

# The Children of the Other: from Marginalization to Inclusion

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## **Abstract**

Marginalization, Exclusion and Social Emotional and Behavioural Difficulties appear very often in children from poor families, generally, not just in children of immigrants but also children of the hosting country. Poverty is the main factor of exclusion in school. Unemployed or underemployed parents face marginalization problems themselves and with their children. In Athens, Greece, some children work and, as a consequence, they are often absent from school classes. Older children may take also the role of baby-sitters in home, with the result to stop regular attending school. Another reason for exclusion problems may be separated parents or parents lost during immigration. Such situations, with the conjunction of a number of learning difficulties and, especially, of the inadequate knowledge of the Greek language bring about an immense increase in dropouts.

## **Subject Descriptors:**

Analysis of Education I21

Economic Development: Human Resources; Human Development; Income Distribution; Migration O15

Economics of Minorities, Races, Indigenous Peoples, and Immigrants; Non-labor Discrimination J15

Education: Government Policy I28

**Keywords:** Exclusion; Marginalization; Poverty; Migration; Social Emotional and Behavioural Difficulties; Athens; Greece

## **1. Introduction**

Children with Social Emotional and Behavioural Difficulties (SEBD) are very often distinguished from “our” children, as being “children of the other”, “street children”, wild, dangerous, endangered, lacking lots of social skills and education chances. Marginalization is connected with poverty, social exclusion, indigence, precarity, destitution, deprivation. Usually ‘social exclusion’ is used to define the fragile groups of population, who suffer mainly from unemployment. Exclusion may be expressed as economic, geographic, political, age, minority exclusion etc. For example, the recent neoliberal reforms in the Greek labour market exclude young workers from an equal wage and social security. Similarly, the social-services standards for the excluded ones, i.e. individuals with Special Education Needs (SEN) and immigrants, are lowered to a dangerous level.

The purpose of this research is to uncover the reproduction of exclusion through structural rules and institutional violence; to explore better approaches for combating marginalization and encouraging inclusion; to examine the appropriate pedagogical methods for the study of marginalization and for the elimination of exclusion; to show that certain magistrates, formal, social and economic structures are responsible for inequality and discrimination in school. That is, very often Social Emotional and Behavioural Difficulties are caused and/or enforced by the inappropriate educational system, including prejudices, racism, sexism, authoritarianism etc.

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Social structures are not only responsible for exclusion and marginalization, but they are also activated by structural violence, which is permissible and encouraged violence. Based on the invisible social machinery of inequality, structural violence “naturalizes” poverty, sickness, hunger and premature death.

Structural violence, psychological violence and symbolic domination are additional options of everyday life violence. For instance, in “the slums, favelas, and shantytowns of Brazil and in the townships and squatter camps of South Africa”, ideologies and stigmas “attendant on race, class, caste, sex, and other invidious distinctions” (Scheper-Hughes, 2004: 14) reproduce exclusion and marginalization. Very often symbolic violence, expressed by hegemonic agents, tries to make the poor complicit in their own destruction.

### **Delinquency as a Sign of Hope**

Research on children’s play has isolated distinct themes such as approach-avoidance conflict, unsociability, unfamiliarity, initial inhibition, distinct subtypes of play (quiet solitary play, parallel play, solitary-passive, solitary-active, and inhibited behaviour), experience with peers, low peer acceptance, social self-esteem etc. (Asendorpf, 1991).

Moreover, as Winnicot (1990) had supported, antisocial behaviours are unconscious manifestations of normal emotional development. Confidence in parents is related to children’s “power to disrupt, to destroy, to frighten, to wear down, to waste, to wangle, and to appropriate” (Winnicot, 1990: 99). Especially mother’s capacity to manage infant’s helplessness often relates to enormous stress, whereas the father’s role is to facilitate this mother-infant experience and her acceptance of baby’s ruthless love.

The environmental failure in the provision for the mother-baby unit in hospitals etc. has catastrophic results. Thus, evidently enough, the antisocial tendency remains a normal aspect of modern society.

Furthermore, very important is the role of the functioning of the whole community life as summarized in the notion of the *social capital*, namely interpersonal trust, reciprocity, mutual aid and collective action (Kawachi, 1999).

### **An Exceptional School**

The 132<sup>nd</sup> Primary School of Athens includes a large number of immigrant students (almost 85% of the total), who suffer from social marginalization difficulties, such as subscription problems, insufficient certification, hardships and rejection. These immigrant students often present learning and behavioural difficulties. Their school is one of the 22 schools of the huge Grava’s block of schools, with a total population of 6.000 students.

In 2008, the Ministry of Education removed the head teacher of the school, Ms Stella Protonotariou, because she replaced traditional Morning Prayer with the poem “Morning Star” of Yannis Ritsos, she allowed the teaching in the mother tongues of students and organized Greek lessons for parents:

The Greek Republic does not allow - and it is right not to allow - any state official to self-act, to create upon his own judgement, to use state structures, schools, for developing his own initiatives as he believes better (Lykourantzou, Deputy of Education, cited by Tsiakalos, 2008).

By this, the Deputy was neglecting that the 132<sup>nd</sup> is co-housed with another school, having severe infrastructure problems, condemning the students to the classical form of downgraded education and social marginalization and rejecting their cultural and individual substance (Reppas, 2008).

### **Research Questions**

Acknowledging that primary prevention is most effective before any self-exposure, we intend to study the relevance of existing research to the following research questions:

- Which methods are effectively combating marginalization in school and promoting inclusion?

Plausible answers to this question may be the following: a democratic and egalitarian school philosophy, inclusion in the neighbourhood school for every child regardless of special needs, participation in inclusive practices, development of support networks, formulation of an appropriate Curriculum for every

single student, teacher's flexibility to alternate schedules and strategies throughout instruction (Messiou, 2007; Stainback and Stainback, 1990), building a community ideal in the classroom, developing collaborative attitudes, balancing the roles between "special" and "general", active learning, etc.

- Is it true that the most effective pedagogical method against marginalization is play?

This theory was based on the platonic conception of pedagogy as a practice of play, wholly opposed to violence (Rontoyanni, 2007). If play is the natural activity of children, that is to say, *their job*, then marginalization may be explained as a violent situation that impedes playing. Antisocial behaviour during free play with other children is considered as an index of social or emotional adaptation with the environment (Coplan et al. 2001).

- How can we criticize the use of the terms 'marginalization' and 'exclusion' as appearances of internal structural inequalities?

Some critics point that the term 'exclusion' maintains a fictional meaning, that is to say, under the surface of the 'exclusion' analyses we can uncover the dominant negation or non-realization of the Social Rights. The post-modern societies tend to present their internal structural inequalities as symptoms rather than crises (Tsiros, 2011).

## **2. Methodology**

In the present research we use the method of the semi-structured interview with a head-teacher of a Greek school, Ms Protonotariou, and her colleagues. We follow this method, because we want to emphasize "on the interviewee elaborating points of interest" (Denscombe, 2007: 175); considering that her valuable experience is much more interesting and rich than any quantitative approach which may be indifferent for the specificity and the sensitivity of the problem of inclusion.

The objectivity of the research is secured by using special techniques, such as active listening, paraphrase and reflection. In addition, debriefing and triangulation are being employed (Angelides, 2000). The reliability and the validity of findings are safeguarded by interviewing a professional who effectively combated marginalization using radical reforms in school settings.

As Burton and Bartlett (2005) insist, there is a progression from articulating research questions, to identifying which data answer these questions, to planning and implementing analogous effective methods for gathering the needed data.

Interviews' "potential as a data collection method is better exploited", as Denscombe (2007: 174) stresses, "when they are applied to the exploration of more complex and subtle phenomena". Marginalization is not a simple and uncontroversial fact. On the contrary, it is mediated by personal opinions, feelings, emotions and experiences. For this reason, an in-depth interview with "key players in the field" (Denscombe, 2007: 175) can uncover empathizing qualities, together with sensitive issues and precious information. Similarly, the interview is semi-structured, that is, with open-ended answers and the interviewer flexible in terms of the order in which the topics are considered, because in this particular case we want "to let the interviewee develop ideas and speak more widely on the issues raised by the researcher" (Denscombe, 2007: 175).

However, a common critic of qualitative research is that the interview is not a scientific procedure, with guaranteed authenticity and transmission of experience by the interviewee (Cohen et al. 2000). The researcher can alternate the findings by his own viewpoint. Regarding this, we insist that the interview will refer to certain facts that took place in the 132<sup>nd</sup> Primary School of Athens. What happened there has already been presented in the Greek pedagogical literature (Reppas, 2008; Tsiakalos, 2008 etc.). The main interviewee was the protagonist of those facts. Thus, objectivity is safeguarded.

Triangulation of the presently proposed research will be based on reflection on the results of the interview with Ms Protonotariou and on a second interview with the special - education teacher of the

inclusion - class of the same school; and a third interview with the teacher who is responsible for the movie production in the 132<sup>nd</sup>. A challenging question is teachers' ideas and experiences about the possible ways to define marginalization. The platonic methods of teaching children (Vertsetis, 2003) have to be criticized.

### **Ethics**

The concrete and dominant structural dichotomies in school and society, between the powerful and the weak, are usually collapsed and disappeared behind the accusations for an abstract inadequacy and an impersonal inconsistency (Alexiou, 2010). Thus, we must not only avoid generalizations, but equally insist on the existing differences between the excluded ones themselves, and their manipulators. We scheduled this research by focusing on real social contexts, statements of rights and opportunities. Furthermore, we abandoned the individualistic-deficits approach, which is based on biological inequalities. This approach "totally ignores or overlooks the disabling barriers of an institutional, attitudinal, material and ideological nature" (Vlachou, 2004: 6).

Another ethical issue is the interviewee's consent to take part (Denscombe, 2007). For this reason, we informed them about the purposes of the interview and ensured that they understand and agree with them. Although it is widely accepted that listening to the 'silenced' ones (Jones and Stanley, 2008) refers mainly to the children's lost voices, we support that Protonotariou's experience is central for the understanding of the 'silenced' ones in school. Thus, the proposed research relates to ethical issues in the interviewees' 'informed consent'.

## **3. Interviews**

### **Interview with the Head Teacher Stella Protonotariou**

#### **1. Which conditions have you opposed when you took office as the head-teacher of the 132nd Primary School of Athens?**

When I came to school, for the first time, in January 1999, the problems were quite difficult and complex, both for the pupils, boys and girls, and for the parents and the teachers of 132, i.e. for all members of the school community. Many children were working in the street market and in other places; they were playing music on the road and such; they were often absent from classes; they had too many learning difficulties; many of them didn't have any knowledge of the Greek language; they were keeping their younger siblings at home, and so they were coming and not coming to school; and we had kids who quitted school. Thus, I found children missing from school and discontinuing their studies - dropouts. Of course, there was, therein, a kind of aggression, as well. We cannot talk about violence between children of primary school, about in-school violence, but we can talk about an increased aggressiveness. The parents were away from school, they had neither connection with each other, nor the Greeks with immigrants, neither the immigrants among them. There was a difficulty in the relationship and cooperation with the school. Mostly the immigrant parents, who did not know the Greek language, were distant from school; ashamed, afraid... The teachers were not aware of the necessary expertise and methodological tools to manage the heterogeneity of the student population in classrooms. There were serious difficulties in school, at all levels, and we had to see these difficulties as a whole, in all directions and to confront all of these, so that the school could become able to operate. That is, precisely, the work that was done was purely collective, it was not my individual work, nor will I talk personally in the interview as the head-teacher of the school, but I will express an overall view of the school, of its teachers, its culture and its philosophy. So it was a collective work, with a shared responsibility of the school, and this problem was addressed jointly by me and the teachers.

#### **2. Which problems of social exclusion can you report?**

Here we need to define social exclusion. That is, when we talk about exclusion, we mean the non-participation of the children in the public and social wealth, and in the public social rights. The main thing we can say here is that children were quitting school; the dropouts and the difficulties they had; so they had

no adequate contact to get the knowledge and the skills needed for their future; things that would guide them. Too many children, they did not use this social Good called education, or at least they did not use it to its whole extent, not enjoying it at its extent as a Good to which all children are entitled. The parents also are entitled to contact with the language, with the Greek society, with the education of their children. And we know from research that it is extremely important for the parent to work with the school and for the school to have a common policy with the parents. And the parents were excluded. And all these were leading them, furthermore, to a second step for the children, which they were very easily dropping out, losing thus the Good of education.

### **3. Which are the causes of exclusion and marginalization in school?**

I think that the causes are in principle deeper and lead to exclusion and marginalization in school, namely poverty, unemployment, difficulties in the parents, the difficulty in learning the language, the fact that the school is structured in a way that cannot integrate the different ones, or to correspond to each different child, regardless he is an immigrant student, boy or girl, or a child with special needs. No matter i.e. if he is an immigrant or a Greek. The school is not able to integrate all the different children and lacks the frame to integrate them – it is very difficult. And this has to do with the political will, by legislating such integration, etc.

### **So there is no integration framework for the children?**

Yes, it's very difficult. It is yet necessary much work to be done for this. There are laws and circulars, but they are not enough. If a comprehensive policy of this kind is not implemented, some laws and circulars are not enough.

### **4. Which decisions did you make for combating marginalization and promoting inclusion in the 132nd?**

It is what I said earlier, that in principle, we worked along with the teachers in all these sectors, with all the participants in the educational process, in education, in school community, with the students, boys and girls, with the parents of our children and their school teachers. Thus we implemented, simultaneously and in parallel, activities embracing the whole school community – that is, we could not see the inclusion of a child, if we do not see the part of the parent or teacher who has to include this child. Therefore, in principle, the first, very important thing we did it was to investigate and record the needs and expectations of all these participants, and thereafter we organized, implemented and assessed actions that respond to these needs. This was not only what we call intercultural education, anti-racist education, it was not only that, but there were general things meant to integrate all the children - all students, both Greek and immigrant, firstly. And secondly also, a key element here is that we felt that what is considered in Greek society, in many schools, as a problem: which is the 'other', the 'different', the 'immigrant' student, boy and girl; we faced it as a challenge and wealth for the school community, wealth for themselves, and wealth for the Greek students. Thus, we exploited this wealth that all children transfer in the school, for the benefit of all children, of course, always, and of the Greek students, apparently.

### **5. How could you define and describe the appropriate pedagogical methods for inclusion? We could talk both generally, speaking about pedagogical trends, and particularly for methods derived from these trends.**

Well, what we tried to do was just to meet the needs and expectations of the children and utilize their native language, culture, experiences carried at school. We used extensively workshops for children, we worked very much on skills, life skills, personal and social, such as cooperation, communication, 'listening to the other', 'seeking help', 'where should I ask for help', and 'when am I threatened and from whom I ask for help.' We worked a lot on human values, humanitarian values; we had incorporated all these in teaching. We made alternative holidays, not addressed only to the Greeks, when about 75%, 80%, 85% are immigrant students today. So we tried to involve all of them in a way, with alternative holidays with patriotic content, but absolutely without any nationalistic content. All children were involved therein. We made then - we continue these today also, right? – a utilization of the mother tongue of the children through mother tongue

classes. We continue these in school until now. We utilize this language in classes. For any issue, thus, we make multilingual storytelling; each child in collaboration with the parent makes the tales. We worked a lot on art. That is, art and how it helps children was among our methodological tools. So that all children can join, create and give their best. And in this basis we then changed the Morning Prayer, as well; but now it is no longer possible, because there was a great reaction and we would not want to continue this conflict.

**6. Which is your opinion for the use of play, music, art, physical education and community activities, as inclusive methods?**

I think that they are key methods for integrating children. I have put before the subject of art, also of physical education, music. All these of course not meant to be in a narrow context. Such as “learning Greek songs, do the classics in music”. They must reach out and embrace all cultures of the children so that all children can feel really good. For example here we made three films which all three won the First Prize at the Olympia Film Festival Camera Zizanio (2012). And now we will participate again with two movies. The first two films were with games from the homelands of the children. Therein, the course of physical education was helpful, altogether with the teacher of the class and with the teachers of the school, in general; in the first movie, children brought games from their homelands and played them in the school yard. The children themselves put it; indeed, there was a rivalry between each other, girls with boys. Then, each child began to teach a game from its homeland to the other children. I made a video recording of this and I made it a movie. Along the way, the next year we brought the parents of all children, both the Greeks and the parents of other ethnicities, and taught us games from their childhood, typical of their homeland. The children learned and represented them to the younger children, they recorded them in videos, and they made a film. This is to see how we can use art, dramatic play, generally, at school. Because yonder all children participate, all of them highlight their exceptional nature and respect other children. There are children who cannot write and read, but they are amazing painters, or doing other very nice things. We had a kid from Nigeria, who had recently come with too many problems, very aggressive ... And when we started to do a soundtrack, he got a drum and started playing and it was something amazing. He became the hero of the class. Through art he began to participate. Of course, he is integrated to a significant degree.

**7. Which magistrates, formal, social and economic structures are responsible for the perpetuation of the inequality and discriminations in school?**

Here the question is put in a considerably deeper way. Because, indeed, the teachers and the schools can play a role, an important role; but they are not the ones who will stop inequality and discriminations. This is a much deeper issue, and it is a matter of the state and of the authorities of the state. Hence, here it is that there should be a relevant ideology. There should be political will and the relevant institutions, established for inclusion and for combating inequality and discrimination in society and school. The school is a part of society, not something separate. We can say that “in school we fight discrimination and inequality”. But the parents of the child suffer discriminations; they experience racism, hunters on the road; they are beaten by the Golden Dawn. It may not be said here that children are protected at school; this is a fairy tale. They are protected and included, and we can help there, but if this cannot become a general topic of the society, the children in school are not helped to the extent they need help and they are entitled to have. And I am speaking about issues for all ministries, not speaking for the Ministry of Education, speaking for the Ministry of Interior and all those who make the laws. Laws for children with special needs, who, say, they want a parallel support which they usually do not have. The Pedagogy says that they have to coexist with normal children, to be included with a parallel support. We cannot throw them in a school and, okay, accumulate them and “that’s all”.

**8. The 132nd Primary School of Athens includes a large number of immigrant students (almost 70% of the total), who suffer from social marginalization, such as subscription problems, insufficient certification and rejection (Reppas, 2008). Which was your reaction against these problems?**

First, even today, the percentage of immigrant students has increased, we have 85% today. And from the beginning of the interview, I have put which issues are examples of marginalization; in the previous question, I explained who is responsible for these problems. Because when the state asks for some

certificates of children, they do not have. The school cannot do something about this; i.e. when the Law on Citizenship was previously excluding children who were born in Greece, but had no paper from home, and these were the kids called 'without a homeland', 'immigrants from the cradle', etc., this is automatically an institutional matter of the State. Essentially, I have to say that: We have done now, regarding non-exclusion of children, as best we can for these children in order to absorb this capital called education, knowledge, skills, so that they can stand on their lives and on the other side to be joyful and creative. That is, what we are trying to have here is a democratic and humanistic school; a school for all children which will be humanistic. That was our goal. Thereafter, there is a State which should view its role very seriously and comprehensively, and in duration, in relation to the integration of children.

**9. Do you believe that SEBD are caused and/or enforced by inappropriate educational attitudes, e.g. prejudices, racism, sexism, authoritarianism?**

A part of them. One part, because there are difficulties that come from other areas, family, genes, etc., which are becoming obtuse in school, with an appropriate education. Yes, some difficulties of this kind are certainly enhanced, certainly strengthened when the school does not have the appropriate inclusive environment. Thus, when racism, sexism, authoritarianism, prejudices are perpetuated in school, the children are definitely pressed too much and create serious problems to them. In primary education, this can be expressed by abdominal pain and vomiting. In secondary education it comes with in-school violence very strongly. That's why this violence is expressed too many times in the school. This is a message to the school that here you violate everything, you press us. You do not respect us, and there we react with our violence. And it is also, the area of the school, a place from which the children ask for help.

**10. Which aspects of the school environment and the Curriculum may be changed, in order to become really inclusive?**

It's what I put in the beginning. It's all the culture and philosophy of the school. It is the respect for the diversity of every child. It is the use of language, culture, experiences of each child. It's the way we use the art for integration. It is the curriculum and the books, which at this time, we said, do not reflect the needs of children and do not appeal to all children. They are unified and some are quite difficult to help children. And of course here is left to the teacher to make his own personal contributions through the hidden curriculum, in order to help his children. What I let, what I get, what I change. Certainly, compared with the past, we must say that we have more open curricula. They have no connection with the old, because they leave a large margin to move, a 25% for you to move. There are i.e. margins, if the teacher wants; just a little they let you, a little you violate, and you can do more serious work. But all these need to change.

**11. How can we define academic marginalization (e.g. access to the curriculum, participation in the classroom, evaluation of abilities) as distinguished from social marginalization (e.g. rejection, friendship)?**

We have already said that the academic side needs too many changes, to operate a school like the one we always dreamed of. Now, about social marginalization, rejection, friendship and relationships, etc., a pretty serious work can be done at school. Okay, the society outside plays a big role. But the school also, we said from the beginning that, it may play a role. That is, a school like Freire's on critical pedagogy. The school can do something. It may save. However, it can intervene. And regarding this, the domain of values, such as solidarity, communication, cooperation, and skills, i.e. the domain of skills altogether, can create programs respectively, with serious teacher education. The school through these programs can help all children emotionally. We did for years such programs. Rather, these programs are the first with which we restarted the school in 2000.

We had collaboration with the field of prevention of KETHEA (Therapy Center for Dependent Individuals). We made a program that addressed throughout the school community with all these issues. And KETHEA had even got an international award and opened with much money such programs in education. All this had started from here. This program achieved much because all the participants in the educational community were involved. And we continue this in school, with the school's responsibility. Thus, most

classes, all classes work on such skills. And even the older teachers voluntarily get the new, so they assist the new ones and train them. And the whole school is moving in this direction. At least, to the extent that it can help, to mitigate the problems of social marginalization.

**12. Did you identify street children, *crianças na rua* (children who congregate in the street) and the more permanent *crianças de rua* (children living in the street) in the 132nd?**

We don't have such children; we did not. But we have children who work on the streets. We had, say, a little gipsy boy, who played accordion – possibly to be considered as his job. We have children from Afghanistan today – because today it also matters after all, since not many things have changed much in 132; it is what I say now - we have Afghan children who ask for permission to go with their parents to gather irons. Which have pink card from the UN, they are refugees, Afghan refugees. And if they don't go to pick up, they will not collect the 5 euros, the 10, for the daily meal of the family; because these children are protected for 6 months in a shelter here, in a hostel, or by Praksis (2012). When the six months pass, they must have an infrastructure to rent a house. But then, maybe, they won't have papers, they won't have a pink card. We have children in the street market; they go and help their parents and work in the street market. But we have no children living on the street, street children.

**13. Do you believe that the use of a foreign language is a main factor of exclusion?**

When you say 'the use of a foreign language', do you mean 'not knowing the Greek Language'?

Mostly this. But also the need of the child to use a second, a third language in society.

I think it is necessary for the child to learn the language very well, the dominant language of the host country. It is necessary for the child to survive in the host country and not to be excluded. Language is a key element of social exclusion. It throws you out of the labour market, from everything. The student should know very well the native language, to be able to support any other language. That is, their mother tongue must be mastered, and they must have a good knowledge of the language of the host country. Beyond that, they can support, as all children, any other language. Yes, I think it is important to know your language, the language of the host country and whatever language you can, because today this is actually necessary to enter the labour market (...).

#### **4. Audit Trail: The Future of Improvement Through**

An outstanding remark about the conditions in the 132nd Primary School of Athens is that such conditions are not rare in the centre of Athens, Greece. On the opposite, they are similar to many other schools. In the multicultural environment of schools in modern Athens the problems are always connected with children's difficulties in language and learning.

Another aspect of marginalization is violence. However, there is no violence in primary schools, apart from a kind of aggression which is natural when the relations between school-pupils-family are not satisfactory. If the parents stay alienated from school and if they are not connected with the school and with each other, then, especially the immigrant parents, who don't know the language, will keep distant from school; in this case, their emotions may be shame and fear.

An additional problem was teachers' lack of adequate professional expertise and training in working with a heterogeneous, multicultural student population. Clearly, there is a multifaceted set of difficulties present in the school today, e.g. the integration of children with autism and with a slight mental retardation along with the majority of the multi-ethnic population. Although SEN teachers do not consider intercultural education as a part of special education, they recognize that sometimes special needs coexist with the use of a foreign language for instruction.

Teachers also referred to the foreign language as the first reason for exclusion in school. The apprehension, the understanding and the comprehension of the books and the curriculum was the second reason they mention.

In fact, books are considered as difficult by many students. The behaviour of the pupil itself may sometimes be a reason for social exclusion e.g. irregular behaviour during games. Lastly, SEN is another factor of marginalization related to impediments in learning.

But, exclusion is mainly connected with poverty, underemployment and unemployment. Additionally, an enrolment problem due to the lack of legal papers is another common situation. When the head-teacher of the school is antiracist and democratic, he cares for the provision of enrolment to every student, regardless of missing data. On the other side, the consequences of a disapproval of enrolment may be severe, such as inaccessibility to social services, to the health system etc.

Furthermore, integration is possible only through the provision of support in school, such as reception classes and parallel support. Concerning this, even though most of the times the State didn't offer the necessary support, the team of the 132nd chose to follow internal procedures in order to combat marginalization in school.

This approach was guided by the teachers' positive conception of integration as a condition of participation of the children in the public and social wealth, and in the public social rights. Hence, exclusion is identified with the lack of contact with the school for the acquisition of knowledge and skills; then, marginalization leads to non-participation which is followed by dropouts.

From this viewpoint Education is a Social Good which depends on integration. The excluded ones cannot have complete access to the Social Good of education, although all children are entitled to it. The parents also are entitled to communicate with the Greek language, with Greek society and with the school. Moreover, this social right is connected with the good educational practice to plan policies in cooperation with the family. Thus, the dropouts are the subsequent result of the failure to satisfy this particular need for the Social Good of education.

Poverty and language are the two most significant causes of marginalization. In addition, the sudden coming of an immigrant student to the 5th or the 6th grade of the school is quite problematic. Aside from this, when parents cannot participate, when they are scared to face the school, because they think they are 'illegal', they can affect negatively their children towards school. Therefore, the lack of supporting structures, the problem of language, the lack of contact with their parents, the fear of parents actually leads children to exclusion and marginalization in relation to the school.

In depth, teachers agreed that the causes of exclusion are poverty, unemployment, family, foreign language and the lack of integration frameworks. But they stressed also the absence of the relevant political will and appropriate legislation. The most important is that even legislation is not enough, if we miss a comprehensive ideological reformation.

As SEN teachers emphasize, exclusion is caused by special needs, learning disabilities, behavioural difficulties, altogether with the different language. They proposed also that the behavioural difficulties are originated in family; when a child has no adequate experiences and verbal communication in home, acquires a narrow vocabulary. In general, poverty, unemployment and urbanization contribute in the contraction of the horizons of experience.

On regard of the responsibility for social exclusion the teachers referred to the state, to the Ministry of Education, to the economic crisis, the 'memorandum', etc.

Some teachers insisted on the ambiguous legislation for immigration, whereas others emphasized the need for a relevant ideology and political will. The schools cannot secure inclusion without the help of other institutions and of the whole society.

## **5. Conclusions and Recommendations**

Artistic activities are key methods for integrating children. But we should utilize them with a wide scope, by highlighting and incorporating elements from all cultures of the children, with the purpose to

integrate all of them. For instance, the three films which won the First Prize at the Olympia Film Festival Camera Zizanio (2012) and the two movies made this year give the students the opportunity to initiate their different ethnic viewpoints and customs.

Cinema can include everything we define as art. The movie productions started from a project in the 132nd, centred in the creation of fairytales. That project was followed as a part of 'holistic instruction' of the language - through literature, storytelling and texts. The film was a synthesis of all these holistic learning activities which helped the students to make even more progress in language.

The second movie, 'Games from our homelands,' was based in games from the homelands of children, which they learned to each other. Next year it was the turn of the parents of all children, regardless nationality, to teach games from their childhood in homeland. In that movie, 'Games from our homelands, along with our parents,' the parents who participated were also attending the Greek lessons. By the means of art all children participate, communicate and empathize. In 2010 the students were anxious for the economic crisis. Thus, in the film they talk about their fears and the possible ways to escape.

Furthermore, an important aspect of art was discussed with teachers, namely the possibility to invent through art a favourable role for every child in the frame of peer group. With the result that they accept each other, feel self-confidence and enjoy school.

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