette, an act which in the past meant legal entrenchment, by then was considered a proposal for discussion. However, the Pedagogical Institute has not published the findings of internal evaluation and comments of the educational and scientific community. Also, they did not publish the discussions within the Pedagogical Institute during the preparation of its proposal (OECD, 2011).

The publication of the above elements would be very useful for understanding the formation processes of educational programs in Greece, an issue with which scientific

research has dealt poorly. It could, for example, highlight the views of the education community stakeholders and provide information concerning their role in shaping the changes in education, issues related to the nature of state education policy and pedagogy (Papazoglou, 2010).

To a large extent the formation of education policy is the responsibility of the State and not the school unit. Teachers can and should make interventions in school, but this alone is not enough. Education is a political act, a political choice. Teachers should claim for a democratic and humane school that provides education to all children, without restrictions or exclusion, accepts their diversity- due to origin or gender or other peculiarities and teaches human values: solidarity, respect and acceptance (Paleologou, 2004). The goal concerns the provision of education to all children. School should cultivate self-esteem, self-respect, communication, collaboration, teach children how to make relationships, how to manage their feelings, failures and successes. A sensitive and trained teacher can offer a lot to that direction (Paleologou, 2004).

There are many complaints from foreigners about schools' refusal to register their children, following the reactions of the school community on the pretext of full occupancy. This phenomenon, which is observed in all major urban centers, seems to be a common practice that has concerned the independent authority "The Greek Ombudsman" and the Ministry of Education itself, with regular issue circulars. In fact, since the economic crisis the Greeks once again show preference to public schools and there are reasonable concerns that this practice will be extended. Several studies indicate that many local schools present an unexplainable racial "purity", having almost no minority groups in their communities. However, other areas of the same city presents concentrated numbers of immigrants and other minority groups (Paleologou, 2004).

As the management of the diversity created by the co-existence of people from various environments is regarded, the School Unit can create personalized and flexible weak student aid program within the extended working hours (day school). It may, in collaboration with the School Directors conduct annual training seminars for all teachers and professors sensitize them on issues of intercultural education and the obligation to monitor such seminars for all the staff at least once every three years (Kontogiannopoulou-Polydorides et al., 2000). Support of special multicultural events programs in schools help children and their parents play an active role, through the mainstream school activities, Career Education,

Environmental Education, Health Education, Art Competitions, E.U. Programs such as Comenius, E- Twinning, Leonardo etc (Kontogiannopoulou-Polydorides et al., 2000).

Within the framework of the existing curriculum special emphasis should be given on the subjects of History, Geography, Civics and the role of international migration from and to Greece in modern history should be recognized as well as similar issues in other European countries and countries of origin of students (Kontogiannopoulou-Polydorides et al., 2000). Additionally, the establishment of a Bureau for Counseling and Guidance is also considered necessary. The role of Professor-Advisor in the new cultural school, in the new educational mediating conditions is particularly important as it will help foreign students to fulfill their potential optimally, to adapt to the social and professional environment and, by setting realistic goals, to explore professional development opportunities necessary for their integration into the Greek society. The school unit actively participates with its students in social and cultural events, experiencing their culture and gaining valuable experience and information to serve the exercise of advisory and training tasks. The school unit establishes an annual cultural and literary prize on the subject “Greece yesterday, today and tomorrow” to give ground for the artistic or literary expression of students and their reflection on the process of social change unfolding in Greece and Europe today, thus, reinforcing friendship ties among students (Kontogiannopoulou-Polydorides et al., 2000).

The Ministry of Education in recent years has made significant strides concerning the issues of education of individuals with cultural peculiarities. In this context, the General Adult Education Secretariat implements the Greek language course as a foreign language for migrant workers to enhance their employability and improve their job. Therefore, it provides learning for economic reasons, proving that Greece stands with sensitivity and attention to the problems of foreigners and can be considered a hospitable host. The ultimate goal is to promote social cohesion as a means of social integration. There is a need to offer more and better opportunities for migrants to learn the language of the host country, strengthening and promoting Greek language (UNESCO, 2015).

1.2 Clarification of key terms

Among the basic elements that affect the education process making it a structure strongly related with every aspect of human life which overcomes the boundaries of state are

religion, ethnicity, race, culture and immigration.

Religion is the set of ideological perceptions concerning forces greater than human's, which defined the past and shape the present and the future of humanity (James & Mandaville, 2010). All the feelings, beliefs and religious acts of every man toward God is also religion (Noss, 1980). Religion refers to and defines the relationship between man and God. The term Religion, sometimes is used interchangeably with the word faith or belief system and generally determines the belief in the supernatural, sacred or divine and moral codes, practices, values, institutions and rituals associated with it (James & Mandaville, 2010). However, although there have been many attempts to define religion, there is not a generally accepted definition. This is because the focus of religion shows a great diversity: it may be both singular (e.g, God, Brahman) and plural (e.g., gods, spirits, ancestors), both impersonal and personal. Moreover, it is not specified in substance from a definition (Brodd, 2003). As Kanatsouli (1999, p. 34) characteristically states:

“Religious elements, as formed by ideological perceptions and positions as well as modes of behavior, are prominent in modern Greek children's books and bear a close relationship to local traditional culture. Modern Greek children's books present religion not as a unified philosophical system but as a harmonious intermixture of diverse and even contradictory beliefs. As recently as the 1970s, Christian propaganda was commonly employed in a large number of popular children's books but today, references to religion occur only in passing and show up far less frequently than they once did”

The basic characteristic of Modern Greek children's books regarding religious matters is that the conception of religion and God is not clearly defined by children. As a result, what is recorded in modern Greek children's literature is the diversity of religious perceptions mixed with pagan, ancient Greek, and Christian religious elements. A second characteristic of these books is the diversity of religious positions keeping therefore the necessary distance from the various religions. This fact may be translated as agnosticism, human action or may reveal that behind this plurality of religious convictions a feature of human beings is presented. It could also mean a democratic way to present other religions or, more explicitly, the religion of others. At any case, the presence of religions in Greek children's books is noted by children's authors in order to reveal man's profound need to embrace a religion

(Kanatsouli, 1999).

The concept of race refers to the common morphological features and the common anthropological origin of a population group (Smith, 1987). Race, which is often complex, although it is a biological fact, is extremely difficult to be established scientifically. It is a legal concept which is immeasurable (Hasmath, 2011). As Ashroft (2000, p. 180) characteristically points out:

“Race’ is a term for the classification of human beings into physically, biologically and genetically distinct groups. The notion of race assumes, firstly, that humanity is divided into unchanging natural types, recognizable by physical features that are transmitted ‘through the blood’ and permit distinctions to be made between ‘pure’ and ‘mixed’ races. Furthermore, the term implies that the mental and moral behaviour of human beings, as well as individual personality, ideas and capacities, can be related to racial origin, and that knowledge of that origin provides a satisfactory account of the behavior”

As the term culture is regarded, according to Bronislaw (1944), culture is an integral whole consisting of tools and consumer goods, from constitutional charters for the various social groups, human ideas and arts, beliefs and customs. Whether we look at a very simple or primitive society or a highly complex and sophisticated one, partly physical, partly human and partly spiritual, we may deal with specific problems. Claude Levi-Strauss (1963) considers that culture is neither natural nor artificial. Thus, it is neither genetical nor an outcome of logical thinking, because it is made of conduct rules, which were not invented and whose function is generally not understood by people who obey. Some of these rules may be remnants of acquired traditions in different types of social structure by which each human group has passed. Other rules may have become consciously accepted or manipulated in the name of a particular purpose. Nevertheless, according to Levi-Strauss, among the instincts inherited from human genotype and rules inspired by logic, the mass of unconscious rules remains more important and more effective. Because the logic itself according to Levi-Strauss is rather a product of cultural evolution. Rosaldo (1989) considers that culture gives meaning to human experience and does not focus only on selection and organization. Culture encompasses everyday lives, inwardness, ridiculous and the divine. More or less, culture

encompasses everything.

Ethnicity is defined as a population group that shares common historical memories and, in most cases, common language and / or religious characteristics and therefore has formed a distinct national identity / national consciousness (Gellner, 1983, 1997). Ethnicity is considered as an “archetypal” (primordial) and universal form of collective ties (history, language and culture) (Banton, 2007). In fact, ethnicity is defined as the result of a subjective belief in common descent of a group of people with similarities in custom and biographical evolution (migration experiences or colonial) (Camoroff & Camoroff, 2009). According to Barth (1969), ethnic self-definition of a group has a relevant and casual character. Ethnicity may also be defined as cultural or religious attitudes or a standard orientation, a model identity or even the interpretation of what is society.

Regarding immigration, it is the permanent or temporary change of location of a person or social group. The main reason for immigration is the search for employment and family reunification. Other reasons that lead some people to leave their country of origin, related to wars, as well as to political, national and religious grounds (Rubin, 2013). In many cases the abandonment of the country of origin is not voluntary, but is an outcome of violence and persecution (Facchini & Steinhardt, 2011). Immigration, according to the corresponding criteria, is divided into several categories. Internal or external / international migration that is characterized by reference to the migratory movement within the territory of the same State, or from one state to another. As voluntary or involuntary, when the move is the result of free choice of the individual or not, as permanent or temporary, depending on the length of the migrant's stay in the host country. It is further categorised as individual or group in cases where individuals or groups abandon their land and settle in another (Fitzerald & Cook-Martin, 2014). Immigration, also varies according to the time period. Under this criterion, is categorised to traditional or contemporary. Traditional one is immigration that took place before the two World Wars and has as its main characteristic that was extended overseas. Modern immigration refers to the change of location of a person or a community that occurs within the modern industrial era (Balin, 2008).

1.3 Models of education in multicultural societies

1.3.1 The assimilation model

In the assimilation model all members of a society, whatever their racial or national differences, participate in the daily life of a society. A more complete form of this model is identical to the absence of national or racial characteristics, which separate the structure of a multinational - multiracial society. In the case of education, the assimilation model asserts that all students should learn the language of the host country in order to acquire those knowledge and skills that will enable them to participate both in the social, and the national culture of the country reception, as well as in order not to hinder the academic progress of resident children (Georgogiannis, 1999).

1.3.2 The integration model

Paleologou & Evangelou (2003) suggest that the first model related to integration is quite ethnocentric because it requires immigrants to overcome all the difficulties they will face in the host country and limits their role to that of the observer, without providing the opportunity to discover and realize their own potential. Contrary to the assimilation model, where immigrants are expelled from anything associated with their roots, the integration model recognizes that migrants not only accept the effects of the host country, but they are also actors in this effect. In education, the model of integration argues that foreign students should not only learn their language, along with the language of the host country, but that they should also obtain knowledge regarding the cultural and historical data of the host country, in order to integrate more smoothly into the society that welcomed them (Georgogiannis, 1999).

In addition, the integration model, although accepting differentiations in the lifestyles of immigrant groups, it provides children with the possibility to change and adapt to new circumstances, without interference. Therefore, children are expected to fulfill the requirements of a school that ignores their own needs. When some cultural elements are introduced into the school's curriculum, they are not estimated according to the value and standards of those elements, but to the standards of the dominant culture (Paleologou & Evangelou, 2003).

1.3.3 The Antiracist model

The antiracist Model was developed in England and in America in the end of the 1980s, and it focused on the institutions and structures of the society, aiming mainly to ensure equality in education for all students regardless of their ethnic or racial origin, equality in

awarding justice, and liberation of society from racist standards and stereotypes (Georgogiannis, 1999). However, in order for the goals of the anti-racist model to be achieved, the basic condition was to transform the sociopolitical structures and systems that favor and reproduce inequality. In the field of education, the anti-racist model has pursued and demanded equal opportunities and access to education for all the children regardless of their lingual and cultural background, fair treatment by the state, and abolition of racist stereotypes (Nikolaou, 2000). Its development and its main characteristics were based on the so called “institutional racism”. The latter has to do with the different treatment of the members of groups of people like for instance the Gypsies, the immigrants, the people who belong to another faith, or the people with different sexual orientation etc by state institution like those which have to do with Education.

One country where anti – racist model in Education was put forth during the 1980’s was Great Britain (UK generally is a country where racism has been prevalent for many generations). The focus here was given on the matter of the so called race awareness training and on antiracist education (Kanakidou & Papagianni, 1994). Later on the cultural presuppositions of the foreign students had been understood, so the interest since then has been towards the cultures from where the families of these students come from. On the other hand, such a thing doesn’t mean in any case any changes on the ideas concerning the culturally homogenous society.

The main point for all those who support the use and development of antiracist education is that first of all what has to be changed are the structures of the educational system and of the society itself (except the stances of the individuals). They also believe that emphasis more on the individual than on society itself, contributes on the perpetuation of the belief that people who belong to minorities have “wrongs” which have to be vanished or at least hidden somehow. This means that racism is not just something which has to do with school only but something that has to do with society as a whole. This means that such an idea has to be eliminated first of all within the state institutions and so it is most and first of all a matter of political interest and an essential part of the economical, social and political crisis in modern societies.

There are three fundamental aims of antiracist education. One of them is Equality in education for all the children and youth regardless of their national and racial background. The second fundamental aim is Justice. This means that the State has to assure for all equal

opportunities to live, to develop and to participate to whatever the society has to provide for the good and the prosperity of each human being. For assuring Justice, action is needed at different levels. The third one is actually emancipation and liberation of all those who are being oppressed and those also who are the oppressors, from the structures of racial practice and from the dominance of racism (Markou, 1997).

1.3.4 The intercultural model of education

The Intercultural Model refers to the multicultural society in which the term intercultural education is used as an action tool for achieving gender equality in education and society. The intercultural model is based on four main principles: understanding, solidarity, respect and removing stereotypes and prejudices (Triandafyllidou & Gropas, 2007). The intercultural model is a comprehensive education model that takes the necessity of interaction and mutual cooperation among people of various immigrant groups into account and aims to create open societies characterized by fairness, mutual understanding and mutual acceptance (Diamantopoulou, 2006)

In 1996, in Greece Law 2413 passed (OGG 124 / 17.6.96), defining the purpose and content of intercultural education. In particular, article 34 states that the purpose of intercultural education is to organize and operate primary and secondary education in order to provide education to students with specific educational, social, cultural and educational characteristics. The presence of foreigners in Greece is a new, inescapable reality that alters the demographic and cultural map of Greece.

The intercultural model is governed by the following four principles (Georgogiannis, 1999): a) the empathy, which refers to the understanding of the problems of others and their differences; b) the solidarity that transcends the boundaries of groups of states and tribes and sidesteps social inequality and injustice; c) the respect for cultural diversity made by our openness to other cultures and their participation in our culture; d) the elimination of nationalist thinking and exemption from national stereotypes and prejudices, so that different people to be able to communicate with each other.

According to Damanakis (2004), the three axioms of intercultural theory can be found in the analysis of the model of intercultural approach to education. The first one is the axiom of equivalence of cultures, the second one is the axiom of equivalence of the educational capital of individuals of different cultural origin, and the third one is the axiom of provision of

equal opportunities. In every multicultural society, the intercultural model and education are used as action tools towards the achievement of equality in all social fields. Hence, this model is based on four basic principles (Georgogiannis, 1999): understanding, solidarity, respect, and elimination of stereotypes and biases.

1.3.5 The multicultural model

According to the "Guide for Multicultural Education", the term Multicultural Education could be seen as a means of action, as a tool that aims to develop skills and attitudes necessary to achieve effective interaction in a multicultural society (Dimakos & Tasiopoulou, 2003). The term multicultural education is sometimes used to describe education "through" many civilizations in the sense that the educational process uses multicultural elements. Education takes place through the use of these elements. Obviously, the exact components selected and how they are to be presented will depend on the particular perception of education. Education within various cultures includes the idea that cultures embody specific perceptions and mentalities. Therefore, a monocultural education system would exclude children of other ethnicities or minorities. This means that it is reasonable to consider a broad, necessarily multicultural education system (Dimakos & Tasiopoulou, 2003).

Another interesting argument is suggested by Papas, regarding multicultural education which aims to establish a society with interaction and interdependence, with a spirit of reciprocity and equality among social members, acceptance of their respective values, in terms of basic rights, in accordance with the Charter of Human Rights. He also refers to "universal" values that should be applied in modern societies and in the modern multicultural reality of these societies in general (Dimakos & Tasiopoulou, 2003). Therefore, according to the multicultural model, social cohesion is promoted through the recognition of cultural specificities of migrant groups and of establishing a social framework, within which all cultures can coexist and grow, without endangering its unity and coherence (Georgogiannis, 1999).

1.4 Models in pluralist and multicultural societies

Rex (1997) and Kuper (1997) constructed three models, which apply to pluralist and multicultural societies. The first model is the conflict model of cultural pluralism, the second one is the “equilibrium” model of pluralist societies, and the third one is the model of multicultural society.

i. The conflict model of cultural pluralism

A pluralist society is distinguished by three typical characteristics. The first one is cultural diversity and social fragmentation. Cultural pluralism is frequently also referred to as multi-ethnicity, which, in turn, also refers to population groups, which are very often hard to be distinguished: natives, and ethnic minorities. According to this model, the various ethnic communities coexist as separate segments within the same political unit. Each part of the population can have its own shared ethics, and an almost complete set of institutional bodies that cover the fields of domestic life, religion, justice, politics, economy, and education. In fact, these population groups could have comprised independent societies, had it not been the connection of the political institution of the state (Häkinnen, 2000). The second characteristic of the pluralist society is the strict and hierarchical social structure, which governs the relations among ethnic groups of the population (Kuper, 1997; Rex, 1997). The third characteristic is that, the inclusion into a pluralist society is not voluntary, but is based more on external enforcement, or economic pressure (Häkinnen, 2000).

This model, as it is claimed by Kuper (1997), could be applied only after the establishment of a pluralist society. Furthermore, the writer has also argued that the significance of cultural differences may fluctuate, depending on changes in the political scene. The finding by Adam (1992) also lies in the same context, as he has highlighted that common language and religion do not necessarily guarantee the inclusion of a number of immigrants into the local community, even for persons with the same national background. Therefore, social inclusion into a specific group of individuals may result from the political and historical circumstances and developments.

ii. The equilibrium model of pluralist societies

According to Kuper (1997), this model illustrates an optimistic and idealistic form of

pluralist societies, where the cohesion among groups has established favorable conditions for the existence of a democratic regime. However, various examples, such as those of Indonesia and former Yugoslavia, have put this finding into question. In this model, national relations are not based as much on the desire for power and dominance as in the preceding model, but primarily on the individual's freedom to choose among different groups. Thus, population groups are better organized, and in addition to that, more stable, while they also act as intermediaries between the state and the citizens.

Another characteristic of this model is that pluralism also comprises the base for the structure of power; it requires that legislative, executive and judicial power and the administrative sector are clearly separate from each other. This, in turn, requires a constitutional control system to prevent the concentration of power in one group, as it has happened in the case of the preceding model (Kuper, 1997). However, the existence of many associations is not by itself an adequate ground on which to establish a pluralist society. Ethnic associations, for example, may require from their members to commit themselves to specific cultural traditions and values. The issue raised is, whether ethnic associations are really a threat to the existence of the dominant state.

iii. The model of multicultural society

Rex (1997) quotes two characteristics of this model: a) Society is uniform in the public space, while at the same time it encourages diversity. This type of society reflects the idea of multiculturalism, which, however, is consistent with equal opportunities; b) The society tolerates diversity and diversification of individuals in the public space, and insists on preserving this cultural diversity.

The establishment of the European social institutions has been characterized by the liberation of the economic, political and legal system from traditional values. The new system of values has included abstract forms of public ethics, justice and religion, and has become a necessity in the operation of the public sector within an increasingly faceless society. The role of the public sector is equally important, although its function has been changed; it now plays a central role in the socialization of individuals in the communities, while at the same time it provides psychological stability to individuals in terms of configuring their identity. Therefore, Rex (1997) argues that multiculturalism in the modern world implies, on the one hand, the acceptance of a uniform culture and set of individual rights that govern the public

sector, and on the other hand, a variety of popular cultures in the private sector, as well as in the local community.

The duties of the private sector include ethical education, core socialization, and transfer of religious beliefs. In the communities of immigrants, the most important of these functions is primary socialization, which often entails an extended family of members beyond the national borders of the host country. This network of shared connections provides its members with a source of identity and safety inside a faceless society. Other functions of these groups are the alleviation of social isolation of their members, the provision of assistance to tackle the rising ethical and social issues and defend their rights in the same manner to trade unions. This last “duty” is in fact the most interesting, given that it may be interpreted in terms of class struggle (Häkinnen, 2000).

Chapter 2. Multiculturalism in education through texts of Greek youth literature

Literature seems to be the correct zone in order contact between people from different backgrounds in terms of ethnicity, race, religion, immigrant, immigration and culture to be achieved. According to Pratt (2005) the term 'contact zones', refers to social spaces; it refers to spaces where the different cultures meet and co-exist, focusing attention to the relations of power between the different cultures. This term is useful in the reconsideration of the models of community, upon which the education and the theory regarding multiculturalism and the immigration is based. In fact, the idea behind the contact zone is its intention to be in contrast with the traditional ideas of community, using various literate arts, such as autoethnography, bilingualism, imaginary dialogue, critique and vernacular expression, as well as various perils of writing, such as incomprehension, unread masterpieces and absolute heterogeneity of meaning. Contact zones can use different pedagogical arts, as for example storytelling, collaborative work, and parody, in order people to exchange ideas, interests, experiences, to be engaged in suppressed aspects of history related to their ethnicity and culture, creating room for communication and mutual respect.

The migrant for his part in the attempt to enter a society with the rights of a fair citizen, will seek a status that grants long-term stay, or even to acquire the country's nationality

reception. For the immigrant seeking permanent residence in a choice of learning the language is one way to carry out his/her objectives. The concept of foreign language, contrasts that of the mother tongue (Layton-Henry, 2004). Mother tongue is the first communication code the individual learns, which starts from the beginning of one's life and it is partly an unconscious process. The conquest of a foreign communication code, which is "foreign" language, is a subsequent process with different characteristics concerning reception data that constitute a language code of a foreign social arrangement (Marinelli, 2005).

Nowadays, that the course of literature tends to have a rather circumferential eccentric position within the increasingly oriented to science and technology modern school, teaching to foreign students, given the imperfect knowledge of the Greek language and their cultural difference, make it even more marginal, regarding either its primary objective or its sustainability (Penninx, 2005). Indeed, in many views, literature today is dealing with the matters which have to do with immigrants and with matters like racism and the way people perceive difference. On modern societies, literature is a form of speech found in a margin of everyday life, our professions, our business activities, our social relations and our recreational habits. On the other hand, however, in this marginal speech of literature all of us-some more often, others more rarely- we turn in order to understand and interpret this world and our position in it. Our relationship with literature is essentially a relationship of hosting the Other, which helps us to give shape and meaning to our personal and historical experiences, to maintain focus in a more and more complicated social and cultural environment, forging our individual and collective identity (Zimmermann, 2005).

The literary texts emerge as mechanisms with a double function that used so that the social subjects can express their concerns and assimilate or shape the social requirements and, consequently, the cultural context of their time. Therefore, there is a 'double world': a) the world itself, where the 'privileged' is about to come, and b) the world in which the 'privileged' is formed (Ingarden, 1958). Under this perspective, literary texts constitute a means of representation of cultural reality through which the subjects process, share, disseminate, and reveal both the ideological and cultural space in which they live and act (Ampatzopoulou, 2000). This means that the literary text can be regarded as carries of not only the characteristics of the social structure, but also of actions, which in turn interact with both the position and the social structure, towards a direction of ceaseless development and creation. Besides, what one can call as 'reality' is a certain relation between the feelings and memories

that surround humans.

In our relationship with literature, we reinvent a code of conduct, a moral communication rule and conciliation with the cultural Other. For many centuries, the kind of speech which is the more translated is literature. Despite the objections of all those who emphasize that literature as exponent of cultural indiosyncrasies is fundamentally untranslatable, it is translated, providing the best proof of the fact that civilizations do not live and grow in a smug and self introspection but through constant dialogue and feedback between them, as languages do not constitute closed, self-reflected worlds, but a means of commutation, through contact and arrogation. Literature is the most often translated because it is a meeting place, not just between the writer and the reader, but primarily of specific cultural references and inclusion. Literary work contributes to the understanding of other lifestyles, and to an extent, to de-naturalization and relativism of our own (Sassen, 1999).

Nowadays, reference is made to the theories of reading, through which the investigation of anthropological needs emerges, which are met by literature. This anthropological perception of literature, as well as the teaching direction that it has established, is based on background knowledge from many humanities disciplines: sociology, psychology, politics, and the theory of culture. It has not sought to transfer readymade knowledge on the relationship of literature with the aforementioned humanities disciplines. It has aimed to teach students to recognize and critically investigate how various social groups in different conditions in history, space and time were related to the event of literature itself. In other words, literature is one of the major bodies of definition of culture and society, an important means of communication, and the space within which the individual develops ethically, politically and socially (Chontolidou, 2007).

Through the contact with works that are representative of cultural heritage, both national and global, individuals, and in this case students, are offered the opportunity to expand the boundaries of their personal experience and awareness, and turn into persons who have the ability to make active use of knowledge, develop their sensory perceptions, take a critical view on personal and social life, and selectively and responsibly establish their personal points of view and beliefs.

During the reading practice of literature, the imagination actively transforms reality and lifts secular limitations, allowing the active subject to be transferred to the mythological

cosmos of the text. In reading, just like in game, there is a growing illusion and sinking in imaginary time. Common sense and experience is set aside and the reader is ready to accept even the most incredible fictional adventures. This is what Jauss detects in reading, as a process that liberates consciousness; in addition to the sensory joy that it offers (Kalogirou, 2004).

Therefore, the fact that reading, along with an interpretative approach of literature works, stimulates the experiential participation of individuals, cultivates a stable relationship with literature and reading, raises awareness, enriches experience, develops the imagination, cultivates the language, and awakens artistic skills, should also be added to the above. Finally, the knowledge and utilization of elements of history, as well as the theory of literature, have contributed to the development of the ability to evaluate works, and acknowledge the quality of word. In this light, the value of literature as an educational good may be highlighted within the context of humanistic and democratic education, as well as its contribution to the equivalence of people and cultures, and promotion of the particular character of the Greek word and culture.

Literary heritage is not only those texts that are regarded as literature through the histories of literature. The literary heritage of a country also includes the literary traditions of the countries that its political or economic immigrants have come from. As literary heritage is defined the total of works, regardless of their nationality, which can initiate a dialogue with individuals, tell them about current and timeless issues, cause concern, and motivate them. In other words, literary texts, on the one hand, can assist individuals in understanding themselves, and on the other hand, in becoming aware of the world within which they live, and which is by no means one-dimensional and single-cultural (Chontolidou, 2007).

The process of reading a literary text constitutes a personal and social transaction between the reader and the writer, where each of them transfers their experiences from life and literature. Language, in turn, is a way to configure methods to view and exist. Texts are not read in the same manner by all people. And this fact, exactly, has kept literature alive through the ages. That is, its signification by different people in different eras, based on the socioeconomic and political conditions (Chontolidou, 2007). The relationship between the individual/reader and literature is one that accommodates one another, provides the ability to give form and meaning to personal, as well as historical experiences, orientate through the complex social and cultural environment, and create personal and collective identity

(Apostolidou et al, 2002). In the big game of literature, words are set free from their conventional usages, word is creatively remolded, and meaning is disguised, conventional relations between signifier and signified are reversed, while at the same time visual and audio associations are utilized.

The impact is related to how much a national literature has been affected throughout its historical course of development. This element is crucial to literary criticism, since it provides the ability for cultural relations that are developed among nations and peoples to emerge. Loanwords which can be identified in a literary text are also included in this context, indicating the fact the language of literature is not inflexible and limited within the boundaries of a nation. Language is a living body that constantly develops with time, as it is affected by the historical, economic, political and cultural conditions of each era (Pesketzi, 2008). For instance, an anthology text can be examined in conjunction with other texts of the same collection, style, or common theme, offering students the ability to be concerned, and also freely express themselves, by “breaking” the conventional processing which is based on drills in the form of finding similarities and differences between the texts; going beyond, to choices that stimulate students’ curiosity and liven up the game in class. Similar procedures can pave the way for a series of other activities, which have not been initially scheduled, such as, for example, book fairs or reading groups; activities that obtain value when they are not partially applied, patronized, or subjected to norms, because the fact that literature is a subject that poses inevitable questions on values and ideas should be taken seriously into account.

A second element is the theme of the texts. The cultural dimension of literature becomes apparent on a theme level by the way that a foreigner is presented in literary texts. It is important that literature does not present a foreigner as an enemy and avoids guiding the thought of individuals to arbitrary generalizations and cultivating stereotypes and biases (Pesketzi, 2008).

It is for the sake of all the above properties of literature during the last twenty years or so, that has been assigned a leading role, both in the variety of education programs which involve minorities that have been developed internationally, and in each national school program has been revised based on the principles of intercultural education. In both cases, the course of literature has chosen as the preferred means for the cultivation of the ethos and values in a multicultural society; a society, that exist all different cultural identities, traditions coexist and create inclusion or stigmatization. On this basis, the lesson of literature has a vital

role in a multicultural education setup that can contribute in its own way in realization of the foundational general objective of this program. The latter is to become all students able to join and contribute equally and creatively, to any procedures, developments and institutions that shape and transform the broader economic, social, political and their cultural environment (Schnapper, 1992). More specifically, particular objectives that have been set for teaching the course literature are (Zimmermann, 2005; Marinelli, 2005; Niessen et al., 2005):

- a. Growing complex (multimodal) literacies, in other words, a wide-variety of reading and communication skills, using texts not only literary, but also oral and virtual communication (e.g. songs, comics, theater, films, radio and television broadcasts).
- b. Symbolic strengthening and further development of subjectivity of minority students. Unlike the traditional trend of minority education to emphasize the cultural differences of students, underestimating or ignoring completely their language skills and cultural experiences that they have, the aim here is to recognize, confirm and use them in order to achieve further enrichment and development.
- c. Exploitation of the above variety of texts in order to develop critical and creative relationship with the contemporary social and cultural environment. We must emphasize here that acculturation¹ is not the main objective, but rather the development of critical reflection on the social values, roles, relations and institutions. In this context, without overlooking or underestimating the inclusion of foreign students, their basic identity is that of a child. Literary and other texts chosen may not have literary or aesthetic value, but may treat the special needs and children's experiences, interests and the questions that they themselves have. Other texts which may serve the needs of a multicultural environment are the ones that talk about experiences and needs of children and adolescents, common in the modern world, and the cultural difference will certainly emerge, but will emerge, naturally, through multiple reading. The base word of acculturation is 'culture'. What is culture? Simply stated, culture means a way of living and a way of life. Culture means that there are certain ways and reasons in which individuals and group of people speak, conduct themselves, celebrate holidays, and express their belief systems. As you can imagine, there is a tremendous diversity of

¹ Acculturation is “the dual process of cultural and psychological change that takes place as a result of contact between two or more cultural groups and their individual members. At the group level, it involves changes in social structures and institutions and in cultural practices. At the individual level, it involves changes in a person’s behavioral repertoire” (Berry, 2005, p. 698).

cultures around the world. Some of these cultures include American, Hispanic, Asian, and European cultures. When discussing cultures, we can break down the larger geographic areas into smaller regions. For example, if you were asked to discuss the American culture, you might explain that there is a difference between those living on the West Coast versus those living on the East Coast. Perhaps a difference might be in the food that people eat, the clothes that people wear, or the customs and activities that they participate in. Perhaps you are asked to discuss the Hispanic or South American culture. In doing so, there are many subcultures such as Mexican, Brazilian, Chilean, Honduran, and so on. There are as many cultures in the world as there are countries, states, and regions. Understanding the term 'culture' can lead us to more fully understand the terms associated with the theory of acculturation. So what does acculturation mean? When individuals or groups of people transition from living a lifestyle of their own culture to moving into a lifestyle of another culture, they must acculturate, or come to adapt the new culture's behaviors, values, customs, and language. The word 'acculturation' is the act of that transition

Chapter 3. Empirical part

3.1 Methodological tool

Imagologie is the significant methodological tool towards the analysis of the texts. Even though, this methodological tool which will be used for the analysis of the children's literature books, it has to be clarified that the researcher will adjust the research according to the special methodological needs and requirements of the studying area. Imagologie studies the literary text at first as a testimony, as a document for the foreign (Ampatzopoulou 1998, p. 239), considering that the literature participates significantly to the creation, dissemination and consolidation of national and social stereotypes (Oikonomou - Agorastou 1992, p. 13). Therefore, the interest of imagologie extends beyond the merely literary production and literary criticism and general literary art. The imagologie is not limited simple to the recording of material, but it takes into account the historical and social context that defines the literary work. Imagologie tries to understand the representations of national images in the literature,

their creation genesis and their effect on literary production. At the same time, it tries to understand in general the relationship between these representations and the wider political scene, in order to shed a light on the role played by national icons in multiple formats that meet different cultures (Oikonomou - Agorastou 1992, p. 90).

To be more specific, the iconological approach has an evolutionary character with stages and phases, which gives the chance for analysis of the image of "other" and the cultural environment of his/her origin, forming a structured thinking tool that is based on the gradual organization of the text at various levels, at the level of words, the hierarchy of relations, scenario and thematic motion. It consists an attempt of a multilevel analysis, which takes into account the choices of words and the author's narrative, presentation of historical and fictional elements, the use of symbols and myths, facing the literary text as evidence for "foreign", the "other", the different (Pageaux, 1988; Guyard, 1988; Siaflekis, 1988; Abazoglou, 1998). This iconological analysis presupposes the close reading of text in both levels of language-words and theme-area. The reading of the text requires a horizontal-narrative study and a vertical one which analyses symbolism and myths of the text (Abazoglou, 1998).

Ambatzopoulou (1998) argues that the cultural iconological approach aims at the exploration of the cultural images, namely the images of the 'Other' and his / her culture, as well as the difference / variance between the ideological distance between these two concepts. Therefore, the aim of this approach is to identify the images that exist in the literature texts with regard to the 'Other'. This approach is closely linked to the history of ideas and the mentalities that exist, based on the fact that the image of 'Other' is a by-product of the society based on the social norms and the values, beliefs and attitudes of a society.

Based on this approach, the two books were analysed at three levels. At the first level, there are the words. This means that we tried to identify the words that reveal prejudices and stereotyping behaviours. At the second level there is the hierarchy of relations. These relations refer to relations of employment or other social relations that are formed through the interaction of people in a society. The third level refers to the scenario of the text, the scenes that take place in the literature text. However, it should be mentioned that the emphasis on these issues, namely the words, the relations and the scenario, does not allow the researcher to treat a literate text as a product of art; the aesthetics of the text is not the priority, given the fact that the attention is paid at the ideology, as well as the wider historical and social context that formed in the text.

Nevertheless, there are two dangers regarding this approach, as mentioned by Moura (2013). Belonging to the imaginary culture or society, the images of foreign and 'Other' exceed in all respects the actual literary context and become a subject of study in history or anthropology. As the literary representations are based on this broad framework, the imagery has to proceed along with a multidisciplinary course. Additionally, the reference to the stranger, the 'Other' is often nothing more than a trick of nationalism. As the imagery studies national (or cultural) sets which describe other national (or cultural) groups may stimulate, at least sometimes, suspicions that falls into this trap. These are both general risks to which it is exposed this comparative research field: raw interdisciplinarity and unmentionable nationalism, especially psychology of peoples.

3.2 Representations of the young immigrant children in text of Greek youth literature

3.2.1 Trivizas, "The Last Black Cat"

The first book is 'The Last Black Cat' by Eugene Trivizas. On a distant island, the members of a secret superstitious brotherhood believe that black cats bring bad luck and decide to wipe them out using poisons, traps and other inhuman ways. Soon they have almost achieved their purpose. However, there is only one black cat that is left alive. The members of the brotherhood are determined to find and to exterminate it. But the cat is determined to survive.

This book of Trivizas, is an excellent example of allegory, since it uses the Cats to represent the Other. Besides, cats were considered in the Middle Ages to be reincarnations of Satan, and thus thousands of cats were burned or they suffered due to the inhumane treatment on behalf of the church. Apart from this, until today some superstitious people tend to believe that black cats bring black luck. So, there is a long history behind the cats, in terms of prejudice, facilitating Trivizas to use this animal so as to explore and denounce the issues of discrimination, intolerance and prejudice in a society. Thus, in this book, black cats are not only being marginalised from the society, but they are exterminated, due to the stereotypes existing in the society regarding the black cats.

One more issue that this book deals with, is the culturally established hierarchy between humans and animals, and the paradigm of animal victim. The inhumanity of people

towards cats, using misfortune, delivers the message of social criticism. In turn, this message helps in understanding the context of dominant discriminatory discourses, as well as the prevailing irrational ideas of humanity (Paparoussi, 2011).

In general, this book is an indictment of injustice, inequality, and violation of the human rights of the weak and defenceless people. This can be better explained through the current migration crisis with the immigrants from Syria, and the way some states are treated them. Moreover, this book manages to reveal to children not only the causes of racism, discrimination, marginalization, which are primarily based on the stereotyping behaviour of a society towards the Other, but also the political and economic interests which it serves. In fact, as it becomes clear from the book, the cats are exterminated, since this serves the economic interests of the island. People are exposed to propaganda and brainwashing: the black cats are causes of many problems, they are the scapegoats and thus they should be exterminated. Indeed, there are voices nowadays who blame immigrants for various problems, such as increased criminality and unemployment in a host country (Martinez & Lee, 2000; Pollin, 2011).

One more issue that Trivizas deals with is the concept of genocide, since the inhabitants of the island are determined to exterminate all the cats that exist in the island, which refers to the extermination of a whole racial group of people. The term 'genocide' was at first used by Lemkin (1994). Generally speaking, genocide does not necessarily mean the immediate destruction of a nation, unless it is carried out through a mass murder of all the members of this nation. Its aim is rather to signify a coordinated plan of different actions, with the ultimate goal of the destruction of fundamental principles of life of national groups, with the aim of annihilating the groups themselves. The objective of such a plan would be the disintegration of the political and social structures, culture, language, national feelings, religion, and economic existence of national groups, and the destruction of the personal security, liberty, health, dignity and even the lives of the individuals belonging to such groups. Genocide is directed against the national group as an entity and the acts that fall in this aim are directed against individuals not because of their personal pre-existence, but because they are members of the specific cultural, religious, racial and in general national team (Lemkin, 1994).

On the other hand, "ethnic cleansing" is defined, as the attempt to create national homogeneous geographical areas through forcible displacement of populations belonging to

particular ethnic groups. Ethnic cleansing involves the complete removal of the last residues of the targeted group through the destruction of cultural assets, such as monuments, cemeteries and places of worship. In a stricter and more general form, ethnic cleansing is related to the elimination of an unwanted group in a society, whether in the form of genocide or forced migration (Shirkin, 2009).

Based on the above, the central ideas of this book are the power of illogical superstition that leads towards discrimination, the stereotypes and prejudices about black cats, which are extended to Other, and the marginalisation of cats (people) from the society, due to the stereotypes that exist, which can lead even to genocide. The last assumption is based on the fact that, the portrait of the 'Other' in a literature text reflects the notions, ideas, attitudes, behaviours and values of the society, in which the context refers to, helping in the understanding of the wider historical and social environment / reality in which the subjects live and act (Paparoussi, 2011).

Reading more carefully the novel, one may find that Trivizas is dealing with the so called *technology of exclusion*, term used by Foucault (Georgiou, 2002, 55):

“People will hear about black cats and will be terrified! ensured the crowd the Ministry of Labour. People will believe that black cats are responsible for low pensions. Cats will be accused for the crumbling schools! Cats will be guilty for the dirty hospitals! Cats will be accused for the adulterated food! Cats will be accused for the bribes, venalities and questionable dealings!” (p.106)

[«Ο κόσμος θα ακούει μαύρη γάτα και θα τον πιάνει αμόκ! Διαβεβαίωσε πανηγυρικά την ομήγυρη ο υπουργός Εργασία. Οι γάτες θα θεωρηθούν υπεύθυνες για τις χαμηλές συντάξεις! Οι γάτες θα φταίνε για τα ετοιμόρροπα σχολεία! Οι γάτες θα ευθύνονται για τα βρόμικα νοσοκομεία! οι γάτες θα κατηγορούνται για τα νοθευμένα τρόφιμα.! Οι γάτες θα φταίνε για τις δωροδοκίες, τις δωροληψίες και τις επιλήψιμες δοσοληψίες!»]

The main issue here is exclusion. Social exclusion refers to the process of exclusion of specific groups of people, for example people with different religious, ethnic or racial background, from their participation in the normal activities of a society, such as employment, and healthcare (Seddon, 2006). Tsiganou (2002) argues that the phenomenon of social exclusion has three dimensions. The first is related to the economic dimension and means to prevent the participation of an individual in the social wealth. The second is linked to the legislation and it means the denial of legal protection and therefore the inability of claiming a

right. The last dimension is the social and is associated to the classification / characterisation of the individual from society and hence his / her exclusion from it. Thus, the phenomenon of social exclusion is strongly related to the concept of stereotyping, since it is based on the attribution of a person with specific characteristics.

In this book, stereotypes come in the form of ‘black cats bring bad luck’. Sotiropoulos (2003) defines stereotypes as made assumption regarding a social class, which assert generalizing power, while they are not based on real data. According to another definition, stereotypes are sets of beliefs related to the personal characteristics of a group of people (Pavlopoulos, 2008). In essence, stereotypes are cognition-based beliefs, perceptions and expectations of a person from a social group of people, based on the specific properties and characteristics that are attributed to this group of people (Kantartzi, 2002; Mackie et al., 1996). One interesting point in the discussion with regard to stereotypes is the assumption of Prentice and Carranza (2002) that the stereotypes are both descriptive and normative. This means that stereotypes can describe the features that are expected to have a social group, but they also reveal what features should have some people under the social group to which they belong. Based on the latter, stereotypes appear to place restrictions on members of groups considered to be governed by them.

Prejudice is a behaviour exhibited toward other people, because the latter are members of a particular social group (Brewer & Brown, 1998). The behaviours are regarded as the evaluation of a whole social group and therefore as an evaluation of an individual belonging to this social group. It should be noted that this assessment arises from an emotional or single (automatic) person's positive or negative reaction to another person (Cuddy et al., 2007). Thus, the negative emotional response of an individual to another or to an entire social group may be derived from the fact that this person feels fear, anxiety, threat or aggression by that individual or group, or by previous negative experiences through the interaction with people from this social group (Fiske, 1998). In any case, prejudice refers to a behaviour of an individual against another individual or a social group (Dovidio and Gaertner, 2004), according to the stereotypes applied to the community to which this person belongs, or the context in which the interaction takes place (Fiske et al., 1999).

Obviously, the *technology of exclusion* of black cats will be government's tool to maintain power.

“Yes cats are directly related! No wonder! Black cats may be then extremely useful! I

am not exaggerating when I say that cats may save you! Or even guarantee your re-election!” (p.101).

[«έχουν άμεση σχέση! Ναι! Μην απορείτε! Οι μαύρες γάτες μπορεί να σας φανούν εξαιρετικά χρήσιμες! Δεν υπερβάλλω αν σας πω ότι κυριολεκτικά μπορεί να σας σώσουν! Μπορεί ακόμα και να εγγυηθούν την επανεκλογή σας!»]

“-What if people would not believe in theory that the plight of this place derives from your own management, said the Host, what if they would not accuse your government for the financial, social and fiscal policy, what if your voters would believe that all wrong in this place is someone leses fault?

-Whose? asked the minister of Public Order

-Black cats fault!” (p.102).

[«Αν όμως... Αν όμως ο κόσμος δεν απέδιδε τα δεινά του τόπου σε δική σας κακοδιαχείριση; Συνέχισε ο οικοδεσπότης. Αν δεν κατηγορούσε την κυβέρνηση σας για τις αποτυχίες της οικονομικής, κοινωνικής και δημοσιονομικής πολιτικής; Αν οι ψηφοφόροι πίστευαν ότι για όλα όσα πάνε στραβά στον τόπο δεν φταίτε εσείς, αλλά ευθύνονται άλλοι;

- Ποιοι άλλοι, ρώτησε ο υπουργός Δημοσίας Τάξεως.

- Οι μαύρες γάτες!]

Foucault says that *technology of exclusion* consists of three juxtapositions: a) what is allowed and what is not allowed b) what is logical and what is illogical c) what is true and what is lie (Georgiou, 2002, 57).

In Trivizas novel the whole mechanism of power is working in order to make politicians speculate on the above juxtapositions. At the same time, Trivizas parodies the “truth” of politicians. He uses irony in every description and dialog and presents the hypocrisy of rulers:

“Unfortunately nobody can exclude this unpleasant possibility, said the Minister of Finance and stopped eating a pie as he lost suddenly his appetite. But as soon as a servant came and put on the table a plate full of roasted roe with spicy raspberry sauce he got back his appetite (p. 102)”.

[«Δυστυχώς, κανείς δεν μπορεί να αποκλείσει αυτό το δυσάρεστο ενδεχόμενο, παραδέχτηκε ο υπουργός Οικονομικών, και σταμάτησε να μασάει ένα ξεροψημένο μπουρεκάκι, γιατί του κόπηκε ξαφνικά η όρεξη.»]

The arbitrariness of truth of power is revealed through the logic of the absurd. In the

begging of the book the central character says:

“I am telling you this because in our island, as everywhere else, cats forget, people forget and the craze flares from the beginning” (p.11).).

[«Σας τα λέω αυτά επειδή στο νησί μας, όπως οποιοσδήποτε άλλος, οι γάτες ξεχνούν, οι άνθρωποι ξεχνούν και οι φωτοβολίδες ξεκινούν από την αρχή».]

This is an indirect reference to Nazi Germany, the Holocaust and the way in which Nazi used technology of exclusion in order to maintain power. Rulers make *a truth* which says that black cats are responsible for every misfortune on the island and this truth is a brainwash:

“You could see old men chasing cats with their walking sticks, You could see ten years old children marking cats with their slings. You could see pretty young ladies beating cats on the head with their pink cute umbrellas” (p.303).

[«Έβλεπες σκυφτούς παππούδες να κυνηγάνε γάτες με μαγκούρες. Έβλεπες δεκάχρονα παιδιά να σημαδεύουν γάτες με σφεντόνες. Έβλεπες χαριτωμένες δεσποινίδες να κοπανάνε γάτες στο κεφάλι με ροζ κομψά ομπρέλινα».]

The most remarkable part of the novel is the death of the black cat Moutzouris, who goes to the playground where his favourite little girl is playing. He was beaten to death.

“Moutzouris was writhing on the sand pit. A hoarse blatancy came out from his mouth. Then an old lady came and stack her knitting crochet direct to his heart. Then she unperturbed returned to the bench. She cleaned the bloody crochet with a lace scarf and she continued knitting” (p. 243).

[«Ο Μουντζούρης σφάδαζε στον λάκκο με την άμμο. Ένα βραχνό φύσημα έβγαινε από το στόμα του. Τότε η δεύτερη γιαγιά σηκώθηκε, τράβηξε τη βελόνα του πλεξίματος από το ζιπουνάκι, πλησίασε τον Μουντζούρη και τον κάρφωσε στην καρδιά του. Μετά ατάραχη γύρισε στη θέση της, σκούπισε με ένα δαντελένιο μαντιλάκι τη ματωμένη βελόνα και συνέχισε να πλέκει ανέκφραστη».]

Therefore *truth* is composed in the sick minds of merchants who see that this truth favours their wealth. This truth then consolidates when the Prime Minister is persuaded that the persecution of cats will guarantee his re-election.

“-Now I think over it again and I think you are right said the Prime Minister with a trembling voice. The government has gone bad since a brazen black cat jumped suddenly in front of my limousine which almost drove on her tail.

[« - Τώρα που το καλοσκεφτομαι, νομίζω ότι δεν έχετε άδικο, μίλησε τέλος ο πρωθυπουργός με φωνή που είχε αρχίσει να τρέμει ελαφριά από συγκίνηση. Η κυβέρνηση άρχισε να παίρνει την κάτω βόλτα ένα πρωί που πετάχτηκε μπροστά στην λιμουζίνα μου μια θρασύτατη μαύρη γάτα και μάλιστα μου φαίνεται ότι παραλίγο να της πατήσω την ουρά.]

-Mr. Prime Minster you see? you recall the incident, said Mr. Delagopas smiling. I was sure that you would” (s. 105).

[-Είδατε, κύριε πρωθυπουργέ μου, που το θυμηθήκατε; Χαμογέλασε αστράφτοντας από ικανοποίηση ο κύριος Δελαγόπας. Ήμουν παραπάνω από βέβαιος ότι κάτι τέτοιο θα είχε συμβεί!».]

From this point, there is no doubt that communication systems, information network, welfare systems, control and monitoring mechanisms work in a relentless system in order to maintain power.

“-The whole press and state apparatus will stand at your service, said the Minister of Public Order”.

-The company SM.A.CK will offer your party a generous sponsorship in order to finance this crucial and useful political campaign, said the twins businessmen

-Right! but... Sirs we might not forget that everybody in this island must do his duty! cried the Minister of Justice.

-If they do not do their duty, of they do not snitch their cats to us, we will take their property! Said the Minister of Finance’ (p. 106-108).

-[«Όλος ο φιλικά προσκείμενος τύπος και σύσσωμος ο κρατικός μηχανισμός ενημέρωσης θα τεθεί στη διάθεση σας, υπερθεμάτισε ο υπουργός Δημοσίας Τάξεως.

- Η εταιρεία ΦΑ.ΠΑ.ΔΟΚ. θα προσφέρει στο κόμμα σας μια γενναιόδωρη χορηγία για να χρηματοδοτήσει την κρίσιμη και χρήσιμη αυτή καμπάνια, δήλωσαν με μια φωνή οι δίδυμοι επιχειρηματίες.

- Σωστά! Αλλά σα μη ξεχνάμε, κύριοι, ότι όχι μόνο εμείς και ο κάθε υπεύθυνος συνειδητός πολίτης θα πρέπει να κάνει και αυτός το καθήκον του! βροντοφώνησε ξαναμμένος ο υπουργός Δικαιοσύνης.

- Αν δεν κάνουν το καθήκον τους, αν δεν καταδίδουν τις γάτες τους, θα κατάσχεται η περιουσία τους! Αποφάσισε ο υπουργός Οικονομικών».]

The Press has titles about the truth and the walls of the schools are covered by posters with the duty of all inhabitants of the island to snitch every black cat they know. The *Animal*

Protection Company becomes *Humans Protection Company from Black Cats* (p. 143) and only to use the words black cats was an offence, a swear (p. 176).

The power of this truth is so strong that even victims – the black cats – start doubt reality. For example Moutzouris feels guilty because he is black and wants to commit suicide. When the hero of the novel, a black cat himself, tries to persuade him that all this is nonsense, they discuss:

“-How can I not believe them? Wherever I go I hear the same thing. It is everywhere in posers and newspapers, on radio shows all day. Old people cry it out. Children repeat the words they hear. And this happening all day and night

- Come on this is not the truth just because everybody says it is. Truth is another one!
- Yes but what is the meaning of a truth that everybody denies? Please tell me! No! No! It is not worth to live in this world. I am a useless, un worthy, jinx cat. Sometimes I feel that I cause bad luck to myself (p. 143).
- [«Πώς να μην τις πιστέψω! Όπου σταθώ κι όπου βρεθώ αυτό ακούω! Το λένε οι αφίσες! Το γράφουν οι εφημερίδες! Το μεταδίδουν τα ραδιόφωνα! Το φωνάζουν οι μεγάλοι! Το παπαγαλίζουν τα παιδιά. Το διαλαλούν οι τελάληδες. Απ’ το πρωί ως το βράδυ και από το βράδυ ως το πρωί.
- Ε και λοιπόν; Έλα στα συγκαλά σου ,παιδάκι μου! Επειδή το λένε όλοι, δε σημαίνει ότι είναι αλήθεια. Η αληθινή αλήθεια δεν είναι αυτή! Είναι άλλη!
- Τι νόημα έχει μια αλήθεια που όλοι την αρνούνται; Τι αξία έχει; Τι αντίκρισμα; Μου λες σε παρακαλώ; Όχι! Όχι! Δεν αξίζει να ζω. Είμαι μια περιττή, μια ανάξια, γρουσουζία γάτα. Ωρες ώρες μού φαίνεται ότι προκαλώ γρουσουζιά ακόμα και στον ίδιο μου τον εαυτό.»]

Here the subject (Moutzouris) acts in relation to the truth of power and gets his identity. Moutzouris has an identity that matches with the truth of power. Although the central hero, Moutzouris friend, is resisting saying that the *truth of power* is not the only truth. And he persuades Moutzouri (p. 152).

Foucault says that people in our days must deny “what we are”, what the truth of power says we are. Only after this denial Moutzouris can truly resist because power is functioning through *subjectivization*.

In other words, the story of Trivizas is about the idea of capitalism that is the

maximization of profit at any cost. When the financial interest overturns and the frame up is revealed, then the persecution stops and Government quits.

The revolution of the cats is their social reintegration. At last they do not break the law or the system but become useful for it. Thousands of rats will vanish from town because of the cats. In the end Trivizas implies the possibility of a new absurdity in the future.

“Everything is so quite, so calm, so peaceful. I wonder how all this happened. Deep in my heart I know that here in our island as everywhere else, cats forget, people forget and the craze does not need much to kindle”.

[«Τα πάντα είναι τόσο ήσυχα, τόσο ήρεμα, τόσο ειρηνικά. Αναρωτιέμαι πως συνέβησαν όλα αυτά. Βαθιά στην καρδιά μου ξέρω ότι εδώ στο νησί μας όπως και οπουδήποτε αλλού, οι γάτες ξεχνάνε, οι άνθρωποι ξεχνάνε και η τρέλα δεν χρειάζεται πολύ για να ανάψει.»]

Therefore, the political issue is not an illusion, delusion, alienated consciousness or ideology but is the truth itself.

Trivizas, whatever he has to say is clear in every chapter of history: the peaceful life and innocent suffering of the central hero, the first strange coincidences with the disappearance of the black cats, the disclosure, the paranoia that follows the inexorable extermination, the role of humans and cats, the inevitable continuation of madness. If the end gives a cheerful tone and an optimistic development, the last page brings the audience back to reality and makes reductions today and tomorrow. The quiet people who stained their hands with blood, either directly or indirectly by their indifference and when all is over, pretend that nothing happened, ever. *The last black cat* does not explore the psychology of fascism. It's just a story. There is no need to cover the causes and motives that lead whole societies on hatred and prejudice. Perhaps it is unnecessary for the reader to believe that there is a solution to the pages of the book or a focus of resistance in his words. *The last black cat* is giving to readers in the most vivid way a compass for how small paranoid crises become huge and make some people mad. How the absurd becomes the new logic. How fear is the best way to do any work you want. How hatred, fanaticism and easy blame is the best way for the strongest to gain power and money.

In the Last Black Cat one may find proportions and sizes which could be compared with the famous *Animal Farm* of Orwell, which in allegorical way, heroes pigs, horses and other animals talk about the rise and fall of the Russian Revolution. Both books succeeded

each in its own way to bring to light painful truths of the times.

Through the pages of the book the reader sees an entire gallery of human characters and situations that easily could assign to familiar people and situations. A child also could recognize orators with eyes bulging with hatred, with clenched fists and flushed cheeks, indicating their old enemies "who are to blame for everything, for earthquakes, landslides, migraines, ingratitude, indigestion, dryness, the difficult questions in an exam ..."

Immigrants can also be seen through this book. As Varouxi (2008) argues, the immigrants often experience multiple discrimination, exclusion and violations in all areas of their lives, from access to jobs, health and social services to their participation in public life and in decision-making. Thus, immigrants is a group of the population that is excluded from basic mechanisms of the welfare state, deprived of political, social and economic rights, with limited access to political and social institutions, the labour market, the welfare state and the acquisition of goods and services.

The reader would recognize and many other characters ... young heroes of everyday life. Racists who are not racists but "blame the one who is black"(!), politicians adopting the persecution of cats, in order to save their rotten political career, the few who resist to the persecution of cats, they are locked up in asylums and become "enemies of the people", cat leaders who under the persecution quarrel who will become leader. Some others while the world around them is on fire, they are "tortured" by ... other burning issues. Cats when trying to escape identify themselves to their persecutors "killing swans". Black cats who fall victims of cheaters who promise them to "whiten" them. Other different colored cats that support the government but later they also become victims. Good peaceful householders "cats" who do not want troubles and deeply like the persecution of black cats because in this way the garbage "per capita" will increase for them.

At the end the great truth shines. It is obvious that evil is not hidden behind odd dark conspiracies but it can be done by anybody, the cook, the gardener, the maid, all hunt to kill rabid cats in the book. Perpetrators of evil can become anybody: a hospitable classic grandmother who kills in cold blood Moutzouris and then returns without remorse in her embroidery. In turn, Hitler, Stalin and all others, famous or not mass killers could not achieve their feats without the active or passive assistance and support of ordinary people.

3.2.2 Mouriki: 'Gasment the Fugitive with the Flute'

The second book that will be analysed is “Gasment the Fugitive with the Flute” by Katerina Mouriki. Gasment, along with his father, leave from their home at the age of fifteen, in order to seek somewhere else his fortune. He knows that there are difficulties awaiting him, but he does not realize that they are so many and so hard. As a young Albanian, he fights for a place in Greece. Having being stigmatized as illegal immigrant is being exploited by the Greek individuals. His unique weapons are his strong character and a flute. Therefore, the issues with which this book deals with is again stigmatisation due to prejudice, social exclusion, social stereotypes, and the acceptance and intolerance of "Others".

The social variable called social relationships is a mixed picture in this book and starts from the concept of locality, resulting in an image of universality, according to which the immigrant is fully acceptable because he / she convinces with his / her kindness and selflessness.

In addition, the book of Mouriki, as in the case of Trivizas, there are some people who are opposed to the exploitative inhumane conditions and behaviours against the immigrant. Gasment meets kind and sympathetic Greeks who are willing to help him in any way. For example, Mr. Dimitris, the driver who likes him as if he were his own son and drives him from Ioannina to Thessaloniki, where they meet again and then to Athens because “Mr. Dimitris was a good-natured and kind-hearted man. After his son’s loss he became even better. He considered all children as his...” (p.72)[«Ο κυρ Δημήτρης, από την φύση του ήταν άνθρωπος με αγνή καρδιά. Από τότε που έχασε το γιο του έγινε ακόμα καλύτερος. Έβλεπε όλα τα παιδιά σαν δικά του».]

This book does not reflect the differentiation of the "Other" versus the local people, but the justification of intolerance towards immigrants. More specifically, the responsibility and the challenge of negative emotions against the "Other" is not in the obvious impossibility of accepting the "Other" or "Foreign" but to other causes imposed by other institutions and values (e.g. social prejudices and media) or financial. The characters who are the carriers of friendly dispositions towards the Albanian immigrant are definitely greater in number and prevail. The following abstract from the book is very characteristic: “Are you Albanian? Someone asked him at the building site. He nodded... They approached him smilingly... He told them that he was an illegal immigrant. They let him sleep and work at the building site” (p. 135) .[«Αλβανός; τον ρώτησε κάποιος που φαινόταν επικεφαλής της ομάδας. Έγνεψε με το κεφάλι ναί. Τους είπε ότι είναι λαθραίος μετανάστης. Δεν είχαν καμία αντίρρηση να μένει

το βράδυ στο γιαπί.»] This is linked to the previous analysis about the book of Trivizas, regarding the analysis on the economic interests associated to the issue of racism and social exclusion that contribute to shaping the stereotypes about the Others. Hence, there is the sense that gradually these stereotypes against immigrants are not the fault of the local people, but the fault of some others and that what is about to happen or is happening now is something deterministic: the “Other” constitute a threat for the society and therefore they should be marginalized or even exterminated from the society.

Mouriki creates a character who wants to delete his past and start a new life in a new land and be happy. The young immigrant wants to forget his home country, Albania, in order to adapt completely in this new home. It is a kind of personal strategy and goal and in the end of the book the young Albanian succeeds to be fully assimilated to the Greek society. Mouriki chooses this end because on the one hand she wants to present Greece as an open mind and friendly society that takes care of her immigrants and refugees, on the other hand because she wants to convey optimism to young readers for a better future.

The most characters of the book are friendly towards the young Albanian. At the building site where Gasment was working illegally, the Greek builders treated him nice and let him work and sleep at the place. At this point Mouriki chooses to explain the benefits of the immigration:

“In the beginning many Greek technicians were indignant for the unemployment among Greeks and the employment among immigrants but over time they saw that the cost of building was reduced and property markets flourished. Greeks who used to complain about immigrants became contractors giving job to Albanians” (p.62). [«Στην αρχή, πολλοί Έλληνες τεχνίτες αγανακτούσαν με τούτη την κατάσταση, που τους άφηνε άνεργους κι έδινε ψωμί στους εισαγόμενους . Με τον καιρό όμως είδαν ότι έτσι μειωνόταν το κόστος της οικοδομής και διευκολύνονταν οι αγορές ακινήτων. Η οικοδόμηση άνθησε και οι περισσότεροι από τους άλλοτε παραπονούμενους Έλληνες τεχνίτες έγιναν εργολάβοι που έπαιρναν στη δούλεψη τους Αλβανούς».]

In every place Gasment is passing through, he meets nice people ready to help him in any possible way. Mr. Dimitris, a driver, is an example of a good hearted man. He likes Gasment and drove him from Ioannina to Thessaloniki, where they meet again. Mr Dimitris after his son’s death considers all children as his own (p. 72)

“You look honest. I will help you because you are a fellow man. At this point he hums

and haws. He took his hand off Gasments shoulder and with a deep sigh he said: If my son lived, he would be at your age now. I do this favor to you for the peace his soul [...]. The innocent look of this tormented boy gained Mr. Dimitris sympathy.[« Φαίνεσαι τίμιο παιδί, είπε. Θα σε βοηθήσω, γιατί είσαι συνάνθρωπος μου. Στο σημείο αυτό κόμπιασε. Κατέβασε το χέρι του από τον ώμο του και με ένα βαθύ αναστεναγμό πρόσθεσε: Αν ζούσε ο γιος μου, τώρα θα ήταν στην ηλικία σου. Πες ότι το κάνω για την ψυχή του[...] Το γενναίο και καθαρό βλέμμα αυτού του βασανισμένου αγοριού κατάφερε να κερδίσει τη βαθιά του συμπάθεια».]

Mouriki means that every person is a potential parent to a homeless or a parentless child. Mr. Dimitris is missing his dead son and Gasment is missing his dead father who died on the way to Greece. In this sense they find each other and they cover the emotional needs of each other.

There is also another kind-hearted Green, Papa-Tzimis, the ex immigrant from America who wants to help the young Albanian as his sharp features remind him of himself fifty years ago in the United States. He says Gasment to stay in his house and take care of the garden and Gasment becomes like a son to him, he takes the “green card” and works for Papa-Tzimis.

“The American looked at Gasment who was standing in front of him. Gasments slim but strong body, hands that know what work means and his handsomely features ensured him that Gasment was a worthy worker who would work more than his payment. He reminded him of himself fifty years ago, when he boarded on a ship as a clandestine passenger and worked there as cabin boy [...] he thought of his grandsons in the States. When they were at Gasment’s age they knew nothing but their lessons and computers and they were listening for hours to a deafening music. Not to mention about a job, they couldn’t even fill a glass of water” (p.82-84). [« Ο Αμερικάνος έριξε μια εξεταστική ματιά στον Γκάσμεντ, που στεκόταν ακόμα όρθιος μπροστά του. Το λεπτό αλλά γεροδεμένο κορμί του, τα ψημένα από τη δουλειά χέρια του και τα αδρά νεανικά χαρακτηριστικά του του έδιναν με την πρώτη ματιά τη βεβαιότητα ότι είχε να κάνει με έναν άξιο εργάτη, που θα δούλευε παραπάνω από όσο θα πληρωνόταν. Ίσως του θύμιζε κάτι από τον εαυτό του όταν, πριν πενήντα τόσα χρόνια, μάρκαρε λαθραία σε κάποιο καράβι σαν μούτσος[...] έφερε στον νου του τα εγγόνια του στην Αμερική. Όταν ήταν στην ηλικία τούτου του παλικαριού, το μόνο που ήξεραν πέρα από τα μαθήματα τους ήταν να περνούν ατελείωτες ώρες μπροστά στον υπολογιστή τους και να ακούνε ασταμάτητα μουσική που σου έπαιρνε τα αυτιά. Για δουλειά ούτε λόγος. Ούτε νερό

στο ποτήρι τους δεν ήταν άξια να βάλουν!»]

Gasment became a skillful gardener and cherished stray animals in the place he was living with Papa-Tzimis and his wife. Stray animals, dogs and later the fox are a way of expressing feelings, the so called “adult animism”. Stray dogs become Gasment’s loyal friends; they also represent solidarity and the ideal of the new country.

This new country is new not only for Gasment, but also for any new-Greek, who has to find the lost values of the Greek culture and adapt them to the new lifestyle. Gasment, as well as the old characters of the book, represents all those real values forgotten in modern times. Unconsciously Gasment is not a product of the Albanian society but a young man – a pattern that reproduces Greek values. Gasment is a product of a sister land (Karassavidou, 2012, p. 232).

When he went to Albania to see his family, a series of burglaries took place in the small town and everybody accused Gasment that he told his compatriots to burgle homes while he was in Albania. Some people poisoned the animals Gasment had sheltered in Papa-Tzimis home. Marigo, a woman who was living nearby, became furious, not only because of the animals poisoning but also the injustice words about Gasment. Her family came from Smyrna and she knew about persecution and contempt. That’s why she didn’t want to be a part of this (p.99)

Here Mouriki implies that the Greeks through history have been refugees, especially after the Minor Asia catastrophe and for them is impossible not to understand the pain of exile and immigration.

When Gasment returns from Albania, he will find a wounded fox that will save. Gasment and the fox become good friends. A fire starts in the woods and his life will be in danger but the fox and Tsakalos will save him. At this point comes the very favorite subject of children’s literature. The representative of the new generation is saving the immigrant. The young person is an archetypal symbol who tries sometimes even hard to untie the Gordian knot of the new transitional season (Karassavidou, 2012, p. 363).

The fire becomes a symbol and starts when people get in Gasment’s “shelter”. Nature is used by Mouriki symbolically is the shelter of the young Albanian, offering protection, peace and beauty. The fox finds Gasment in the wood when the fire has started and saves him. She is the personification of nature’s solidarity:

“Gasment wounded and weak was face to face with a fox! His fox! He thought he was

dreaming! He tried to get up but his head was aching badly and his dizziness made him feel as if he was tied on a torture wheel. A spasmodic cough made his chest ache very much. He took a deep breath and tried to gather his forces. *Your son will succeed mother*. He followed the fox paying little attention to his pain. They walked until they reached the glade. At last they were safe! He was there unconscious, while some hundred meters from the glade, Tsakalos breathless and impatient explained to firemen that a person might have been trapped in the woods, in the fire (p.180).[« Ο Γκάσμεντ, τραυματισμένος και αδύναμος, βρισκόταν πρόσωπο με πρόσωπο με μια αλεπού. Η αλεπού του! Νόμιζε πως ονειρευόταν. Προσπάθησε να σηκωθεί, αλλά το κεφάλι του πονούσε αφόρητα και η ζάλη τον έκανε να νιώθει ότι ήταν δεμένος πάνω σε μαρτυρικό τροχό. Ένας σπασμωδικός βήχας του έφερνε δυνατό πόνο στο στήθος. Πήρε βαθιά ανάσα και μάζεψε όσες δυνάμεις του είχαν απομείνει. Ο γιος σου μάνα θα τα καταφέρει. Ακολούθησε την αλεπού αφηφώντας τον πόνο από το χτύπημα στο κεφάλι του και τα εγκαύματα στο πρόσωπο και στα χέρια. Περπάτησαν έτσι αρκετά, ώσπου βγήκαν στο ξέφωτο. Επιτέλους ήταν ασφαλείς! Έμεινε εκεί αναίσθητος, ενώ μερικές εκατοντάδες μέτρα πιο κάτω ο Τσάκαλος, λαχανιασμένος και φουριόζος, εξηγούσε στους άντρες της πυρασφάλειας για τον άνθρωπο που ίσως να είχε παγιδευτεί στο δάσος».]

The phrase *your son will succeed mother* is used here in order to on the one hand create an emotional atmosphere and on the other hand to present a scene deeply universal (son, child of a woman), on the basis of *differentiation*. In the *Fugitive with the Flute* there is only a *likewise differentiation* (Karassavidou, 2012, p. 363).

Gisment has all the features to be loved. He loves flowers and animals, he saves a wounded fox and he plays the flute so nice. Gasment is developing a very personal relationship with the fox. She becomes the female friend he never had. Nature becomes the shelter of emotions. Gasment shares the feeling of being chased and hungry with the female fox (Karassavidou, 2012, p. 232).

Bad attitudes and behaviors are limited and individual in the book and represented by Tsambikos and his son Tsakalos. People in the small town receive Tsambikos with irony. This irony makes Tsambikos views about immigrants weak.

Mouriki chooses to present Tsakalos, a Greek boy, as the negative stereotype of the story. He is the one who stole teacher's silver light with his monogram on it and gave it to Tsambikos who accepted the gift with great pleasure (p. 102). Tsakalos is also responsible for the uprooting of Marigos garden, the poisoning of Gasment's animals and other illegal and

inhuman actions. This negative stereotype used by Mouriki is not a coincidence because it supports the *pattern* that in the end of the book is changing with the help of the young Albanian. Here Mouriki forms a symbolism: the intercultural times make people better (Karassavidou, 2012, p. 160).

Generally, in *The Fugitive with the Flute* Greeks are presented as kind-hearted. This is a need of the collectivity of Greek people, in order to follow the modern times, a society that changes but at the same time produces an ethnocentric inter-culture. Mouriki's choice, to present Greeks generally good is double. On the one hand the good Greeks are the Greeks from the working class and they function as identification characters both for readers and the parents of the average Greek child. Those characters mirror the hyper-ego of the Greek collective and national identity in a continuing changing society. On the other hand, the writer promotes superiority on the basis of similarity, making a "selective social representation" which - with a help of explicit or irrational features - aims to the justification of the degrading behavior of the characters of the novel towards foreigners. Therefore the cultural rather the ethnic assimilation of immigrants to the Greek society makes them share "common behaviors and values" and ensures their integration (better (Karassavidou, 2012, p. 356).

In *The Fugitive with the Flute* Mouriki is dealing with sensitive matters rather superficially. For example she refers to child-trafficking summarily. Gasment learns that Artur, the Albanian trafficker is arrested.

“- At last they caught him!

_ What happened to children? asked Gasment and he thought of Sergio, Leonardo and other prisoners of Artur.

- An office of the United Nations took care of them. It stands for the rights of young refugees (p. 142).
- [Επιτέλους τον έπιασαν! Και τα παιδιά τι έγιναν; Ρώτησε ο Γκάσμεντ και η σκέψη του έτρεξε στο Σέρτζιο στο Λεονάρντο και στους άλλους κρατούμενους του Αρτούρ.
- Τα ανέλαβε μια υπηρεσία του Οργανισμού Ηνωμένων Εθνών, που υπερασπίζεται τα δικαιώματα των ανήλικων προσφύγων.]

There are no further explanations or references from this point of view.

Both books follow the same technique: at first the migrant is directly or indirectly associated with illegal acts, while at the same time the stereotypes attribute them specific

characteristics. At the end, however, the immigrant is released from these prejudices and a sense of justice is created.

Chapter 4. Conclusions

The progress made by human beings in our information society such as revolutionary developments in the field of new technologies, culture and the globalization of the economy during the millennium is undoubtedly great. Moreover, the continuous conquests of science have results in the unstoppable expansion of human knowledge. The effects of such achievements seem enormous in every sector of human activity. Despite progress, however, humanity is in a state of global economic and social crisis. Peace in the planet is far from having set up and outbreaks of conflict persist in many parts of the Earth. Racism incidents, xenophobia sentiments and lack of social tolerance and respect for others are away from the ideals of equality, freedom and justice. Human relationships suffer from crisis, new forms of social exclusion occur within the socio-economic framework whereas the individual's socialization process upset. Globalization and the need to develop citizens with broader concept and a strengthened national identity and awareness, the universal consciousness, are also directly related to education.

The main objective is the protection of national identity and cultural particularity of each people without of course, having an entrenchment towards foreign influences and impacts from international destinations elements that lead to isolation and gradual extinction. A deeper understanding and acceptance of the other, the different will lead to the mitigation of conflicts worldwide and promote peaceful living among people. 'The 'other' is anyone who is separate from one's self. The existence of others is crucial in defining what is 'normal' and in locating one's own place in the world" (Ashroft, 2000, p.154). Ethnic and cultural diversity makes richer a country and increases the ways in which citizens can understand and solve personal and public problems. This diversity also makes richer a society offering all citizens more opportunities to experience other cultures and thus become more integrated as human beings. When people can participate in a diversity of national cultures and simultaneously combine their data then it is more likely to benefit from total human experience.

Within this context, the area of education in general, not referring only to school, is a field with great interest where a wide range of considerations and approaches find its expression in

every country. Knowledge of the various educational tools and successes or failures is important. At this point, of great importance is supposed to be the role of the literature.

The present research tried to explore the image of “Others” through two literature books: ‘The Last Black Cat’ by Eugune Trivizas and ‘Gasment the Fugitive with the Flute’ by Katerina Mouriki. The central issues of these two books are social stigmatization of immigrants based on the prejudices and social stereotypes, the social exclusion, and the intolerance of the “Other”. Both books can be said that as they cope with the matter of how difference is being conceived, make have an exceptional outlook on racism. In both cases it is characteristic that there is intense "pedagogism" and "didacticism" as well as long narrations which are detected generally in a lot of Greek books for children. It appears that both these two writers prefer such narrations, in the fulfilment of all voids of a story, which makes it long-winded but without surprises. The abstractions that make the texts susceptible of many readings, but also reproachable from a lot of age-related levels of readers are absent.

Cultural homogeneity, which constitutes a dimension of heterogeneity, and which is the result of multiculturalism that characterizes modern society, has increasingly grown with time (Vratsalis & Skourtou, 2000). Literature is a privileged means for the cultivation of ethics and values in a multicultural society; a society where different cultural identities and traditions coexist and converse without exclusions. Through literary texts, the ability of individuals for expression and communication is enhanced, while at the same time they are offered the ability to identify themselves with characters, heroes and situations, become familiar with their personal emotions, and acknowledge and also respect the emotions of other people with different cultural characteristics.

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